

MĀORI "DRINKING" CULTURE

REVIEW OF OYSTER FISHERY

TE KARAKA

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CUSTOMARY RIGHTS

WHERE CULTURES COLLIDE

MAHINGA KAI CULTURAL PARK

CAROL "KIWI" DONOVAN

YEAR OF THE VETERAN

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FROM THE EDITOR

Ka wera hoki i te ahi, e mana ana anō.

While the fires burn, the rights are effective.

Customary rights are something of an enigma. Considered by many Māori as an inalienable right based on a relationship with a place, a resource and a way of doing things, they are intrinsic in nature and can be as uncomplicated as a bag of watercress collected for the boil-up pot. In another paradigm, they are an action defined, quantified and measured.

The foreshore and seabed debacle was a clear indication that the Crown sees Māori customary rights as a ticking bomb. But the Government's hasty attempts to defuse it had the opposite effect, setting off a pan-Māori explosion of interest in protecting what is seen as rightfully ours.

In this issue of TE KARAKA we tackle this thorny topic which has implications for so many of the burning issues that face Māoridom today. We talk to a range of people whose opinions have been formed through relationships with customary rights that span the spectrum of experience. The conversations reveal that how different individuals view customary rights largely depends on where they are standing. While it would be true that most Ngāi Tahu have no desire for the matter to be inflammatory, they are determined not to allow their relationship with this land to be further eroded.

The Crown has shown that it is willing to wrest customary rights from Māori in what it would have you believe is in the best interests of all New Zealanders. And while there are examples where statutory acknowledgement of customary rights has led to deals between the Crown and Māori, there is still much work to be done to define these rights so that they occupy a place of relevance to us all.

What seems to go unheralded in the debate is that, in exercising our customary rights in relation to the land and its resources, Māori have a strong tradition of kaitiakitanga. Surely wise husbandry of our natural environment is exactly what is needed as we face the major challenges of environmental degradation, over-stretched fresh water resources and the effects of climate change. A great deal of progress could be made in addressing these challenges as we steadily work to recognise and facilitate the exercise of customary rights in accordance with kaitiakitanga. And that is something which would benefit all New Zealanders, present and future.

For now, though, there is no black and white in this debate, and it is going to require resolve and understanding from both sides to sort it out.

TE KARAKA also looks at the concept of the mahinga kai cultural park as a tool to help resurrect our environment and mahinga kai areas so that those customary rights and connections with the land can continue to be exercised and protected for future generations.

Wairewa and Ōraka-Aparima Rūnanga are both working on projects within their rohe that are creating work and a focus for the local rūnanga communities. We talk to Iaeen Cranwell from Wairewa about his experiences – a proud Ngāi Tahu man who returned to his turangawaewae and personifies the positive benefits of reconnecting with his rūnanga and his people.

In December TE KARAKA featured a story about the state of Bluff's oyster fishery. It created a lot of debate within the iwi and nationally, so in this issue we revisit the topic, looking at the next steps being taken to manage one of the world's last wild-oyster fisheries.



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CUSTOMARY RIGHTS – WHERE CULTURES COLLIDE

The term customary rights is used often in our vernacular, but what does it mean?

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TE KARAKA welcomes letters from readers. You can send letters by email to tekaraka@ngaitahu.iwi.nz or post them to: The editor, TE KARAKA, PO Box 13 469, Christchurch.

HOME AND ABROAD

My links are to Te Whare-whakaruruhou of Ngāi Tahu descent in Akaroa and to French whalers and settlers De Mal-manche and Le Comte from the sailing ship *Le Comte de Paris*. I grew up in Lyttelton, and now teach in Bangkok, Thailand.

What a wonderful holiday I have had back “home” in Wellington catching up on my reading of TE KARAKA. Thank you for such insights into Ngāi Tahu. Some links were made. First, Nathan Gray’s *First Pass Under Heaven*, because I hope to visit the Great Wall of China. Then I read of his Ngāi Tahu connections, but later read of his Victoria University connections. Kia kaha.

Secondly, after an afternoon at Te Papa I was inspired by the *Mō*

Tātou exhibition. Being overseas, news from home can be negative, with violence and domestic disputes, alcohol and drug abuse, poverty and underachieving. Go hard Ngāi Tahu. Be proud of the efforts our ancestors have made. *Donna Eastlake (abridged)*

DON'T DEMONISE RAKATAHI

African-American rapper Tupac Shakur said, “Why should I be held accountable for what other black males do?” After reading C. Brown’s letter “Mixed Messages” regarding the Tahu FM advertisement in the last issue of TE KARAKA, the words of Shakur were ringing loud bells in my ears. The continuous demonisation of our rakatahi is nothing new. The words Brown uses, “aggressive” and “gang mentality”, reinforce the idea

that rakatahi are nothing but a problem. Why not look at the image and think, three successful young Māori?

Hip-hop is the voice of our rakatahi; it serves as a medium for us to voice our discontents with society. What Brown sees as violent, I see as reaction to the racist systems in which rakatahi continue to struggle.

Going back to what Shakur says, The idea is simple, the starting point for role models should always be with the whānau, and this burden should never be placed on the shoulders of others.

S. Black-Said (abridged)
Ōtākou

CD PRIZEWINNER

Congratulations to C. Brown from Christchurch, the winner

TE KARAKA reserves the right to edit, abridge or decline letters without explanation. Letters under 300 words are preferred. The writer’s full residential address (not for publication) is required on all letters and emails. A phone number is helpful.

of the CD *Te Whaiao (Te Ku Te Whe remixed)*.

APOLOGY

In the last issue of TE KARAKA Dr Sylvia Rumball (pictured below) was incorrectly identified in a photograph on page 38 of the *Stem Cell Tikanga* article. The picture published was in fact Dr Ruth Fitzgerald, senior lecturer in social anthropology at Otago University. TE KARAKA unreservedly apologises for any embarrassment this may have caused.



AHAKOA HE ITI HE POUNAMU



Tā Tipene Honoured

Tā Tipene O’Regan shared centre stage with his wife, Lady Sandra, and master of ceremonies Bob Parker in a special surprise “This is Your Years” dinner at Ōnuku Marae recently.

The Ngāi Tahu kumara vine remained tight-lipped for the weeks preceding the event as plans were made and the respected leader was lured to Akaroa by none-too-devious means. Assembled iwi leaders, politicians, whānau and friends greeted Tā Tipene with rousing applause, and shared in an opportunity to acknowledge a man who has worked long and tirelessly for his people and all Māori.

Tā Tipene, renowned as a learned man of grit and determination, helped lead Ngāi Tahu through the trials and tribulations of its Settlement with the Crown until 1998 and beyond. Preferring these days to dedicate as much time as possible to his passion for sailing, he still leads a busy life as an associate lecturer and Assistant Vice-Chancellor Māori at Canterbury University and as upoko of Awarua Rūnanga at Bluff.

Honours for engineering

Ngā mihi aroha to Gerry Te Kapa Coates, who received an MNZM in the New Year’s Honours List. Gerry was honoured for services to engineering.

He was a founding member of Engineers for Social Responsibility, which encourages ethical and environmental engineering principles. He became the first Māori president of the Institute of Professional Engineers in New Zealand in 2003.

Gerry is also involved with Waihao Marae, as well as being the chairperson of the New Zealand Wind Energy Association, and on the board of Land Transport New Zealand and the Centre for Advanced Engineering.



About 100 Cook Strait giant weta were recently released into Wellington’s Karori Wildlife Sanctuary to try to re-establish the species, which became extinct in the North Island more than a century ago.



New health service opens

Ōtākou opened its first Māori health service in February. Glenda Rodger (right) a whānau ora health worker from Wānaka has been appointed to Uruurwhenua. Glenda (Rongomaiwahine) is pictured with the service’s manager Francie Diver. The service operates at Dunstan Hospital.

For a modern take on the Treaty of Waitangi, check out Treaty2U. This touring exhibition offers an experience through sight, sound, video, cartoons and animated graphics. For dates and locations go to www.tepapa.govt.nz



Takata Wheneu exhibition in Timaru

A new long-term exhibition that explores local Māori history has opened at the South Canterbury Museum, Timaru. The exhibition was designed by museum staff and representatives of Arowhenua and Waihao Marae.

Museum Curator of Collections, Davina Davis (Kāi Tahu), has used artefacts, local taoka, dioramas and information panels to help visitors understand more about the region and people’s lives hundreds of years ago. Reproductions of some textiles, tools and a whare rau were made for the exhibition by local iwi. Smaller components exploring local Māori history in the 19th and 20th centuries will be added in the near future.

Māori Market 2007 will showcase and celebrate Māori art and culture, achievement, enterprise and creativity at TSB Bank Arena, Wellington on April 26-29.

Retail Therapy



From top: Hanging chair (\$380) and tiavaevae cushions (\$59) from Bella Pacific, Auckland. www.bellapacific.com. Taonga tangiawai (\$180) by Fayne Robinson. Te Toi Mana Māori Art Gallery, Christchurch. Kiriawa wristbands (\$55) by Darin Gordine (Ngati Porou) from Native Agent, Auckland www.nativeagent.co.nz, and The Vault Design Store, nationwide.

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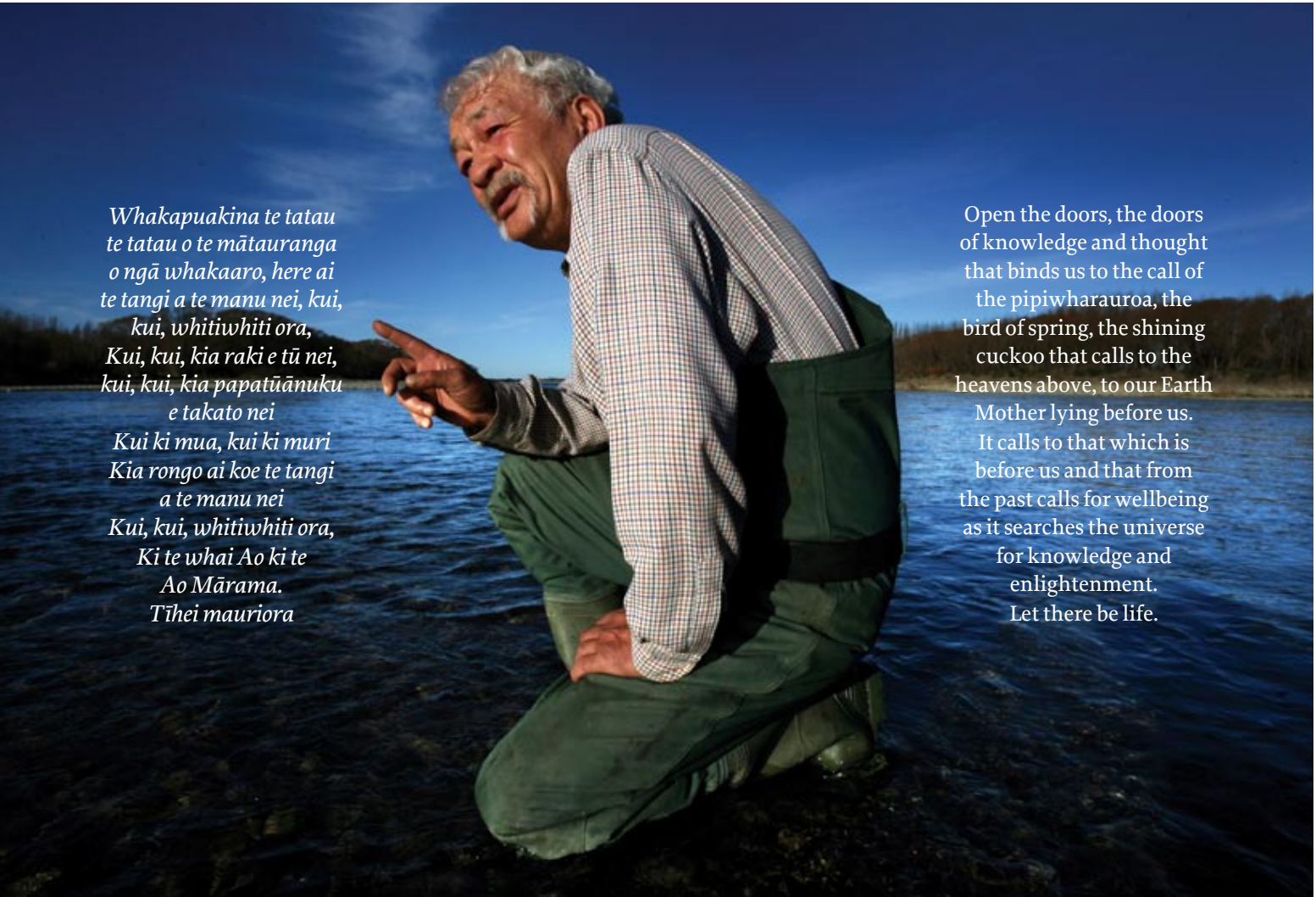
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CUSTOMARY RIGHTS

WHERE CULTURES COLLIDE



*Whakapuakina te tataua
te tataua o te mātauranga
o ngā whakaaro, here ai
te tangi a te manu nei, kui,
kui, whitiwhiti ora,
Kui, kui, kia raki e tū nei,
kui, kui, kia papatūānuku
e takato nei
Kui ki mua, kui ki muri
Kia rongo ai koe te tangi
a te manu nei
Kui, kui, whitiwhiti ora,
Ki te whai Ao ki te
Ao Mārama.
Tīhei mauriora*

Open the doors, the doors
of knowledge and thought
that binds us to the call of
the pipiwharau, the
bird of spring, the shining
cuckoo that calls to the
heavens above, to our Earth
Mother lying before us.
It calls to that which is
before us and that from
the past calls for wellbeing
as it searches the universe
for knowledge and
enlightenment.
Let there be life.

PHOTOGRAPH COURTESY THE PRESS

Rakiihia (Rik) Tau (above) could feed his family from the natural environment before he was old enough to go to secondary school. Using customs and traditions learnt from his parents and grandparents, he was able to bring kai to the table to sustain the family. Exercising those customary rights and teaching others has been a fundamental part of his life and, even though he admits he is now slowing down as a hunter, he teaches and gives the right to others, not necessarily Māori.

Rik Tau, Ngāi Tūāhururi upoko rūnanga, says customary rights are the provision of the necessities of life from the natural environment. “It’s as simple as that – food, shelter and adornment, that’s our customary rights.”

For many New Zealanders, though, customary rights are a vague concept, difficult to accept in a modern, increasingly complex society, where money speaks and powerful competing groups vie for the right to develop resources.

However, there is no doubt that customary rights are recognised under both common law and international law, as well as under the Treaty of Waitangi. What is unclear is the nature and extent of those rights.

Within Ngāi Tahu there are different opinions among elders about whether customary rights are a whakapapa right or a wider tribal right. There are also differing views on how to define and protect customary rights, whether it be from the basis of tikanga, common law, international law, the Treaty

or a combination of these. Many believe it is critical to choose the right foundation stones in order to build a coherent, effective and widely acceptable framework.

Māori customary rights are now recognised in activities that involve commercial gain (fishing is a good example), but in many instances customary practice involves small, discrete activities carried out from generation to generation, often by individual whānau.

Regulations or protocols giving effect to customary rights now exist in a variety of natural resources other than marine fish, such as muttonbirds, eels, feathers, plants and marine mammal bones. But increasingly, customary rights to natural resources are under

pressure from other commercial and non-commercial users, rights to fresh water being a prime example.

In the case of fresh water and coastal waters, more and more New Zealanders are able to take their boat out and catch fish, in some places undermining the sustainability of the customary take. Mounting commercial pressure on rivers and underground water, in particular for agriculture and hydroelectricity, means that, in Canterbury especially, the quantity and quality of water is not what it used to be, directly threatening customary use.

Perhaps the strongest recognition of customary rights in a recent statute was in the important area of non-commercial fishing, with the creation of the Customary Fishing Regulations and the associated mātaimai and taiāpure management options.

However, as far as most Māori are concerned, the Crown got it completely wrong with the Foreshore and Seabed Act in 2004. This essentially nationalised the coastal zone, and extinguished the potential for Māori to test their customary rights to the foreshore as granted by the Court of Appeal in the *Ngāti Apa* case of 2003.

Part-time law lecturer at the University of Canterbury Sasha McMeeking says that, although customary rights are recognised under common law and international law, the development of jurisprudence in New Zealand around customary use has been minimal compared to say Canada, because many issues related to Māori grievances have been dealt with under the Treaty of Waitangi rather than through the courts.

She says there is a significant divergence between what Māori believe are customary rights, what the law says are customary rights, and what the Government is willing to recognise.

For Māori, customary rights have a much broader meaning than the more legalistic interpretation of them as rights which are in some way based on tradition.

“That meaning is about the nature of the relationship with a particular resource, which has been manifest in a variety of physical practices. Māori focus on the relationship with that resource, whereas the Government and the law focus on the discrete physical manifestations of that relationship.”

The Customary Fishing Regulations are not perfect, she says, but there is some degree of recognition of the nature of the relationship through the mātaimai and taiāpure management tools. “While the concept is good, the implementation has been problematic.”

“But with the foreshore and seabed legislation they totally missed the point. Instead of trying to preserve the relationship Māori have with areas and the resources, we’ve got a highly restrictive mechanism that enables people to go to court to get legal protection [of their customary rights] for

small areas. There’s no mechanism that in any way recognises the relationship. That’s one of the reasons why it’s such a problematic system, and one of the many reasons it is unpopular.”

Wellington lawyer Moana Jackson takes a different view from most lawyers on the definition of customary rights.

“When most lawyers talk of customary rights, they mean indigenous, traditional rights defined in common law. For me, they are rights defined and recognised by tikanga; they are coming from quite a different place and status.”

“I often get concerned that in many discussions of the foreshore and seabed what people are talking about are not actually rights defined by Māori custom, but they are rights defined by the Crown.”

He says the famous fourth Chief Justice of the United States, John Marshall, in the early part of the 19th century defined customary rights based on English common law, saying native rights were necessarily dependent on what the Crown said they were.

Moana Jackson says the Crown always considers Māori rights as subordinate to its own rights. “You cannot talk about customary rights defined by Māori without putting them in the context from which they came. Māori rights came from this land. The Crown, if it does recognise that link, subordinates it to its own authority.”

The colonial law of aboriginal title and associated rights evolved from a series of debates in 15th century Spain, he says, when the King of Spain brought jurists together to discuss whether the newly found natives in the Americas were human, and whether they had rights.

“When the Crown talks about aboriginal title and customary rights it means those subordinate rights that come from that history. They also define tino rangatiratanga as a subordinate right to the Crown’s.”

“The Crown promotes the use of concepts as they define them. It’s very clear they are inimical to the notion of Māori rights.”

He agrees the struggle is harder now than previously, because of increasing commercial pressure on resources. “But I don’t think customary rights are lost or will be lost, because our people know that without those rights, and without some notion of authority vested in iwi and hapū, we cease to exist as a people.”

“If our people just walked away, we would cease to exist. If we gave up the struggle for the whenua, then we would cease to be tangata whenua. But, fortunately, there are always some Māori standing up and saying, ‘hey, hang on a bit’.”

Sasha McMeeking says the development of the law around customary rights has been “quite haphazard and highly reactive.”

In the early colonial period, the Pākehā authorities were more permissive in recognising Māori law than they are often given credit for, she

says. But a gap of about a hundred years ensued, until the 1970s, when customary rights issues came back before the courts, but by then society was far more complex.

“By the time the courts came back to recognising customary rights the dynamics of other overlapping, related rights were there.”

“Despite the courts having been active now for a period of a good 30 years in terms of developing the law relating to customary rights, it is still unclear.”

She says acknowledgement that indigenous people have a set of laws and that those laws form a way of life which continues after colonisation or acquisition is not a new concept.

“That kind of practice goes all the way back to Roman times. During the Romans’ imperial expansion, their standard approach was to go and claim a new area, and the local laws of the people they had just conquered were enforced.”

“Quite clearly, up until the time of [Sir George] Grey, we intended to allow Māori people to continue to live according to Māori law. But for a number of reasons we got rid of that.”

Overseas, in Canada in particular, a whole body of case law has developed around aboriginal title and customary use. In New Zealand, we talk about customary rights, tino rangatiratanga, and aboriginal title. “They probably should all mean the same thing, but they don’t. It’s a mess.”

Overseas judgments have been used quite widely by the New Zealand judiciary.

“In the Court of Appeal judgment [on the foreshore and seabed] they relied heavily on Canadian jurisprudence,” says McMeeking. “If you go back to some of the first judgments in the modern era relating to aboriginal title, the courts have been very thorough in working through mainly the Canadian, and to some extent the Australian, approach.”

The first judgment in the modern era was the *Te Wehi* case (see side story). “Since then we have had a variety of cases that have come through on a range of topics that have primarily been argued on the basis of Treaty clauses, but aboriginal title and fiduciary duty have been secondary items. That’s until the Court of Appeal’s foreshore and seabed decision. That judgment was entirely on aboriginal title,” McMeeking explains.

