

UNESCO WORLD HERITAGE CONFERENCE TURNING THE TIDE IN THE WATER DEBATE

TE KARAKA

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2007 WINTER

ISSUE 35

DIABETES SWEET DISORDER

THE CONSERVATION PATHWAY

BALL PASS CLIMB

R U KEEN 2 KŌRERO?

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



Matariki – ahunga nui.

Matariki – plentiful provider.

Matariki, the Māori New Year, signals new beginnings emerging from remembrance and regeneration; it is a time to reflect on the world of our tupuna and actively craft a nourishing landscape for the generations that follow.

This year, Matariki coincides with the convergence of 800 international delegates to the UNESCO World Heritage Committee session in Christchurch. The committee exists to preserve and affirm the rich diversity of global heritage by placing sites of outstanding natural and cultural value on “the List” (the World Heritage List). The list represents an ethics-based commitment to celebrating our common humanity as manifested in relationships between peoples and lands, over time and across cultures and continents.

At this time of reflection and renewal, we should reaffirm those taonga tuku iho that are iconic to Ngāi Tahu identity and explore our ethical commitments to their place, use and promotion in the 21st century. With our international colleagues, we honour Ngāi Tahu people in Ngāi Tahu places. The delegates will spend two weeks in the Ngāi Tahu takiwā and will stay at four of our marae; at Ōnuku, Kaikōura, Arowhenua and Makaawhio (in the heart of the vast Te Wāhi Pounamu World Heritage area). They will be introduced to some of our iconic taonga; our art, our lands, our wildlife and our people.

The delegates offer Ngāi Tahu the opportunity to locate our cultural and natural landscapes within the milieu of the global village, and to participate in international dialogue on the “hard questions” that we as a nation so regularly sidestep and deny. Are culture and heritage really forever trapped in their time, or can they encompass the living relationships and evolving realities of present and future generations? Is Ngāi Tahu’s rich heritage condemned to being viewed as a now remote and uninhabited wilderness, or can it again be recognised as the living extension of our very identity, as it truly is? Are conservation and commercialisation inevitable polar opposites, or can we have our kererū and eat it too?

As we actively engage with these issues and challenges we are defining a contemporary pounamu trail that is, as it must be, uniquely our own. The return of Matariki and the arrival of our manuhiri tūārangi both invite new understandings of ourselves in our own place, in Te Wāhi Pounamu. They suggest future possibilities, and therefore future inheritances, for those that follow.

TE KARAKA



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Front cover photograph: Dean Mackenzie



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Te Rūnanga o NGĀI TAHU

ISSUE#35 MAKARIRI WINTER 2007

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Endangered. species



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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 telephone number is helpful.

GREAT PUBLICATION

Just read your autumn issue and wanted to pass my congratulations on to your editorial team for such a great publication. I was particularly impressed by the clean, well-designed layout, photographic work and interesting content. Keep it up.
*Tania Rangihueua
Te Arawa*

FASCINATING & EYE-CATCHING

Users [of Masterton District Library] and I look forward to receiving TE KARAKA. The articles and pictorial layout are so fascinating and eye-catching. So proud to be Māori. Mihi atu ki a Kāi Tahu! Kāti rā i tēnei wā.
*Frances Reiri-Smith
Takawaenga ā rohe
Masterton District Library*

NG OR K?

Firstly, thank you for TE KARAKA. It's a fabulous magazine, beautifully laid-out and written, and I look forward to

reading it very much and anticipate the time that it becomes a monthly! I do sometimes wonder whether we should have a regular Māori columnist rather than a Pākehā, but McLeod is a lovely writer and I suppose her inclusion does bring some balance.

I wish to raise an issue that I find confusing. My parents and tāua always referred to our iwi as Ngāti Māmoe and Ngāi Tahu. Why the recent change calling for "ng" to be pronounced and spelt as "k"?

I note the email address to the magazine includes the spelling "ngaitahu". I note too that on the cover of the spring issue a subheading refers to "Otago Museum Taonga". Now, in the autumn issue, it has become "taoka" in the book review of the museum's treasures, and yet articles on tio and Cook's medals refer to "taonga". Where is the consistency? My tāua, Rupe Dickson nee Te Wahia, would have been even more confused than I am.

It is fine for our iwi to assert its differences as well as its similarities with other Māori. But surely this is a recent adaptation and affectation that serves little purpose other than to confuse. Isn't the reo most likely to survive and thrive if we strive for a common dictionary and dialect?

*Diane Clarke
Te Tau Ihu (Nelson)*

There continues to be debate over the use of the "k" or the "ng". The "k" is an identity marker that differentiates our unique dialect and, as such, some choose to use it while others choose not to. At TE KARAKA we choose to use the "ng" as it is more commonly used and understood by our readers. Where speakers (or publishers) use the "k" dialect we respect their choice and do not alter it, which can lead to confusion, but also acknowledges an individual's right to express their identity.
The Editor

CORRECTION

In the last issue of TE KARAKA we incorrectly identified Matapi Briggs and Tokerau Wereta-Osborn as being sisters of Charles Crofts (page 29) – in fact they are his sisters-in-law. Pictured below are his sisters by birth (from right) Ngawini Crofts, Tokomaru Hammond (nee Crofts), Devene Tipa, Ila Howse (nee Crofts), Charles's brother Michael, Charles and Aroha Reriti-Crofts. We apologise for any embarrassment that may have been caused.



BOOK PRIZEWINNER

Congratulations to S.Black-Said from Ōtāko, the winner of Kāi Tahu Taoka: Treasures from the Otago museum.

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AHAKOA HE ITI HE POUNAMU

School art at Te Papa

Students at three South Island schools will join the world's great artists when their artwork is shown at Te Papa Tongarewa Museum of New Zealand in Wellington this month.



The board of Te Rūnanga o Ngāi Tahu chose St Albans School, Bluff Community School and Arowhenua Māori School in Temuka to feature as part of the Mō Tātou exhibition. Te Papa Te Huka a Tai supervisor Katy Te Amo said the children were asked to think about a legend or what made their area unique. St Albans students based their artwork on the oak tree as a metaphor for growing and learning.



Sailing their way

Proving Māori are up there with the sailing elite are Alinghi's Māori contingent, with three Ngāi Tahu crew: Dean Phipps, three-times winner of the America's Cup (1995, 2000, 2003); Matt Mitchell, an America's Cup winner in 2000; and sail maker Brendan Simmons. Also in the mix is Hamish Ross (Ngā Puhī) a lawyer with the team.

The number of Māori with bachelor degrees or higher almost doubled from 13,347 in 2001 to 23,070 in 2006, when the last census was taken.

Ngāti Kōata are launching a Nelson-based freight and charter air service.

Tamaki village opens

The Tamaki brothers have opened their Māori village at Ferryhead in Christchurch with a night of entertainment. Featuring a historical re-enactment of when Māori and Europeans met, Mike Tamaki says the Māori village site is different from other experiences because it is not based around song and dance. Christchurch residents and their families can receive discount ticket prices.

Driving te reo

"He Kōrero mō Aotearoa – On the road with te reo"

That's the catchphrase for this year's Māori Language Week to be held in the last week of July. The theme is aimed at the tourism sector and keen Kiwi organisations. To help things along, a new Māori Language Week Tourism Award has been launched.

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AHAKOA HE ITI HE POUNAMU



PHOTOGRAPHY BY IEN GEORGE



Māori art fetches \$1m

A million dollars worth of contemporary Māori artwork sold at the first “MĀORI MARKeT”, where more than 100 leading and emerging artists had work on display.

The work filled the TSB Bank Arena on Wellington’s Queens Wharf and attracted 7,000 people, including international collectors from North America. It was the largest-ever exhibition and sale of contemporary Māori art from throughout New Zealand.

(Above) Chris Bailey, carver, sculptor, based on Waiheke Island.

(Above left) Bicultural rap models Nirvana Phillips-Wineera, Kiri-jean Green and Challise Walford-Munro from Whitiorea Performing Arts School on the red carpet at the MĀORI MARKeT fashion show in Wellington. Artist Suzanne Tamaki created the wearable art from op shop blankets, beads, kitchi tiki and feathers, to symbolise colonisation. It was offered for sale for land, beads or guns.

Māori pamper day

Māori women were given a royal pampering by BreastScreen South as part of its free breast-cancer-screening promotion. Wāhine were treated to manicures, facials and massages, as well as given information on the benefits of breast-cancer screening and early intervention. The pamper day is an annual event and organisers say it is a great way to bring Māori women together in a friendly, nurturing atmosphere to share the benefits of having a mammogram.

For further information about the free breast-screening programme please contact your local GP or 0800 270 200.



The “Take Up the Challenge” Young Māori Leaders’ Conference 2007 kicks off in October in Wellington.



Rangiatea taonga restored

After the tragic fire that devastated Rangiatea Church in Ōtaki in 1995, prayer kneelers, orders of service, papers and a precious kiwi-feather kete were among fire and water-damaged objects recovered from the ashes and preserved in freezers. Last year the National Library received the taonga and began preservation and restoration work. They were recently presented back to the church, which was reopened in 2003.

Mauriora pervades festival

Ngāi Tahu are once again a major sponsor of the Christchurch Arts Festival. This year features a strong Māori programme, which coincides with Māori Language Week at the end of July. Managed by Tihei Productions, the Mauriora Series has attracted Māori artists, opera singers and bands from around Aotearoa. Keep an eye out for Ruia, Brannigan Kaa, Emeralds and Greenstone, The Mamaku Project (pictured), Kommi Knocker (and Solaa), Te Huaki Puanaki, and Wiremu Winitana.

The Field Museum of Natural History in Chicago has agreed to return 14 Māori heads, which they have held for more than 150 years, to Te Papa Tongarewa Museum of New Zealand in Wellington.

Up on the roof

University of Auckland engineering student Emily Voyde is embarking on a three-year study to find the most suitable materials to use in “green roofs” in Auckland. Emily (23) is the first female Māori PhD student in the university’s Faculty of Engineering, and the sole PhD student assigned to conduct research on Auckland’s only green roof, which was built on top of the engineering building last year with funding from the Auckland Regional Council. She also has a Top Achiever Doctoral Scholarship to fund her study.

nā AMANDA CROPP

DIABETES SWEET DISORDER

Thought to account for 20 per cent of Māori deaths in Aotearoa, type 2 diabetes has health organisations scrambling for solutions. To screen or not to screen has become part of that debate as more and more Māori are diagnosed with this potentially killer disease.

Exercise is nearly impossible for Rangimaria Nutira-Jackson (*right*). She cannot walk short distances and is on oxygen for up to 18 hours a day.

Rangimaria suffers from diabetes and has a lung condition. She knows diabetes all too well. Her late father, five of her nine siblings and her two sons have diabetes, and the disease killed one of her brothers.

Sixty-two-year-old Rangimaria is a member of Ngāi Tahu's Taumutu Rūnanga. She lives in Hornby, Christchurch, with husband Keith, who also has type 2 diabetes. Their eldest son, Douglas (34), was diagnosed with type 1 diabetes at the age of eight. Younger son Steven's type 2 diabetes was discovered when he ended up in hospital after a serious car accident in his early twenties.

This whānau's shocking chronicle of ill-health is an example of the diabetes epidemic facing Māoridom. It's a disease that attacks by stealth. You cannot feel you have high blood sugar, so diabetes often lies undetected. Found early, with exercise and good diet, people with diabetes can lead full and healthy lives.

Diabetes is already thought to account for about 20 per cent of all deaths among Māori. Based on current estimates, 40 per cent of Māori are expected to develop type 2 diabetes, a condition associated with obesity and poverty that is now becoming more common among young adults and children. The rate of incidence of diabetes has continued to climb alongside increasing numbers of overweight people and rising Māori and Pacific populations.

There are three types of diabetes. Type 1 applies to people who do not make insulin. Type 2 covers people who make insulin but production is reduced. In the case of type 2, becoming overweight is almost always the cause. There is also gestational diabetes, which when a pregnant woman has high levels of glucose in her blood.

Last November Professor Paul Zimmet, director of the International Diabetes Institute at Monash University, warned that extinction is a "very real reality" for Māori, and Australia's Aborigines and Torres Strait Islanders are just as much at risk as New Zealand's Māori and Pacific Island populations.

Professor Chris Cunningham of Massey University's Research Centre for Māori Health & Development regards that claim as somewhat sensational, but he has no illusions about the gravity of the situation. Cunningham (Ngāti Raukawa, Ngāti Toa) says physiologically Māori simply are not built to eat a high carbohydrate, high energy diet, which is why fast food such as McDonald's has a very negative impact on Māori health.

"The first Māori person had a loaf of bread in 1840 maybe, so that's pretty recent history. By the time Māori and Pacific people were first exposed to this stuff [white sugar and bread], the English had been eating it for centuries and their ability to cope has been fine-tuned. But we are struggling: the body is not able to adapt in six generations. Maybe in 600 generations we will, but a lot of us will have met our deaths too early to get there."

Diabetes New Zealand patron Don Beaven, emeritus professor at the Christchurch School of Medicine, is former head of the diabetes service in Canterbury. He was the New Zealand diabetes representative to the World Health Organisation and the International Diabetes Foundation for more than 20 years. He also sees diabetes as a clash between hunter-gatherer ethnic origins and a Western lifestyle.

He says human genetic make-up is thought to have remained the same over the last two million years. "Over that period the machinery – our bodies – has not changed. However in the last 300 years, with the agrarian, industrial and electronic revolution, humans are less physically active and eat more."



PHOTOGRAPH BY DEN MACKENZIE



In the case of Māori and Pacific peoples, Beaven says they fall into the “thrifty-genotype” category, which allowed them to store fat in order to survive long-distance voyaging and famine.

The thrifty-genotype hypothesis was proposed by anthropologist James V. Neel in 1962 to explain the high incidence of obesity and type 2 diabetes among Pima or O’Odham Indians, who lived in southwest United States. Scientists think the thrifty gene, which once protected people from starvation, might also contribute to their retaining unhealthy amounts of fat, often early in life.

Dr Yin Paradies, an epidemiologist from Darwin’s Menzies School of Health Research, believes, however, that it is a common misconception indigenous people are prone to diabetes due to the thrifty gene. He concedes there is a genetic element, but poor diet, reduced physical activity, stress, low birth weight and other factors associated with poverty all contribute to the high rate of diabetes among indigenous people.

To combat diabetes, Ministry of Health spokesman Dr Sandy Dawson believes it is important to take measures to prevent it developing in the first place, or at least postpone that development. He says healthy eating programmes put substantial

resources into promoting a healthy lifestyle for Māori and Pacific people.

Beaven feels more needs to be done. He regards the early death rates for Māori due to diabetes as a Treaty of Waitangi issue. “It’s the right to die at the same time, to expect the same quality of life.”

He says the current approach to diabetes fits the ambulance at the bottom of the cliff analogy, but this time it is the “waka at the bottom of the waterfall”.

Delayed diagnosis is a serious problem. Māori people with diabetes tend to be diagnosed ten years younger than Pākehā, and die ten years earlier. “If a Māori male is diagnosed at 40, he is unlikely to live beyond 60; the equivalent Pākehā male who develops diabetes at 50 will make it to at least 75, and he’s less likely to die of kidney failure or heart attack,” says Beaven.

An outspoken supporter of diabetes patients, Beaven says lack of education is a very serious issue for Māori with diabetes. He maintains that in the first year after diagnosis people with diabetes should be entitled to four free GP visits (currently they get one).

“It’s a bloody awful disease. You have to be highly disciplined to think about it all the time; you can’t live for the day alone. You need 12-20 hours of education [at the time of] diagnosis, and hardly any Māori get that.

“We don’t have enough Māori nurse-educators or dieticians, and some Māori say they only want to see a Māori dietician or nurse. I think the women seem more accessible and interested in their families, so we have got to focus on getting more young Māori women into medicine and into nursing, so they can become qualified diabetes nurse-educators.”

According to Cunningham, the Māori diabetes rate is usually twice that of Pākehā, but in some screening programmes it is up to five times higher, and often diagnosis comes far too late. He says people often find out they have diabetes when they are being treated for something else.

“If you’re only in contact with the health system when you break your leg or something goes wrong, it simply doesn’t get noticed. Suddenly your eyesight is going, your circulation isn’t too good, or you’re out of breath. You’re found to be diabetic, but you’ve been diabetic for the past 18 months.”

Debbie Rawiri regularly comes across exactly that scenario in her job at the Canterbury District Health Board Māori Diabetes Clinic in Christchurch. In the year to August, the clinic saw 373 Māori patients. Rawiri says the patients are typically men aged between 45 and 55 and their type 2 diabetes is often so advanced they go straight on insulin.

Caught 10-20 years earlier it could have been better managed through diet and exercise. Rawiri sees some heartbreaking cases, like the 43-year-old man with end-stage renal failure who is a double amputee and is now losing his fingers to diabetes-related gangrene.

This softly spoken specialist nurse of Maniapoto descent knows the importance of offering Māori with diabetes the chance to be treated by one of their own. A patient once described her ideal health worker as a Māori person with a Pākehā education. “She said we need that Pākehā knowledge, but we want it from a brown face.”

Rawiri sees few Ngāi Tahu patients at the clinic and says that’s either because they go through the mainstream system or, more worryingly, because their diabetes remains undetected or they’ve fallen through the cracks in the health system.

Sometimes it is clear from patient notes just how little practical education even longstanding diabetes patients have received about the nature of their condition and how to manage it. Rawiri recalls the distress of a teenager who was told he’d be dead by his early twenties if he didn’t do what the doctors said. “He was dumbfounded and his mum was in tears. They went away bewildered, not knowing what to do or where to go.”

“People in that situation often lose all hope, especially where there is a strong family history of diabetes and they’ve lost six family members to it. I’ve heard them say they see the diagnosis as a death sentence, but I tell them it doesn’t need to be.”

“They think, ‘Mum was on insulin, she died, so I will too.’ But I explain she died from the complications of the condition, not the insulin, and that they need insulin because their body is not making enough.”

Rawiri starts by getting to know the person rather than their disease, because if they’re having problems with family, housing and finances, they can’t focus on their own health. “They won’t address the diabetes if there’s not enough food in the cupboard. If you tell them to buy \$7 Sucral [sugar replacement], they won’t do that if the money isn’t there, so we trot down to WINZ for help.”

And, when it comes to exercise, there are alternatives for overweight women ashamed to go out in public. “I had a 130-kilo woman who had great difficulty walking and was very shy about being seen outside the gate. I asked her if she could walk around her back garden with the washing basket before she hung the washing out – she didn’t have to leave home, no one could see her, and she could do it in her slippers. It was something that was realistic for her.”

Diabetes New Zealand, a non-governmental organisation providing education and advocacy for diabetes patients, says the need for such programmes is abundantly clear. It says, if prevention strategies for type 2 diabetes proposed in 2001 had been carried out at a cost of \$60 million annually, the financial savings by 2021 would have been \$320 million a year.

A recent study carried out by PricewaterhouseCoopers for Diabetes New Zealand now predicts the type 2 diabetes epidemic will cost the health sector \$1.6 billion a year by 2021, consuming about 15 per cent of the health budget (it currently accounts for 3 per cent).



However, Beaven disputes this figure, saying the cost of diabetes is submerged in other hospital budgets. He adds there will be little progress without a national screening strategy from the Ministry of Health.

He cites the successful Ngāti Porou Hauora (NPH) diabetes-screening campaign on the east coast of the North Island. The project, Ngāti and Healthy, was run in collaboration with the Edgar National Centre for Diabetes Research at the University of Otago.

Participants were randomly selected from the NPH patient register and invited to take part. Testing was held in six rural areas, making it accessible for the participants. Helen Pahau, team leader of the Ngāti and Healthy project, said her team was on the road at 4am, towing a trailer of equipment to take blood and urine samples and weight, height and waist measurements. The trailer also carried a freezer to keep blood samples frozen for the three-hour trip to the lab.

The project’s pre-intervention survey produced some alarming results. Of the 247 Māori randomly surveyed, 22 (8.9 per cent) had previously-diagnosed diabetes, but another 11 people (4.5 per cent) were identified as having undiagnosed diabetes. Furthermore, 11 people (4.5 per cent) had impaired glucose tolerance, and 91 people (36.8 per cent) were identified as insulin resistant. Over 50 per cent of the sample were either at risk of developing diabetes or already had it. The project’s results – after two years of intervention – will be known later this year.

The project used food diaries, and the suggested-food sheets were constantly evaluated and altered to suit the community’s needs. Various changes were encouraged, including having breakfast, changing preparation methods to reduce fat and increase vegetable content, increasing water consumption and reducing soft drinks. Exercises unique to the local environment were also encouraged, such as gathering food from the sea and bush.

Pahau says the success of the programme in

reaching into the community is due to it being delivered by kaiawhina and local champions – “our tamariki, mokopuna and kaumātua”.

Ngāti and Healthy was so successful it won the supreme award, Te Tohu Kahukura, at last year’s Ministry of Health Whānau Ora Awards, which celebrates the achievements of the providers of Māori health and disability services throughout Aotearoa. It is also the subject of a 13-part reality TV series, currently screening on Māori Television. Produced by Auckland-based Butobase Ltd, the show reveals the relationships between practitioner and patient, and the personal dramas that take place in Ngāti Porou country.

However, other diabetes programmes struggle. In the Waikato, \$4.6 million was poured into the ambitious Te Wai O Rona diabetes prevention strategy, which ran for three years, ending last December. It set out to screen 15,000 Māori over the age of 28, in an attempt to reduce new cases of diabetes by 35 per cent, at a cost of \$200 per person per annum.

Māori community health workers provided intensive one-on-one support to change diet and increase exercise, and although this proved very successful in some cases, participation rates were well short of expectations. Only 5,200 Māori came forward for screening. Researchers identified 257 people with previously-undiagnosed diabetes and a further 572 people at high risk of diabetes. But the study scheme was unable to meet its cost target.

Head of the Te Wai o Rona study, Professor Des Gorman, says the screening was time-consuming (the glucose-tolerance test alone took three hours) and involved some quite searching personal questions. “Many respondents felt uncomfortable and chose to ‘do it later’”.

Researchers still managed to screen 40 per cent of Māori women in the target area, and Gorman believes the research project has provided valuable information that can be used in any future prevention efforts. However he warns getting people to make significant lifestyle changes is a

WHAT IS DIABETES?

Diabetes is having too much glucose (sugar) in the blood. This happens because the pancreas cannot make enough insulin to keep blood-glucose levels in the normal range. Insulin needs go up in people who are not physically active. Diabetes cannot be cured, but it can be controlled.

The body needs glucose to power the brain. Glucose in the bloodstream comes from carbohydrate foods, which are changed into glucose after consumption. It also comes from the liver, which converts fat and protein into glucose to make sure there is a constant glucose supply. For people without diabetes, the level of glucose in the body is between 4 and 6.8 millimols per litre at any time.

Insulin is produced in the pancreas and has two jobs in the body. The first is to transport glucose from the blood supply into fat and muscle cells, where it can be used for energy. The second is to switch off the liver once the level of glucose in the blood gets up to 5 millimols per litre of blood.

slow process, and winning large-scale community “buy-in” is the key.

Ministry of Health spokesman Dr Sandy Dawson says the project also shows some people are not interested in being diagnosed. He observes the proportion of undiagnosed diabetes was actually lower than the ministry had predicted in its worst-case scenarios.

Diabetes is one of the conditions being targeted through Mission-On, a Sport & Recreation New Zealand (SPARC) initiative aimed at improving health and nutrition. The Active Families programme started in 2005 and is run throughout the country, mostly by regional sports trusts. It targets children whose weight puts them at risk of health problems such as type 2 diabetes. Referrals are made by GPs.

A project coordinator visits the family at home

THE FACTS ABOUT
MĀORI AND DIABETES

- 1** Around 140,000 New Zealanders are known to have type 2 diabetes, and it's estimated about 50 per cent more are undiagnosed type 2 diabetes
- 2** Māori tend to develop type 2 diabetes about 10 years earlier than Europeans, with a big increase around age 45.
- 3** Māori men are 6.5 times more likely, and Māori women 10 times more likely, to die from diagnosed diabetes than their European counterparts.
- 4** Late symptoms of type 2 diabetes may include tiredness, excessive thirst, frequent urination, blurred vision and recurring infections (thrush, bladder or skin infections such as boils).
- 5** Type 2 diabetes develops very slowly and can exist for more than 10 years without any symptoms, increasing the chances of long-term damage.
- 6** Higher than normal blood sugars lead to heart disease, kidney failure, blindness, male impotence and strokes. In 2005, 113 diabetes-related lower-limb amputations were performed on Māori.
- 7** People with diabetes are entitled to a free, annual diabetes check with their GP or practice nurse, but only about 40 per cent of Māori eligible for the service use it.
- 8** Only a blood-sugar test can diagnose diabetes.

to do an evaluation and develop an individualised activity programme. The goal is for each child to do at least an hour of moderate-intensity activity most days of the week. There are also weekly visits to recreation centres, where the children play games and the parents (whose attendance is compulsory) get advice on health and nutrition.

SPARC health advisor Shelly Parker says they had a case of a 10-year-old who weighed 100 kilos and was classed as morbidly obese. Losing that much weight takes a long time and serious commitment, so it's important the whole whānau is involved, rather than just the child with the weight problem. "You can tell a 12-year-old to eat better food and do more exercise, but it's the parents who buy the food and set the agenda for the day. They must buy in to it so the change is sustainable."

"Already we have had some really good success stories, where kids were at risk of getting type 2 diabetes, they'd never played sport, and now they're in a basketball team."

The Green Prescription is a similar programme aimed at adults. Last year, of the 16,180 patients on the programme, 16 per cent were Māori and a quarter have diabetes. Getting out and walking is a big part of the programme, and a survey showed almost half the patients were still active 6-8 months after being given their Green Prescription. In one case, a couple took on a round delivering mailers and newspapers to ensure they were committed to walking regularly.

Recently, a team from the University of Otago, Wellington, led by endocrinologist Dr Jeremy Krebs, launched a \$1.4 million study funded by the Health Research Council to look at what is the best diet to reduce weight in people with type 2 diabetes, and to keep it off long-term.

A Tainui researcher, Marie Benton, says Māori should return to a traditional diet of tuna or native eels instead of a Western meat diet. Benton is soon to receive her doctorate for studies into the prevention of the disease by consuming foods containing omega-3 fatty acids – a compound found in high levels in eels, sardines and other similar fish.

Coupled with these activity and diet strategies, Cunningham suggests it might be time to launch comprehensive diabetes screening for Māori, beginning in their early twenties. That screening test might cost \$20-\$100, but "that's irrelevant when you compare it with the cost of one person who has to take insulin, which costs thousands of dollars".

"I think the health system owes Māori and Pacific people as much warning as possible. The current screening we have for diabetes is way too late. By the time you have detectable diabetes that is evidence that you've had 20 years of building up to it. Why wouldn't you intervene 20 years earlier?"

Cunningham regularly tests young Māori aged between 20 and 30 to see how far down the track they are towards developing diabetes, for his research at Massey University. "Even with those fit



young bucks of 23 you can already measure the difference. They have dreadful diets, but they use up a lot of energy. Then something happens, they get a sore leg or stop playing touch rugby, and they just blossom. By age 40, they're 20-30 kilos overweight."

By offering interventions, such as a simple walking programme, Cunningham says it's possible to arrest that tendency to gain one or two kilos each year. "It's not genetically predestined that they will be diabetic."

The International Diabetes Foundation echoes Cunningham's sentiments. Last year, it came up with a prevention strategy that will be put to the United Nations for adoption globally. Those measures include closer monitoring of children, adolescents and pregnant women with diabetes, and targeted programmes to improve child nutrition.

Beaven's approach to screening is also comprehensive. He wants all blood-glucose tests done on hospital patients checked for diabetes, regardless of whether patients are admitted for a dog bite, a car accident or a broken bone. And the results should be forwarded to family doctors for follow-up. "They [medical staff] don't necessarily notice that blood glucose is twice the normal level if someone is in an orthopedic ward, and there's often a fair bit of chaos in acute wards with people going in and out."

Māori leaders with diabetes have a responsi-

bility to do their bit too, Beaven says. By talking publicly about their condition, they can encourage others to seek treatment or make lifestyle changes to avoid type 2 diabetes.

"There needs to be more commitment by [Māori] leaders, for example the late Māori Queen [who was on dialysis before she died last year from complications related to diabetes], to come out and say, 'We have diabetes'. That way it will be generally recognised that Māori have a problem and they have to do something about it.

"[Māori leaders] could come together as a group and say, 'We'll front up to a programme. We'll bring together all our different tribal groups, sink some of our tribal differences and put a big effort into a really well-structured programme for Māori diabetes in New Zealand.'"

However the Ministry of Health has no plans to launch diabetes screening. Dawson says, in general, screening is the last thing that should be thought of, especially if the condition is clearly preventable. Equally, there is relatively little point in screening unless there are good services in place to help them avoid complications," he adds.

Based on the number of lab tests and resources, he thinks the ministry does a good job dealing with type 2 diabetes. New Zealand primary health organisations are currently part of a performance programme that rewards increased effort in cardiovascular assessment with extra funding. Dawson says it is a case of "local solutions for local needs."