Tā Tipene O’Regan, who was a pivotal figure in giving effect to customary rights in fisheries legislation, says a right which is not defined will always be contested.

“So the front end of the struggle has always been about processes of definition, because only by definition can you give effect to them.”

“The customary rights that we talk about now have got their origin in aboriginal rights in colonial law. These were codified by the Treaty of Waitangi, but they’ve been modified by the most recent treaties – the Ngāi Tahu Settlement and the Fisheries Settlement. By codifying them, they’ve probably got more form and defensibility today than they’ve had in history.”



“We [Ngāi Tahu] should be thinking more creatively...”

TĀ TIPENE O'REGAN

He says that, since the 1860s, there has always been recognition in New Zealand statutes of Māori customary rights in fisheries. But, internationally, in more recent times, there were attempts by lawmakers to distinguish between commercial and customary rights, “an attempt to read-down customary rights into a subsistence right, and to separate that out from a sort of commercial property right.”

In 1986 the Government followed that line of thinking in the Fisheries Amendment Act, which introduced the Quota Management System. That was challenged in the High Court in 1987 in the case of *Ngāi Tahu Māori Trust Board v Attorney-General*. Justice Greig upheld the Ngāi Tahu case, saying customary commercial rights existed and the Crown had not specifically taken them away.

Māori commercial fishing rights were then established under the 1989 Māori Fisheries Act and the definitive 1992 Treaty of Waitangi Fisheries Settlement (the Sealord deal).

O'Regan says the underlying customary rights in common law can be removed, but only by an explicit Act of Parliament. “As Justice Greig said, ‘This is not a principle that can be blown away as if by a side wind’. In other words, there must be an explicit Act of Parliament; they can’t do it by accident.”

In the early 1990s, work progressed in defining and giving effect to the non-commercial customary right in fisheries. “I had to find a way through this with Doug Kidd [Minister of Fisheries at the time], and we developed the South Island Customary Fisheries Regulations as a part of the Fisheries Settlement, and then subsequently came the North Island regulations.”

O'Regan says a customary right is not a personal right. “This has been right through to the Privy Council. You receive your customary rights in aboriginal rights terms through your membership of a tribal group which holds those traditional rights and is acknowledged as doing so in a given place.”

In Ngāi Tahu the authority to manage those rights generally resides with kaitiaka rūnanga. “It’s not a personal right, and the tribe at the centre’s primary function is not to dictate from Hereford Street who goes fishing and who doesn’t. Their function is to maintain the relationship with the State. It’s those communities that have the customary rights.”

“The contemporary papatipu rūnanga is the contemporary form of community, and it fulfils the community function for the tribe. Just because I’m Ngāi Tahu doesn’t give me a right to fish in Kaikōura. I do that under the mana of the Kaikōura Rūnanga.”

An exception is the Fenton Reserves on the Ashley River in North Canterbury and the Wainono Lagoon in South Canterbury, granted in the 19th century and formalised in the Settlement, which are essentially fishing easements. Here the customary rights were vested in particular people, and their descendants have those exclusive rights today.

O'Regan says if customary rights are to persist they cannot just be considered as ancient custom. “I think most of our people perceive as very important that the knowledge persists and those rights are maintained. I’m talking more about a modernised view of giving effect to these rights. I think Ngāi Tahu has to do something reasonably serious about the wānanga process [on this issue].”

Rik Tau, as a holder of customary rights, says many customary rights are held by individual whānau, and he believes the threat to them comes from “corporate Māori” as much as from other interests.

“Those rights are under threat, and the sad thing is the judiciary has always recognised them. So the only protector that we have in New Zealand is through the judiciary, or we can go to the United Nations.”

“The problem comes from those who the Government has devolved powers to, and the failure to consult, particularly with those Māori who hold customary authority.”

He says customary rights have been defined in various Acts, including the Fisheries Act, the Conservation Act and the Resource Management Act, but authorities have failed to consult with those like himself who have mana whenua over an area.

He says many rights are held by individual whānau: “Not all Ngāi Tahu have rights all over the place.”

He has taught many others in traditional ways of hunting, and dispenses customary rights to others. “I can give you that customary right to exercise during your lifetime. It doesn’t matter what nationality you are. I could ask you as a friend, or maybe a son-in-law to exercise my rights to benefit our family.”

Many of the people he teaches are maata waka, or Europeans, because they have the time and commitment to want to learn. Many of his own people are busy making money, he says.

“Today you have to have customary permits for taking fish, so I give them to Europeans, I give them to Asians. Because, when I look at my mokopuna, they have married into nearly every ethnic group, so how can I deny them my rights? I can’t.”

“So that’s what it’s about; it’s bigger than just cash. Feed yourself, look after yourself, maintain the traditions within yourself and within your family. Those that don’t want to learn, don’t teach them.”

“I can go out and get six or seven bins of fish. By the time I get home I’d only have one left, because

I’d drop them off to different organisations to give to the old people.”

“It’s about relationships, whanaungatanga. That’s part of our customary rights. It does not stop with your own immediate family. Whanaungatanga means I extend it to people regardless of their ethnic background.”

Looking to the future, Sasha McMeeking thinks the key challenge, if we are going to continue using the language and framework of customary rights, is that there has to be a more meaningful engagement on the relationship between customary rights, commercial rights and recreational rights.

“Because, at the moment, we are not dealing with that very well. I think we mainly use customary rights in quite an oppositional way. Where something is proposed, we step up and say, ‘You can’t do that because we have customary interests in it.’ To which, no doubt, the Government sighs, and everyone else goes ‘ah ha’, and it all turns to custard.”

She says we need to get smarter. “The key thing that underlies our assertion of customary rights is our relationship with a particular resource. The reality is that, in the present day, a number of other sectoral interests also have a relationship with that particular resource. So it’s about trying to find ways to bring those relationships together so they work.”

The problem with this, she says, is that the Government has a particular way in which it prioritises these relationships. Māori consider the Treaty gives a priority, but there are obviously a set of priorities the Government has that don’t fit with the Māori assertion.

“So I think we have to get a little more sophisticated in how we approach managing a variety of legal relationships held by different rights holders over a particular resource. And talking might be a good idea to start with.”

Customary rights over fresh water are going to become interesting as the resource gets scarcer and commercially more valuable, she says. “I’m sure it’s going to get ugly.”

“Fresh water is a really good example from a Māori perspective of how customary rights are about relationships,” she says.

In the Government’s consultation with Māori on the Sustainable Water Programme of Action there was a consistent emphasis from Māori that the important thing was the health of the river – “the concepts of mauri and kaitiakitanga, and that’s all about the relationship between Māori and the river.”

She says that, while the Government and regional councils might recognise customary rights by making sure there is enough water to allow Māori to practise the many small-scale activities they carry on in river areas, it doesn’t necessarily relate to the fundamental health of the river.

“So the recognition of customary rights to fresh water, if we are going to do it, I think means

reconceiving the principles by which fresh water management is done. That’s really hard, but I still think it’s possible. There are a lot of Māori principles that I think have existed harmoniously with the majority of New Zealanders, and that’s good – that gives us hope.”

Moana Jackson says the vigorous debate over the future of fresh water resources is “foreshore and seabed Mark II”.

“I just hope there is a more receptive response from Pākehā than we got over the foreshore and seabed. With the foreshore and seabed, if we had had sufficient non-Māori support, we would have stopped it.”

He says there are very real dangers posed by fresh water policy which should be of concern to all New Zealanders, but it is only through alliances between groups that meaningful change can happen. “The key is an understanding of customary rights as defined by Māori.”

While Māori have used the court process creatively, victories in court only set up a holding pattern, he says. Ultimately, political and constitutional change is needed.

Tipene O'Regan says there is provision in the Ngāi Tahu Settlement to deal with customary rights, in areas other than fisheries, that might arise at a later date. Fresh water is an example.

“Before Ngāi Tahu asserts it has rights in water that are not currently acknowledged, we are going to have to demonstrate that such rights exist, and we are going to have to find some way of articulating them.”

If the Crown brings in tradeable use rights to water, then that is a form of property right, but O'Regan says Ngāi Tahu’s customary rights to fresh water have not been extinguished, “... so that’s a process that’s going to have to be gone through quite carefully.”

He says Ngāi Tahu should be producing some viable alternatives, instead of waiting for the Crown to come up with a model.

“We should be thinking more creatively about what sort of model of water allocation we should be going into. We should be participating in setting the agenda, if we are truly Treaty partners.”

How best to manage New Zealand’s fresh water resources looks set to be an on-going debate and could be the next forum for clearing some of the murky waters surrounding Māori customary rights. But it will demand considerably more political will and public buy-in than was evident over the foreshore and seabed, as well as open-minded, meaningful engagement between all the interested parties.

THE TE WEEHI CASE

The entire Māori Fisheries Settlement might not have happened in the way it did if Tom Te Weehi had not gone fishing for pāua one summer’s day in 1984.

Tom, a Ngāti Porou man from Ruatoria, was caught by fisheries officers on Motunau Beach with 46 moderately undersized pāua. Tom had lived in North Canterbury for 13 years. Before collecting the shellfish, he had asked Ngāi Tahu kaumātua Rikihiia Tau if he could go fishing on the beach to gather food for personal use and family consumption. Ngāi Tahu had a tradition of granting permission to members of historically “friendly” tribes.

The Fisheries Act of the time stated at section 88(2) that “nothing in this Act shall affect any Māori fishing rights”. In 1984 the provision was considered by most legal commentators not to have much significance. It repeated words that had been in fisheries laws in one form or another since 1877. It had been referred to in the courts only a few times. Previous cases said either that no Māori fishing rights existed, because there were no laws establishing them, or that any Māori rights that might have been protected by the section disappeared when a beach was sold or otherwise went out of Māori ownership. If that occurred, fishing rights went to the new owner – usually the Crown. It was assumed for the case that Motunau Beach had been included in the Kemp purchase in 1848.

The District Court convicted Tom. He appealed.

In a short judgment, which only takes up 14 pages in the published law reports, the High Court quietly laid aside previous cases and said that section 88(2) meant just what it said: “The phrase ‘any Māori fishing rights’ in its plain ordinary meaning is a wide expression. The use of the word ‘any’ and the lack of capital letters for ‘fishing’ and ‘rights’ suggest that the phrase is meant to include all Māori fishing rights rather than just some particular or specific ones. There are no words of qualification.”

The High Court said it did not matter if the beach was no longer owned by Ngāi Tahu. The common law in England had always recognised that fishing rights could be “non-territorial”, that is, held separately from ownership of the underlying land.

As for the suggestion that Māori fishing rights no longer existed because there was no specific legislation protecting them, “if Parliament’s intention is to extinguish such customary or traditional rights then it will no doubt do so in clear terms following its exploration of claims by Māori tribes to specific customary rights.”

The High Court decision was issued in August 1986, just as the Crown was introducing the quota regime. Within 4 months, the Waitangi Tribunal had expressed concern about the new system, and just over a year after the Te Weehi decision, the High Court issued its first injunction to delay the new regime until Māori fishing issues had been addressed.

TAIĀPURE MANAGEMENT OF AKAROA HAROUR



The customary take of fish from Akaroa Harbour is under threat, even though most of the harbour now has a taiāpure designation aimed at protecting customary fishing says Ōnuku Rūnanga chairperson, George Tikao (pictured).

A taiapure is a management arrangement under the Fisheries Act that recognises the customary significance of the area as a food source for spiritual or cultural reasons, and is run by a committee made up of all harbour users.

The taiapure is new, but kaimoana resources in the harbour have been declining for some time. George Tikao says the Quota Management System and the Total Allowable Catch have started to adversely affect the customary take.

People fishing under the amateur fishing regulations don't have to get a permit and record catches. However, people fishing under customary fishing regulations are required to do so.

"We are doing this because of our rules with the Ministry of Fisheries, so we know

what we're gathering," says George. "If there's any place in the harbour where we suspect catches are declining, we have a record of the catch. People come back and say, 'we couldn't get the amount of pāua or mussel or crayfish,' and we know something's wrong. Recreational fishers, however, do not have to record their catches. So that affects our customary take."

He says he is not against recreational fishers, and they have representatives on the taiapure committee, "but their rights do put pressure on our rights."

"I think it's their clout. Over the years, our voice has been eroded, and it's because our voice is not quite as strong as those that have more resources to influence the people who make the rules. But we share a common cause, and that is to protect and enhance what we have, so we will find a way forward."

George says that, without doubt, more people and more boats are putting a big pressure on the fishery. "Akaroa is an hour and a bit from the city, and boats are becoming the little man's pleasure, and while I've got nothing against that, it means more boats

coming out onto our harbour."

He says there has been little policing of fishing on the harbour. "The only protection over the last five or six years was Al Hutt from DOC, and he's not there anymore."

"More fish are being taken, and I know for a fact that a lot of people are catching fish for the freezer. You go to get some for the pan or the pot the same day, but that's not what's happening."

"That, to me, really affects us. We want everyone to have their little piece, as long as it doesn't affect our customary take."

He says the lack of policing of the coastline from Kaikōura to Akaroa is unforgivable.

It has been a 14-year battle for the rūnanga to see the taiapure application through to fruition, and it was with a sense of satisfaction that George attended the inaugural committee meeting in March.

"Once the committee starts getting together, we can achieve a lot. This is the beginning of a sustainable tool to bring back the kaimoana and the fish, and tidy up the harbour." ■■

OPINION **nā TOM BENNION**

Rates rethink *overdue*

There was a lot of discussion late last year about local authority rates. The ACT Party introduced a rating-cap Bill. The Government sought to head off that debate by setting up an independent inquiry on the issue, which National and the Greens supported.

The Greens in particular wanted terms of reference to address rating on Māori land. They argued that "the current system of rating on Māori land tends to perpetuate a long-running source of injustice, and that Māori were possibly faring particularly badly in coastal areas, where coastal development has been driving up rates within Māori communities."

Although it is not an issue that often grabs the headlines, local authority rates have been a source of grievance for Māori communities since at least the late 1870s. It is a little-known fact that many of the Māori development initiatives pioneered by Sir Apirana Ngata in the 1920s actually started life as arrangements with local councils to write off rates arrears and postpone new rates while Māori owners made their land profitable.

The problem starts with the Treaty, which guaranteed land to Māori for as long as they wished to retain it. Rates were never mentioned. Local government was not established until several decades after 1840, and rating did not become widespread until the late 19th century. Māori customary land that had not been through the Native Land Court to have its owners determined was always exempted. That exemption continues today – although it now applies to very little land.

However, it is interesting to think that, after the Court of Appeal's *Ngāti Apa* decision in 2003, stretches of foreshore and seabed might have been declared Māori customary land. That land would have remained exempt from rates until owners were named by the Māori Land Court and the land became Māori freehold land. Local authority rates might then have been applied. But the Foreshore and Seabed Act 2004, vesting the foreshore and seabed not already in private hands in the Crown, has ended that theoretical possibility.

Historically, once the Native Land Court listed the owners of Māori customary land, that land entered the rating regime. In general, it seems that Māori communities did not object to the idea of rates. Their chief concern was that in many rural areas Māori lands were the least developed and very poorly serviced by roads and other local authority services, so they

obtained no real benefit from the rates paid. One notorious example was the rating of the tussock-covered rock slopes of Mount Ruapehu, which resulted in the land eventually being sold. Lack of services remains a complaint today in some areas.

For local government, the problem has been and remains the collection of rates from land with multiple owners. No individual person is immediately liable to pay all of them. So if some or all multiple owners are absent or simply refuse to pay, there was and is little that councils can do, except levy the rates for some years, wait for large arrears to build up, and then apply in the Courts to have the arrears paid off, sometimes by requiring the land to be leased. It is a slow and laborious process, and Councils have constantly complained to central government and sought a better solution.

Between 1893 and 1988 Māori freehold land could be sold to recover arrears in rates. Historical records indicate that this power required the final approval of the Native Minister and later the Minister of Māori Affairs, and it was probably used only infrequently. However, a much bigger problem is the informal pressure that rates place on Māori owners to sell their land. As the Waitangi Tribunal put it recently when it examined rating in its report on Hauraki claims, the Native Land Court often issued "perfectly useless sections of land" to each Māori or group of Māori, which they could not practically develop. A rapid sale became the logical way to obtain at least some development capital out of the former tribal estate, before rates and other charges made it valueless.

Ngata's land development schemes in the 1920s tried to provide a source of development money. In terms of rates repayments, the schemes were long-term failures.

About 12 months ago, I attended a local government rating conference. Māori land and the problems of collecting from multiple owners remained a key issue. It was uncanny listening to comments which closely reflected statements made a hundred years ago.

Today, the Local Government Rating Act 2002 obliges local authorities to prepare a policy setting out situations in which rates might be reduced or even written off if multiply-owned land is either not utilised or is under development. Most councils now have these policies in place. In addition, in the last few decades, some councils have written off rates over large areas of Māori land which are unlikely ever to be developed.

However the pressure remains. As noted at the beginning of this item, the Greens have expressed a concern about coastal land. In its Hauraki Report in 2006 the Waitangi Tribunal referred to the case of Tikouma 3B2 block, a multiply-owned piece of coastal land zoned so that only one residence can be built on it, and owing over \$120,000 in rates. The Tribunal urged the Crown to monitor the 2002 Act "to ensure that it is applied by local authorities with consistency and fairness." The Crown, for its part, broadly hinted that the local authority might want to consider writing off some of the rates over Tikouma 3B2.

The independent inquiry (whose website is www.ratesinquiry.govt.nz) is due to report on 31 July 2007. One of its terms of reference is to "examine the impact of rates on land covered by the Te Ture Whenua Māori Act 1993". Given the history outlined above, that task sits uneasily beside the main aim of the inquiry, which is to "identify options to enhance rates as a funding tool for local authorities." Nevertheless, the inquiry could be said to represent a rare thing – a prompt response to a Waitangi Tribunal recommendation.

I do not expect the inquiry to come up with any easy answers on this issue. Perhaps the only real answers where so many owners of land are involved are quite radical ones, such as large injections of capital (Ngata's solution), writing off rates on a very large scale (politically impossible), a movement away from land and ownership or occupation as a rating base. In the end, tribal and hapū economic prosperity, whether through Treaty settlements or other programmes, probably offers the best way forward. ■■

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



MAHINGA KAI Cultural Park

nā HALINA OGONOWSKA-COATES



Iaeon Cranwell overlooking Wairewa (above), and with son Te Kaio (above right) at Te Kaio, the bay he was named after and where the rūnanga has begun a programme of re-establishing pingao and other native vegetation.

Mahinga kai and the custom of kai hau kai (exchange of food or resources) is one of the foundations in traditional Ngāi Tahu life, connecting people to the lands and waters of Te Waipounamu.

The land and food are inseparable: mahinga kai is about people utilising the land to provide for their sustenance and contribute to the trade and exchange of food, resources and knowledge between iwi, hapū and whānau. In a broader context, today it also represents the sustenance of people, physically, spiritually and emotionally.

Te Rūnanga o Ngāi Tahu is working towards enhancing this tribal mahinga kai landscape and the stories of kai with the development of the Mahinga Kai (Enhancement) Policy, which centres on the establishment of mahinga kai cultural parks.

The cultural parks concept provides a framework for protecting, enhancing and managing culturally significant sites. They can be a way of guaranteeing access to mahinga kai for the benefit of this and future generations. The parks can also help to address environmental issues facing mahinga kai, through hands-on management that encourages people to reconnect with their landscape. Current mahinga kai cultural parks under development are at Wairewa and Ōraka-Aparima's Jericho Valley.

Wairewa (Little River) was once part of a thickly forested basin holding te roto o wairewa (lake forsyth). Ancient tōtara forest cloaked the hills, birdlife flourished and the lake was a rich source of food. These images of wairewa in the 1860s now underpin wairewa rūnanga's vision of creating a mahinga kai cultural park in the area to save the heritage of the land for future generations.

Iaeon Cranwell's personal journey started in a small town on the other side of the Tasman and has put him on a path to resurrect the land of his tūpuna and share in a vision for his people. Born in Werribee, Australia, he grew up on a farm between Point Cook and Werribee, a long way from his whakapapa on his mother's side.

"My mother was born in Balclutha and her name was Cecilie Rena Ann McKinnes. My father was Peter Donald Cranwell and his family immigrated to New Zealand when he was two or three."

Iaeon is the youngest of five siblings, and by the time he was born his father had a job in Melbourne at the Werribee Research Centre. Iaeon spent his first eight years on the farm, "running around wheat fields, stealing duck eggs and going yabbing. It was great fun, with great memories."

The Cranwells then left rural Australia for suburban Melbourne. "They were different times, coming from the farm to the city," Iaeon says.

"I grew up playing Aussie Rules football. My Dad was sports mad and when games with the All Blacks were on he would watch. My mother would talk about her mother, Jean Beatrice Thomas, and her grandfather Wiremu Tamati, who was born in Little River. I was brought up knowing that I was Māori and needing to know that I was from those cultural roots, because I was always darker than the Aussie kids."