Back at the Nutira-Jackson household, the biggest change has occurred on the dinner table. Since being diagnosed as having diabetes, Rangimaria works on keeping her weight stable. Fatty meat, fry-ups, lots of butter and home baking are off the menu.

"When I look back, I was eating healthy food, just too much of it, and cooking it in the wrong way. Everything is grilled or boiled now, not fried. I used to be a big cheese eater – I loved cheese and crackers."

Lunch is now sandwiches or filled rolls. Gone are the chips and fried eggs or McDonald's and KFC. "I still have my Māori food, like puha and watercress, but instead of cooking it with fatty meat, I put in a few drops of olive oil."

Rangimaria's mokopuna complain Nana doesn't have fancy biscuits any more and she keeps a close eye on what they eat. She says many families have boil-up once or twice a week, because it's cheap and goes a long way, but she points out they can always tip away the fatty water and reheat the food in fresh water.

It worries her that diabetes isn't taken seriously, and she says marae could help spread the message about healthy eating habits. "Maybe at hui we could start introducing more healthy food. They can still serve a boil-up, but just cook it differently."

KERI MAKIRI'S
BATTLE AGAINST THE BIG 'D'



"I had fish and chips three or four times a week; now I have it once a week, if that. In one sitting I could drink ten jugs of beer; now I don't drink at all."

Keri Makiri watched diabetes ravage his father-in-law, leaving him almost blind and confined to a wheelchair after the amputation of both legs. It was a stark reminder of what could be in store for him down the track.

"I knew, if I didn't start making changes, I'd start losing limbs."

Makiri was diagnosed with type 2 diabetes three years ago, the day after his daughter Manaia was born. Her arrival finally pushed him to do something about his poor health. "I wanted to be around to see her grow up."

At that stage he weighed 152 kilos and, as well as diabetes, he had high blood pressure, asthma, back problems and sleep apnoea. He continually felt exhausted, experienced dramatic mood swings and was suffering from depression.

But Makiri (Ngā Puhi) was a different man after taking part in the 12-week Biggest Loser programme run through the Ngāi Tahu He Waka Tapu health and social services centre in Aranui. He took up cycling, gave up booze, cut back drastically on fast food, lost 12 kilos, got his diabetes under control and has more energy to play with his daughter.

Don Cross is the specialist nurse at He Waka Tapu and the man behind the Biggest Loser programmes – Tane Ora for men and Wahine Taonga for women.

The eight men enrolled in his first group weighed between 141 and 282 kilos, two had diagnosed diabetes and, like Makiri, they suffered a myriad of health problems. As well as a full physical including blood tests, Cross looked at taha

hinengaro (mental), taha wairua (spiritual) and taha tinana (physical) wellbeing and whānau.

"If all these things are out of balance it can be the reason you put on weight or the reason you can't do anything about it." He says "stinky thinking" makes people feel bad about themselves and powerless to improve their situation.

A personal trainer helped get the men active again. Most ate vast quantities of cheap white bread and weaning them off that was a major hurdle, achieved with the help of an experienced Weight Watchers consultant. A health professional from a local food bank, who runs "smart cooking" classes, took them to the supermarket to shop for healthy ingredients and taught them how to prepare snacks, like salad-filled pita bread.

Makiri had always been a big guy, but piled on weight after giving up rugby and softball in his thirties, because of work-related back problems. His health problems contributed to the loss of his second-hand shop. He was living alone, depressed and unemployed, and says he spent a lot of time at home just "vege-ing" around. "I turned from an extrovert into an introvert."

Attending weekly Biggest Loser meetings with the other guys helped keep him motivated, and his diet changed dramatically. "I had fish and chips three or four times a week; now I have it once a week, if that. In one sitting I could drink ten jugs of beer; now I don't drink at all."

Now Makiri eats smaller portions, reads food labels to check sugar and fat content, and has swapped to eating brown bread. He admits eating alone makes it harder to stick to the diet. But he's learnt some tricks to limit his food intake. "When you're eating you put the food down and have a drink of water between mouthfuls."

Exercise is also now part of his routine, with daily five-kilometre walks and regular two-hour cycle rides on a mountain bike. "Instead of jumping in the car, I'll go and jump on the pushbike. I feel 100 per cent better about myself."

The Conservation Pathway

The southern island of Rakiura, Stewart Island, is a national treasure. With its spectacular coastline, rich bird life and extensive forests, the island is a magnet for visitors who wish to experience something of New Zealand’s untouched wilderness.

In the busy Rakiura Department of Conservation (DOC) visitor centre, manager Jan West focuses on the day-to-day aspects of conservation work, organising hunting systems, and administering school outreach programmes, summer visitor programmes and a range of activities relating to visitor information. “The visitor centre is an ideal first point of contact for visitors from both New Zealand and overseas,” West says. “Many of our own people, for instance, have never seen tītī [muttonbird] or learned why they are so important to us.”

It was a combination of personal circumstances, commitment to conservation and cultural links that brought Jan West to Rakiura to work for DOC.

“This is my turangawaewae so I have deep spiritual links to Rakiura and the Tītī Islands,” she says. “Added to that, my children, moko, and lifelong best friend of more than 50 years also live here. The environment is pretty good too. Rakiura is an exquisitely beautiful place in all its seasons. “But the biggest factor for me was the job itself. I choose now to work with

“But the biggest factor for me was the job itself. I choose now to work with people and organisations that reflect a similar values base to my own. I like the kaupapa here. I like the fact that I work with a whole lot of people who are also interested in doing their best to see that our special birds, animals and places will be here for future generations to see and enjoy.” JAN WEST

people and organisations that reflect a similar values base to my own. I like the kaupapa here. I like the fact that I work with a whole lot of people who are also interested in doing their best to see that our special birds, animals and places will be here for future generations to see and enjoy.” West started working for the department in 2003 as iwi interpreter, guide and speaker on the summer visitor programme. After a year’s break, she returned to manage the Rakiura visitor centre.

For Māori employees of DOC, there can be rewards and challenges that are deeply connected to the land and cultural practice. South Island DOC pou kura taiao Matapura Ellison recalls the days when he began working for the organisation. “Prior to working within the Department of Conservation I had a role at hapū level interacting with DOC, who at the time were investigating potential sites on Te Tai o Araiteuru for marine reserves. I worked with the guiding principles that I was brought up with, and I had a perception that DOC was close to where I was myself.”

Kara Edwards

Kara Edwards (Makaawhio, Wairewa) has been working for the department as the pou kura taiao on Te Tai Poutini (the West Coast) for the past 18 months.



PHOTOGRAPH BY TERRY SCOTT

Her work can have her crawling through dense bush on a rainy day on the small, isolated island of Taumaka off the coast of Haast (far left and right), and the next day in the boardroom discussing te reo strategies. “My job offers a real mixture. It involves high-level strategy work, but is also very operations based, working directly with tangata whenua. I get to work with rūnanga and individuals, assisting them to gather cultural materials; and then I am also doing strategic work, like initiating national policy and ensuring the department fulfils its section 4 Treaty obligations.” There are 15 pou kura taiao positions nationally, and Kara is only the second woman to be appointed. There are five positions in Te Waipounamu, all filled by Ngāi Tahu whānau.



PHOTOGRAPH BY PHILIP DOBBIN

Jan West: a combination of cultural links and a commitment to conservation brought her to Rakiura to work for DOC.

Ellison was aware of a number of culture clashes occurring between iwi and the conservation movement during the late eighties and early nineties. “At that time, as is still the case, iwi placed quite an emphasis on sustainable use within the framework of kaitiakitaka – sustainability as a key to using resources. It is a philosophy that we grew up with on the marae,” he says. Back then he was regularly queried as to why he worked for DOC. “However it seemed clear to me that both Māori and the department actually sought very similar outcomes for conservation management, even if the paths and the language used were sometimes different.” Now having worked for DOC for 12 years, Ellison has a good understanding of the way the organisation works and its inherent structure. “Back in the early nineties, our esteemed kaumātua Trevor Howse said that DOC is one of the most important relationships for the tribe, while Ngāi Tahu is the biggest focus for the department in terms of iwi. The wisdom of these words is still true. They are the anchors of my reality.” “There are times when I have doubted the wisdom of working for a department like DOC, because it is a bureaucracy and it moves very slowly. You can feel that you are a small cog in a big machine, and then slowly things will take a step forward.”

Ngāi Tahu Toitū te Whenua co-manager David O’Connell echoes these thoughts. “First and foremost the obligations on the department to consult and include Māori in conservation management are huge. The more Māori that DOC can get into the department assisting them to meet that obligation, the easier, I believe, their job will become.” It is with this focus that the Te Ara Whakamua (The Pathway Forward) project has been developed. Initiated by a hui with DOC and Ngāi Tahu in 2003, the aim of the project is to look at ways to encourage more Māori to consider employment options within DOC. “I think that the advantage of getting more Ngāi Tahu, more Māori, working in the department is that you get a basic understanding of values, a basic understanding of why Māori think the way that they do. When the question comes up, ‘Why do you think like that?’ You can’t just give a one-liner answer. It is something that inherently comes of working together and understanding each other,” O’Connell says. On Rakiura, Jan West reflects on her work. “I think it’s important for everyone to be actively involved in working in the environment, but there is unquestionably a strong relationship for Māori, with so much of our culture based on, and interlinked with, our environment,” she says.



“There is opportunity for actively influencing how we manage that environment, through participating at the political levels of decision-making, right through to grassroots interpretation and working out in the field.”

“I am a ‘cup half full’ person, and my own motivator is helping other people to see what opportunities there are open to them. It’s like anything in life though – ultimately it’s up to you. There are very few places where you get to work with our own native species, being part of a large network whose kaupapa is to protect and enhance our natural environment.”

DOC’s southern general manager of operations, John Cumberpatch, supports the focus of the Te Ara Whakamua project.

“Firstly, Māori are tangata whenua. Māori have views and ideas on conservation that are valuable for us to share, as do all New Zealanders,” he says. “As managers of conservation land, the department has to take its community with it. Māori need to be involved because they are a significant part of our community; they are our DOC neighbours in many places, and the Settlement Act has brought a formality to the relationship, with guidance and increased attention in some areas. We would like to see more Ngāi Tahu people employed in the department. The conservation ethic has been with Māori culture for longer than we Pākehā have been here.”

However Cumberpatch admits working for DOC has not always been a straightforward process for Māori.

“We have advertised jobs on the Ngāi Tahu website, but it never sort-of happened. About three years ago, I said to my management team that we need to get some legs on this policy. We need to find out why people aren’t applying. This has now become the Te Ara Whakamua project, which is about how we can better work to get Māori, and specifically Ngāi Tahu, involved in the Department of Conservation.”

Ellison is aware of some of the constraints for Māori in working within DOC. “Māori people like to work in their own takiwā,” he says. “I have not sought advancement because of my own self-limiting factor, in that I live in Karitāne, 25 miles out of Dunedin. I still live on our land and I want to stay here. It is part of my identity.”

For West the experience of working for DOC is largely a positive one. “How many organisations in this country actively encourage the use of te reo Māori, promote our indigenous place names and support the pursuit of cultural traditions? I actually feel supported in my culture working here, thanks in a very large part to the work resulting from the Ngāi Tahu Claims Settlement Act.”

“I do have a vaguely disconcerting feeling when I look for people like myself in the upper management strata and wonder where they are, either Māori or women. They are a bit thin on the ground, to be sure.”

Cumberpatch agrees, “Ideally, one day I’d like to see us having a Māori conservator. That would be ideal, but we’ve got to be sure that with whoever

we put in these jobs we set them up to succeed.”

The DOC job application process can be a daunting experience at times, says Cumberpatch. “One of the difficulties we have identified as discouraging Māori from working for DOC is the fact that our job application process is quite complex.”

The application process had interesting ramifications when West applied. “I can’t say there is any specific part of the recruitment and employment process that I’ve experienced that stands out as a barrier,” she says. “But, as you’re twisting your brain in knots trying to demonstrate your ‘competencies’ to those required in the ‘position description’, there might be some fleeting thoughts of ‘Do I fit this mould?’”

“Once you are actually in the system, it gets so much easier to deal with. I suppose it wouldn’t hurt to actually have a practice run at going through similar procedures, especially through schools or marae. I would have loved

seeing someone come round my school and tell us all about working for DOC. And it would have been extra, extra special if that person had been a Māori woman.”

Certainly the Te Ara Wakamua project aims to ensure that working for DOC in Te Waipounamu is considered an attractive employment option for Māori. However, the initiative goes deeper, as O’Connell explains: “While you can neatly package this project up into an employment initiative, from my perspective it goes much deeper. It goes right into looking at what conservation means and how Ngāi Tahu or Māori relate to that. It is looking at questions such as how can you establish a conservation department culture so that it is comfortable for a Māori person to thrive and do a job really well, so that they know they are upholding the values of their ancestors as much as they are upholding the values of all New Zealanders.”

Among the intended outcomes of the project is the establishment of formal and informal support systems and cultural safeguards within DOC for all Māori staff. For Ellison these outcomes are essential to ensure DOC is a good place for iwi to work in.

He predicts the project will strengthen the department’s ability to attract and hold Māori staff. “The culture within the Department of Conservation is positively changing to encourage more diversity – more Māori and more women,” says O’Connell.

DOC employs 1,794 permanent staff in New Zealand, with 717 of these jobs being in the South island. Jobs in area offices include rangers, who work in areas such as biodiversity, fire and pest control, visitor assets and information, through to programme managers, whose work also involves managing people.

In conservancies, DOC employs specialist staff in areas such as graphics, mapping, finance and technical support. The conservancies also have a community relations section, where people work with the media, publications, planning, concessions management and legal advice.

For West there is a lot of satisfaction in her role as manager of the visitor



Peter Mawhinney atop the ridgeline of Mt Sealy.

centre and her involvement in conservation.

“I see my real role here as being a facilitator, providing information for people to see what is so special about Rakiura and what we are doing to preserve and enhance our unique environment,” she says. “I think it is important for as many people as possible – and New Zealanders in the first instance – to be able to experience things like walking down a bush track in the middle of the day and passing a kiwi a few feet away.”

Her move to work for the department on Rakiura has been a positive change. She enjoys island life, the opportunity to gather tīti with her sisters and the public interface of her work at the visitor centre.

“Living in a small community, and on an island to boot, can pose some interesting challenges,” says West. “If anyone gets up to mischief it can feel a bit like living in a fishbowl. There is one aspect that truly holds the key to living here and that is the level of love and support people get from the community in times of tragedy and real struggle. I have seen and received such awahi and aroha from my friends, my neighbours and my colleagues that I feel quite humble in even trying to do them justice.”

“It can be so easy to come up with wonderful words about what is important to us,” West says. “But it is another whole kettle of fish to lift those words off the paper, to breathe life into them and give them wings. Working in conservation meets many of those values for me.”

CALL FOR FEEDBACK

The Te Ara Whakamua project team wants to get staff and iwi feedback from Ngāi Tahu and Te Tau Ihu about their perceptions of working for the Department of Conservation and is conducting a survey. TE KARAKA readers are invited to contribute their views.

The survey can be downloaded from Te Rūnanga o Ngāi Tahu website www.ngaitahu.iwi.nz.

The first 20 surveys received after 1 May 2007 will win a \$50 book voucher.

For more information contact:

Leonie Fechney, Ngāi Tahu liaison for the southern DOC region
lfechney@doc.govt.nz

or Rachel Puentener – Ngāi Tahu environmental advisor
rachel.puentener@ngaitahu.iwi.nz

or the pou kura taiao at your nearest DOC conservancy office.

For readers who would like a copy of the survey posted out to them, please phone Jennifer Walsh on (03) 366 4344.



Peter is pictured above at Kelman hut (2,400m) at the head of the Tasman Glacier, painting tar on a component, as part of a toilet refurbishment, and stopping in freight to the hut with a Squirrel chopper.

Peter Mawhinney

Peter Mawhinney (Ngāi Tūāhuriri) has been a visitor assets ranger with the department, based at Aoraki/Mt Cook Village, for the past four-and-a-half years. A fitter-turner by trade, his job is to maintain the huts, tracks and village amenities.

“We have 18 huts here, [located at heights] ranging from 1,000 to 2,500 metres – most are 2,000 to 2,400 metres. I enjoy the ability to implement my trade skills, designing, building and installing. Plus I have always been an inventor – you know, always thinking of improvements in design and a device for this, a device for that. Mix that up with carpentry and you have a beautiful thing.”

“I love the Aoraki area – it has good air, good water and isolation. The seasonal changes you experience here make you understand the real world a bit more. I love being away from all the distractions of the city.”

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nā PHIL TUMATAROA

BALL PASS CLIMB

PHOTOGRAPH BY PHIL TUMATAROA

Standing on top of the Ball Pass, breathing deep of the pure air and taking in the magnificent alpine vista, while standing shoulder-to-shoulder with Aoraki, is an experience that is hard to describe.

From the top of the Ball Pass, a person is about as close to Aoraki as one can get, without standing on the mountain.

For three young Ngāi Tahu men, the opportunity to spend three days discovering the pass with renowned alpine guide Gottlieb Braun-Elwert has left an indelible mark on their lives, and given them a new appreciation of their paramount tupuna te maunga teitei Aoraki.

“You spend so much time talking about Aoraki in your mihimihi, but to get up there and get close to him, it’s another thing altogether – it was a once-in-a-lifetime experience,” recalls Eruera Tarena (Ngāi Tūāhuriri).

Eruera, Arapata Ruben (Ngāi Tūāhuriri) and Tiaki Latham-Coates (Waihao) were selected from a group of Ngāi Tahu Aoraki Bound graduates to be the first to climb the Ball Pass at the invitation of Gottlieb.

The Aoraki/Mt Cook National Park and its peaks and glaciers have been Gottlieb’s backyard since 1976, when he first visited New Zealand and climbed Aoraki. He has been professionally guiding climbers in the area since 1978, and he knows the terrain and its history intimately.

Time and experience have imbued him with a deep respect for Aoraki and its ever-changing moods, and the environment itself has helped shape his way of life and philosophies.

“The unmodified environment is a gauge for

me, a way of measuring everything I do in life,” he says. “Someone once said to me, ‘in the wilderness lies our future’ and I believe that – it’s where our roots are, and without that we are doomed.”

Born in Marburg, Germany, 100 kilometres north of Frankfurt, Gottlieb was a nuclear physicist in his former life. Ironically, it was this field of work that led him to get involved with environmental issues during the 1970s, when Germany was amidst a vigorous energy debate.

As a member of the Aoraki Conservation Board and a long-time proponent of renewable and sustainable energy sources such as solar energy, he is concerned about the rapid and dramatic climate changes occurring in our alpine regions.

He is married to Anne (nee Sweney) from Hokitika, and they have two grown daughters Elke and Carla.

Gottlieb believes people are losing touch with the natural environment and are raising a “risk-averse, leisure generation” caught up in a world that is changing too fast.

Over the years, Gottlieb has guided more than 4,000 people over the Ball Pass. During the three-day journey he combines his vast historical knowledge, decades of climbing expertise and a keen environmental awareness, and invites his clients to make their own personal connection with the wilderness.

It was a brief encounter at the end of the Aoraki Bound pilot course in March 2006 that inspired him to make the offer to personally guide eight Ngāi Tahu graduates of the course over the Ball Pass.

“I was very impressed with the course – it’s a

great effort to bring the various cultures together. There’s a lot of ignorance and arrogance out there and it needs to be bridged.”

He was also impressed with the cultural aspect of the course. “But what really got me was when everyone stood and expressed their feelings, their personal involvement – it was very honest.”

Another group of graduates will get the chance to get up-close-and-personal with Aoraki next year, and Gottlieb is happy to continue to make the opportunity available for as long as Ngāi Tahu graduates want to share the experience with him.

“It was a new experience for me,” says Eruera. “I learnt that we are not the only ones with a relationship with our maunga. Gottlieb has huge respect for our maunga and our culture. He is a man of mana.

“For me it brings to mind the whakatauke: Hoki ki ngā mauka kia purea ai e ngā hou o Tawhirimatea – You return back to your mountains to be rejuvenated like the winds of Tawhirimatea. More Ngāi Tahu should be doing it.” ■■

Update: the Aoraki Bound programme continues to be developed and strengthened. The August 2007 course is now full, but applications are invited for two courses being run in February and March 2008. Contact Henrietta Latimer, phone 0800 942 472 or email aoraki.bound@ngaitahu.iwi.nz. Application forms and information are available at www.aorakibound.co.nz.

OPINION nā ROSEMARY McLEOD

School bell *tolls for change*



It’s no wonder kids don’t want to be in places where they are made to feel unwelcome and where daily life can be made miserable.

Other people liked school, they say, and I take their word for it. I was not a model pupil. I never got maths, and gave it up with relief after years of punishment for never understanding how it worked. I had noticed by then that teachers soon gave up on kids who didn’t understand things right away, and looked on them as discipline problems. It was naughty not to understand algebra, not bad teaching. I doubt things are much different today.

Recently there was a report about a Lower Hutt school reunion, where a woman who’d been bullied terribly as a child returned to give them a piece of her mind. She was a Māori woman, and had a disability, for which she’d been mocked by teachers and students alike. It was a risky thing to do, to return to a place with such painful memories, but she said she felt better afterwards.

Reading that report, I wondered why we put up with what happens at schools. They are never entirely safe places to be if you’re different, as the mass shooting in Virginia illustrated in April. The killer, a Korean by birth, had been bullied at school and told to “go back to China”, former classmates said. They added everyone else was bullied as well. What an appalling situation.

We take bullying for granted and, if you’ve ever tried to deal with a school about it, you’ll maybe have received the same bland assurances I did that it’s not really happening, or the bullies

come from deprived backgrounds and therefore deserve sympathy. It’s no wonder kids don’t want to be in places where they are made to feel unwelcome and where daily life can be made miserable.

Difference, the type that attracts bullying, isn’t just race-based. Sometimes it’s based on class. In my case, I was in an academic stream among kids with wealthy and well-educated parents, but my home life was not like that. I lived in a State unit. My mother worked in low-paid jobs and would soon be living on a sickness benefit. We never had a car, and money was desperately short. To get to school I had to rummage through her coat pockets and handbags for the train fare. I spent what pocket money my father sent me on food for us both – otherwise we would often have gone without.

These were facts, which sound Dickensian now, I hid from my teachers and my friends, as kids do. I was suspended from school one year – I forget why – and gated at another. I was told more than once I was not the sort of girl they wanted at the school. That’s a kind of bullying, except that it comes from authority figures, but it’s no better than the other kind.

“Culture Speaks”, a study of cultural relationships and classroom learning by Russell Bishop and Mere Berryman, gives a detailed description of how little has changed. Māori children inter-

viewed in their book feel much the same way about school as I did as a Pākehā. Maybe theirs is equally a race problem – the kids want acknowledgment and support for who they are – and an issue with school culture itself.

Kids are trapped in schools, and I’m no more certain than the authors of this study that they’re listened to and encouraged. Yet the Māori kids interviewed are clear in what they say, and their comments are sensible.

The Government is alarmed kids are dropping out of school in record numbers before the legal leaving age of 16. The number of secondary school pupils granted exemptions to leave early has jumped by 42 per cent since 1999, and nearly 20,000 have been allowed to drop out this way since 2002.

These figures coincide with a huge leap in truancy numbers. Thirty thousand pupils now wag school every week, a jump of 41 per cent since 2002. There are now more kids under the age of 16 not attending school than there were in 1993, when the Government raised the leaving age to 16. This is an indictment on schools, not kids and their families.

Does school seem to be relevant to real life? Is teaching done in a way that makes kids feel affirmed and in a safe environment? How many of the kids dropping out are Māori?

As usual, the proposed solution is to make kids stay at school “for their own good.” That makes school a prison and education a prolonged agony. There has got to be a better way. ■■

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.

nā FELOLINI MARIA IFOPO

World Heritage

ON OUR DOORSTEP

Christchurch has just been host to the 31st meeting of the United Nations Educational, Scientific and Cultural Organisation (UNESCO) World Heritage Committee, and Ngāi Tahu were given the opportunity to share their heritage with some of the 800 international delegates.

PHOTOGRAPHY BY ANDRIS APSE

It was a significant opportunity for New Zealand – a first-time host – because last year's appointment of Ngāti Tuwharetoa's Tumu te Heuheu as chair of the committee is one that acknowledges indigenous cultural values on a global scale.

Interestingly, the powhiri to open the meeting, hosted by Ngāi Tūāhuriri at Tuahiwi Marae, was the first time the committee had opened a meeting with a welcome by the indigenous people of the host country.

Te Heuheu viewed the meeting as an opportunity for the Pacific "to be empowered in the World Heritage mahi". In the run-up to the meeting, he said one of his goals was to build an appreciation of "our global heritage in its broadest context". He also hoped to showcase the natural and cultural beauty and magnificence of the Pacific region.

"Up until now there has been little financial support for World Heritage in the Pacific, and that is what I, as the chair, have been facilitating in the setting up of a Pacific fund."

Te Heuheu singles out India as being particularly enthusiastic in their support. He believes it is time for Aotearoa and the Pacific to come together as a united force to convey the heritage of the region. New Zealand, under UNESCO, is part of the Asia-Pacific region, but he believes, unless the Pacific is proactive, the region will be represented solely from Asia.

Locally, the Christchurch City Council made a haphazard attempt to rally its Māori and Pacific Island peoples to step forward and add touches of colour and culture to the meeting.

The council brought forward its annual Heritage Week to coincide with the meeting, and for the first time in 13 years it invited the city's small, yet innovative, Pacific Island population to participate – albeit with no funding and very little council support. However, none of the Pacific events were listed under key events; instead they were in the underwhelming category of "other events". Nevertheless there was recognition in the city, and in the capital, that this major meeting offered an opportunity for the international community to experience Aotearoa primarily through the eyes and voices of its tangata whenua. It still remains to be seen whether the nation succeeded in presenting a sincere face or a commercial facade of its heritage – Māori and non-Māori.



The UNESCO delegates were here to identify cultural and natural properties of outstanding universal value for the World Heritage List. They also monitor the state of conservation of properties inscribed on that list and decide whether any properties should be deleted from the list, as well as considering requests for international assistance from the World Heritage Fund.

New Zealand has three properties on the World Heritage List: Tongariro National Park, Te Wāhi Pounamu and the Sub-Antarctic Islands. Tongariro National Park became the country's first national park when Te Heuheu Tukino IV (Horonuku) "gifted" 79,500 hectares of the mountain to the Crown in 1887. Significantly, Tongariro also became the first property to be inscribed on the World Heritage List under the revised criteria describing cultural landscapes. It now has dual status under cultural and natural heritage criteria. Tumu te Heuheu, who was instrumental during this process, said it only happened because the people allowed it to happen, not because the Crown made it happen. The status gives ongoing protection to wāhi tapu (sacred areas) and cultural values for future generations.

Conventionally, heritage is usually divided into what is seen, the tangible – from material artefacts to the whenua and the sea – and what cannot be seen, the intangible. The latter is increasing in importance as the international community begins to recognise compartmentalisation is an inadequate response to complexity and heritage

comes from people, culture and place together.

For countries where indigenous populations have been colonised by settler and migrant populations, there is the added challenge of ensuring the heritage views of a minority are understood, respected and put into practice. For Māori the process has involved a mix of protest and co-operation in asserting their rights to manage their heritage, whether it be acting as kaitiaki (guardians) of sacred mountains, or taking measures to stem the commercial onslaught upon Māori symbols and motifs. This has required recognition that the common thread in the way Māori view heritage is the placement of people, tūpuna and living, at the core that infuses it with meaning, memory and connection.

It is difficult to categorise one facet of Māori heritage without uncovering intersections and layers of other aspects. This may be why there are few markers, such as plaques or statues, at Māori heritage sites, because these tend to lock in specific interpretation. That then becomes the ongoing memory or meaning of that place or event, supplanting oral traditions and histories of the many people who have been involved with it over the centuries.

Ngāi Tahu kaumātua Sir Tipene O'Regan addresses the question of heritage with the Greek philosopher Aristotle's words: "Know thyself". O'Regan says heritage needs to be discussed and explored by each individual so they can become well versed in their own culture. He believes they

should look at heritage from many angles – geographical, scientific and cultural – to understand it in all its different dimensions.

"If you want to maintain your Ngāi Tahu identity and you want it to be something more than your whakapapa connection to your great-grandmother, you then seek opportunities to enlarge your understanding of it. The more you know of that background, the more you see yourself as part of it."

He says all people rely on heritage to different degrees. For some people, it has little relevance; for others it is a deep and consuming interest. He says the iwi has a responsibility to ensure its history is preserved and maintained so "people can always plug into their heritage when and if they want to". He believes Ngāi Tahu still has some serious work to do in this regard.

O'Regan acknowledges the imported heritage of Pākehā with European origins as well as Pākehā heritage that has evolved since their arrival here almost two centuries ago. Combined with that is the shared history of conflict and co-operation between the indigenous culture and the settlers' culture. "That's got its own heritage – legal, political and interpersonal history... There are a whole lot of overlapping, quite different, perceptions, which takes us back to Te Wāhi Pounamu, which is also riddled with not just the memory of people and place over 30-40 generations, but memories of both, just in its place names with Polynesian and Pākehā associations."