In eighties Australia these cultural differences caused trouble for this Aussie-Māori boy. "I started getting picked on and called a wog or things like that. I would take offence at those names and get into fights. At home I liked to hear stories from my mother about how we came from this South Island tribe called Kāi Tahu. I knew the words kia ora, and I used to watch the haka on television, but that was all I really knew. As I was growing up I yearned to learn more," he says.

After studying marine botany and microbiology at La Trobe University, Iaeon felt the pull to know something about his roots.

"I enjoyed my time at university, but I knew that there was something missing. At the start of my third year at uni there were the 150th commemorations at Waitangi and the incident of the T-shirt throwing at the Queen. These things featured in the news in Australia, and I realised that in order to find out more about myself I was going to have to go over to New Zealand."

Iaeon finished his degree, saved up some money and crossed the Tasman. "It was the culmination of 20 years of curiosity. I just wanted to know more."

At Wairewa Marae, Naomi Bunker (Ngāti Irakehu) and John Panirau (Te Āti Awa, Ngāti Mutunga) are well-aware of the years of tradition that keep a marae alive.

"I just love our Wairewa," says Naomi, who grew up at Te Pā o Wairewa. "Besides my immediate family, it is the people of Wairewa and our marae that mean the most to me. I suppose it is because I have been here for so many years. I was born at Little River."

Her husband John Panirau nods in agreement. Wairewa has been a major part of his life. "It was 1948 when I first saw Wairewa," he says. "I have never looked back."

The marae at Wairewa is home to the hapū of Ngāti Irakehu and Ngāti Mako. These hapū hold mana whenua and mana moana over the area and its natural resources, in a place where the richness of both the land and lake was once legendary.

Rūnanga chairperson, Robin Wybrow, talks of the old days. "Our ancestor Mako claimed Wairewa because of its abundance of food. Our whata used to overflow. People would come and feed at our place and then go away and sing songs about how much food they'd had and how much they were taking home. It was all about food and the gregariousness that goes with it, about people coming together to access mahinga kai – that was the richness, the currency, of the day."

John Panirau remembers some of those good times. "Although the lake wasn't pristine when we were younger, we were able to swim in it. Many of the memories I have are probably not printable because we used to do so many 'relocation' jobs. I learned how to relocate swan eggs from the nest to the frying pan."

"I remember too that if there was a nor'wester blowing us young fellas would go straight to the head of the lake where there used to be a whole lot of little holes that trout were trapped in. We would go along there with a gaff and a sugar bag and hook the trout straight into the bag. It had to be just on dusk so that the ranger couldn't see us. It was another good relocation job."

While the traditional knowledge of gathering mahinga kai has been handed down through generations, the lake and its surrounding environment have deteriorated over the passing years.

In the 1850s sawmills were set up at Wairewa and the forest was gradually destroyed. Bird populations declined, and the pollution from the mills was discharged into rivers that fed into the lake. Over the ensuing years of Pākehā settlement, farming and the widespread use of chemical fertilisers led to further degradation of water quality in the lake. People involved in gathering tuna (eels) were among the first to



notice the changes.

"When we used to go eeling, we'd take the first eels even before we had finished digging the drains," says John Panirau. "There were so many eels in the lake and they were so keen to get into the seawater that they would come right over the top of the shingle. We would hook them into a bag with a rake. When the lake was flooding in winter there were eels wriggling along the main road at Birdlings Flat. This is no longer the case, and this is the sadness of the whole thing."

It is not just the changes in the traditional mahinga kai gathering which have made observers aware of the damage to the area. A 2006 report from the Wairewa Research Project, a joint venture between Landcare Research and the Wairewa Rūnanga Group, describes Te Roto o Wairewa as "a severely degraded lake ecosystem with eutrophication, algal blooms and sedimentation problems."

"The lake is in a very bad state," says Naomi Bunker. "The things in the lake are dying. It's so sad when it is your home."

For Iaeon Cranwell, his journey of discovery of Wairewa as his home was circuitous. He spent his first weeks in New Zealand living on Waitangi Marae, where he was lucky enough to be invited to help paddle one of the waka.

"It was my first experience of being in the Māori context," he says. "It felt right. After four days at Waitangi I spoke to my Mum on the phone for about an hour. I remember bawling my eyes out and saying, 'I'm home'."

A conversation on the waka added impetus to Iaeon's search for his tūrakawaewae. One of the other paddlers asked him where he was from. "I didn't really understand what he was asking and just said that I was from the South Island."

The paddler said to me, "You need to find out

PHOTOGRAPHY PHIL TUMATIROA



John Panirau, Naomi Bunker and Iaeen Cranwell at Wairewa Marae.

about your mountain, your lake, your marae, your waka, your whānau and the history about where you are from.”

This spurred Iaeen into making the journey to the South Island to visit his relations and uncover some of these things.

“In 1991 I met with Terry Ryan in the Whakapapa Unit at Ngāi Tahu,” he says. “Terry was very helpful and he rang up Monty Daniels who told me stories about the marae and about eeling. At the time they were building a new whare kai, so I drove out to the marae and France Robinson fed me and then showed me the photos, the statue behind the marae and the river that flows down to the lake. I went to Birdlings Flat where they do all the eeling. It was like piecing together bits of the puzzle.”

Iaeen decided he still needed to know more, “so I went and studied te reo at the Otago Polytechnic and joined the kapa haka group at Otago University. I enrolled in a Masters in Information Systems in 1994.”

Iaeen’s involvement with Wairewa has continued to develop.

“In 1999 I got a job working for the corporate body for the tribe, which gave me the opportunity to go back to the marae every month and to be involved in sports days. I started getting more involved in a hands-on way on the marae, first just going to rūnaka meetings and hui, doing the dishes, and then getting involved in committees and helping to organise events. I got involved with Auntie Naomi and Uncle John – when people come back to the marae, they are there to welcome people into the fold. I also started going out eeling, having the opportunity to carry on traditions passed from the tūpuna, the ancestors. It has been great.”

Iaeen’s homecoming was greeted with enthusiasm by the elders. “There is something about Iaeen,” Naomi says. “I think that it is the wairua he has. We trusted him and passed things on, things to do with our rūnanga. He does it well, but he also teases me a lot,” she says laughing.

For Iaeen, the discovery of Wairewa as his place of belonging has brought with it a sense of responsibility to secure its future.

“It would be good if one day we could have

the forest growing again around the lake, and to develop a cultural park with our stories, some art in the landscape and different plantings. The new rail trail will bring lots of people into the area, and we want to make sure that we can restore a bit of life into the lake so that the tuna can survive and we can have contact with recreational water again.”

For the Wairewa Rūnanga, changing the focus of the area towards conservation and development has brought forward the implementation of the mahinga kai cultural park concept.

“Without vision, people perish,” says Wybrow. “Post Settlement, the tribe has been in development mode. The lake had always been a focus for me and the idea of a mahika kai cultural park came into being.”

The Wairewa Rūnanga have identified the rehabilitation of Te Roto o Wairewa and mahinga kai as the priority environmental, cultural, spiritual and economic issues within their area. The implementation of this project over a period of years will change the focus of land use towards environmental enhancement and ecosystem rehabilitation.

“It’s an achievable vision,” says Wybrow. “I don’t want to be talking to my grandchildren and telling them that we used to have a fantastic tuna fishery here and that people used to come from all around the tribe to fish – but its gone now, sorry! I want to be able to say to my hapū that we tried everything within our powers to try and save this place that is dear to us. We gave it our all to make sure that it stayed here.”

For Iaeen Cranwell this vision is something that he is working towards full time, in the employment of Takuahi Research and Development Ltd on behalf of Wairewa Rūnaka.

“Working through the process is a lot harder than we thought. We have our vision and our aspirations, but we have to bring people on-side – and not just our own people, but people from around the lake. We have got to get buy-in from the community,” he says.

These feelings are echoed by Wybrow, “Without the community on board, we won’t be able to achieve what we want to do. The biodiversity charter was about involving the commu-

nity in terms of our vision and, at the same time, facilitating people to take some ownership for themselves.”

A series of meetings were held inviting members of the wider community to come and participate.

“The first two meetings were at the rugby club, and everyone left straight afterwards. The last meeting was on the marae. We had 55 people turn up, and hardly anyone left before 11pm. Everyone said how warm the atmosphere was and the food was good. Wairewa prides itself on the quality of the food that we give to our manuhiri.”

Elizabeth Todhunter, a local resident and trustee of the Christchurch Little River Rail Trail Trust, was at these meetings.

“Working with the rūnanga has given me a growing appreciation and understanding of the rich cultural and natural history of Lake Wairewa and Te Waihora and the significance of this area to the local iwi,” she says.

While the whole area is open to change and development, the understanding and management of the tuna resource is seen as a crucial first step in the vision. Dr Don Jellyman from NIWA has undertaken research in conjunction with Takuahi Research and Development Ltd, looking at the ever-diminishing status of tuna stocks in the lake.

For Iaeen, eeling is now part of his life, and every year he looks forward to the heke tuna.

“Its cheap Sky TV down there,” he says. “I lie down on my hessian sack on the shingle and look up at the stars, trying to think about what my ancestors were doing here a hundred years ago.”

“You might go to sleep, have a snore and then get up and have a hook. I might do that a couple of times and not get anything, but for me it’s just about spending time down here. You get to catch up with relations and start listening to the eeling stories of the elders down there – people like George Skipper and Bob Pirika. It’s fascinating.”

It is the heritage of the place that has drawn Iaeen Cranwell in. As John Panirau says, “When we compare what we knew, and then look at what is happening today, we live in vastly different worlds. Iaeen is trying to change it, trying to bring Wairewa somewhere close to where it used to be. We can depend on Iaeen.”

Iaeen says it is his young son Te Kaio who provides much of the inspiration for his work.

“I have the opportunity in coming back to Aotearoa to pass on knowledge to my son so that he can be strong and confident in his te reo and te taha Māori. Te Kaio has stayed on the marae a couple of times, and I can’t wait to get a gaff into his hand and take him eeling, but that will be a while away,” he laughs. Te Kaio is only eighteen months old.

The vision of the mahinga kai cultural park has started to take root and grow.

“It is a lovely dream,” says Naomi Bunker. “I think, in some way, most of it will come about, but I don’t know how long it will take.”



nā SARAH JOHNSTON

Tracey Potiki and husband Tuari, at home with seven-year-old son, Taoka.

MĀORI “drinking” CULTURE

You’ve seen the advertisements: “It’s not the drinking. It’s how we’re drinking.” It’s a statement you might have had to think about the first time you heard it, before it sank in and the meaning became clear. Whether we drink is not the issue; it is how we drink and our attitude towards getting drunk that is the problem.

This is the key message that the Kaunihera Whakatūpato Waipiro o Aotearoa/Alcohol Advisory Council (ALAC) is trying to get through to Kiwi drinkers – and that’s most of us. In a survey in 2000, 80 per cent of Māori described themselves as drinkers, including 69 per cent of 14-15 year olds.

In the past, ALAC’s campaigns focused on reducing the amount of alcohol we drank – remember “Say When” and “Kua Makona”? But statistics show that the actual amount New Zealanders drink is not the problem.

“SUDDENLY MY DAD OPENLY ADMITTED HE WAS AN ALCOHOLIC, AND I DIDN’T KNOW WHO HE WAS ANYMORE. IT RAISED A LOT OF QUESTIONS. I WAS A YOUNG ADULT AT THAT STAGE, AND HAD SEEN A LOT OF BAD THINGS HAPPENING THROUGH ALCOHOL ABUSE, BUT DIDN’T EVEN QUESTION THAT I MIGHT HAVE A PROBLEM, UNTIL HE DID.” – Tracey Potiki (Kāi Tahu, Kāti Māmoe, Waitaha)

On a worldwide basis, out of 50 countries, we are only 24th in alcohol consumption per capita, so we are not way up there in the league of big-drinking nations.

On average, a New Zealander drinks just over nine litres of alcohol a year, and if that amount was drunk in a measured fashion, a few drinks here and there, there wouldn't be a problem, but that's not the way we do it. So the problem is not the overall quantity we drink, it's the way we drink. Most of those nine litres are drunk in binges, in a night out with the mates or with the girls, Friday night after-work drinks, after-match functions, a "session". We drink to get drunk.

A BRIEF HISTORY

THE TRADITION OF HEAVY DRINKING AMONG MĀORI HAS ITS ROOTS IN MANY DIFFERENT INFLUENCES, STARTING WITH THE WAY ALCOHOL WAS INTRODUCED TO MĀORI BY THE EARLIEST PĀKEHĀ TO ARRIVE IN AOTEAROA. SEALERS, WHALERS AND SAILORS WERE HARD-DRINKING MEN WHO DRANK TO ESCAPE THE TOUGH CONDITIONS IN WHICH THEY LIVED.

Ngāi Tahu's first exposure to alcohol came from early contact with such Europeans. As a result of this interaction, alcohol was fairly widespread amongst Ngāi Tahu well before 1840. By 1844 Ngāi Tahu rangatira Tūhawaiki was moved to write about the impact of alcohol on his people:

Tēnei mātou ngā mōrehu kua poharatia;
Taro ake nei tē kite ai te Pākehā i tāku ngaromanga ki te korehāhā!
I āku nei rā he iwi kaha he iwi tini mātou...
Engari ko te hoariri kino kē atu i a Te Rauparaha, ko ia rā tēnei,
Ko te toronga mai o te Pākehā me āna waipiro, me āna mate kikino.
Ki ō koutou whakaaro ko te mutunga mai o te kino mātou.
Titiro ki te hunga weriweri o Poihākēna,
Ngā utanga kaupuke i kawea mai ki tēnei takutai
Ki te patu tohorā, ki te patu kekeno.
Nā rātou i mau mai ngā mate urutā, ngā mate tauhou,
Kāore nei i mōhiotia e ō mātou mātua, hei pēhi i ā mātou, ā
Ngaro noa i te mata o te whenua.

*We are but a poor remnant now, and the Pākehā will soon see us all die out,
But even in my time we ... were a large and powerful tribe ...
We had a worse enemy than even Rauparaha, and that was the visit of the Pākehā with his drink and his disease.
You think us very corrupted, but the very scum of Port Jackson shipped as whalers or landed as sealers on this coast.
They brought us new plagues, unknown to our fathers, till our people melted away.*

(Anderson, Atholl, "Tuhawaiki, Hone ? – 1844", *Dictionary of New Zealand Biography*.)

However Ngāi Tahu went on to make several attempts to control alcohol in their rohe, often with some success. In 1872 the Native Officer for East Canterbury noted: "Drunkenness is an uncommon offence and always punished by the Natives. A total abstinence movement originating entirely with themselves, and largely supported, proves that the people favour sobriety."

Several years later, in 1879, all South Island iwi petitioned Parliament for total prohibition on alcohol in the southern provinces. However, in 1910, these wishes were overridden, and South Island Māori were given full-and-equal drinking rights with Pākehā, although different degrees of prohibition remained in the North Island.

For more on the history of Māori and alcohol see *Te Iwi Māori me te Inu Waipiro: He Tuhituhinga Hitori – Māori & Alcohol: A History*, Marten Hutt, ALAC, Wellington, 1999, rev.ed. 2003.

And that's when we do stupid stuff, when people get hurt, and lives are damaged.

Māori lives are being damaged more than most. One in three Māori say alcohol has had an effect on their home life. And the Māori alcohol-related death rate is four times higher than non-Māori.

The reason is that, in a country of binge drinkers, Māori are the "go hard" champions. Fewer Māori than non-Māori drink, but Māori drinkers' average consumption is higher. The average New Zealander drinks just over nine litres of alcohol a year, whereas the average Māori man drinks 22 litres, and most of that is drunk in heavy-drinking sessions, or binges.

By recognising the damage that alcohol was doing to her life and the lives of those close to her, Tracey Potiki (Kāi Tahu, Kāti Māmoe, Waitaha) was motivated to make changes to her drinking habits. Her family had a history of alcohol abuse, and when her late father decided to take action and check himself into a treatment centre, it started a chain reaction that rippled through her whānau.

"I was shocked," she says. "Suddenly my Dad openly admitted he was an alcoholic, and I didn't know who he was anymore. It raised a lot of questions. I was a young adult at that stage, and had seen a lot of bad things happening through alcohol abuse, but didn't even question that I might have a problem, until he did."

Tracey's husband, Tuari Potiki (Kāi Tahu, Kāti Māmoe, Waitaha), also knows from personal and professional experience the damage that alcohol and bingeing can do to Māori lives. Having spent time at the Queen Mary Hospital in Hanmer Springs sorting out his own issues with alcohol, he now works as ALAC's Southern Regional Manager.

"I would say all Ngāi Tahu families have been negatively affected at some stage by a whānau member's drinking," he says. "You hear about it all the time. And much of the problem is that Māori are a lot less likely to be drinking a glass of wine or a beer with a meal. When they drink, it's much more likely to be on a Thursday, Friday or Saturday night, and they are likely to be drinking a lot on those occasions. Heavy drinking is when you really start to see negative effects on the individual and their whānau."

MĀORI LIVES ARE BEING DAMAGED MORE THAN MOST. ONE IN THREE MĀORI SAY ALCOHOL HAS HAD AN EFFECT ON THEIR HOME LIFE. AND THE MĀORI ALCOHOL-RELATED DEATH RATE IS FOUR TIMES HIGHER THAN NON-MĀORI.

Those negative effects range from being hung over and missing work, sports or whānau commitments, to being so drunk you injure yourself or someone else or become involved in violence or criminal activities. Sixty per cent of our prison population is there for things they did while under the influence of drugs or alcohol.

Often in the media we hear about binge drinking as something associated with teenagers, but their attitude to alcohol is a learned one that can be found amongst New Zealanders of all ages. They drink the way our society has taught them to drink.

Māori have traditionally worked in occupations that have had a culture of working hard and playing even harder, such as shearing, forestry, fisheries and the freezing works. Tuari Potiki says there are also many parallels that can be drawn between Māori and other indigenous populations around the world that are struggling with the impact of alcohol.

"I think it is part and parcel of being a lower socio-economic group," he says. "When things are tough and you need a break, if you can't afford a holiday to get away from it all, it's cheaper and easier to escape into a bottle and take a holiday in your head."

Tracey Potiki says she used alcohol to escape from her feelings of "being different" as a Māori girl growing up in an upper middle-class, Pākehā Christchurch suburb. "How do you feel okay about yourself, when everything around you tells you you're not okay and you don't fit in? I got wasted – that's how I dealt with it."

But after her Dad started making changes, Tracey began to look at the impact alcohol was having on her own life, and tried cutting back on her drinking. She found this approach didn't work for her and, with support from others in her whānau who were going through similar struggles with alcohol, she decided to stop drinking completely. That was 17 years ago.

"It's not always a black-and-white issue though. For some people, it might be a case of looking at how much you are drinking and maybe reduc-

ing your intake a bit and by doing that, you also reduce the risk to yourself and the people around you."

For Tracey, it's about planting seeds of change. "A lot of us have ugly memories about our behaviour and other people's behaviour when we're drunk or wasted, and maybe, just maybe, you might want to do something with that stuff. And if that plants a seed for someone, tino pai rawa atu, tino pai."

Māori are a priority group for ALAC, and the organisation has developed resources specifically for Māori who decide they want to look at changing how they deal with alcohol.

"It's not about just telling people to quit," Tuari says. "That's simplistic, and often it's not realistic. We are working with Ngāi Tahu to help educate whānau about what alcohol-related problems look like and then, if they can identify that they are experiencing those problems, we can give them ways to try and reduce the harm alcohol is doing to them."

As part of its Project Ngāi Tahu, ALAC's Southern Regional office is advertising in targeted media, and promoting its message by attending events such as the Hui-ā-Tau. They are also responding to interest from rūnanga and marae about further education around alcohol issues, with packs due to go out later this year.

ALAC's Maanaki Tangata programme promotes the concept of host responsibility, and is a good starting point for marae, but Tuari says education needs to go much further than that.

"Many marae have declared themselves alcohol-free, but that often just means everyone hops over the fence to drink, or goes to the pub down the road and still gets legless. So we want to promote the idea of having a good time without getting off your face, because that is when the bad stuff happens."

A new strategy that ALAC has launched is a revitalisation of the role of Māori wardens, training them to help reduce alcohol-related harm in the community. Te Ara Poka Tika, or Project Walkthrough, will train wardens to help keep an eye on Māori drinking in pubs and clubs. Using their special legislative powers, they have the right of entry into licensed premises and the right to order any violent or intoxicated Māori to leave the premises, and to request police back up if necessary.

This is just one of the many solutions that Tuari believes are needed to deal with the harm alcohol is doing to Māori. A key feature of Māori drinking is that most of it is done at home or at the homes of friends and whānau. "So, steps to keep an eye on drinking in pubs will only go so far. You have to educate whānau that they can have fun without getting completely wasted."