"So when I look at a name like Aoraki, I am conscious that name tracks back to Māori history right up to the Pacific, but there is one particular Aoraki that has significance to me," says O'Regan. He cites Mount Aora'i in Tahiti, Aorangi in Ngāti Porou country, as well as Aolagi in Samoa, as having ancestral connections.

"The awareness of heritage is one element in one's personal cultural identity. Whether it be fish, landscape or trees or whakapapa... If I look at Christchurch and the name of Christchurch, I know it is named after a place in England. To some extent the name of a place carries a block of memory."

Deciding how best to protect and preserve our heritage poses many problems. An important practice traditionally employed by Māori is rahui, which is a temporary ban on using endangered or reduced resources until they are once again plentiful and can be harvested. However, the Department of Conservation and lobby groups such as the Royal Forest and Bird Protection Society do not always agree with rahui, preferring absolute bans.

O'Regan says there is often a scientific "cloak" to cover hugely emotional views of conservation. He cites the public attitude to preserving the kiwi, which attracts large amounts of social and political attention, as opposed to kea and takahe. "During the Claim process, we were regularly savaged by lobbyists. I don't think they have moved much... Ngāi Tahu are not advocating Kentucky Fried Kakapo." Sustainability is the key, says O'Regan.

A UNESCO case study on Tongariro National Park shows the World Heritage status helps when prioritising the protection of natural and cultural values. With the park including the Whakapapa and Turoa skifields, park managers have to be careful when considering the level and impact of recreation in the area.

In early June, media reported the installation of a new six-seater chairlift for Mt Ruapehu's Whakapapa skifield had been delayed by the concerns of Ngāti Tuwharetoa. In typical mainstream-media style, it was reported the iwi had indicated last year it wanted a greater role in managing the park, which it believed was suffering from overuse and desecration. Considering Ngāti Tuwharetoa's historical and cultural affinity to the maunga and surrounding area, it is most likely the iwi has always wanted a greater role in managing the park.

Te Heuheu says customary rights should be acknowledged and maintained "at the level tangata whenua expect them to be. There are commercial gains, but this is not the priority – which is to ensure the ongoing acknowledgement and protection of our heritage." Ngāti Tuwharetoa is currently in discussions with the Crown through the Waitangi Tribunal process and also through the everyday management of the park.

With UNESCO ratifying a convention on intangible cultural heritage last April, director-

general Koichiro Matsuura commented the rapid ratification of the convention bears witness to "the great interest in intangible heritage all over the world ... and the widespread awareness of the urgent need for its international protection given the threat posed by contemporary lifestyles and the process of globalisation". New Zealand has yet to become a signatory.

Like Ngāti Tuwharetoa, Ngāi Tahu is interested, and possibly more active, in co-managing its parks. In 1990, Te Wāhi Pounamu, which encompasses Fiordland, Westland and Aoraki National Parks, was inscribed on the World Heritage List. The submission was made jointly by Ngāi Tahu and the Royal Forest and Bird Protection Society.

O'Regan says, in the lead-up to the submission, the wording in the Waitangi Claim Settlement was carefully articulated so as not to be to exclude anybody from the parks, so the iwi could have "an effective and authoritative capacity... to protect our heritage and place names in those very large areas of our rohe". He says the idea was Ngāi Tahu would not always be mokai (junior) to DOC.

According to O'Regan, Fiordland and Westland National Parks have significant archaeological characteristics but, in the case of Aoraki, it is the mountain and its tribal history that is important. It is about Ngāi Tahu, its people, culture and land.

In Kaikōura, Te Rūnanga o Ngāi Tahu kai-whakahaere, Mark Solomon, has met varied levels of success in communicating and exercising a Māori view of heritage.

During the recent building of a road near Kaikōura by Transit New Zealand, road workers discovered a midden (a deposit containing shells, animal bones, and other refuse that indicates a site of a human settlement). Following a protocol set down by Ngāi Tahu, the workers rang the New Zealand Historic Places Trust. A Wellington-based trust representative told the workers to take a picture and carry on working. The workers ended up destroying a major archaeological site.

Solomon says some of the parties to the protocol, who included the Historic Places Trust, Works Infrastructure, Ford Bros Ltd and Transit New Zealand, said the protocols were difficult to understand. But he doesn't believe that, saying their spokesman, who was from Scotland, admitted, when pushed, that in the United Kingdom if a midden were unearthed work would have to cease and the road be diverted.

Solomon says archaeological sites should be protected not just by Māori but by all citizens. He believes the iwi should seek to make them part of permanent tribal property, the goal being to "defend, protect and keep" these sites.

However, Solomon also feels New Zealand is maturing in its identity and Māori need to educate Pākehā, using Pākehā language and terminology. He says some of the blame lies with the media and its representation of events. In his talks with the Kaikōura District Council, he presented a con-



Ranui Ngarimu

World Heritage Committee delegates will leave New Zealand with threads of Māori heritage in hand. Weavers across New Zealand were asked to make traditional Māori kete as part of Project 800. Ranui Ngarimu (Kāti Mamoe, Ngāi Tahu, Ngāti Mutunga) headed up the project.

"I saw this as a special opportunity. The World Heritage meeting is an important event, so it is important that we support Tumu te Heuheu [in his role as] chair of the World Heritage Committee. Giving delegates a traditional Māori taonga is a way in which they can take a small piece of New Zealand home with them," she says.

servation concept called "ki uta ki te tai – from the mountains to the sea". Solomon explained that this encapsulates how people's activities in the mountains have a flow-on effect to the lowlands right down to the sea, and demonstrates a holistic approach as opposed to compartmentalising the environment. "Once we explained it, they loved it." So much so, the council have had the words cast in its award-winning seawall and amphitheatre. ■■



Sir Tipene O'Regan (Awarua), Ngāi Tahu kaumātua.

"Generally speaking, I think if you don't know yourself well you are unlikely to know others well. To a large extent, a strong national identity in New Zealand is a first step to developing a greater level of appreciation and enjoyment of wider cultural parameters."



Nathan Pohio (Ngāi Tahu ki Ngāti Wheke, Ngāi Tūāhuriri me Ōtākou), artist and exhibition designer.

"Heritage is a fantastic cultural signifier. It can tell the world something about you; it can help determine who you are, not only to the world, but to yourself. Culturally, heritage provides any living individual the right to say, 'I am somebody; I am a part of those that came before me and I will pass that on to the ones that will be here after me'."



Suzanne Ellison (Puketeraki, Ōtākou), self-employed.

"Heritage is identity to me. Knowledge of my heritage provides the basis for who I am, but doesn't define who I am. Embracing my heritage gives me confidence to explore life, and it provides a way of understanding heritage that is different to my own."



Mandy Homes with Lakoia (Arowhenua), conservationist.

"To me, heritage is about my whakapapa. We all have an obligation to look after and nurture it for ourselves and our children and mokopuna – it's a whānau thing."



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ngā BRETT ELLISON

Turning the Tide in the Water Debate

Water is emerging as one of the most critical natural-resource issues facing humanity. Mankind's allocation of fresh water is not infinite. In 2000, the world's population exceeded 6 billion, yet there is no more fresh water on earth today than there was 2,000 years ago, when the population was less than 3 per cent of what it is now.

Here in New Zealand, the growing demand for water to quench the thirst of agriculture, industry, hydroelectricity generation, recreation and tourism presents a major challenge. How do we balance the various needs and values to ensure that the quality and quantity of fresh water is enhanced and sustained for the generations that follow?

In February Te Rūnanga o Ngāi Tahu facilitated a forum on fresh water. For this inaugural event, Ngāi Tahu whānui with an interest in the issue were invited to engage with leading academics, business leaders, water users and regulators.

A clear message was sent that Ngāi Tahu, individually and collectively, intend to take a leadership role in the discussions regarding freshwater management in New Zealand.

"Ngāi Tahu want to have a voice and ensure the rights of Māori are provided for in any future framework. Establishing a healthy freshwater system is a priority, and then working out how to allocate water in a fair and sustainable way is something that will serve all New Zealanders," says Toitū te Whenua co-manager, David O'Connell.

Environment Canterbury (ECan) chief executive, Bryan Jenkins, believes that water management requires bringing the right people together to discuss the issues in a forthright manner. "Not only did the Ngāi Tahu water forum succeed in this sense, it also brought together a variety of

perspectives that view water in different ways," he says.

Jenkins presented a stern analysis of the challenges being faced in Canterbury, and suggested the need to build collaborative groups for water management. As a regulator of water, ECan is looking to introduce the principles of self-governing communities into water-management decision-making. As Jenkins explains, the regional council is trying to "get a broad degree of agreement and mutual understanding and enter a stage of socially sustainable solutions for water management".

Under the Resource Management Act (RMA), regional councils such as ECan manage water quality and resource consents for discharges and allocations. However, there are concerns that many regional councils are struggling to understand the impact that growing demand for water is having on the resource. This is further complicated by the knowledge that half the regional councils in the country have failed to implement regional water plans.

As Ngāi Tahu kaumātua Edward Ellison recently claimed, the failure of so many regional councils to implement water plans is "a real issue" and "leads to a shambles." Jenkins is more circumspect, but he does have concerns with the applicant-driven nature of the RMA.

It is easy to suggest that Canterbury is a flashpoint for a future water crisis in New Zealand,

particularly as the demand from both urban and rural users is nearing unsustainable levels. For instance, Canterbury has 58 per cent of all water allocated for consumption purposes in New Zealand, and 70 per cent of the nation's irrigated land. The province has also experienced a 260 per cent increase in demand for irrigation consents since 1985, which will undoubtedly lead to further strain on an over-allocated resource. In 2003 there were 287,000 hectares of irrigated land in Canterbury; by 2013 this is expected to increase by between 130,000 and 322,000 hectares.

Fresh water is a key driver of the Canterbury economy, but there are numerous issues affecting the sustainability of this relationship, particularly the dependency that the dairy industry has on fresh water.

Bryan Jenkins shares these concerns: "What we are presently doing in Canterbury is not sustainable, particularly the extraction of water and the use of land ... we have got to do things differently."

So, what are the alternatives and, more importantly, how does Ngāi Tahu expect to influence freshwater decision-making?

The issues facing New Zealand, such as ownership, rights, water quality and quantity, and land use effects, will require an integrated approach to water management. Leadership and facilitation is required in order to piece together the social, environmental, cultural and commercial components to deliver sustainable solutions. It may be

suggested that by hosting a forum on fresh water, and engaging such a diverse range of participants Ngāi Tahu not only facilitated the discussions regarding sustainability but made a strategic step towards leading the discussion.

Yet, the assertion that Ngāi Tahu expects to have a role in decision-making and management of water is bound to raise some suspicion. After all, what position does Ngāi Tahu expect to assume? Is it looking for the role of kaitiaki, or guardian, which supports a spiritual and holistic component in any future framework? Or is there an opportunity for Ngāi Tahu to reaffirm a territorial presence in the South Island and establish sustainable commercial opportunities around water?

"Ngāi Tahu wants the right to actively participate in that management of water, and our priority is to maintain and protect the health of waterways and groundwater," says David O'Connell.

"Any talk of Māori asserting ownership over fresh water is a tactic by the Government to inject fear and misinformation into the debate, as they did with the foreshore and seabed. Recognition of Māori customary and Treaty rights will not deny New Zealanders access to the rivers and lakes; it will simply allow Māori to help protect and preserve the wellbeing of waterways."

A fundamental theme in the water debate is the need to build on the foundations and develop greater understanding and knowledge of the issues surrounding freshwater management in New Zealand. As one presenter at the forum, Dr Gail Tipa, suggested, "We need to get our feet wet."

In 2003 Tipa and Laurel Teirney co-developed the Cultural Health Index (CHI) for Streams and Waterways. The CHI is a tool to facilitate the input and participation of whānau, hapū and iwi into land- and water-management processes and

decision-making. In addition, it is a tool that links the environmental knowledge of manawhenua with western scientific methods.

As Tipa explains, "The impetus for the CHI was to develop a tool for our tribal members to be able to stand up in [Environment Court] hearings and give evidence, using data they have collected that reflect their understandings of water."

The CHI is now recognised as a tool to assess the

"What we are presently doing in Canterbury is not sustainable, particularly the extraction of water and the use of land ... we have got to do things differently."

Environment Canterbury chief executive Bryan Jenkins.

cultural and biological health of streams and rivers. This is important for Tipa, who is concerned that there is a tendency for Māori to become trapped in other people's agendas. In particular, "Māori get told that we have anecdotal evidence, which is not given the same weight that science is accorded."

Tipa was raised on the Taieri Plains near Dunedin, an area that has increasingly been converted to dairy farming. It was a vast wetland system, acting as a sponge and absorbing excess water in times of flood, and releasing it when river levels were low. The Taieri was also a rich mahinga kai (food gathering) source, providing tuna (eel), freshwater mussels and various other freshwater fish, flora and fauna.

The ancestral connections Ngāi Tahu share with the natural environment are encapsulated in the lower Taieri, providing traditions that

"Establishing a healthy freshwater system is a priority, and then working out how to allocate water in a fair and sustainable way is something that will serve all New Zealanders."

Toitū te Whenua co-manager David O'Connell (above).



example has been the Clean Streams Accord, a partnership between Fonterra, the Ministry for the Environment, the Ministry of Agriculture, farmers and local government. While Fonterra are perceived to be working quite hard on this initiative, the Government “is very disappointed with the response of a small minority of farmers around compliance,” says Benson-Pope, who cannot condone “farmers thumbing their noses at the need for improved water quality and better land management.”

The Government says it has been in “extensive” discussions since 2004 as part of the Sustainable Water Programme of Action (SWPoA). A keenly anticipated national policy statement on water is being developed and is expected at some stage this year. However, the discussions and policy statements are met with various degrees of suspicion from Māori.

In March this year, Māori Party co-leader Tariana Turia, accepted the need for initiatives that would “ensure the continuation of a sustainable, quality water resource”. But Turia considers there is also an urgent need to engage in discussions regarding the issue of rights in water, in particular “customary rights to water as the exercise of tino

“Ngāi Tahu wants the right to actively participate in that management of water, and our priority is to maintain and protect the health of waterways and groundwater.”

David O’Connell

rangatiratanga and kaitiakitanga over waterways.” Many Māori have also voiced concern about the potential for privatisation of water resources.

“Nationally, there has been no consultation with Māori to date,” says O’Connell, “and the Crown has declined requests from Ngāi Tahu to be included in the ministerial advisory group concerning water management.”