ALAC's Drink Check brochure provides a helpful way for a person to check where their drinking is at and if it's okay. The Alcohol Drug Helpline can advise callers on what to do next, if they decide they want to make changes around their drinking, or if they have concerns about the drinking of someone near to them.

Last September ALAC launched the Māori resource *Ki te Ao Mārama (Towards the World of Light)*, which describes the journey towards wellness. The book and DVD set comes from a kaupapa in which four whānau share their own journeys through alcohol and drug dependence. The workbook that accompanies the DVD deals with Māori issues around alcohol, and encourages whānau to explore their identity as tangata whenua and learn more about whakapapa and tikanga, to support them on their journey.

Tracey Potiki found this was a key to her own healing journey. "Drinking was such a big part of my life that, when I took it away, I needed to replace it with something that felt just as good. Asking those questions, 'Ko wai au? Nō hea koe? (Who am I? Where are you from?)', and connecting with my whakapapa, did that."

"I choose not to drink anymore," she says, "because I have seen the impact alcohol has on the Māori community, and I hope I can be a role model for my babies and my nieces and nephews. Of course they're going to experiment, but I hope they can get good information to help them make decisions about using alcohol."

ALAC has that information in resources that educate young drinkers about how to be safe around alcohol. And for parents who are dealing with the minefield that is teens, drugs and booze, there is a book and DVD appropriately called *Bewildered*. Tuari Potiki says rangatahi need role models who display a good attitude to alcohol. "We need to show leadership here. Ngāi Tahu puts a lot of effort into providing opportunities to help our rangatahi achieve their future goals. In order to reach those goals, we also need to deal with things that can get in their way, and alcohol is one of those things."

A good starting point is for people to set themselves the challenge of becoming a role model for their family, friends and colleagues in relation

to alcohol consumption. Seek help if necessary, and persevere. Set the standard and encourage others to follow suit. And don't be complicit in, or turn a blind eye to, excessive drinking, in the knowledge of the devastation it can cause.

Ki te Ao Mārama and ALAC's other resources are available free through the Alcohol Drug Helpline 0800 787 797.



"I THINK IT IS PART AND PARCEL OF BEING A LOWER SOCIO-ECONOMIC GROUP. WHEN THINGS ARE TOUGH AND YOU NEED A BREAK, IF YOU CAN'T AFFORD A HOLIDAY TO GET AWAY FROM IT ALL, IT'S CHEAPER AND EASIER TO ESCAPE INTO A BOTTLE AND TAKE A HOLIDAY IN YOUR HEAD."

– Tuari Potiki (Kāi Tahu, Kāti Māmoe, Waitaha)

VANIA PIRINI: ALCOHOL AND SPORT



Vania Pirini is among a new breed of Māori becoming more conscious of the negative effects alcohol can have on themselves and the people they love.

“I don’t mind admitting I like to drink,” says the SPARC co-ordinator with He Oranga Pounamu. “But I have slowed down and I’m much more aware of the effects it has on me and the people around me.”

Vania (Ngāi Tahu, Te Whānau a Apanui) is a Canterbury women’s rugby representative, so she sees her share of after-match functions and the drinking that goes with them.

“Māori over-indulge and, all too often, ‘going hard’ on the playing field means they have to ‘go hard’ at the bar in the clubrooms after the game,” she says.

Joining the He Oranga Pounamu team has brought a new awareness to her drinking habits, and she has also stopped smoking, along with others in her workplace.

Vania has used ALAC’s Drink Check cards to monitor her drinking: “You’d be surprised when you check out how much you drink and it comes up red. You think, whoa – that’s not good – maybe it’s time to slow down. It’s just a matter of being aware and adjusting yourself.”

“For many women and mothers who play sport, a night out with

the girls after a game may be their only night out for months, so you do see a bit of binge drinking going on, unfortunately. It’s good to have whānau support around someone who is going hard: make sure you all have something to eat after a couple of drinks, and always have water on the table.”

Vania’s professional goal is to see more Māori involved in more sport, more often, and her message to Māori sports people is to refuel on the good stuff first – not alcohol: “A lot of sports men and women will come straight off the field and reach for a beer, but to refuel your tinana, you’ll feel a lot better, a lot faster, if it’s with water or juice. Rehydrate, get some carbs into you, and then, if you want to socialise, have a beer, but rehydrate first. And remember, alcohol is not a pain-killer! If you have a sports injury, get it seen to. Don’t have a few beers and think that will dull the pain.”

Vania says sports people and coaches should also think ahead about what events or games they have coming up, before they start on a ‘big night’. “You need to look after your players, look after them for the next game.”

“Māori are so talented in sport, and alcohol can get in the way of them achieving, if it’s used in the wrong way.”



Was last night really worth it?
It's not the drinking It's how we're drinking

Jacqui Caine

Diplomat

“Go on, have another. There’s no holding me back,” says New Zealand’s former deputy ambassador to Mexico, sitting in the sunroom of a house on the water’s edge at Bluff. We’re eating pāua fritters wrapped in thin white bread – delicious.

Tucked up on the sofa, as casual in jeans as the girl next door, Jacqui Caine is disarmingly easy company. This is where the young diplomat evidently feels most at home – in sight of the harbour, salt kissing the breeze.

Born into a family of crayfishers and muttonbirders, it’s her birthright. It comes as no great surprise then to learn that she had once contemplated a career in the navy. “I’d been a sea scout. I’ve always loved the sea and I thought the navy would offer opportunities to travel as well. I figured out that if I studied law I could join as an officer.”

She had a change of heart. The navy’s loss was the Ministry of Foreign Affairs’ gain. And she still got her opportunities to travel.

Jacqui Caine, 34, was born in Invercargill and spent her early years in Bluff and Rakiura/Stewart Island, returning with her family to the southern oyster capital when she was seven. “I stayed until I went to university,” she says, the gentle burr in “versity” underscoring her Southland origins.

Bluff imbued her with a quiet sense of identity. “James Spencer, the first European settler, married Mere Te Kauri and, like a lot of people in Bluff, we whakapapa back to them.” A year ago there was a family reunion – “175 years of the Spencers in Bluff. There were about 700 people there.”



Jacqui with her children, Havana and Carlos.

A school kapa haka group tour, and involvement with the local Te Rau Aroha Marae, nurtured her knowledge of Māoritanga. But it wasn’t until she went to James Hargest High School in Invercargill that her cultural affiliations became a talking point.

“In Bluff it was never an issue. Then probably for the first time I encountered people who said, ‘Oh, so you’re Māori.’ They were surprised I identified with Māori because I was so fair.”

Caine’s School Certificate results put her in the top 20 boy and top 20 girl Māori students in the country and singled her out for participation in a Ministry of Māori Affairs survey. It took people who identified as Māori and who had done well in English and maths and sought to identify factors contributing to their success.

“I recall the common themes were that the parents were very supportive, as was the home environment,” she says.

“Later, when I was looking at what I wanted to study, Mum reminded me that the people who had done the survey had said that the foreign service would be a great place because they needed Māori graduates.”

A double degree in law and accountancy at the University of Otago followed, coupled with a Ministry of Foreign Affairs Aorere scholarship. It was an opportunity she grabbed with both hands.

Caine spent her first two and a half years in the Trade Negotiations Division in Wellington, dealing primarily with the World Trade Organisation.

This was followed by a year in the Legal Division, where her responsibilities included international criminal work, such as extradition, and South Pacific constitutional matters.

There was a secondment to Ngāi Tahu in Christchurch for a month as part of a ministry outreach programme; then in 1998 it was off to Vanuatu as deputy high commissioner, at the precocious age of 26. One project involved her in helping develop an approach to Vanuatu’s problematic system of land tenure.

“We used the Waitangi Tribunal as a model. You could take the tribunal around to the people and take into account traditional legal systems where oral evidence could be given.”

In 2001 Caine, with husband Victor and daughter Havana, now seven, returned to Wellington to have her second child, Carlos. She was subsequently attached to the Americas Division on the US desk. It was good preparation for her next posting, in 2003, as deputy ambassador to Mexico.

While in Mexico she facilitated the visit of a kapa haka group based in Niagara Falls. The visit coincided with Waitangi Day and a hiki tapu as the embassy was moved from one building to another. Her Ngāi Tahu background and legal training also proved useful in establishing New Zealand connections for an aid project on criminal justice reform among Mexico’s indigenous youth offenders.

“New Zealand is seen as having one of the top models of restorative justice,” she says, adding that there was particular interest in marae-based initiatives.

Back in Wellington again, Caine eagerly awaits the next challenges in her high-flying career. There may be no holding back this talented young Ngāi Tahu woman, but she is quick to acknowledge the source of her strength.

“When I think about the inspirations for me, it’s my tāua, Jean Gilroy, and my Mum, Suzanne Spencer, who has been a constant force in my life.”

“The women are very strong in our family and to a large extent things have been passed down through them. In the meeting house on our marae all the ancestors are women. So they are the source of all the whakapapa.”



PHOTOGRAPHY RAOUL BUTLER

A KIWI CALLING

nā LIESL JOHNSTONE



PHOTOGRAPHY GEOFF SHAW

Carol “Kiwi” Donovan at Stony Bay, Banks Peninsula, one of her favourite birding places in the world.

NOT MANY PEOPLE HAVE A SPECIAL SPECIES OF BIRD NESTLING IN THEIR ACTUAL NAME. BUT THEN CAROL “KIWI” DONOVAN IS NO ORDINARY WOMAN.

This Kiwi, a Ngāi Tahu descendant who has made the entire world her habitat, possesses a recently won claim to fame. In January 2006 she became the first-ever female “birder” to independently spot at least one member of all 203 bird families on our globe.

Carol’s achievement called for single-mindedness, vision and courage. It also took the best part of two decades. That’s because she visited 58 countries to reach her objective. And what makes her feat all the more remarkable is that she travelled alone and on a very limited budget, sometimes into remote and dangerous places.

In case she was ever in danger of losing focus, Carol’s “business card” reads: WORLD BIRDER... looking for all the bird families in the world. And on her birder’s atlas she has written that she’s “one who faces every terrain, disease, inconvenience, political turmoil and culture on the planet.”

Carol points out that “birding” shouldn’t be confused with “bird-watching”. The latter is a relaxing hobby, the former a competitive sport. Birders normally try to see all of the birds possible in their own country, while world birders, like Carol, use the latest version of *The Clements Checklist of Birds of the World* as their Bible.

Serious birders think nothing of paying US\$2,000 for a superior pair of binoculars. Carol

paid US\$1,000 25 years ago for a pair that has been invaluable in helping her to correctly identify every little marking on the birds on her list.

“Correct identification is key. Finding each bird is a competition you have with yourself. Birders use field guides produced for each country, and with that, an honour system. You build up your knowledge and credentials, and people rarely challenge your honesty.”

As a sport, birding has been a phenomenon in Britain for 40 years and for about 30 years in the United States. It has been steadily gaining devotees.

Carol traces her own fascination with birds and conservation issues back to forays out with her mother, an award-winning photographer. At age seven or eight, Carol accompanied her mother to the red-bill gull colonies in Kaikōura.

“For years we’d go there every weekend and school holiday and stay near Oaro. It was an outdoorish lifestyle, and it meant frequent trips in Dad’s little fishing boat.”



Years ago a keen bird-watcher from Birdlings Flat, suggested Carol visit Mark and Sonia Armstrong of Stony Bay, who'd been planting extra native bush to attract a greater variety of bird life – they remain good friends today.

In her late teens she gave birth to her daughter, Nikki, and toured Aotearoa with baby in tow, before they left for Australia, and then Hawaii. Even then Carol was taking special interest in ngā manu, our native birds. Later Carol and her daughter moved to Southern California.

Nikki is now an experienced journalist and television manager who, Carol notes with a sense of irony, unfailingly travels first class, as opposed to Carol's own propensity to "rough it" around the globe.

Carol's commitment to world birding has meant a huge amount of careful geographical research, safety preparations and exacting financial planning. Carol has allowed herself a living of \$600 a month. Some bird families, she says, are incredibly expensive to find. "If it costs you \$2,500 to travel and remain at a certain location, then that's a \$2,500 bird."

For accommodation, think tents and traditional huts. For belongings while on lengthy birding forays, think in terms of what can fit in a day-pack. Forget luxuries like several changes of clothes, restaurant meals or hotel beds.

"Being alone is an asset. If you have someone with you, you're part of a couple and viewed as self-sufficient. If you're travelling alone, people always invite you in. And I love being with the indigenous people wherever I am. I don't know what loneliness is. Sometimes I wonder whether I'm a traveller first and a birder second."

Carol had initially set herself the task of observing every bird in the world. It wasn't until about a decade ago that she accepted this was literally mission impossible. There are 10,500 different bird species and so far no one has managed to see more than 8,400. Necessity demanded an amendment to the goal, and her aim became to see every bird family instead.

But even this more realistic objective has been seen by some as very strange. "People have been convinced I am mad. Members of my own family have thought and said it," she laughs.

Carol's "business card" reads: WORLD BIRDER ... looking for all the bird families in the world. And on her birder's atlas she has written that she's "one who faces every terrain, disease, inconvenience, political turmoil and culture on the planet."

Carol has simply "never wanted to do what everyone else does." She doesn't swallow received wisdom about things, but likes to think things through for herself and form her own, sometimes unconventional, view. For instance, when Carol heard about several birders meeting untimely ends in the field because of burst appendixes, she booked herself into hospital to have hers removed. Two months before the scheduled operation, she began to suffer appendicitis!

For the same reason she has had all her teeth extracted and her uterus removed. She flashes a diamond-studded, white-toothed smile. "I love my teeth," she says.

"And the reason my hair's this short is that often there's been no more than half a cup of water in which to wash it."

Health-wise, for these past two decades bush medicine has been enough.

The only drug she gives credence to taking on a regular basis is aspirin – one a day. She eats raw food and fish, wastes nothing, and swallows the odd charcoal pill to ward off giardia. Five-yearly check-ups have yielded glowing results.

If Carol is health conscious, it doesn't follow that she is risk averse. Hearing of other birders dying in small plane crashes en route to remote places hasn't been a deterrent. "None of us are promised tomorrow," she says, adding that she's always maintained she'd rather go with binoculars around her neck.

There have been occasions when Carol has caused her daughter anxiety, despite her strict instructions to assume nothing's amiss unless the period of no contact stretches beyond four weeks. A few weeks out of the loop is an inevitable side-effect of being a competitive birder.

Carol's inner strength amazes even herself. "I have found no situation that I can't get out of." Even prior to her birding mission, Carol had survived both kidnapping and rape. In America she'd also, incredibly, survived a robbery-cum-attempted-murder which resulted in a ten-month trial.

"But I'd hate to be seen as a victim," she underlines. "I believe everything that happens is for a purpose, and while these things initially made me very angry, they've resulted in personal resilience and independence. You can either let circumstances crush you, or you can emerge stronger."

Carol thinks a minute, then adds, "But imagine if, as a single woman, you were to be raped in Africa where Aids is rife. I don't think I can ever return there."

Paradoxically, Carol describes the past two decades in terms of simultaneously "living on the edge" and "being full-time on cruise control."

"I've had no stress in my birding life whatsoever, although I've seen human rights atrocities that most people only ever see on the screen – kidnappings in the Philippines, shootings in Kenya, people dying of malnutrition and Aids in Africa, the burning of the rainforest in the Amazon."

Now with her birding goal achieved, Carol plans a slightly more reflective and family-centred path. Back in New Zealand in May last year, she visited the marae of her two Ngāi Tahu great-grandmothers, one in Riverton at Colic Bay, the other at Ōnuku, Akaroa. Treasuring such links with her own whakapapa and whānau is a relatively recent thing: Carol didn't know about her Ngāi Tahu roots until 1998.



Carol the intrepid birder is at home anywhere in the world: "I have found no situation that I can't get out of."

"From what I've been able to find out, both Quini Goodwillie (Ōraka Aparima, Kāti Huirapa ki Pūketeraki) and Ann Williams (Ōraka Aparima, Waihopai) were strong women. Neither of them appeared, for the times they lived in, to have been badly treated."

Turning 61 this year, Carol has set out new goals in a tiny book. High priorities are her health (which she actively works at) and spending time with her mokopuna.

"My daughter understands that I'm a fun grandma, as opposed to a domestic one," she asserts. "I take one grandchild out at a time, and we do things together."

Also in the little "Life after 60" book is the goal of "going with the flow" more.

That includes living full time in "recreational vehicle" parks – communities where people live in 30-foot caravans.

"It's a lifestyle choice that's well-established in the United States," Carol says, "and starting to pick up in New Zealand. It's a more adventurous way to live, which is what travelling the world has been."

Carol talks of the recreational-vehicle lifestyle in terms of a hunter-gather existence – picking wild apples, shooting a rabbit occasionally, and having whatever views you choose at your doorstep each morning.

In the US it's not difficult to become a motor-home dweller, Carol says. If you're over 62 you receive free passes to all national parks, along with 50 per cent off your camping fees. And Carol is no stranger to national parks: she's already spent five years as a voluntary weekend ranger at the Angeles National Forest.

Such plans are a well-established part of Carol's life. They're written down and kept highly visible. She believes in breaking a lifetime into different chunks, each with its own purpose.

"I think it's a good idea to learn as much as possible until you're 20; then work as hard as you can, earning as much as possible between the ages of 20 and 40; then from 40 to 60 do

whatever it is that you really love, whether it's financial or not."

She watches people educate themselves and then start to "consume" and amass stuff. Later they suffer a health scare of some sort and then become quite keen on not possessing as much and more concerned with conservation.

Since working in her youth as a restaurant professional, coat-check-girl, and at celebrity parties against a glittering Hollywood backdrop, Carol has stuck fast to her own life plan. The money she has earned has given her the freedom to pursue her goals. To fund her birding missions she packed in many mad 19-hour work days, including weekends. And, between the ages of 30 and 42, alongside her mothering, she studied part-time for a degree in geography.

Carol could doubtless spend her entire "second retirement" at speaking engagements and conferences. Invitations are already rolling in thick and fast. This year she accepted just a couple. Many non-profit organisations are on the hunt for suitably qualified speakers, as around 1,000 birding festivals are held in various parts of the United States annually, and Carol is well known amongst these organisations.

However Carol has never been tempted to become a conservation lobbyist and spend her time fighting politicians. Her niche, she believes, lies in working with grass-roots conservationists. When she does accept a speaking role, half of her earnings are donated back to a conservation cause.

Yet another piece of Carol's future involves buying a condominium in Waikiki, pervaded by a holiday atmosphere, to share with her family, and rent out.

"When I'm 90 I plan to be sitting on the beach there, wearing a muumuu and playing the ukulele," she smiles. "The ukulele lessons start this summer."

Such a scheme is unlikely to mean Carol will morph into a normal consumer. She's a saver and investor. Not wanting to preach, Carol

would love to relay that consuming too much of the wrong things is the enemy of beauty and diversity.

She's repeatedly disappointed at the way human populations treat other species. For instance, bird families everywhere are either in crisis or struggling. Fossil records which allow a glimpse of the planet 25 million years ago show evidence of one and a half million bird species. Now we're down to just 10,500.

"We should all be recycling more. And be supporting non-profit conservation organisations, even if it just means an annual magazine subscription."

Carol tries not to buy leather, or to own anything made from non-renewable timber sources. She does, however, own up to having four rubber tyres on her motor-home. "But I'm putting money aside for my environmentally friendly hybrid vehicle. In the United States there are now special, convenient vehicle parks for hybrids, right next to disabled parking spaces."

In February of last year Carol donated her treasured binoculars to a conservation group that "needed them". She'll be getting herself a smaller pair, once back in the USA.

Until 2008 Carol has blocked out some writing time. "Between June 1 this year [2006] and January 2008 I'm based in LA, working on my book." Her audience will be the international birding community.

Carol is confident that her account of a woman who achieves her goal of travelling alone, with very little money, through 58 countries, to see, first-hand, members of all 203 bird families in existence, and her unforeseen adventures along the way, will surely excite people's interest.

John Key

Can he lock in to Māori?



It is hard to feel we are a prosperous country when so many of us fail to prosper.

I’m not surprised that the National Party is flirting with Māori. An alliance between conservative, or old, New Zealand and Māori makes sense.

John Key chose to focus his first major speech this year on families living dead-end lives in what he called a growing “underclass” of New Zealanders. He talked about the afflictions of joblessness, alcohol and P addiction, violence, kids’ empty lunch boxes, and places where “there’s nothing more to read than a pizza flier”.

Most of us would take this as a coded statement about the plight of Māori and Pacific Islanders, who are too often on the receiving end of both welfare and jail sentences. Too many seem to be stuck in ghettos of misery where the only bright spot on the horizon is a gang patch and an aggressive swagger, making up for a life lacking real dignity or usefulness.

We talk about poverty as if it’s a purely financial thing, and public policy works on that assumption when it hands out money to people who won’t work. But real poverty is lack of aspiration, the inability to even wish. I don’t mean by this that everyone should aspire to the John Key personal story of state house to wealth, but that everyone should have a dream of some kind, however humble, and want enough to make it real to make an effort to achieve it.

I don’t think people dream of jail as their future, or raising kids without fathers, or of making women they don’t care about pregnant, either. People don’t dream of becoming violent thugs, alcoholics, P freaks or murderers. These things happen to them in part because there’s a gap where hope should be, and it’s easy to just give up. They join gangs, never stirring from neighbourhoods of inter-generational misery, because it’s all they’ve ever known, and all they ever expect to know. Such self-imposed limitations are sad to see, and painful to watch unfolding.

We all pay the price of these people’s discontent, not only with the taxes that fund welfare, but when we become the victims of crime, and as generation after generation of the deprived stay marginalized. It is hard to feel we are a prosperous country when so many of us fail to prosper.

Mr Key doesn’t exactly have solutions, but neither has anyone else. The Māori Party’s Pita Sharples has suggested gangs could do more to get Māori kids to stay at school – a flash of idealism that’s endearing, even if gangs are a huge cause of why so many young Māori drop out of school and give up on education in the first place.

There are complex issues in all of this, but if you are what I call an old New Zealander, they

are issues that should be close to your heart. I’m a fifth generation Pākehā New Zealander who feels very conscious of the pact my ancestors struck with Māori when they came here, and my people have been here long enough now for the only real history I know to be based here, not in Europe. The last person in my family line to be born in England – my grandmother’s father – was born there in the 1860s. This place has to work for me, then, because there is no other, and if it doesn’t work for Māori, it sure as hell won’t work for me, let alone my grandchildren.

Of course my family’s time here is short by Māori standards – it only goes back 180 or so years – but we have a commitment to this country, and we’re here for the long haul. The long haul is by its very nature a conservative one. Conservatives don’t make exciting changes; they’d rather bide their time. They value tradition, and they value the enduring institutions in society, of which Māori and their interests are a vital part. They’re not exciting, maybe, but at their best they’re at least safe hands, not too hung up on their own theories to shut themselves off from other perspectives.

National’s former leader Don Brash was an embarrassment on issues related to Māori. I don’t know what touches him and seems real about this country. I don’t know what I really think about Mr Key, or if anything touches him greatly either, but he could be open to an interesting and realistic partnership with Māori if his heart, and not just his pocket, is in the right place.

Rosemary McLeod is a Wellington-based journalist, who is noted for her social comment. Her weekly columns feature in a number of newspapers around the country. She is a descendant of missionaries who arrived here before the signing of the Treaty of Waitangi, and of other colonist families who arrived here in 1840. Her early childhood was spent in the Wairarapa.

Year of the Veteran

It’s an unusual sight in the small settlement of Puketeraki (Karitāne) on a grey-washed Sunday morning in December – a crowd, maybe upwards of 300 people.

They gather in an ordinary street, taking in the colourful café, a corner dairy and a few wooden houses, and proceed through entrance gates into the grounds of a closed-down school. The streets nearby are mostly empty. Whole settlements on this stretch of the Otago coastline are yet to wake up.

More than half of the men in the group wear decorated military uniform. Most are elderly. There is a mixed sense of solemnity and excitement about them. Some sit in the seats provided in the old school grounds; others stand around. A group of children at the back practise their kapa haka performance for later on.

David Ellison, the man primarily responsible for this occasion, gives instructions about the march that is about to start. The marchers line up and gather around the corner. They’re to sing the words of the 28 (Māori) Battalion song *Māori Battalion* and *We are the boys from away down under*.

Leading the march is a former Sergeant-Major of the New Zealand Army, Rex Harris, whose army years spanned 1959 to 1986. In the front line are four Puketeraki veterans. Some of the other marchers are there not on their own behalf but in memory of a whānau member or tupuna who went off to war.

There’s a right turn into the school gates. It’s threatening to rain; the dull cloud-cover filters out any sunshine.

Already the emotional nature of this occasion is evident. Tears well up as people reflect on their private memories. Plaques bearing local names are rededicated. Two new ones honouring United Nations peacekeepers and New Zealand’s current territorial forces are unveiled. Harakeke mats are

stripped away from these, and wreaths are laid.

David Ellison read about 2006 being “The Year of the Veteran” last March. He had a vision of his rūnanga combining with local people of European ancestry at an event to commemorate both those who have gone to war and also their whānau at home in New Zealand who suffered hardship and loss. The day would not be about any specific war, but about military service in every significant international battle in the past century.

Although there is a mood of sadness amongst the gathered people, their shared experiences, emotion and goodwill have the effect of uniting this community. And it’s not all sombre. At around 10am David begins to look nervously at the time. “I’m looking at my watch because I have a surprise lined up. Soon you can all look up – and it’s not a seagull.”

It’s a pretty good clue. A flyover of one Hurricane and four civilian aircraft happens almost immediately. This action element delights everyone. As luck would have it, a young couple who’d helped David to mount photos for the day had a brother in the Taieri aero-club, and it turned out that club members were “keen as mustard” to get involved.

The next surprise rocks the assembled group, possibly the district. Artillery is fired in paddocks about 30 metres away; the thunderous noise is a vivid reminder of the reality of war.

“I stumbled across that one too,” David says. “I was on the road and passed a convoy of World War Two trucks that had been done up. I stopped to chat, and someone knew how they could get hold of this piece of artillery that still fired.”

At the close of this outdoor ceremony, the sun breaks through. Everyone is asked to congregate at the marae on the hill. The places chosen for the veterans’ event – the old school grounds and the Puketeraki Marae



David Ellison had a vision of his rūnanga combining with local people of European ancestry at an event to commemorate both those who have gone to war and also their whānau at home.

– both hold bitter-sweet associations for David and many others. A teacher for 36 years, mostly overseas, David taught for one term at the old school. In his class was his young brother, soon to die an untimely death (possibly of meningitis), aged just eight. Another pupil during that brief teaching stint, Vincent McLachlan, is here today to commemorate his father Roy, who farmed here before going away to serve in World War Two.

David says his first memory of war took place at the same marae in 1940, “when we said goodbye to our fathers. The ones who didn’t go were those who’d returned from the First World War. Every adult remaining in the district became our aunty or uncle. We became such a close-knit community, and that’s essentially how we managed to survive, probably like a lot of other rural communities around New Zealand.”



The wero: (left to right) Hemi Meihana, retired Brigadier Evan Torrance and Brigadier Ants Howie receive the challenge from James York at Puketeraki.

David planned the marae recognition ceremony so that descendants of First World War servicemen from the Karitāne, Waikouaiti and Moeraki districts would receive certificates alongside veterans and whānau from the Second World War, the Korean and Vietnam wars and the Malayan Emergency, and the newly recruited United Nations peace-keeping defence personnel, recently returned from the Solomon Islands.

But why this district specifically? It's had a heavy weighting in New Zealand's Defence Force, according to David, who has spent hour-upon-hour researching local wartime history. "A higher percentage of people have contributed to Defence from these immediate districts than any others," he claims.

He remembers almost "all of Karitāne" departing for the Second World War. A good number returned, in large part "owing to our excellent training before we left." But some of those who returned were maimed or suffering mental stress in the wake of battle, so their hardships continued.

David himself is one of six people to receive medals for the part he played in New Zealand's Defence Force in Malaya. He lost one great friend from Dunedin, who lies buried in Tai Ping. Just 26 at the time, David recalls the sadness of returning without his friend, who was not killed in action but died after contracting a tropical disease.

Patriotism has long been a core value of this region. In his planning, David ensured that every family within Kāti Huirapa Rūnaka would be represented and receive a certificate, as well as European-veteran families.

"We re-researched and put extra names on our honour board, ones which should never

have been omitted. One or two were missing, such as a few uncles, Richard Parata who helped the United Nations while serving in the British Army, and his 92-year-old mother Margaret, who served in World War Two."

During marae presentations, Brigadier Ants Howie, representing the Armed Forces, talks of our collective indebtedness to war veterans. It's a moving moment when he encourages clapping to continue, even in the absence of several of the veterans or whānau who are being announced. "It's important that we read the names out and acknowledge them, even if they're not here."

Organising and seeing this event come to fruition was "a dream come true" for David. Since retiring in 1987, he has returned to Karitāne and been striving to put something back into the Huirapa Rūnaka. This project was done simply "for the love of our marae".

The chairperson of Kāti Huirapa Rūnaka ki Puketeraki, Matapura Ellison, says his role lay in generating support for David and the project.

"This day has drawn whānau support from as far afield as Brisbane, Cairns, Melbourne, and Auckland. It's been a wonderful spiritual and cultural event because of its timeliness. Only four veterans upwards of 85 were here, and many present today were in their 70s."

"The Puketeraki Marae," Matapura says, "is a place where we try to make good ideas happen; we want it to be a totally relevant point of cultural identity. I overheard a child today saying, 'Hey Dad, this place is cool.' That's what it's about."

The day has been about the nobility of serving one's country, not about glorifying war. David sums it up, saying, "We don't want to be putting flowers on the photos of today's tamariki."

Two Stories Of Service

RICHARD PARATA

The Parata whānau, a longstanding Puketeraki family, were recipients of two First World War certificates, six Second World War certificates and nine medals for service in Malaya, Korea and, in Richard Parata's case, for service to the United Nations.

Indeed, it was a Parata who became the first Māori to attain the military rank of Brigadier, Richard asserts.

Richard Parata, MBE, joined the British Army in The Black Watch at the age of 17. Living in Dunedin, he had spied an advertisement in an English newspaper, and his future was sealed.

"I'm not strictly a New Zealand veteran, but have worked for the United Nations in Cypress, Germany, Hong Kong, South Yemen, Malaysia, Northern Ireland and Belize. I felt better about being a New Zealander working for the British Army when in 1967, in Cypress, 30 Kiwi policemen were also lending manpower to the UN."

Richard is saddened by whānau wartime losses, but does not regret his own years as a soldier.

"Those years were undeniably exciting. There were moments of intense excitement and you were always in exotic locations. After retiring from the Army in 1979, I spent another nine years in different places around the world. I joined a British company, associated with Lloyds, whose business was in kidnap/ransom insurance and in negotiating the release of kidnap victims. I returned to Dunedin in the late 1980s."

Richard retains strong links with his Parata whānau, returning often with wife Jocelyn for weekends in Puketeraki.

REX HARRIS

Former Regimental Sergeant-Major of the New Zealand Army, Rex Harris, MBE, believes he was destined to become a soldier.

However, when he attempted at 18 to enlist for the Korean War, his father refused to sign the papers. "In those days it was a given that you were born to work for your parents," Rex says.

Rex did go on to join the army at the age of 23. He wasn't deterred by having lost one great-uncle in the Boer War, and another seven in the First World War. After all, another six close relatives had all returned from World War Two.

Obviously a first-rate operator, Rex's lapel suffers from medal overcrowding. During his 27 years of service he has battled in Malaya, Borneo, the Thai border, been selected as a representative in a guard of honour in Crete (for the 40th anniversary of the 1941 battle) and trained British troops.

He has lost friends all the way through, and it is comradeship, loyalty to each other and trust that feature strongly in his memories. "It's the ultimate survival relationship. Your life can depend on someone else, as theirs depends on you. Self-discipline is incredibly important."

Talking survival, Rex recalls one of his worst moments as a young man in Borneo. "The enemy camp was about a kilometre away. It was about 8pm and they fired off two mortars. They landed just 100 metres away from us in the jungle. The next minute they fired another two, which landed the same distance to the other side. Normal practice would have been to fire another round, which would have decimated all 28 of us. There was nothing we could do; we were all just lying there on the ground, and I was praying to God to save us. I'm not a very religious person, but I defy anybody not to think about God at a time like that. Well, amazingly, they never fired again."

nā ADRIENNE REWI

NGĀ HUA O KOUKOURARATA



Koukourarata kaumātua Charles Crofts with sisters Matapi Briggs (left) and Tokerau Wereta-Osborn (nee Wereta) enjoying mussels à la carte on the wharf.

You come upon Koukourarata (Port Levy) quite suddenly, up and over the high winding roads of the north face of Banks Peninsula and down to a sleepy spread of tiny houses hanging onto the pebbly shoreline of a tranquil bay. Tutehuarewa Marae sits at the far end of the road – a cluster of buildings on a grassy slope overlooking a stony beach and a pretty jetty.

Everything is silent. It's as if the steep, rocky hills that rise behind are keeping secrets, and perhaps they are, because the Red Rock is up there and it's always been wahi tapu to the people of Tutehuarewa.

"We were always advised as children not to venture near Red Rock because it was a place where sacred things belonging to the old people were buried," says Matapi (Daisy) Briggs.

But we arrive at the marae with mussels on our mind, not secrets, and there's no secret in the fact that Koukourarata produces some of the fattest, juiciest toretore around. Blanket Bay executive chef Jason Dell may be amazed by the size of the mussels that have been procured for the occasion, but the kaumātua are quick to point out that they're "babies" compared to some almost six inches long that have been harvested from the bay over the years.

Charlie Crofts, Tahu Communications kaiwhakahaere and resident of Koukourarata

"We knew where all the best kaimoana was, and we only had to walk along the beach to pick cockles, pāua and mussels off the rocks. We never needed a boat."
MATAPI (DAISY) BRIGGS



with his wife Meri, remembers a wealth of kaimoana – mussels, kina, flounder, pāua, leatherjackets, moki, rig and red cod. "I didn't take to mussels myself until much later, but we'd always have a fire at our old family home, or on the beach, and cook up a feed of them with spuds."

Koukourarata was the largest Māori settlement in Canterbury in the mid-1800s, with a population of around 400 people. Back then, Māori from Koukourarata bartered shark and other kaimoana for eels caught by hapū from Waihora and Wairewa over the hills, and tons of dried fish were carried inland to trade.

Matapi Briggs looks out to the jetty as she remembers an idyllic childhood in the bay with her six brothers and sisters. At 75 she is now the oldest kaumātua actively involved in the rūnanga.

"We all talk about how lucky we were to have had such a wonderful childhood here. My mother was from here and she returned here when I was four. I stayed until I was 14, and there would have been less than 100 Māori here then, in the 1930s," she says.

"This was the site of the first Māori church in Canterbury and the first native school. My elder sister, Raureka Hoekstra, now 84, is one of the last living pupils of that school, which ran from 1924 to 1932. We also had a post office, and our parents, like most of the families here, worked on nearby farms cutting cocksfoot."

Matapi remembers a childhood that revolved around the sea. “The sea was our life. It meant everything: it was where we played and where we found our food. We knew where all the best kaimoana was, and we only had to walk along the beach to pick cockles, pāua and mussels off the rocks. We never needed a boat.”

She talks about the times they made fires on the beach, slipping fat mussels in their shells into the ashes and eating them there and then. One of their jobs as children was to gather mussels for family meals, but they were taught from an early age only to take what they needed, unless the family was taking kaimoana as koha for another rūnanga.

“Our mussels have always been sweeter and juicier. I think it’s because there are a lot of freshwater creeks running into the sea here,” she says. “It’s common for them to grow to four or five inches long.”

In the old days when Matapi’s parents were young, mussels were preserved in seaweed by the tahu method. “They’d split the seaweed, put the mussels in and fill the pouch with hot bird fat. They also did that with pāua,” she says.

Matapi’s younger sister, Tokerau Wereta-Osborn, also has vivid memories of a happy Port Levy childhood. She was just 18 months old when she arrived in the bay, and now her great-grandchildren are the sixth generation of her family to enjoy everything the bay has to offer.

“The bay has never changed in my opinion. It’s always been a wonderful place to live and the kaimoana has always been plentiful. We used to walk out to the island at low tide to collect mussels, pāua, oysters, cockles and conga eel. Our favourite way of eating mussels was simple: they were just opened, scalded in their shells, drained and then eaten with a bit of vinegar and onion. Sometimes our mother



Below: Jason ably assisted by sons Harry and Thom (foreground).



would make patties, or she battered the mussels whole, but I always preferred them plain with vinegar,” Tokerau says.

“I always loved making a fire on the beach and cooking the mussels in the ashes, or on a piece of hot tin, and eating them fresh. When we needed to store them, we would make a circle of rocks just offshore and keep the live mussels there. It was like our fridge and it saved us going out hunting for them each time we wanted a meal.”

“I’ve come and gone from the bay over the years, but I came back when I married and Koukourarata was the only holiday place my eight children ever knew. Now my grandchildren and great-grandchildren come here and they love it too. They all gather kaimoana. My pōua and tāua and parents left the land here for us and we love the place. I come as often as I can. There’s not a month goes by when we’re not at the bach.”

As the kaumātua gather around the table at the end of the Port Levy jetty, the skies cloud over and umbrellas are raised. But that does little to dampen their enthusiasm for Jason Dell’s feast of mussels. He has given mussels

a contemporary twist: mussels in yellow curry juices; mussel and kūmara cakes with tomato-capsicum jam; and steamed mussels with kiwifruit and avocado salsa.

It’s a long way from scalded mussels with vinegar and onion, but the kaumātua don’t hesitate to sample one of their favourite foods in a new guise. As they tuck into new flavours they talk about the old days, during the thirties and forties, when the steamer *John Anderson* came in at the wharf to take wool bales out. They remember Mr Grennell’s launch bringing groceries in, before the bus service came over the hill. They talk about the time the television show *Sesame Street* was filmed in the bay; and they laugh about the fact that, when the film *Heavenly Creatures* was filmed there, no one knew who Peter Jackson was.

At the end of it all, the opinions are unanimous – Jason has excelled again.

“I’ve never had a lot of time for mussels; I could take them or leave them,” says Charlie Crofts. “But you’ve changed my view completely. I’ll be looking at them in a new light now,” he laughs.



ROCK MUSSELS FROM KOUKOURARATA

Many seafood lovers will be familiar with the Greenshell mussel that is commonly farmed in the Marlborough Sounds, exported globally and renowned as one of this country’s most delicious yet undervalued seafood resources. But when I set my eyes for the first time on the gigantic specimens at Koukourarata and tasted these big, meaty molluscs, I was stunned. Not only were they huge by comparison to the farmed variety, but they weren’t tough, which really surprised me.

Unsure what the cooking facilities at the marae offered, I set about experimenting with some uncomplicated preparations. For the curry sauce, the hot spiciness can be adjusted simply by reducing or increasing the amount of curry paste and coconut cream you use. And the mussel fritters can be frozen, if by any small chance there are some leftover.

As tales were shared by the gathered kaumātua, one told me, “The only way to enjoy these beauties is steamed with a little vinegar.” But I’d like to believe that, after my dabblings in the kitchen, I may actually have a convert to some other combinations.

Jason Dell

Jason Dell (Ngāi Tahu/Ngāti Wheke)
Executive chef, Blanket Bay,
Glenorchy, New Zealand



MUSSELS STEAMED IN YELLOW CURRY JUICES

INGREDIENTS

- 24 live mussels
- 2 tbsp peanut oil
- 1 white onion, diced small
- 2 garlic cloves, minced
- 1 tbsp fresh ginger, grated
- 1 green chilli, finely chopped
- 1 tbsp Thai yellow curry paste (available in all good supermarkets or Asian food stores)
- 1 tsp powdered turmeric
- 2 tbsp brown sugar
- 1 cup white wine
- 1 cup water
- 1/2 cup soy sauce
- 2 lemons, juiced
- 2 tbsp fish sauce
- 1 400g tin coconut cream
- 1/2 cup fresh coriander, chopped

METHOD

In a deep saucepan or pot heat the peanut oil. Add onion, garlic, ginger and chilli and sweat them for 3 minutes. Then add the curry paste and turmeric and cook for 2 minutes. Add the brown sugar and all the liquids. Simmer for 10 minutes. Take off the heat and leave for 30 minutes so flavours develop.

Place live fresh mussels in a pot and ladle in the curry juices. Cover with a lid and bring up to the boil. Give mussels a stir to distribute sauce; then continue cooking until all mussels are opened. The juices from the mussels should make a soupy sauce. Lastly stir through the fresh chopped coriander. Adjust seasoning to taste, ladle into bowls and serve with crusty bread to mop up the delicious juices. *Serves 4.*

MUSSEL, KŪMARA AND COURGETTE FRITTERS

INGREDIENTS

- 2 cups cooked mussel meat, chopped small
- 1 cup kūmara mash
- 1 green courgette, grated
- 1/2 red onion, diced small
- 2 tsp sweet chilli sauce
- 2 tbsp cheddar cheese, grated
- 1/2 cup flat-leaf parsley (or tarragon if available), chopped
- 1 egg, beaten
- 1/2 cup flour
- cooking oil

METHOD

Combine all the ingredients in a bowl. Adjust seasoning. Roll the mixture into balls. Flatten slightly using the back of a fork. Heat a non-stick frying pan and add 1 tbsp of cooking oil. Cook the patties on both sides until well coloured. Place them in a hot oven to heat through. Serve with your favourite relish or sauce. *Makes 12 fritters.*



HALF-SHELL MUSSELS WITH KIWIFRUIT SALSA

INGREDIENTS

- 24 cooked mussels in the half shell
- 1 yellow capsicum, diced small
- 1 ripe avocado, diced very small
- 2 green kiwifruit, diced small
- 2 yellow kiwifruit, diced small
- 2 tomatoes (seeds removed), diced small
- 75ml avocado or olive oil
- 1 tbsp fresh chilli, minced, or 1 tbsp sweet chilli sauce
- 2 tbsp lemon juice
- 1 tbsp liquid honey
- 4 tbsp flat-leaf parsley, chopped
- seasoning

METHOD

Combine all salsa ingredients and adjust seasoning to taste, adding more lemon juice, honey or chilli to suit your preference. Add salt and pepper. Place a heaped tablespoon of kiwifruit salsa on each mussel. Best served at room temperature. *Serves 4.*

Thank you to Ngāi Tahu Seafood for its generosity and support.