“A draft water policy is due to be released soon by the Crown, and Māori have not been consulted at any stage of the process. It is flawed. The Crown appears to have dropped the ball as far as consultation with their Treaty partner is concerned,” he says.

Moreover, “Ngāi Tahu rights over fresh water within its tribal area were never dealt with in the 1998 Settlement, with the tribe reserving its right

to address this at a later time.”

Benson-Pope is quite explicit that SWPoA is not a forerunner to privatisation. “Let me be quite clear, the Government does not support privatisation of water. The Government views water as a public good and recognises that it needs to be managed accordingly.”

What about the prospect of Māori using the SWPoA agenda as a platform to claim for freshwater resources under the doctrine of aboriginal title? “This is not a discussion within the scope of [SWPoA], and the Government has been unequivocal that water is a public good and must be managed accordingly,” Benson-Pope maintains.

In spite of the ebbs and flows in the discussions regarding freshwater management in New Zealand, Gail Tipa continues to advocate for grassroots approaches. “I am not a fan of top-down planning, be it Government or iwi.” While Gail accepts discussions need to be conducted in regard to customary rights and fresh water, she is concerned that this still may not deliver outcomes for whānau. “We need to work out what cultural rights mean on the ground. We actually have to work out what we want.”

Food for Thought: The Public Trust Doctrine

Stanford University professor Barton (Buzz) H. Thompson attended the Ngāi Tahu water forum and gave a presentation on the public trust doctrine. The doctrine is largely derived from the Roman Institutes of Justinian, in which the ocean and its shores, as well as running water and air, were by the “law of nature” *res communes* – incapable of exclusive private ownership.

In the context of the United States, it was historically held that the government was to manage these public resources to ensure navigation, commerce and fishing. However, in the 20th century, the public trust doctrine was expanded to include the public’s interest in general recreation, environmental protection and aesthetics. In particular, the courts soon began to employ the doctrine to protect environmental interests in tidal and navigable waters.

The California Supreme Court expanded the scope of the public trust doctrine, holding that it protects environmental interests in the waters themselves. This action was in response to the history of diversion and exportation of water from Mono Lake, which was threatening migratory bird populations and aquatic ecosystems. In subsequent legal proceedings, Californian courts ordered Los Angeles to reduce its diversions by about two thirds until the lake level rose to a more acceptable level.

In Hawaii, the Supreme Court further extended the scope of the public trust doctrine to include groundwater, and held that the state must apply the “precautionary principle” in protecting water resources. Of interest is the court ruling that the public trust doctrine in Hawaii includes the protection of the “exercise of Native Hawaiian traditional and customary rights”.

Professor Thompson feels that the public trust doctrine provides a number of potential lessons for New Zealand and Ngāi Tahu in the discussions regarding freshwater management. The doctrine, in the context of the United States, has been proven to be a potential agent for change in order to protect environmental and indigenous interests. In addition, the doctrine may provide an alternative model of rights to water, whereby any legal title includes a fiduciary responsibility to manage the water in the public interest.

nā FELOLINI MARIA IFOPO

R U KEEN 2 KŌRERO?

Slow but steady progress is being made in revitalising te reo among Ngāi Tahu whānui, but there’s a long way to go to achieve the vision behind “Kotahi Mano Kāika, Kotahi Mano Wawata” – at least 1,000 Ngāi Tahu homes speaking te reo by 2025. That’s the finding of a “Keen 2 Korero” benchmark survey designed to track Ngāi Tahu’s te reo progress.

Eruera Tarena, Culture and Identity project leader at Te Rūnanga o Ngāi Tahu, says the survey gathered data about Ngāi Tahu attitudes towards te reo, the context in which they learn the language, and where and to whom they prefer to speak te reo.

“Completed by 1,443 Kāi Tahu, the survey is the first step in creating a te reo baseline, much like a Kāi Tahu reo census, from which we can measure our progress towards revitalising our Kāi Tahu reo. A lot of other research focuses on how te reo is used. We don’t have enough speakers – we want to know how we are learning,” says Tarena.

In general, the Keen 2 Kōrero findings show higher levels of reo use than previous Ngāi Tahu surveys, comparable with the national Māori average. However Tarena points out there is little room for complacency, because Keen 2 Kōrero was based on self-selection and te reo speakers were more likely to respond. The figures also reflect that the survey group had a higher number of females responding, with those aged 40-49 years making up the largest proportion of respondents.

The survey reveals most people learn the language formally: 12.4% of respondents learnt te reo at primary and secondary school and more than half (53.2%) learnt at a tertiary institution.

“Small breakthroughs are being seen in intergenerational transfer – te reo spoken at home as an everyday language. At the moment, people are learning through formal education. We are trying to grow that group so they implement what they have learned and teach it at home,” says Tarena.

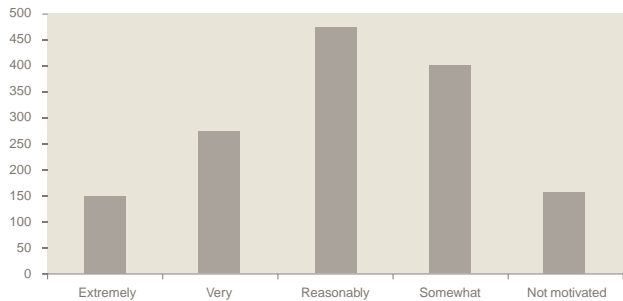
Moving some way toward dealing with this, either intuitively or through experience, was the preference of respondents to further their learning of te reo via self-direction, through iwi-based or community initiatives and kapa haka and waiaata, or with parents, relatives and friends in a home environment. This is encouraging for the vision of Kotahi Mano Kāika.

Although respondents note a number of barriers, lack of motivation or interest are not prominent among these. Enthusiasm is demonstrated particularly by those in the 20-59 years age range, presumably including parents and grandparents, representing an opportunity for intergenerational transmission. Tarena says this finding is important because, for a language to survive it must be passed down to the next generation as the main form of communication within the home.



Tiffany Ingram (Moeraki) with her daughters Chloe (left) and Lily Cameron.

KEEN 2 KŌRERO RESPONDENTS REPORTED MOTIVATION FOR LEARNING TE REO MĀORI



LEVEL OF MOTIVATION

The survey also found te reo being used outside ceremonial settings. Home, the workplace and social occasions rank among the top nine situations where te reo is used.

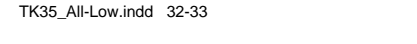
Of concern is the proportion of te reo speakers who say they do not use te reo at all in conversation, showing the need to “normalise” te reo and increase the appeal of using it within the home.

Māori Television appears to be the most popular form of Māori media, with 43.1% of respondents tuning in to get a dose of te reo. But of great interest is the low number of respondents (16.7%) encouraging their tamariki to attend Māori-immersion education, compared with 51.5% preferring bilingual and 31.8% preferring mainstream education. While the home plays the most vital role in a child’s language development, support for bilingual and Māori-immersion education is essential to raising a generation of te reo speakers who will become a generation of te reo-speaking parents. It appears that much work needs to be done to increase the awareness of the positive benefits of raising bilingual tamariki.

The 2001 Survey on the Health of the Māori Language found the overall health of te reo was poor in Te Waipounamu. Keen 2 Kōrero has found a similar state of te reo among respondents, suggesting comparatively low levels of te reo proficiency among Ngāi Tahu. However a keen desire to learn both te reo Māori and other Māori cultural practices is evident, and there are positive indicators of language revitalisation among young Ngāi Tahu.

Targeting and harnessing this enthusiasm for te reo will be the key challenge in efforts to advance the language. The slow and steady progress shown in Keen 2 Kōrero provides a benchmark for Ngāi Tahu to measure improvements and monitor whether the iwi is not just keen to kōrero, but able to as well.

To receive a full report of the Keen 2 Kōrero findings, email eruera.tarena@ngaitahu.iwi.nz





nā ADRIENNE REWI

REMEMBERING THE HEKE



Naomi Bunker was just ten when she started learning the tikanga of tuna gathering. It was always an important part of her life and, by the time she caught her first eel at 16, she was well-versed in family traditions and gathering practices.

Today, at 82, she leans back on one of the sofas at Mako Marae, alongside other Wairewa Rūnanga kaumātua, and remembers back to when eeling shaped her childhood.

"I was the third eldest of 15 children, and during the war years we'd always be out gathering tuna and kaimoana. But Mum and Dad only ever took two of us at a time when they taught us how to catch tuna."

"Back in the 1920s and 1930s families had their own drain, and we'd go and sit there at night and wait for the eels to come in. Everyone had to be very quiet and we'd listen for their tails flapping in the water. We had torches to spot them, but you weren't allowed to turn them on until someone gave the signal. The best time for tuna was when the sky was dark and a nor'wester was blowing. The eels would be thick then – hundreds of them, writhing about in the drains," she says.

"We'd gaff the eels in their hundreds and toss them into the shingle parua (pit) beside the drains. I've been there when over 700 tuna were caught in a night."

Tuna migration has always had an element of mystery, and strict tikanga has surrounded tuna harvest. They were traditionally caught between February and April during the last quarter of the moon (hine-pouri), when the nights were darker and the eels had begun moving down the streams and into Lake Wairewa, ready to migrate out to sea to spawn in the Pacific. Local whānau adhered to strict rules: food, drink and smok-

ing were all banned around the drains, and stepping across drains was equally frowned-upon.

John Panirau has been eeling at Wairewa since 1948. He remembers there were about 30 family drains, but he says the barrier between the lake and sea was much narrower then.

"The width of the bar has trebled since then, and the sea no longer comes over all of it. The eels were much more plentiful too, and it was nothing to catch five or six hundred in a night – and there were still plenty left for other whānau."

"I remember one tangi we had – three of us lads were sent down to the drains and we were back in an hour with a hundred eels. The tuna were so keen to get to the sea they'd slither across the shingle in broad daylight, and we'd just rake them up. You don't see that now," he says.

As kids, he and his friends had to help prepare the drains and learn how to make the parua.

"And if we made it too deep we were told off, and we were always sent home if we stepped over the drains. All those rules have been broken over-and-over since then. Nowadays people actually put bridges over the drains, and that's very upsetting for the old people."

"Tuna and the whakaheke is still a very important part of our community, but as the elders disappear, the young ones change the tikanga. Many of them have not been brought up here, so they don't have the same feelings that the old people instilled in us. If you've been steeped in the protocols, you'll follow

that pathway, but when our kids are brought up in the cities, the values are different," John says.

Naomi Bunker's younger brother, Francis Robinson (81), remembers the days of the horse and gig – days when he had to run the bags of eels from the drains. It was his job to look after the horses and, at the age of 12, he often joined in the catching, and listened to the stories the old people told.

"There's always been a lot of mystery about where the tuna go and what they do, and when it comes to catching and preserving them, I've seen a lot of different ways. But it all comes back to one thing – hard work," he states.

John Panirau agrees: "Learning to catch tuna is one thing, but learning how to prepare and dry them was something else altogether."

Francis says the job of preserving a catch of 500 tuna was a huge task that could take several weeks.



About to enjoy tuna Jason Dell-style: Wairewa kaumātua (foreground) Naomi Bunker and John Panirau (left to right) Tony Edwards, Nancy Robinson, Francis Robinson, Bill Tini, Zelma Tini and Anne Edwards.

"We had to wipe the tuna clean, bone them and then string them up by their heads with harakeke to dry. Then the salting and curing would start. That was hard work and I'd always run and hide to avoid the job," he laughs.

For Naomi, the preparation of tuna was almost a fine art, taught to her by her mother.

"Once the tuna were hung up, we'd cut their tails off to help them bleed, and they'd be left to dry. Once they had been filleted, we rubbed salt into the flesh and hung them up to dry. We'd have to roll them all every day and hang them out again. Depending on the weather, that process could take two weeks. After that, the rolled tuna would be boiled for about ten minutes, laid out, unrolled and left to dry for the last time."

"Everyone had a different drying method. Our Dad made a tent-shaped mānuka whata under the trees, and the tuna would hang over the mānuka rails for three to six months, until we had eaten them all. Other people kept them in a pataka, or a storeroom of some sort," Naomi says.

"They were our lifeline in terms of food, and during the heke we'd be eating them every day, usually roasted whole in the oven, sometimes cut up. I never got sick of it and one of our favourite snacks as kids was to throw the fresh

bones into the embers of a fire and nibble the cooked meat off them. Our Mum also boiled the heads. Nothing was wasted."

The Wairewa kaumātua all agree that their local tuna are the best in the country.

"When you've eaten eels from all the different parts of New Zealand, you know that these are definitely the best," says Francis.

"The environment is different here; maybe that's what makes our tuna taste so much better. The funny thing is, even tuna coming out of the local streams taste completely different to those caught in our drains, and the Taumutu eels have a much stronger flavour. Our tuna are definitely sweeter."

By the time chef Jason Dell has finished in the marae kitchen, the kaumātua are keen to sample his tuna dishes. They've been brought up with baked or boiled eel, perhaps some curried or smoked eel, but never anything quite as exotic as warm eel salad with Māori potatoes and bacon, nor as tasty as smoked eel in parmesan tacos on shredded lettuce and avocado, with vanilla sauce.

Their decision is unanimous – "it's all delicious, a real treat" – and they reach for the last of the eel, promising to go home and try something new with their own tuna.



Kaimahi – Liz Maaka and Iacan Cranwell.





TUNA

Tuna (eel) is an important food source for Māori, but has never held the same appeal for Pākehā. The flesh is very rich and has a high oil content, so it should be eaten in moderation as part of a healthy diet.

During my visit to Mako Marae, I tried out two tuna dishes for the Wairewa Rūnanga kaumātua. The warm salad recipe that follows is very simple indeed, and the smoked eel in parmesan tacos, while requiring a little preparation, can easily be modified to use smoked salmon, smoked fish, crab or even chicken.

Till next time, enjoy experimenting in the kitchen. Ka kite!

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



WARM EEL SALAD WITH BACON AND MĀORI POTATOES

This is a warm salad which should be served immediately after it is prepared. Do not be tempted to prepare it in advance as it will not taste the same.

INGREDIENTS

- 2 whole smoked eel
- 2 large bunches of watercress
- 10 smoked bacon rashers
- 24 small moe moe potatoes, boiled and cut into thick slices
- lemon juice to taste
- 300 ml good quality olive oil
- 2 bunches Italian parsley (approx 2 cups), finely chopped
- salt and pepper

METHOD

Combine the washed watercress and finely chopped Italian parsley in a bowl and set aside.

Chop the bacon and eel into roughly the same-sized pieces. Fry the bacon over a medium heat on both sides until it starts to go crispy. Remove bacon but leave the rendered fat in the frying pan, as it adds great flavour and forms part of the salad dressing.