NGĀI TAHU SEAFOOD

nā ROB TIPĀ

PUBLIC REVIEW OF BLUFF OYSTER FISHERY

IN THE DECEMBER 2006 ISSUE TE KARAKA REPORTED ON RESEARCH FROM UNIVERSITY OF OTAGO HYDROGRAPHER PETER KNIGHT THAT SAID THE FOVEAUX STRAIT OYSTER FISHERY WAS IN RUINS DUE TO OVER-FISHING AND POOR MANAGEMENT, IN CONJUNCTION WITH THE INCIDENCE OF THE OYSTER-KILLING DISEASE BONAMIA. THIS

ARTICLE LOOKS AT WHAT IS NEXT IN THE BID TO RESURRECT THIS ICONIC BLUFF FISHERY, AND THE CONCERNS NGĀI TAHU RESOURCE MANAGEMENT CONSULTANT MICHAEL SKERRETT HAS FOR THE FUTURE OF OUR TAONGA SPECIES IN THE FACE OF GLOBAL WARMING.

The Ministry of Fisheries, which holds statutory responsibility for the sustainable management of commercial fisheries, has gone public to give “stakeholders” in the iconic Foveaux Strait oyster fishery a greater say in its management.

In a bid to make management of the fishery “more transparent and accountable”, the ministry has invited stakeholders representing customary, recreational and commercial interests to take part in a review of the industry and formulation of a fisheries plan that will become a blueprint for the future.

The group has met several times since it was formed in November 2005 and, one year on, has released a draft fisheries plan which is now being circulated for wider consultation with the industry and public.

“Most feedback has been positive,” says the ministry’s senior fisheries analyst, Allen Frazer of Dunedin. “There seems to be a feeling that this sort of approach to managing the fishery is long overdue. Over time, this approach should allow a consensus to build on what people want from the fishery, provide more transparency in terms of decisions that are made, and allow those close to the fishery to become more involved in its management.”

The next step is to seek formal approval of the plan by the Minister of Fisheries, which will involve another round of consultation. In the meantime, the plan provides “an operating manual” for management of the fishery, Frazer says.

The planning group has identified four main goals and 14 objectives for the fishery. Essentially, they focus on a sustainable catch, maximising production and value for the recreational and commercial sectors, allowing all parties to have a fair share, and equal access and

input into decisions on the fishery. Other goals include minimising the impact of the bonamia parasite and other invasive marine organisms, and maintaining and enhancing ecologically sensitive habitats for other fisheries.

The group believes management of the fishery is “heading in the right direction”, but identified several shortcomings in the way it was managed. One concern was a lack of consensus to minimise the effects of bonamia.

“Currently there are a range of strongly held views on what can be done to mitigate bonamia’s impact,” Frazer says. “While further research will help to shed light on this, the planning group identified that we need to try to look for a consensus on what can be done, based on what we know already.”

Bonamia will be the focus of one of two workshops planned for this year, either before the season opens, or in July as it starts to wind down. The other workshop will deal with fishing and enhancement strategies.

The Ministry of Fisheries maintains that bonamia is the key issue facing the fishery and the greatest influence on the health of oyster stocks. The worst outbreak occurred between 1988 and 1992 when the disease wiped out at least 80 per cent of oysters in Foveaux Strait. The fishery was closed for four years until 1996 to recover. Despite a “conservative” approach to management of the fishery since then, bonamia resurfaced again in 2000. Scientists believe the disease killed up to two billion oysters between 2000 and 2005.

Annual production has slumped from historic levels of 80 million oysters to less than 10 per cent of that. Last season quota holders took a voluntary reduction in their quota from 15 million oysters to 7.5 million.

The fishery is now believed to be recovering, particularly the western beds, but the speed of that recovery will depend on future mortality from bonamia. The ministry maintains that current harvest levels – commercial, recreational and customary – do not have any effect on the recovery of oyster stocks. A survey of oysters and bonamia levels began in mid-January with results expected towards the end of February.

“A great deal of effort has gone into trying to understand what sets bonamia off, since the last outbreak of the disease in 2000,” Allen Frazer says. The industry now has a better understanding of the environmental and fishing-related factors likely to trigger another outbreak, he believes.

“We know from lab studies that high densities of oysters, warmer sea temperatures, high salinity, or stress to the oysters can increase susceptibility to bonamia. Further lines of research are underway to determine what this means at the scale of the fishery.”

Another issue raised by the planning group was the effects of dredging on the Foveaux Strait seabed. The Ministry of Fisheries has commissioned NIWA (National Institute of Water and Atmospheric Research) to assess the environmental impacts of dredging and to identify particularly sensitive parts of Foveaux Strait that may need to be avoided to protect diverse or susceptible ecosystems. This report is currently undergoing scientific review and is due for release towards the end of March.

Officially, scientific advice suggests “at present there is no direct evidence that fishing contributes to the spread of bonamia.” High levels of bonamia have been found in oyster beds that have not been fished for many years, and disease spreads during summer when beds are

not worked. The progress of a bonamia infection through Foveaux Strait appears to be relatively slow at about two to three nautical miles each year, scientists say, so the pattern of oyster distribution across the strait may be important.

Scientists admit that dredging does modify benthic habitat and biodiversity but they say habitat has been seen to regenerate relatively quickly in some parts of Foveaux Strait.

Nevertheless, Frazer concedes that fishing methods may be a contributing factor to bonamia. “Anything that stresses the oysters could trigger an outbreak. So, intuitively, if dredging stresses the oysters, then dredging could play a part. But when bonamia takes off, it wipes out oysters across the whole strait, both in areas that are commercially dredged and in areas that aren’t (such as the Stewart Island coast), so it is not straightforward.”

“However, the ‘footprint’ of the fishery has been relatively small in recent times due to the conservative catch limit that has been in place since the early 1990s,” he says. “Some of the options in the plan to reduce the footprint further include a code of practice to avoid certain areas, and ongoing work to improve the design and efficiency of dredges.”

The planning group found little was known about oyster stocks in recreational-only fishing areas, but growing interest in this fishery and the depletion of oysters in easily accessible recreational-only fishing areas on the north coast of Rakiura/Stewart Island was a concern.

“While we know oysters are a popular recreational catch for divers and boaties, we don’t really know how many oysters are being taken recreationally,” Frazer says. The draft fishery plan has put forward a range of options to rectify this, including making it a legal requirement for recreational fishers to report their catches, a voluntary system, or better boat ramp surveys of catches.

Recreational representatives raised concerns about the use of large dredges in recreational-only areas, so the plan has recommended a ban on their use in these areas. “From the public meeting we held, it looks like a one metre bit bar length will be the likely size limit,” Frazer says. “If all goes according to the plan, and the minister approves, the required regulation change will occur later this year.”

Willie Calder has been fishing for 31 years, is a quota owner and has been a director of the Bluff Oyster Management Company for the last five years. He also catches quota on behalf of Ngāi Tahu Seafoods. He is “very happy” with the draft management plan and sees it as a good step for the future.

The fishery is recovering well from the last bonamia outbreak, he says, and there are good signs of recovery in the western beds. “There were heaps of oysters there even last year, but the quality was not good enough then. They may be fat enough to harvest this year.” He expects a return to the full quota of 15 million oysters either this year or the year after.

Calder does not believe bonamia is connected to fishing methods. He says dredging stimulates growth of oysters and the areas worked “year in, year out” are the ones with the healthiest oysters and best growth.

Calder says the Bluff Oyster Management Company is excited about reseeded trials and

experiments by fisheries scientist Bob Street to collect spat from the water column, which could be a good tool in future for enhancing oyster stocks. Oyster boats are now returning 80 per cent of clean shell to the oyster beds in another effort to promote resettlement of young oysters, and signs are encouraging.

Ngāi Tahu’s interests in the fishery are represented on the planning group by George Ryan, an experienced Bluff oysterman, and Hana Morgan, kaiwhakahaere of the Awarua Rūnanga.

Hana Morgan is also “very happy” with the pilot plan for the fishery, which she believes is a step in the right direction because it has given all stakeholders equal input into decision-making at an early stage. “It’s been a good process, one of the better processes we’ve ever undertaken.”

Māori have always advocated a broader, holistic approach to management of the environment, she believes. In past years the Ministry of Fisheries has tended to focus on commercial species, but in the last two or three years it has given more recognition to an environmental approach to fisheries management.



“MOST FEEDBACK HAS BEEN POSITIVE.” — ALLEN FRAZER, MINISTRY OF FISHERIES’ SENIOR FISHERIES ANALYST.

“I think it’s a significant improvement in the relationship between iwi and the Ministry of Fisheries and improves relationships between all stakeholders, all of whom have roles and responsibilities to preserve the fishery,” she says.

University of Otago hydrographer Peter Knight says that, while the ministry’s plan sounds like a democratic process in which the public may take part, the definition of stakeholder only applies to “recognised” stakeholders and therefore allows the industry to carefully control the attendance and the agenda of the planning meetings.

A group of conservation-minded Bluff fishers who Knight represents were invited to comment on the ministry’s draft plan, and replied by letter in January. The fishers say they were not invited to participate in formulating the plan and feel that the assumptions on which the plan is based are in direct opposition to their major concerns. They strongly disagree, for example, that current fishing methods are sustainable.

“Despite all the rhetoric associated with the new draft plan for the fishery, the conserva-

tion-minded fishers point out that the plan does not contain a single measure that might reduce fishing pressure on a fishery that is at critically low levels (the lowest point in its history),” Knight says. “In fact the plan does the opposite by extending the commercial fishing season by advancing the start date to March 1.”

This group believes the draft plan is “a done deal” and was formulated without consultation with them. They say the direction the plan outlines will be implemented regardless of what they have to say.

Recreational fishers share this group’s concerns about the sustainability of the Foveaux Strait oyster fishery.

Alan Key is a respected recreational fisher with decades of experience representing their interests on a number of organisations, including the Foveaux Strait Oyster Management Group. He was an inaugural member of the influential Fiordland Marine Guardians, which was lauded by the Minister of the Environment, Marian Hobbs, in July 2005 for its vision and inspired leadership in creating a unique community-based management solution for the sustainable management, protection and preservation of Fiordland’s marine resources.

Key has concerns about the Foveaux Strait oyster management plan because it only deals with the oyster fishery in isolation and does not look at the broader picture, like the side effects of dredging on other species such as blue cod.

“Sadly commercial blue cod fishers were not included in the development of the oyster plan, in spite of significant studies showing an impact of oyster dredging on local blue cod populations,” he says.

He does not believe claims that the oyster fishery is sustainable, and adds that many recreational fishers would far sooner see oyster beds closed than allow unsustainable harvests to continue. They support proposed restrictions on dredge size if it stops fishers with heavy dredges targeting recreational-only areas. Commercial oyster dredges should be restricted to commercial beds and leave the rest alone, he says.

The recreational oyster take is an unknown quantity Key says, but bag limits would not be a control on the fishery if recreational fishers could not actually catch the limit set.

He says the Bluff oyster fishery could learn “heaps of lessons” from the ten years of hard work done by the Fiordland Marine Guardians to have the Fiordland (Te Moana o Atawhenua) Marine Management Act passed into law in 2005.

The Fiordland group included commercial and recreational fishers, scientists, Ngāi Tahu iwi, environmental interests and tourist operators. The common vision they shared was “to have a sustainable fishery we can all use and not abuse,” Key says. It took a responsible approach by commercial, recreational and customary fishing interests to achieve that.

Mr Key fears the Fiordland model may not be repeated unless other groups are prepared to start at the beginning and learn from the mistakes of others. The Bluff oyster industry is too busy “fighting amongst themselves, and the only way it will get its act together is if it is closed and has to start again from scratch.” ■■

FEARS FOR FUTURE OF TAONGA SPECIES

THE STEADY DECLINE IN TIO HARVESTS IN RECENT YEARS FROM THE OYSTER-WASTING DISEASE BONAMIA MAY BE JUST ANOTHER INDICATOR OF THE DEVASTATING EFFECTS OF GLOBAL WARMING ON THIS NGĀI TAHU TAONGA SPECIES.

That is the view of Michael Skerrett, kaupapa taiao manager of Te Ao Mārama Inc, resource management consultants for Ngāi Tahu ki Murihiku. He says local iwi are concerned that global warming and the increasing frequency and intensity of El Niño events may cause a decline in the numbers of tio, tītī and other taonga species in future.

Skerrett first became aware of the links between global warming, El Niño's southern oscillations and the oyster-wasting disease bonamia in the early 1990s.

A visiting Australian scientist, conservationist and author, Tim Flannery, explained at the time that when an El Niño event occurs the production of plankton drops in the waters around New Zealand and Australia, and fisheries become much less productive because of a domino effect rippling through the food chain. Flannery also warned that the incidence of El Niño events was becoming more frequent and more intense.

"Tio are filter feeders and they rely on plankton for sustenance," Skerrett says. "When there is plenty of food and tio are big and fat, bonamia disappears. When there is a shortage of plankton and tio are stressed and down in condition, bonamia flares up and mortality results."

"It's my firm belief that dredge design and fishing methods are not the real problem in the tio industry," he says.

Bluff's oyster fishery flourished in the 1960s and 1970s, despite the introduction of heavy dredges. It was a widely-held belief at the time that the recovery of the oyster beds could be credited to the heavier dredges turning over the sea floor and creating new settlement surfaces for spat.

Just before the closure of the Bluff oyster fishery in the early 1990s, Skerrett learnt of the experiences of the Long Island Sound oyster fishery in the United States. Bonamia was present in that fishery all the time, scientists said, but the industry lived with it and worked around it. Bonamia was not a problem unless oysters were starving and in poor condition from a lack of plankton. The industry there had a comprehensive enhancement and reseeding programme, which increased the fishery's productivity ten-fold.

Skerrett's connections to oystering date back almost 150 years. His great-grandfather skippered an oyster dredge and was one of the pioneers of the Bluff oyster fishery. He has unloaded oyster boats, opened oysters, run a fresh fish retail business in Invercargill and wholesaled oysters throughout the country. He was the retailers' representative on the Foveaux Strait oyster advisory committee to the New Zealand Fishing Industry Board during a bonamia outbreak between 1987 and 1991. He has also exercised his rights to harvest tītī from the Tītī Islands for over 50 years.

Skerrett's observations from this period

confirm that the pattern of El Niño events recorded by scientists since the 1940s precisely matches bonamia outbreaks in the Foveaux Strait oyster fishery, and coincide with poor harvests of tītī from Rakiura's offshore islands.

"The indications are that these cycles match up with the rises and declines in the tio industry and, from looking at the tītī records, there were low harvests that match a low period for oysters," he says.

When bonamia flared up in the Bluff oyster fishery in 1993, Skerrett feared the worst for the tītī harvest. Those concerns were realised when he went to the Tītī Islands a few months later.

"The birds were just starving. There were hardly any good birds at all," he says. "There were plenty of them, so obviously there had been a successful breeding-hatching season, but then they were under-nourished from then on. We found out later it was the effects of El Niño."

Miraculously, tītī recovered the following year (1994) with plenty of fat chicks and reasonable harvests through the late 1990s. During the same period, the oyster fishery started to recover and the Foveaux Strait beds were reopened with a reduced quota.

In February 2001, scientists from the University of Otago's Department of Zoology, working in partnership with Rakiura Māori, reported a very successful breeding season and large numbers of tītī chicks on the nests. Anecdotal reports from fishers suggested "the sea was red with krill" and adult tītī did not have to venture far from their nests to feed themselves and their chicks.

Later that month (February, 2001) the tio fishery was devastated again by a bonamia outbreak triggered by an intense El Niño event which continued through until February 2002. Subsequently, scientists estimated mortality rates of about a billion mature oysters, about half the total fishery, between 2000 and 2003.

When the tītī harvest started in April 2001, the chicks were starving on their nests, Skerrett says. "The tītī harvest of 2001 was terrible," he recalls. "That year is the worst I have ever seen. The chicks were absolutely starving. Adults were struggling to feed themselves, let alone their chicks."

The intensive El Niño also affected breeding the following year. In February 2002 scientists reported chick numbers were well down, as

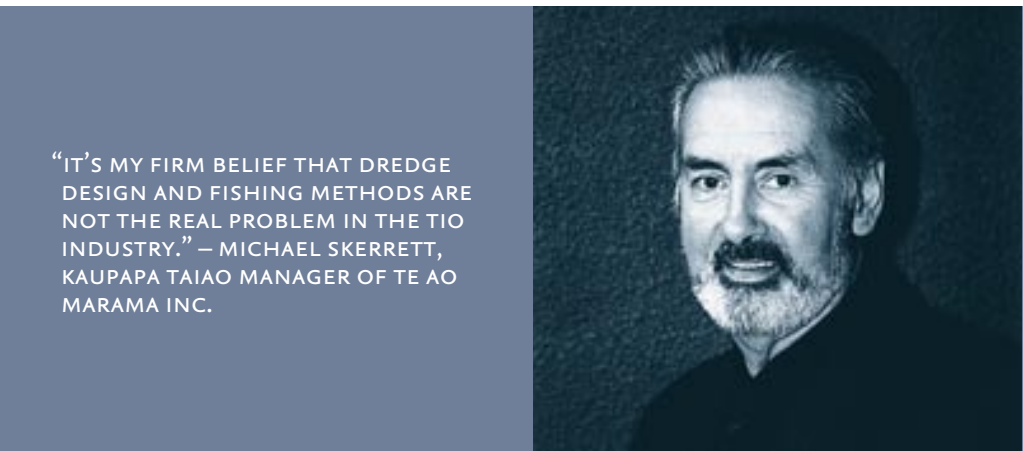
expected, but once the climatic effects moderated, a lot of chicks were hatched four or five weeks later than normal, leaving these late-born chicks too immature to survive.

"Only the robust ones survive, so we had a second year with poor recruitment," he says. "Probably less than half the chicks were strong enough (in size and condition) to survive."

"When you have a bad year it doesn't seem to make much of a difference," Skerrett says. "Traditionally, birders expect one season in seven to be a lean year. But when you get a couple of bad years in a row, that does alarm me. If we get into a pattern of bad years it tells me that tītī will have an enormous task to recover."

When no trace of bonamia is found in Foveaux Strait oysters, Skerrett expects tītī to be in good condition that season, but during the last two seasons a different pattern has emerged. In a normal season with plenty of feed, chicks usually hatch close together early in the new year, but in the last two seasons very young birds have struggled to reach condition to fledge. With such a wide variation of effects on breeding, it is often difficult to tell what is happening.

"There are a whole lot of variations of how

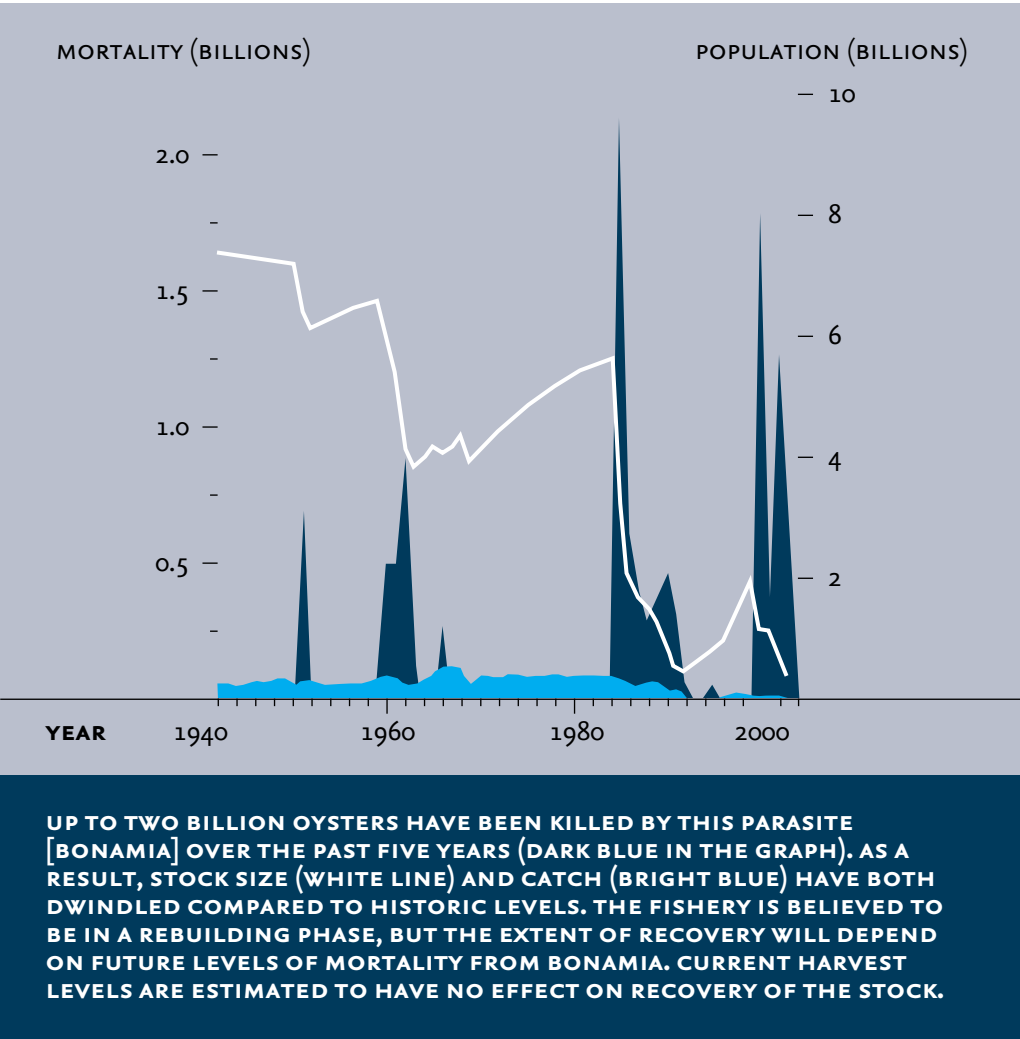


El Niño affects the tītī," Skerrett says.

Michael Skerrett's real concern is whether tio and tītī populations will recover, as they have done in the past, or whether they will gradually decline through more intense and frequent climatic events. A recent graph published by the Ministry of Fisheries plotting weather patterns and tio harvests since 1940 clearly shows sharp declines in oyster harvests precisely match-

ing an increasing frequency and intensity of El Niño events.

"It appears global warming is having an effect on the interdecadal Pacific oscillation by increasing the frequency and intensity of El Niño events", he said. ■■



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Te Rūnanga o NGĀI TAHU



The Vault

This new series of work titled *The Vault* is based on the concept of a camera being a storehouse of ideas and images (or, as Kodak would have it, memories), in keeping with the Latin meaning of “camera” – a vaulted room or chamber.

*Land & Marine Mammal Store #2, Museum
of New Zealand Te Papa Tongarewa, 2006*





Left: Taonga Māori Store #3, Whanganui Regional Museum, 2006

Below: Natural History Store #2, Whanganui Regional Museum, 2006



It is a work-in-progress, during the course of which I plan to explore the vaults, archives and basements of museums, art galleries, archives, banks, libraries, hospitals and the like. My focus is on the places we store those things that are precious to us, and conversely those very similar spaces we store the obsolete and unwanted.

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Te Rūnanga o Ngāi Tahu



The Story of Cook's *Resolution* medals

It was a Sunday afternoon in 1863 on a remote beach along the Otago coast. A slight, middle-aged woman stooped to pick up what appeared to be a large coin lying on the ground.

"I have found an old penny," she said, and handed it to a 12-year-old boy walking with her and her husband, John Washburn Hunter, across the sandy flat behind the dunes of Murdering Beach.

"My young eyes soon saw that it was not a penny," the boy, Murray Gladstone Thomson, later explained. It was much larger, thicker and heavier. He rubbed it on the sleeve of his coat and later polished it "bright and clean" with an oily rag.

It was obviously a medal. On the face was the inscription "George III, King of Great Britain, France and Ireland" wrapped around the classic profile of the British monarch of the time. On the other side was a finely crafted image of Captain James Cook's sailing ships the *Resolution* and *Adventure* in raised relief above the words: "Sailed from England, March MDCCLXXII."

This medal was unusual in that it was tumbled or "upset", a term used to describe a flaw in minting coins or medals when the head and tail are not vertically aligned.

For a 12-year-old lad, this find must have been pure treasure. It was direct evidence of Cook's second voyage of discovery of the Pacific. But how had it arrived on this remote beach so far from Cook's well-documented landings in New Zealand? To answer that question, we have to go back 91 years to 1772 and the origins of the medals themselves.

Records show Banks ordered two gold medals, 106 silver medals and 2,000 in a base metal, probably a mix of brass and bronze.

Captain James Cook, flushed with the success of his first voyage of discovery of the Pacific, received the approval of the Lords of the Admiralty to have the medals struck. It was a typically far-sighted move by him, to lay a trail of these medallions in new lands along the route of his second voyage as enduring evidence of Britain's "discovery" of those lands. He intended to give the medals to Māori and Pacific Island chiefs and urge them to wear them on cords around their necks as a mark of favour of a "great white chief".

In fact the medals were officially commissioned by Dr Joseph Banks, the renowned English botanist, scientist and gentleman, who accompanied Cook on his first voyage. Banks was a personal friend of both George III and the First Lord of the Admiralty, Lord Sandwich, so had plenty of influence and the royal seal of approval to have the medals minted.

Records show Banks ordered two gold medals, 106 silver medals and 2,000 in a base metal, probably a mix of brass and bronze. Matthew Boulton of Birmingham manufactured the medals. There was no mention of any copper medals struck at the time, in either Cook's journals or contemporary documents, but some copper specimens have subsequently been found.

When Cook's vessel the *Resolution* was being refitted for his second voyage, Banks insisted on adequate accommodation for himself and his entourage of 12 scientists. The extensive alterations made the ship unseaworthy during sea trials, so Banks did not get his own way on this issue, despite his influence in high places. The ship's departure was delayed four months until July 1772 while it was restored to its original state. This explains the difference between the March and July departure dates etched on the medal.

In "anger and disgust", Banks withdrew from the expedition. Later he was invoiced for the gold and silver medals, while the Royal Navy was billed 50 pounds for striking the 2,000 brass/bronze medals.

Cook's journal was a remarkably detailed record of his ship's log and daily activities, but he did not always record the distribution of gifts. However he did leave a specific record of giving medals to "natives" in three places on the New Zealand coast – Dusky Bay, Wellington Heads and Queen Charlotte Sound – between March 1773 and late 1774. The medal found at Murdering Beach must have come from one of those sites.

On 27 March 1773, Cook anchored in Dusky Bay after 117 days at sea without sighting land. In the following six weeks he charted much of Dusky Sound while his crew rested between expeditions into the Southern Ocean.

His officers reported sightings of a small group of natives in two or three canoes. Despite friendly gestures the group kept its distance, so Cook went in search of their camp on Indian Island. He left "some medals, looking-glasses, beads" in a canoe hauled up on the beach and later returned and left a hatchet embedded in a tree.

Eventually, Cook established formal contact with this small family group. "They received us with great courtesy," he wrote at the time. He presented the chief with a red baize cloak in return for his patu. A famous sketch by ship's artist William Hodges, showing the chief clutching an iron hatchet he was given by Cook, is the earliest recorded image of southern Māori.

Cook does not record the distribution of medals on his second visit to Queen Charlotte Sound in June 1773, but journals kept by his shipmates indicate they were distributed.

In early November 1773 the *Resolution* was forced to anchor about a mile off Barrett's Reef at the entrance to Wellington Harbour. There Cook gave out medals and iron nails to "three or four natives who came aboard". Ironically, it was not the medals the visitors valued. It was the nails, which they were "extravagantly fond of".

On his third and final visit to Queen Charlotte Sound late in 1774 his journals record that medals were distributed to "some natives who recalled them from Cook's earlier visits".

Researchers agree that we will never know exactly how many medals Cook handed out throughout New Zealand and the Pacific.

One of the foremost authorities on the subject was Allan Sutherland (1900-1967), founder of the New Zealand Numismatic Society and author of *The Numismatic History of New Zealand*. In a memorial lecture in honour of his life and work, Sutherland verified eight finds of medals in New Zealand, all from the South Island.

Three were found in the Marlborough Sounds (one of these in 1860), one at the Wairau Bar in Marlborough, two near Katiki (Moeraki) in North Otago, one at Ryan's Beach on the Otago Peninsula in 1953 and, of course, the medal Mrs Hunter found and gave to Murray Thomson at Murdering Beach in 1863.

Nine of Cook's *Resolution* medals have since been found further afield in the Pacific, including three in Tahiti, two in Raiatea, one in the New Hebrides and one in British Columbia.

So how was it that four of these rare medals turned up on the Otago coast, so far from Cook's landings in Dusky Sound and either side of Cook Strait?

Historian and author of *Murihiku*, Dr Robert McNab, argued that the small number of natives who lived in Dusky Bay suggested the probability of the medals coming from the Marlborough Sounds rather than Dusky Sound.

"Their distribution up and down the coast shows the trade routes of the original holders or the course followed by them when northern warriors drove them from their old homes," he wrote.

Dr Roger Duff, a former director of the Canterbury Museum, also attributed the discovery of four medals in Otago to raids by Te Rauparaha in 1829 and 1831 that drove Ngāi Tahu fugitives south to the sanctuary of Murihiku. Duff also suggested it was unlikely that Maru, the chief Cook befriended in Dusky Sound, survived tribal warfare long enough to carry the medals elsewhere.

Murdering Beach, also known as Small Bay or Whareakeake before the infamous attack on a boat crew of the *Sophia* in December 1817, was once a major manufacturing site of pounamu (greenstone), including a large number of hei-tiki, which had been actively traded by sealers returning to Sydney since the 1790s, according to Dunedin writer and historian Peter Entwisle in his 2005 work *Taka: A Vignette Life of William Tucker 1784-1817*.

The medal Murray Thomson found on Murdering Beach triggered his life-long passion for "fossicking" there and on neighbouring beaches, during which he unearthed more than 70 Māori artefacts, including many valuable pounamu taonga. Much of Thomson's collection is now held in the Otago Museum's Southern Māori Collection.

The museum also has three *Resolution* medals, all made of different materials and with different mounting points so they could be worn. Naturally, the Murdering Beach specimen, believed to be bronze, is well weathered and worn, but the silver and gilt medals are in mint condition.

Allan Sutherland explains that Banks gave one of the two gold medals that were struck to Cook's widow. One of these specimens is now in the British Museum. He said it was almost certain that some mint silver, bronze/brass, copper and copper gilt medals from around the world were later acquired from sources in England rather than from places Cook visited.

Two hundred and thirty-three years after they were made, these beautifully crafted medals represent tangible evidence of the first tentative trust and trade between two very different cultures. Each medal found has a story behind it and, who knows, more *Resolution* medals may still surface in centuries to come.



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It is hard to imagine a better natural packaging material with such extraordinary properties. It has the toughness, flexibility and texture of tanned leather, the waterproof and airtight seal of modern-day plastics and the strength and stretch of industrial rubber.

It is hardly surprising that rimurapa features prominently in Māori lore, both in everyday use and in sacred terms – as the writhing guardian of the door into the afterlife.

For Ngāi Tahu, rimurapa offered an abundant natural resource that effectively shrink-wrapped, protected and sealed their precious annual harvest of tītī (muttonbirds) from the offshore islands of Rakiura. This valuable food source was preserved in airtight pōhā (kelp bags) for up to two years without deteriorating, shipped along the rugged coast of Te Waipounamu by canoe and readily traded for other valued resources from the north, centuries before anyone even heard of the word refrigeration.

The secret of this vital southern trade lay in the harvest and careful preparation of pōhā months before the tītī harvest started.

Rimurapa is the dominant seaweed growing along the turbulent surf-pounded shores, reefs and headlands of Aotearoa, but is more abundant south of Raukawa Moana (Cook Strait) along the coasts of Te Waipounamu, Rakiura and the subantarctic islands. It attaches itself to the rocks with a massive basal holdfast, anchoring a stem the size of a man's arm. Its broad rubbery fronds taper into whip-like strands up to ten metres long overall.

In *Traditional Lifeways of the Southern Māori*, James Herries Beattie records that Māori harvested the wide fronds of kelp between December and January, sometimes cutting four or five pōhā from a single length. The fronds were carefully split open by hand, revealing a honey-combed tissue of air pockets that is unique

among seaweeds. It is Tangaroa's version of bubble wrap.

The opening was then sealed with a flax loop tie and the “green” bag was inflated with a hollow timber tube to dry in the wind and sun. In ideal conditions, pōhā took a day to dry out, but usually it took two or three days. They were then hung indoors for a day. Once deflated, well-prepared pōhā were as soft as velvet and pliable enough to trim the edges and roll up for future use.

Tītī were then plucked, cleaned, cooked and packed tightly into the bag, air was removed and the birds were preserved in their own fat in an ingenious early form of vacuum packing. Some pōhā stood as tall as an adult and held up to 110 tītī, but the average pōhā held 40-50 birds, Beattie recorded.

This technology was so successful, it was widely used to preserve other birds such as weka, as well as tuna (eels), fish, pigs and even human flesh.

For fishers, a freshly cut piece of rimurapa made a strong, flexible bag to carry home the catch, while keeping the contents as moist and fresh as a chilly bin. The whole bag with fish or shellfish inside could be placed on the hot embers of a wood fire until the contents were steamed to perfection – instant umu.

However, it was a bad omen if children threw kelp on the fire when the men were at sea fishing, as this was believed to cause the winds to blow.

A waterproof kelp bag made an improvised water carrier, while an inflated pōhā provided added buoyancy to a raft made of kōrari (flax flower-head stems). Beattie's sources suggest rimurapa was also used to seal the bottom and sides of waka in Rekohu (Chatham Islands).

In *Māori Healing and Herbal*, Murdoch Riley describes the preparation of a favourite dessert in earlier times, from the juice of tutu berries and kelp. The tender tips of rimurapa were cut into small pieces and dried, then soaked in fresh water for up to 12 hours to remove the salt content. The highly poisonous seeds and skins

of the tutu berries were carefully filtered and removed and the resulting juice was boiled with kelp until the latter started to disintegrate. The jelly, or rehia, was eaten once it had cooled.

Seaweed remedies were well known worldwide for the treatment of goitre, scrofula, lymphatic and glandular disorders and stomach troubles. Here, the tender whip-like ends of rimurapa were dried, roasted and eaten as a cure for “the itch” and to expel intestinal worms. Riley also records poultices of seaweed being used to treat swollen joints, and burns being dressed with a large blade of kelp.

Riverton founder, Captain John Howell, took the advice of a southern kuia to “swallow a mouthful of seawater every day, chew a piece of kelp and swallow the juice.” Howell's descendants recall he always kept a lump of kelp in his pocket, chewed it like chewing gum and swallowed the juice for his enjoyment, to keep his teeth in good order and to ward off rheumatics, swellings and sore throats.

Beattie noted that the rubbery stem of rimurapa was sometimes roasted, the charred skin peeled away and the core eaten. In recent times of stock-food shortages, kelp was fed to cattle. And everyone knows the benefits of adding seaweed to their garden compost to speed up decomposition and give vegetables a healthy injection of trace elements and minerals.

Chemical analysis tells us the plant is rich in iodine, and more than 40 per cent of the blade's dry weight is alginic acid. When rimurapa is applied to soil as a dry meal it is believed to depress plant growth and immobilise inorganic nitrogen.

For decades, resourceful youngsters have improvised a game of beach cricket by carving a solid ball from the rubbery stem of bull kelp washed up on the beach. Some may also remember how to fashion a pair of pāraerae (sandals) by slitting open a frond of kelp to protect tender feet from sharp rocks.

No doubt our kaumātua will recall other uses for this remarkable plant.



PHOTOGRAPHY ROB TIPĀ

PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



Bill Doland is one of nine brothers and sisters born and raised on the West Coast. Three of his siblings still live there, while the others either reside overseas or on the opposite coast – but Bill has no plans to ever leave.

Bill's mother, Jean Te Nikau Doland (nee Tainui), passed away last year at the age of 81, and although the gap she has left behind in Bill's life is palpable, her memory brings an easy smile because he knows she is still with him on his turangawaewae.

Bill (Ngāti Waewae) lives just south of his beloved Arahura River and a stone's throw from the Tasman Sea. A dedicated bachelor, he lives an uncomplicated life in a large caravan on a small section of the land he is slowly working to clear.

Across the way, he has built a single aluminium garage, where he spends many an evening working pieces of pounamu. It's something he loves to do, and it also helps supply the pounamu gift store he opened about two years ago, situated just off the main street in Hokitika.

As Bill breathes life into the ancient, green stone, so it in turn has touched his life in a way that resonates to his core. He searches for words to describe his relationship with the stone, but they aren't easy to find. "I just feel like it's part of me," he says.

Bill worked for five years as pounamu management officer on behalf of his people, after ownership of the resource was handed back to Ngāi Tahu in the Settlement. When he first started his job, it required frequent visits to

Christchurch. "When I got the job, it had been 15 years since I'd been over the hill to Christchurch. I used to get nervous having to ride in the lifts, and often wondered if it would be a good idea to carry a rope, just in case there was a fire and I had to get out of the building in a hurry."

Over time his fears lessened, yet it's obvious that he still feels a certain discomfort about crossing the Arahura and venturing eastwards over the pass which his tūpuna journeyed before him. But, like they say, "You can take the boy out of the Coast, but you can't take the Coast out of the boy!" And Bill Doland wouldn't have it any other way.

REVIEWS

BOOK REVIEWS

KĀI TAHU TAOKA: TREASURES FROM THE OTAGO MUSEUM

By OTAGO MUSEUM

Published by Reed Publishing in association with Otago Museum

RRP \$49.90

Review nā DONALD COUCH

Museums are like icebergs. We can see only a fraction of the whole. And similarly this book displays a selection of just over 200 taoka out of the 50,000 *Kāi Tahu* artifacts at Otago Museum.

Scott Reeves, the Otago Museum humanities registrar, has produced a series of excellent photographs to show the taoka to their best advantage. Especially helpful are the insets to emphasise particular sections of the taoka, although the varied lighting of the pounamu almost suggests two different objects on page 165.

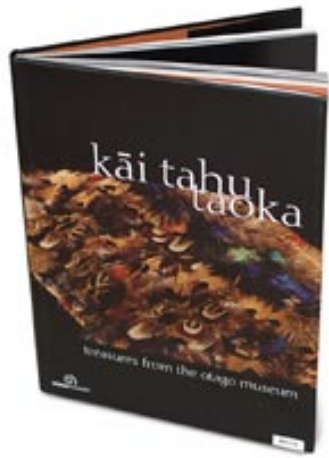
Six different materials – wood, shell, fibre, bone, stone and pounamu – provide the structure for grouping the taoka. It is an interesting approach to show the possibilities of each of the different media.

There is a brief introduction to *Kāi Tahu* by John Broughton and Matapura Ellison of the museum’s Māori Advisory Committee.

It is helpful to have the two maps to locate the source of the artefacts. However, it is somewhat surprising for a work such as this that there is no commentary providing descriptions, context and interpretation of the taoka. For instance it is assumed that the viewer knows what a patu is; whereas this might have been an opportunity to comment in regard to weapons that, although the kotiate is made of wood and the mere of pounamu, the patu shown are made of wood, whalebone, schist and three other (unidentified) types of stone.

In a book focused on *Kāi Tahu*, one would not expect to see virtually all pounamu described as nephrite, rather than pounamu. And the nephrite/bowenite distinction as on page 166 is confusing without the benefit of an explanation somewhere in the book.

If fishhook pendants can be identified as hei matau, then kuru and kapeu should be described as such. Similarly, Godsticks could be identified



as tiki wānaka. Bravely, the word toki is used once, but then the next 12 times they are adzes (blades).

Images are a vital part of contemporary communication. *Kāi Tahu Taoka: Treasures from the Otago Museum* is a book of very well recorded and presented images.

Otago Museum and Reed Publishing are to be commended for their collaboration in producing this book.

TE KARAKA has a copy of *Kāi Tahu Taoka: Treasures from the Otago Museum* to give away. The winner will be chosen from contributors to our next letters page.

CONVERSATION WITH A MOAHUNTER

POEMS BY RANGI FAITH

Published by Steele Roberts

RRP \$19.99

Review nā ELIZABETH O’CONNOR

In four groups of short poems, Rangi Faith conjures up a series of landscapes – mostly in the South Island, mainly rural but some urban – and peoples them with characters large and small, generous and venal, real and imagined, from many periods of our past and every aspect of our present.

There is a lament for things passed and passing. The tone varies from stoic to angry. Redneck fishermen are overheard on a bank, a vagrant is observed on a city bench, while more sophisticated encounters of cultures, commerce and colonisation may take a whole page to evoke.