Add the potatoes to the hot pan and move them about to warm them through. Turn off the heat and gently place the pieces of eel in the pan. Return the bacon pieces to the pan. Squeeze in the lemon juice and the olive oil. Season well with salt and pepper. Tip everything into the bowl containing the watercress and parsley. Carefully fold all the ingredients together. Arrange on a platter and serve with crusty bread. *Serves 10.*

SMOKED EEL TACOS WITH VANILLA SAUCE

This is a great finger food for cocktail parties and a novel way of presenting an appetizer for a flamboyant dinner party.

INGREDIENTS

- 250 g smoked eel
- 1 cup reggiano parmesan cheese, finely grated
- 1/2 cup iceberg lettuce, finely shredded
- 5 tsp vanilla sauce (see next recipe)
- 1/2 avocado, diced small (or your favourite guacamole)
- fresh coriander leaves for garnish

METHOD

Cover a greased baking tray with a sheet of baking paper. Place small circles of finely grated parmesan cheese on the baking paper. Bake in a moderately hot oven until golden. Allow to cool for 10 seconds before removing the melted parmesan cheese circles and draping them over a clean broom handle (or something similar) to mold them into the shape of taco shells. Allow to cool and become crisp. These shells can be prepared 2 days ahead, if stored in an airtight container.

Shred the smoked eel and combine in a bowl with the vanilla sauce. Place a teaspoon of avocado and some lettuce in the base of each taco shell and top with a generous amount of eel. Dress with an additional teaspoon of vanilla sauce. Garnish with fresh coriander leaves. Serve immediately. *Makes 10 small servings.*

VANILLA SAUCE

INGREDIENTS

- 2 egg yolks
- 1 tsp smooth Dijon mustard
- 1 tsp lime juice
- 1 tsp runny honey
- 2 tsp hot water
- 1 vanilla pod, seeds only
- 150 ml light vegetable oil

METHOD

Make an emulsion by whisking the egg yolks, mustard, lime juice, honey and water in a stainless-steel bowl. Scrape the seeds from the vanilla pod and add to the sauce. While slowly whisking, gradually incorporate the oil a little at a time. Be careful not to add the oil too quickly or the sauce will separate.



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

NGĀI TAHU SEAFOOD

OPINION **nā TOM BENNION**

WĀHI TAPU — no touching, no discussion

On a recent visit to a marae to discuss environmental issues, a kaumātua explained how wrong it was for the law to ask Māori to identify wahi tapu and then not to absolutely protect them. “If a thing is tapu, that’s it – you don’t touch.”

I have heard the comment before, but it struck me powerfully as a moment of disjunction between Māori and Pākehā worlds. In essence, environmental laws like the Resource Management Act ask Māori to locate “do not touch” sites on a map, so that the idea of not touching can be discussed should anyone ever want to build there. When put this way, the affront and lack of connection seems obvious.

To date, in the hard cases, like a major road link near an urupa, the record of “not touching” when asked by Māori has not been great. But in a couple of recent cases, wahi tapu have been accorded significant protection, and they are worth noting for that.

In the first, CEO of Ministry of Agriculture & Fisheries v Waikato RC – 17 October 2006, the Environment Court decided that a government proposal to carry out logging of old pines in the sand dunes of Waiuku Forest in Northland should not proceed. The 300-odd hectares of sand dunes were vested in Ngāti Te Ata in 1865, specifically as burial grounds. The land blocks were even known as the “wahi tapu blocks”. Burials continued for many years, and the burial sites were necessarily dispersed.

The Court determined that, even with a full protocol in place to limit the potential for koiwi being uncovered and for dealing with them if they were, there would be too much affront to Ngāti Te Ata sensibilities. The dilemma in proceeding with a protocol was that Ngāti Te Ata had refused to identify areas where forestry might be appropriate, because they considered the whole area to be wahi tapu. A protocol that required the Crown to consult, but still left the Crown with the final decision as to whether to harvest trees “would not appropriately recognise and provide for the relationship of Ngāti Te Ata

with these wahi tapu areas.” On the other hand, a protocol that purported to confer an absolute veto power on Ngāti Te Ata would be unlawful.

The decision does not step far outside existing jurisprudence on the issue of wahi tapu, but the extent of the area of land affected and the decision not to allow logging to proceed, even under a protocol, is something that has not been seen before.

The Court also made the intriguing comment that logging might have a “cumulative effect” on Ngāti Te Ata, since it would add insult to earlier injury when trees were planted in the past with much less appreciation of the relationship the iwi had with the land. This is a small “back door” opening to discussing historical injuries and losses, which up until now the courts in environmental cases generally haven’t been interested in.

The second recent decision of interest has the lengthy title of The Outstanding Landscape Protection Society Inc and Maungaharuru-Tangitu Society Inc and Ngāti Hineuru Iwi Inc and Hawkes Bay Wind Farm Ltd v The Hastings District Council and Unison Networks Ltd – 13 April 2007). The Environment Court turned down a 37-turbine wind farm on 600 hectares of land “to the south and west of the feature known as Te Waka”. This was a distinctive landform for the iwi. Significantly, no turbines would be located on the Te Waka feature itself.

The Court was swayed by evidence the whole ridge line, and the feature of Te Waka in particular, was for local iwi “an area rich in lore, history and spiritual significance. They hold that the presence of turbines and related infrastructure along it would desecrate a place that is sacred for them.”

The decision is more significant when it is considered the wind farm could power up to 50,000 households. However, the Court said that, “important as the issues of climate change and the use of renewable energy unquestionably are, they cannot dominate all other values.

The adverse effects of the proposal on what is undoubtedly an outstanding landscape, and its adverse effects on the relationship of Māori with this land and the values it has for them, clearly brings us to the conclusion that the tipping point in favour of other values has been reached.”

In both cases there were other factors at work that were important to the decision. The logging at Waiuku was only taking out old and damaged stock. In the case of the wind farm, the landscape was also said to be outstanding in technical terms, and it helped that a rival wind-farm company was also an appellant. Nevertheless, these cases suggest that, while the discussion about wahi tapu in environmental law continues to be an awkward cross-cultural one, it is a discussion that is starting to produce some interesting outcomes. ■■

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.



nā FAYNE ROBINSON

(KĀTI MAMOE, KĀI TAHU, NGĀTI APA KI TE RĀ TO NGĀTI POROU)



The Wharemū, Kaipo, at Tauraka Waka a Maui Marae, Bruce Bay.

Fayne Robinson was born and raised in Hokitika, the youngest of three children born to Charlie and June Robinson.

"I was always interested in my taha Māori," he says, and this led to a carving apprenticeship in 1982 at the New Zealand Māori Art and Crafts Institute in Rotorua (now known as Te Puia).

He graduated in 1984, at the age of 20, and continued working there for a further four years as a carver, before returning to Hokitika to take up a tutoring position. After two years, his passion for the "ancient art" and his desire to further his knowledge and experience led him back to the institute, where he remained until January 2006.

Now he is based in Kaiapoi, working with Riki Manuel on the Rāpaki Marae project.

"In 2005 I had the privilege of completing the carvings for the whareniui Kaipo at Te Tauraka Waka a Maui Marae in Bruce Bay, South Westland. As this is one of my own hapū (Ngāti Mahaki), it was the realisation of a dream to be the lead carver on a significant project like that."

Fayne wants to open a carving school so he can share his knowledge with other Ngāi Tahu. It is his passion that drives him, rather than a desire for wealth, so he says it is a shame he has to sell his work overseas to make a living.

"The national market hasn't been able to sustain us, but we have to survive. I think more could be done to foster carvers, in the same way that is done for the performing arts and the language, because our culture has gone to another level."

Fayne's father passed away in 1988. He was a woodsman and a keen and accomplished wood chopper. "He often took me and my extended whānau fossicking for greenstone at the weekends. We'd go up the Arahura River. It was such an extraordinary experience of nature – I find it hard to explain just how great it was."

"This April, my mother passed away after a lengthy illness. It was through Mum's involvement with things Māori that led to my desire to learn how to carve. She always encouraged all her children and grandchildren to pursue their interests."

TK

(Right) Tekoteko



"The national market hasn't been able to sustain us, but we have to survive. I think more could be done to foster carvers, in the same way that is done for the performing arts and the language, because our culture has gone to another level."

Fayne Robinson



“This April, my mother passed away after a lengthy illness. It was through Mum’s involvement with things Māori that led to my desire to learn how to carve. She always encouraged all her children and grandchildren to pursue their interests.”

Fayne Robinson

(Right) Tā Moko mask
(Below) Waka Huia and Kumete (Poutini)



PROFILE nā ADY SHANNON

Mike Bhana

Ocean-faring eco-warrior



One glance at Mike Bhana’s passport and you may be forgiven for thinking the 44-year-old is a terrorist. In the past two years he has visited many of the world’s war zones: Afghanistan, Africa, Pakistan, Sri Lanka, India, Darfur and Liberia. But Bhana’s tools of trade are cameras not guns, and he spends time in foreign hotspots travelling alongside Red Cross workers, rather than colleagues involved in covert operations. Bhana, a Ngāi Tahu descendant, is a warrior for the natural environment.

Internationally recognised as one of New Zealand’s most accomplished producers of natural-history programming, he is founder and director of Wild Film Limited. Bhana creates documentaries, films, entertainment programmes and televised series for global production companies. The ocean environment is his speciality and he holds the rare distinction of having produced, directed and shot more shark documentaries than anyone else in the world.

In addition to his demanding schedule shooting footage for *National Geographic*, the Discovery Channel and international film companies, Bhana is heavily involved in many less commercial natural-history projects that feed his overriding desire to motivate and educate. “I’m not a lobbyist; I just want to present the facts so that people can make their own decisions.”

Bhana attributes his success to the impact of strong role models encountered throughout his life. “My father was born in Ross on the West Coast, one of a family of 13. He married, then moved to Tokoroa, where he started out as a draughtsman. He applied himself to study, achieved a university degree, and is now a senior town planner in Auckland and sits on the Environment Council.”

That same sense of perseverance and dedication has proven to be a powerful motivator.

Although Bhana admits cruising through high school “doing just enough to get through”, his competitive edge and a natural affinity for water sports saw him achieve success on the sporting stage. As a teenager he played representative underwater hockey for New Zealand.

His career path was shaped by a combination of raw talent and tenacity. After two years at Auckland University, he left to take up a position as associate writer for an adventure magazine. That led to a position as editor for *NZ Surfer* and *NZ Skier* and eventually to the sports department of TV3, where his talent for covering minority and alternative sports eventually landed him a role as director. His “lust to tell great stories” was the impetus for establishing Wild Film in 1991, and since then he has achieved numerous awards for excellence in film, and accolades for publishing books.

Bhana says his Māori heritage and whānau inspire him, and he now uses his talents to encourage and educate people, particularly those in the lower socio-economic group. “I firmly believe that you can do anything if you set your mind to it, but now kids are missing that sense of purpose. We are eliminating male role models. Children growing up with an appreciation and sense of place and purpose – that is thinning down with each generation in New Zealand.”

His work filming *Hope in Hell* involved travelling alongside Red Cross delegates going about their work in some of the world’s major trouble spots. Given the dangerous nature of the work and the impossibility of mitigating the huge risks involved, Bhana admits he was outside his comfort zone. “But I would do it all over again, for the right reasons, just to tell people about those heroes. Like the truck driver from Kāpiti Coast who



is now a convoy driver in West Africa. What tremendous sacrifice.”

In April *Hope in Hell* took out the supreme award for Best Documentary at the highly regarded WorldFest Independent Film Festival Awards in Houston, Texas.

Bhana is firmly at the top of his game in a role that continually challenges and motivates him. “When I was filming *Tuna Cowboys*, I spent eight weeks at sea on a tuna boat, facing huge risks. In post-production, I relived that whole experience as I struggled to structure the footage into a work that realised my vision, knowing all the time there was no chance to fill gaps, to reshoot any missing information.” He need not have worried – the film subsequently won three major, international film awards.

Guided by the by-line “Te Arawhakaata i te Tai Ao” (The Journey towards the Understanding of the Environment), Wild Film is behind many positive initiatives aimed at improving the educational focus of programming in New Zealand.

Bhana says: “Some years ago comedy was popular, now it’s reality TV, with the stars achieving success by cheating, lying and talking behind each other’s backs. This is not positive role modelling for our children. By presenting less trash we can close the gap between classes in the educational system.”

Other Bhana projects that have won acclaim include *Ocean Zoo*. This 13-part television series highlights the amazing daily struggles and extraordinary achievements at two aquariums in Australia and one in Auckland – and was Bhana’s brainchild. This year it won a Gold award for Best TV Series at the WorldFest Independent Film Festival.

WHALE C.A.R.E. (conservation, awareness, research, education), a project aimed at protecting the Maui’s dolphin, combines Bhana’s cultural heritage, camera talents, underwater skills and desire to tell a great story. “New Zealand has a marvellous stance on whales, with our cultural links, the success of Whale Watch, and the role of the whale in guiding our people, yet the Maui’s dolphin is risking extinction. By building awareness we can connect people with the ocean.”

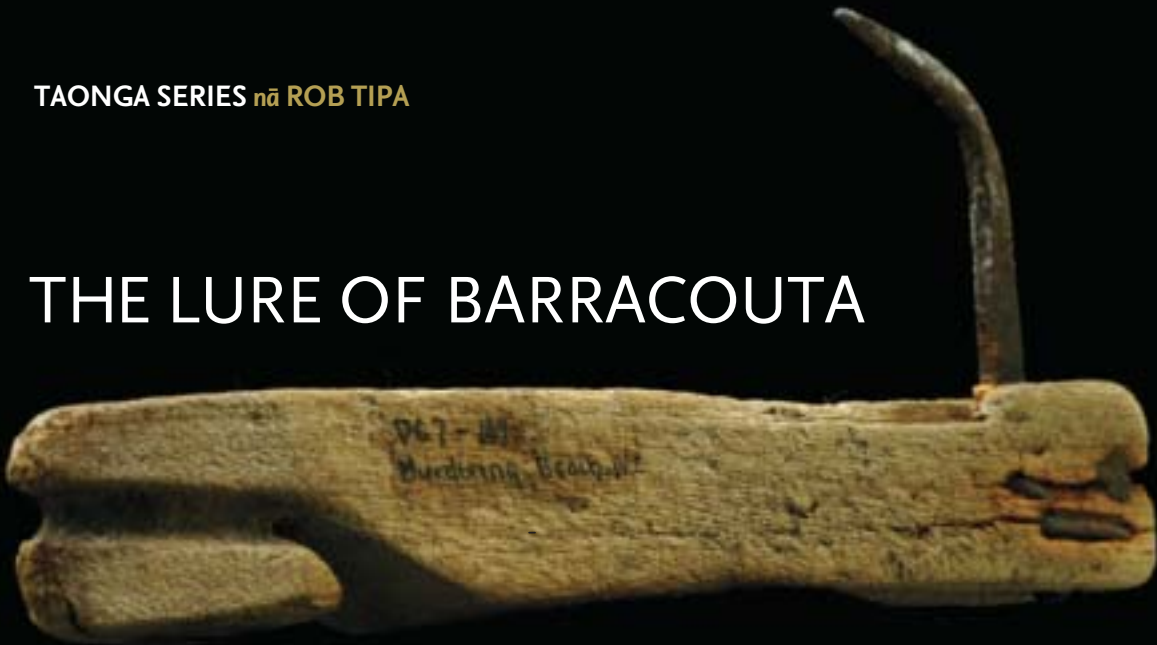
In New Zealand, Bhana divides his time between his studio and children in Auckland, and relaxing with his fiancée at his home in Tairua. From his front windows he can see the bar, and he surfs when he gets the chance. It seems appropriate his favourite way to wind down is to be surrounded by the muse he most admires – the ocean.