I have lived most of my life in these landscapes and was riveted by the simple and strong way that Rangi Faith employed places, and their inhabitants, to bring large political and social questions to the fore, while never descending into polemic or rant.

Photographs of Ross Hemera’s *Whenua* series of sculptures are almost the only visual accompaniment. They perfectly complement the economy, irony and deceptive simplicity of Faith’s style.

Anyone who loves poetry, or cares for the Canterbury region, or Aotearoa’s future, should read this book.

ALBUM REVIEW

MATARUA

By TUPOUTAHİ WINITANA

Awekura Productions

RRP \$39.35

Review nā LISA REEDY



Tupoutahi Winitana, a talented 17-year-old who once turned down a role in the *Star Wars* trilogy, has a massive career ahead of him. Already a veteran of stage and television, he can be seen hosting the reo programme *Koi* on Māori TV, and now he has an album out called *Matarua*. I listened with great anticipation.

Winitana’s voice has a remarkable maturity. His waiata are beautifully composed and Awekura Productions, operated by Winitana’s whānau (their motto: the word, the sound, the vision), have done an exceptional job production-wise. Yet I feel that *Matarua* didn’t reach its full potential.

Slow songs such as *Mōkai Harakore*, *Tohu Mareikura* and the beautifully harmonised *Kahukura-Uenuku* shine. The title track *Matarua* and *Te Aho-O-Te-Rangi* have a distinctive stage musical sound, perhaps derived from Winitana’s experience with the 2000 stage show *Ahorangi*. But the rap-influenced *Kumotokia Ki Te Reke* and *Kua TotoTe Rau* sound as though they should be on another album. One minute you’re listening to what sounds like a reo Māori musical, next you’re being slammed with a definite R&B flavour, full of beatboxing.

Overall, while *Matarua* showcases Winitana’s talents in many genres, and highlights his strong conviction and passion for te ao Māori, it has no consistency and plays more like a barrage of singles than a free-flowing album.



conviction and passion for te ao Māori, it has no consistency and plays more like a barrage of singles than a free-flowing album.

PERFORMANCE REVIEWS

ISLAND SUMMER

By POS MAVAEGA

James Hay Theatre, 2 February, 8pm

Review nā ELIZABETH O’CONNOR

Island Summer crept up on its audience. A large guitar orchestra drummed quietly on the backs of instruments, while young performers created pleasant, casual pictures of island-summer life in a Samoa of the past.

A few actors sketched the story of Josefa (Avefua Robertson) who left his mother (Flo Lafai) and young sisters to come to New Zealand in the 1950s. He brought with him memory, music and three rules: “Go to church, remember where you came from, and come home.” When he did finally return to Samoa, he took some New Zealand CDs – “terrible, but all over the radio stations” – to give to young relatives.

Re-creation of memory through music was the essence of this presentation. The orchestra – 20 guitars plus percussion, double bass and vocals – slid from lyric evocation of the past, to Spanish/Latin and reggae rhythms, in a truly impressive display. Pos Mavaega stood out, as did guest soloist Jarni Blair and lead singer Tanya Muagututi’a. The actors gave simple and truthful performances. Guest singer Dallas Tamaira edged his way into the musical texture in a humble and delicate way.

A little more detail of story and character would give this lovely show more impact to help it travel.



Above: Guitarist Pos Mavaega, *Island Summer*. Right: Laughing Samoans ‘Tofiga Febulea’i as Auntie Tala.

OFF WORK

By THE LAUGHING SAMOANS

James Hay Theatre, 1 February, 8pm

Review nā ELIZABETH O’CONNOR

From the wise man of letters Albert Wendt, to the hilariously foolish men of grunts, the Laughing Samoans, Christchurch was host to a great range of local and visiting artists and performers in the recent Vitu-Pacific Arts Festival.

Eteuati Ete and Tofiga Febulea’i are better known to Christchurch audiences via DVDs than in the flesh. People came expecting these guys to be funny and sure enough they were; they had the crowd laughing uproariously before even opening their mouths.

Ete plays something like straight man to Febulea’i’s outrageous characterisations of dumb, out-of-work, desperate and in-denial Samoans. The honours are evenly shared. With a few wigs, lava lavas and changes of tempo, the pair gave us the out-of-work loser and his ever-helpful mate, the two of them as children, their predatory grandmothers, a wife, a receptionist and a potential employer crippled by political correctness – an affliction from which the show does not suffer.

The delivery was low-key and un-fussy. The jokes were simple, broad and sometimes devastating. There are no half measures about this show – it’s laugh or die. I laughed.

TELEVISION REVIEW

KIWI MAARA

MĀORI TELEVISION

Produced by White Gloves Television Ltd, Auckland

Review nā PIRIMIA BURGER

You can’t beat the vibrancy of natural colours and sensuousness of soil, leaves and bark. The kaupapa is gardening and *Kiwi Maara* is honest about it. Described as a “gardening show with practical, everyday advice for anyone with a slightly green thumb”, the programme has a suitably down-to-earth style. The steady pace delivers useful information, never resorting to jazzy, distracting music to feign energy. The look is simple – no slick graphics or hyped-up presenters.

Hosted by three genuine gardeners, the show is authoritative yet never patronising. Episodes are scheduled to screen in accordance with the season, so the advice given is immediately relevant. Landscaping practicalities are detailed, as well as profiles of native plants and their uses in te ao Māori – all very user friendly.

Kiwi Maara is clearly doing something right: this is the fourth series of New Zealand’s first trilingual show. Māori comprise 40 per cent of the hearing impaired in this country. The producers’ response is to superimpose a clear but unobtrusive sign language interpreter on screen. And a good thing too; it would be a shame for anyone to be cut off from a programme as sturdy and enjoyable as this one.

Kiwi Maara, Sundays, 5.30pm, Māori Television.



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



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



Donald Couch is Pro-Chancellor of Lincoln University and deputy kaiwakahaere of Te Rūnanga o Ngāi Tahu.



Elizabeth O’Connor has worked in theatre for over 20 years and combines this with writing, editing, reviewing and voice coaching.



Lisa Reedy (Ngāti Porou) has spent the past 13 years working in the music industry and has a wide spectrum of musical interests. Lisa is an MC and works as a radio announcer on Tahu FM.



WHAI RAWA and KIWISAVER

Whai Rawa Fund Limited (WRFL) has a role to encourage and assist Ngāi Tahu whānui to increase their financial management skills through the promotion of savings. WRFL has invited Martin Hawes to compare the Whai Rawa and KiwiSaver schemes for readers.

With Whai Rawa already operating and the Government's KiwiSaver scheme due to start on 1 July, Ngāi Tahu people have important decisions and choices to make about saving for the future. Before we compare the schemes, let's have a look at the main points of each.

KIWISAVER

KiwiSaver is due to start in July this year. Its main points are:

- All new employees will be put into a KiwiSaver scheme automatically, with 55 days from the time they start their new job to opt out.
- Existing employees can opt in if they choose.
- The savings rate is 4% or 8% (you choose) of your salary, and you can make voluntary contributions on top of that.
- The Government will contribute \$1,000 at the start.
- Some KiwiSaver schemes will let you divert half of your regular contributions to your home mortgage.
- Your contributions will go to a default provider (allocated by Inland Revenue) or one chosen by yourself.
- Once you've been a KiwiSaver for 3 years, you can use your savings to help you buy your first home. You may also be eligible for Housing Corporation assistance for your first home (currently \$1,000 for every year you've been a KiwiSaver, up to \$5,000).
- Withdrawals from KiwiSaver can also be made for serious financial hardship, serious illness and permanent emigration or once you reach 65 or if you join after reaching 60 and then KiwiSave for 5 years.
- Once you've been a KiwiSaver for a year, you can take a holiday from your payments for up to five years (which can be repeated indefinitely).
- Your employer can make contributions to match your savings which are free of tax, up to 4% of your salary.
- The Government will make a contribution to the cost of managing your savings.

WHAI RAWA

Whai Rawa commenced in August 2006. Its main points are

- Te Rūnanga will match adults' (over 16) savings dollar for dollar up to a maximum of \$100. Children's accounts will be matched \$4 for every dollar saved to a maximum of \$100.
- Each year, Te Rūnanga may also determine to make an annual contribution to Whai Rawa members' accounts.

- There is no set contribution required – you can save regularly or just when you can.
- Any return from Whai Rawa's investments will be added to your savings each year regardless of whether or not you continue to save.
- Withdrawals can be made for tertiary education, a first home purchase, once you reach age 55 and in some special circumstances.
- Grants, sponsorships and donations will be sought to pay for the running costs of the scheme. Te Rūnanga will pay all costs until 1 October 2007 at least.

COMPARING KIWISAVER WITH WHAI RAWA

You will notice the schemes have some similarities, but there are some differences:

1. You must actively apply to join Whai Rawa, whereas you get automatically enrolled in KiwiSaver if you start a new job.
2. If you are a salary or wage earner, you must contribute to KiwiSaver for your first year of membership, at 4% or 8% of salary. With Whai Rawa, there is no fixed contribution obligation.
3. Both subsidies are generous. While the direct KiwiSaver subsidy from the Government is greater at the start, if you keep saving for longer than 10 years, it is likely the direct Whai Rawa subsidy from Te Rūnanga will be greater.
4. Unlike Kiwisaver, Whai Rawa lets you make contributions to others' Whai Rawa accounts, eg, to children's or grandchildren's accounts.
5. Both will have the costs of the schemes subsidised – the amounts of the cost subsidies is not known but they will be different. Whai Rawa is likely to be a lower-cost option for savers.
6. KiwiSaver savings are generally locked-in until age 65. As noted above Whai Rawa savings are generally locked-in until age 55, and can be unlocked earlier for a wider range of purposes.
7. You may be able to divert some of your KiwiSaver savings to mortgage repayments. This option is not available in Whai Rawa.
8. Most KiwiSaver schemes will allow you to choose a fund which is most suitable for you, eg, you could choose a fund which contains mostly property and shares. Whai Rawa does not currently offer choice. Your money will initially be in low-risk investments, although this is likely to change as the fund grows and investments in property and shares are purchased, meaning higher returns will be targeted.
9. Your employer can agree to make tax-free contributions to KiwiSaver on your behalf. Te Rūnanga contributions to Whai Rawa will be subject to tax.

WHICH SCHEME TO CHOOSE?

The simple answer is both. There are two reasons for this:

1. You want to take maximum advantage of the benefits of both schemes.
2. Having money in both will mean that you have more diversification.

After you have joined both schemes, you may have to decide which scheme will get the majority of your money. There are several scenarios:

1. If you are saving for tertiary education, you will probably put more money into Whai Rawa, as KiwiSaver won't allow education withdrawals.
2. If you have a mortgage, you will probably put more money into KiwiSaver, as this allows you to divert up to half of your payments to repay the mortgage.
3. If your employer agrees to match your savings, you should pay what you can into KiwiSaver, to maximise the employer subsidy.
4. Both schemes will enable your savings to be conservatively managed and if this is your preference, you should put most of your money into Whai Rawa, as the costs of this scheme to you are likely to be lower.

In writing this, I would strongly recommend that you join both schemes. Even if you have to start saving small, now is always the time to start, to give you and your whānau more choices for the future. As the wise Scotsman once said, "Make every penny a prisoner."

NOTE: The descriptions of KiwiSaver and Whai Rawa are summaries only. Each of the features described are subject to conditions. Further details on Whai Rawa can be found in the Whai Rawa Investment Statement and Guide, which you can obtain by ringing 0800 WHAI RAWA (0800 942 472) or going to www.ngaitahu.iwi.nz/NgaiTahuWhanui/WhaiRawa. Further details on KiwiSaver are available by ringing 0800 549 4 7283, or visit www.kiwisaver.govt.nz or www.sorted.org.nz. You should consider all the information available for any savings scheme before making an investment decision.

Martin Hawes has written 15 books on subjects ranging from family trusts, property investment, shares, tax, and mortgages to superannuation. He offers wealth coaching services and speaks at seminars on financial and business topics. He is a trustee of the Community Trust of Southland and national president of Save the Children New Zealand.

DR PITA SHARPLES

MEMBER OF PARLIAMENT FOR TAMAKI MAKAUARA;
CO-LEADER, MĀORI PARTY

NGĀI TE KIKIRI O TE RANGI AND NGĀTI PAHAUWERA
OF NGĀTI KAHUNGUNU OF HAWKES BAY

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

Happy people around me – my wife and mokos around me, and my workmates.

WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?

Uncle Jimmy Grace because he was my strength when I needed it. He encouraged me to stand on my feet as a young man. He gave me belief in myself as a Māori and he also immersed me in the language. He lived in Avondale in Auckland. I was a stranger to Auckland as a student and, on one night in 1961, I ended up at his house at a party. He took me under his wing from then on.

ONE THING YOU COULD NOT LIVE WITHOUT?

Definitely not my BlackBerry cell phone!

I'd find it pretty tough without my moko's.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

It would be where I am. That's commuting between my tribal home in Takapau, my family home in Auckland and my parliamentary home in Wellington.

WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?

My family is the most important. It is too hard to put any one before another.

FAVOURITE SONG?

Pinepine te kura. It is a beautiful literary piece and it is beautiful musically as an oriori. It is also the famous song of my tribe Ngāti Kahungunu, which was composed for my great-great-grandfather Te Umurangi.

“Tēnei te tirahou, tēnei haramai nei; Ko te Umurangi nā te Whatuiapiti.”

ON WHAT OCCASION DO YOU TELL A LIE?

When I keep harmful truths from someone.

WHAT CONSTITUTES A BAD DAY?

An argument with a member of my family.

WHAT IS YOUR GREATEST FEAR?

I guess losing one of my family – that would be tragic.

DO YOU HAVE A DISLIKE FOR SOMETHING YOU SHOULDN'T CARE LESS ABOUT?

Slack drivers on New Zealand roads.

WHAT IS YOUR WORST CHARACTER FLAW?

Can't say no.

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Living in the shearing sheds with my Mum and Dad, as a kid. That's a really good memory.

WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

I've done a few and don't really have any hankering any more to visit other places. I feel the strongest pull to the Pacific, as I feel related – connected by whakapapa.

DO YOU BUY LOTTO?

No.

SHORTLAND STREET OR THE NEWS?

News.

DO YOU BELIEVE IN REINCARNATION?

I believe in spirits.

EVEN IF YOU DON'T, WHAT WOULD YOU COME BACK AS IF YOU COULD?
A flea, and hassle every dog in town. That would be quite fun.

WHAT IS THE BEST GIFT YOU'VE EVER RECEIVED?
I think it was being appointed chairman of Ngāti Kahungunu tribal rūnanga in 1982 – without election.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Family. They all say I'm like Bundy (Al Bundy from the television



Co-leader of the Māori Party, Dr Pita Sharples (Ngāi Te Kikiri o te Rangi and Ngāti Pahauwera of Ngāti Kahungunu) was born in Waipawa, Hawkes Bay, on 20 July 1941. He is married to Arapera Wikitoria Hineamaru Sharples and they have five children and six mokopuna.

In the mid-1950s Pita attended Waipukurau District High School and Te Aute College. From there he went to Auckland University, which led to 15 years studying in the field of education and saw Pita emerge with a string of academic qualifications, coupled with a burning desire to “create” and “pursue”.

Pita is currently Professor of Education at Auckland University.

show *Married with Children*): I just sit on the couch and start pulling out the money and passing it around.

FAVOURITE WAY TO CHILL OUT?
Watching rugby because I'm just a bit old to play it anymore – can't seem to attract the attention of the coaches.

LOVE OR MONEY?

Love.

WHAT IS YOUR MOST ADMIRABLE QUALITY?

I think I'm kind.

DANCE OR WALLFLOWER?
Definitely dance – in the middle of the floor too. When we had the rock'n'roll dances, I'd be right up by the band, on the stage, as close as I could get to the key place!

WHAT IS THE LAST BOOK YOU READ?
I think old Kahungunu manuscripts *Kauae runga kauae raro* – tribal history. The manuscripts of Te Matorohanga and Nepia Pohuhu.

WHAT IS YOUR GREATEST ACHIEVEMENT?

Staying relatively fit at my age, and having the love of my family.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

I don't know if there's any one food. I probably couldn't live without coffee and paraoa. I can only go a certain time without paraoa.

HOW MANY PAIRS OF SHOES DO YOU OWN?

Three (one pair being jandals).

IF YOU HAD TO REGRET SOMETHING WHAT WOULD IT BE?

It's that I had to have a broken marriage, and the upset that caused families.

HAVE YOU SEEN A KIWI IN THE WILD?

No.

WHAT IS YOUR FAVOURITE PLACE IN NEW ZEALAND?

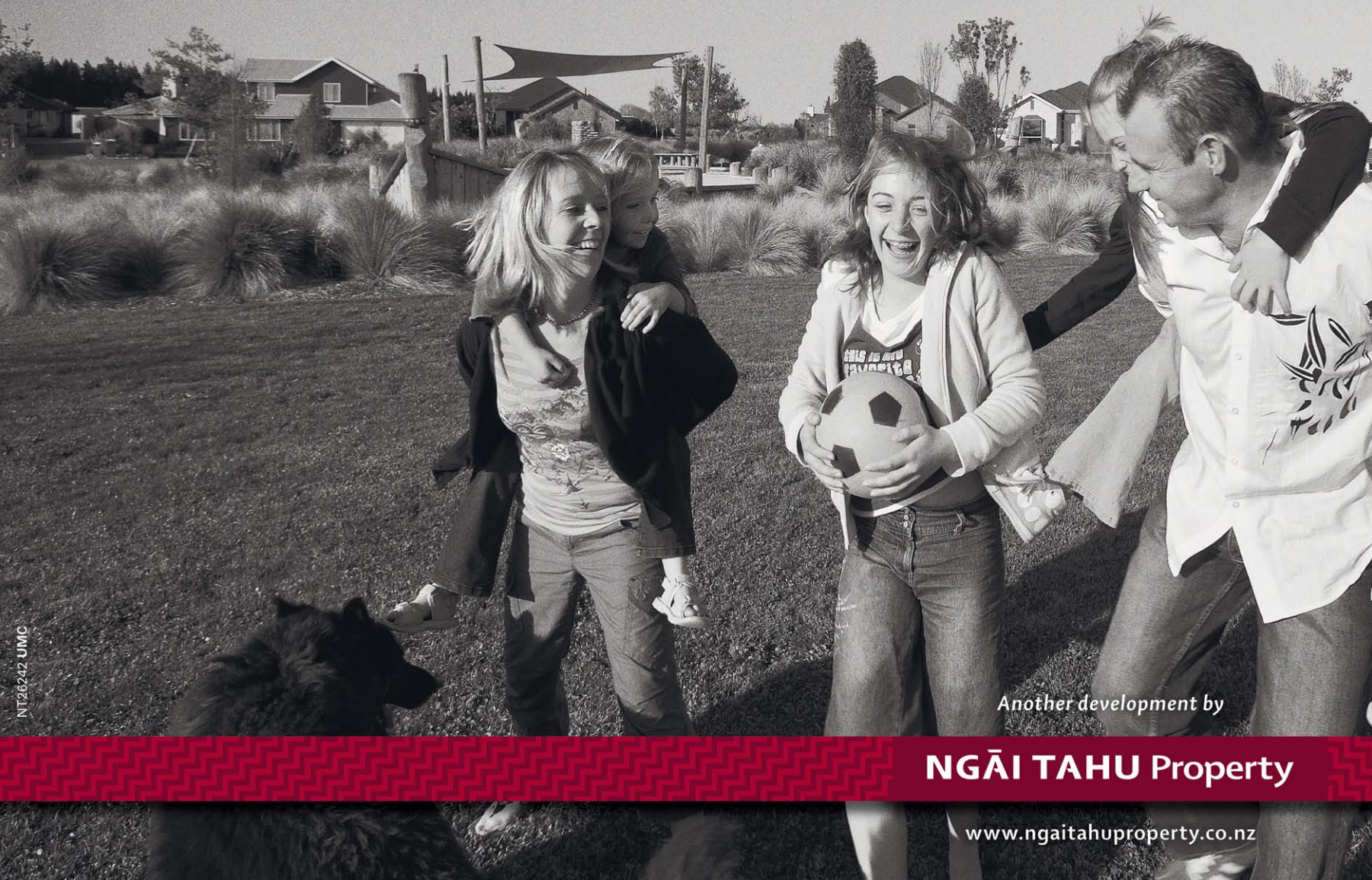
Horehore, where my old pa site is at Takapau. I want to be buried there. It's a very special place – it's a very spiritual place. Every time we have the annual wananga at home for the taiaha, I take them up there to feel the spirituality of the place. 🗿

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THAT WOULD INCREASE IN VALUE. WE'D DEFINITELY BUY
IN ANOTHER NGĀI TAHU DEVELOPMENT AGAIN."**

KAREN AUSTIN, TUMARA PARK RESIDENT

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