TAONGA SERIES **nā ROB TIPĀ**

THE LURE OF BARRACOUTA



PHOTOS COURTESY OF OTAGO MUSEUM, DUNEDIN, NEW ZEALAND

Crude but effective: the *pa makā* evolved into a rough, hardwood timber shank with a ship's nail driven through it and bent at right angles to the shaft. This lure and the technique were so effective a single fisherman could land over 1,000 barracouta in a day.

With all our modern technology of carbon-fibre rods, spinning reels, high-strength nylon line, flashy metallic lures and lethal triple hooks, how is it that we can't catch a fish in the midst of a feeding frenzy?

The water boils at the entrance to Otago Harbour as a shoal of barracouta lunge and slash through schools of sprats, in a wild feeding frenzy. Strangely, a solitary angler ignores this spectacular display occurring right in front of his nose on the turbulent out-going tide. He flicks an expensive silver lure well beyond the mayhem and patiently trolls the depths in the vain hope of hooking a big, fat sea-run salmon, which is obviously not at home.

Could it be we have lost the subtle art of observation? Or perhaps we are too well fed, preferring to ignore the feast in front of our eyes in favour of the remote chance of snagging a few artificially reared gamefish introduced from the northern hemisphere.

The fact is barracouta are no longer a sought-after table species, not in this country anyway. Hungry and fishless, it seems we would rather call into the chippy on the way home for a feed of "shark and tatties" than clean and gut a bony barracouta.

Our forebears would be horrified at such a waste of resources. Archaeologists tell us that barracouta, also known as *maka* or *makaa* (manga in the north) were once a major food source for southern Māori along the east and south coasts of Te Waipounamu.

In *The Welcome of Strangers*, Atholl Anderson says analysis of fish bones found in middens in prehistoric sites along the Otago coast shows barracouta represented a hefty 68 per cent of the catch, and about 60 per cent further south.

Huge shoals of barracouta migrate down the east coast in early summer to feeding grounds off Canterbury and south of Foveaux Strait, returning each autumn to spawn off the North Island. For Māori, these shoals were visible from prominent headlands and *pā* sites in calm conditions, because of their voracious feeding displays and the presence of scavenging gulls cleaning up leftovers.

Sophisticated fishing techniques were used to catch barracouta, and fishing lures made from stone, bone and wood were developed over a period of centuries. Examples of all three types of lure are now found in museums throughout the country, including those pictured here from the Otago Museum's Southern Māori Collection.

As Professor Anderson explains, the regular barracouta migration was a rich and reliable fishery for southern Māori between November and April each year. The techniques Māori developed to catch these shoals were so efficient they were still used by commercial barracouta fishers in the late 19th and early 20th centuries. Catch rates of four fish a minute have been recorded, with catches up to 1,150 barracouta per man per day. In 1827 sealer John Boulton recalled seeing a canoe filled in two hours.

Once a shoal was sighted, canoes were launched to intercept them. Rods (*matere*) were used, but not in the conventional sense. A short, plaited line of *harakeke* about a metre long connected the lure to the curved rod tip. Unlike modern fishing rods, the tips of *matere* were plunged under the surface and thrashed about vigorously to simulate a shoal of bait-fish.

Barracouta charged through the turbulent water, slashing at anything that moved. When hooked, they were expertly flicked into the canoe on the short trace and, when the line tension went slack, they dropped off the hook, without the catcher risking fingers and limbs to detach a raging leviathan with lethal rows of razor-sharp dentures.

Archaeologists, conservators and researchers agree that the *pa makaa*, or barracouta lure used by southern Māori probably evolved from the trolling techniques and shell bonito lures brought to Aotearoa by the first Polynesian migrants. Three very distinct lure types emerged and examples of all three forms have been found in the south.



Hook tips were cut from bird bone, a dog's jaw or sometimes the tooth of a seal or dog.



Most ancient fishing lures were manufactured from bone or stone, like this minnow-shaped argillite-stone lure from the Otago Museum's collection.

Most ancient lures were manufactured from bone or stone and showed a high standard of workmanship, writes Professor Helen Leach of the University of Otago in *Fishing Lures in Prehistoric New Zealand*. Hours of grinding and polishing with sandstone, schist and greywacke saws and files were required to shape these older, minnow-shaped lures, which are found in museums all over the country.

The second type, beautifully crafted *pa kahawai* lures, was very rare in the south, with only a few examples found here. These were more common further north, where they were trolled behind fast-moving canoes to catch kahawai. They were made of three different materials: they had a curved, timber shank, which was inlaid with an iridescent shell (usually *pāua*), and a sharp, barbed hook, which was generally crafted from bone.

Their ingenious shape forced these lures to spin with flashes of iridescence that cleverly mimicked the movement of small bait-fish. While these lures were no doubt effective on bonito or kahawai, they could not have withstood the formidable jaws and teeth of a voracious barracouta, a species far more common than kahawai on our southern coasts.

Perhaps crafty Ngāi Tahu fishermen learnt not to waste their precious time fashioning such elaborate lures when the indiscriminate barracouta would strike and impale itself on any crude imitation of a fish, and so developed the third type of lure, the *pa makaa*.

Reports from various historical sources suggest rimu and beech were the preferred timbers for lure shanks because of their red coloration and hardness. They were somewhere between 100 and 150 millimetres long, often with holes drilled at either end for the line and a non-barbed, bone tip cut from bird bone, a dog's jaw or sometimes the tooth of a seal or dog. The hook was curved so the point lay parallel to the timber shank.

These crude lures were much more common in the south in the 18th and 19th centuries, replacing the more elaborate bone and stone types. By 1848 most of the bone-point tips had been replaced by steel – a ship's nail, perhaps – driven crudely through a lump of wood and bent at right angles to the shaft.

In *Traditional Lifeways of the Southern Māori*, James Herries Beattie records barracouta were hung by their tails on drying racks, then cleaned, gutted, split and hung again in the sun for about a fortnight. Fish dried and preserved by this *pawhera* method were then stored and could be kept for up to a year, providing a valuable food source through the winter.

By the 1830s the annual barracouta migration was a major commercial fishery and Ngāi Tahu were exporting dried, salted fish from Ōtākou to markets in Sydney. In 1848 the first European settlers to the fledgling settlement of Dunedin were dependent on dried fish and potatoes from Ōtākou for their survival.

Today, barracouta is not popular as a table fish in New Zealand, yet the fishing industry still exports around 15,000 tonnes a year to markets in Japan, China, Papua New Guinea, South Africa and Australia.

Perhaps, with declining catches of more popular species, the much-maligned barracouta will return to our tables in future.

(Below) Beautifully crafted *pa kahawai* lures like this specimen were rare in the south. They were more common further north where they were trolled behind fast-moving canoes to catch kahawai. A curved timber shank was inlaid with an iridescent shell, usually *pāua*, and the hook was generally crafted from bone with a sharp, barbed point.





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

ALCOHOL ADVISORY COUNCIL OF NEW ZEALAND
Kaitiaki Whakamau Rauhi o Aotearoa



nā ROB TIPA

RAUPŌ FOR food, fibre & flotation

For southern Māori, wetlands were like a modern-day supermarket that offered a huge range of resources, from fish and waterfowl to essential vegetable foods, medicines and industrial fibres.

Sadly, less than 10 per cent of New Zealand's natural, unmodified wetlands remain, making them one of our rarest ecosystems. Despite their decline, they still provide ecologically important habitats, supporting a great diversity of species.

One valued wetland plant was the raupō (*Typha orientalis*) – known commonly as bulrush. It perhaps ranked in importance only after harakeke (flax) and tī kouka (cabbage tree).

Raupō thrives in swamps, marshes and the still, shallow lake margins throughout lowland New Zealand. It grows up to 2.7 metres tall and flowers from December through to March. Each plant produces a single seed-stalk bearing a distinctive brown, sausage-like cluster of flowers.

Like tī kouka and harakeke, raupō was very versatile. Every part of this plant was used by Māori to produce foods and medicines, industrial fibres for housing and thatching, and even materials for boat building.

At the height of summer, early Māori collected the flower-heads in huge quantities (when sufficient labour was available), left them to dry in the sun for several days, then stripped the yellow pollen from above the seed-stalk. This was sifted to separate the down, and the pollen was mixed with a little water to make either a porridge called rerepe or sweet breads or cakes known as pungapunga or pua (pukapuka in the south). For the latter, the dough was placed in leaf-lined baskets and cooked in an umu for three or four hours.

Both Māori and early European settlers used the fluff from the seed-heads of the flowers for stuffing pillows and mattresses.

In his book *A Field Guide to the Native Edible Plants of New Zealand*, Andrew Crowe says raupō-pollen gruel has a taste and smell similar to sweetcorn. One well-known early explorer, Wil-

liam Colenso, described pollen cakes as “sweet-ish and light”, reminding him of London gingerbread. Crowe also records that young shoots of raupō (rito or kārito) were found throughout the year and were sometimes cooked and eaten as a green vegetable.

Raupō roots (kōareare), said to be high in starch and sugars, were eaten raw or could be dried and stored for later use. The outer skin was peeled, or the roots pounded to reveal a soft, white, edible core that “tasted like flour mixed with cream”. Commonly, the root was chewed and the fibrous refuse spat out. Other cultures are known to have roasted these roots in the ashes of a fire, or dried and ground them into flour.

In *Māori Healing and Herbal*, Murdoch Riley's sources note raupō roots were eaten by invalids recovering from a long illness. Some sources claimed they were an aphrodisiac and, when given to girls in spring, made them “very randy”.

James Herries Beattie's informants, in *Traditional Lifeways of the Southern Māori*, remembered kōareare had a very sweet taste and was used as a laxative, but was not as powerful as roasted harakeke root in the treatment of constipation.

Close relatives of raupō are commonly known as bulrushes throughout the world. All parts of the plant were widely used for food and medicines by North American Indians and in Jamaica, India, Pakistan, China and Africa.

Perhaps one of the best-known uses of raupō in Te Waipounamu was in the construction of mōkihi, light buoyant rafts in which tightly bound bundles of raupō reeds were lashed together into cylindrical tubes, much like a modern-day inflatable raft.

These were a quick, temporary buoyancy aid to help Māori and Pākehā travellers alike cross deep, fast-flowing rivers.

They were often discarded, perhaps for some lucky soul travelling in the opposite direction to use. Some were little more than a bundle of kōrari/koladi (flax stalks) or raupō stalks crudely lashed together. The passengers sat astride the bundle and kicked or paddled their way across the river, usually landing well downstream.

However, larger beamy mōkihi built of koladi and raupō could carry 10-20 people as well as their summer harvests of weka, tuna (eels) and ducks on the long return journey to the coast from their annual food-gathering heke into the southern lakes. Such mōkihi were common on the Waitaki and other southern rivers and must have been a fast, practical and exciting way of transporting heavy winter-food reserves back to coastal kāika. Who would have thought white-water rafting was alive and well on southern rivers centuries ago?

Historical records tell us that raupō leaves up to 25 millimetres wide were commonly used to line or thatch walls and roofs of traditional buildings to make them weather-proof. The deck platform between the hulls of ocean-going double canoes was covered with woven raupō leaves for the same purpose, while sails, kites and poi were other notable items made from this material.

Riley also notes Chinese used the raw and roasted pollen of related bulrushes to staunch internal and external bleeding and to heal wounds. He concludes Māori were also probably aware of similar medicinal values of raupo pollen.

The fluff or seed-like down of the flower-head was sprinkled on wounds or sores to protect them from flies or dust, while bandages could be made from flax, bark or raupō after the fibres had been beaten to soften these dressings.

With such a wide range of uses, it is hardly surprising raupō ranks as one of Ngāi Tahu's most valued taonga species.



PHOTOGRAPH BY ROB TIPA



PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

Te Ao o te Māori

Ben Brennan is a young Ngāi Tahu man driven by a passion for his whānau, his culture and a desire to make a difference in other people's lives.

The Brennan name is synonymous with the performing arts in Ōtautahi, and for Ben (Ngāi Tūāhuriri) kapa haka has been a constant in his life. Today it helps provide a living for him and his wife Nicole and their two children, Te Rakiama (10) and Mady (5).

With older brother Dave and members of his extended whānau, Ben operates the successful family business Ko Tāne, based at Willowbank Wildlife Reserve since 2003. The tourist attraction delivers an "authentic Māori cultural experience" through pōwhiri, an interactive village and a cultural performance.

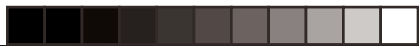
Integral to the success of the venture is Te Rōpū o Tāne Mahuta Trust, which the Brennans set up to teach rangatahi the performing arts and customer service skills towards a career in tourism. The trust also runs a skill-enhancement course in carving.

Ben's love of performing has also meant he has played in bands since the age of 16 and today is a regular on the local club and pub circuit, with Nicole singing covers.

His chosen lifestyle allows him to find the right balance between work and whānau, and Ben has very clear goals for his future. He has recently returned from the Xth Commonwealth Study Conference in India, where he spent three weeks as one of more than 180 delegates identified as "the best of young global leaders" and "tomorrow's future".

"My life is nice, busy – working for our business, for our trust, our whānau and our people."





Matariki
Acknowledge the old
Advance the new
Embrace the present

Please drive carefully this season.





REVIEWS

BOOK REVIEWS

OCEAN ROADS

By JAMES GEORGE

Published by Huia Publishers

RRP \$35.00

Review nā ELIZABETH O'CONNOR

A family drama interwoven with the history of various wars and of the atomic bomb, *Ocean Roads* is riveting reading. The story, spanning 50 years and three convoluted generations, is told entirely in the present tense, a device that underlines the immediacy of George's simple, vivid prose.

The opening pages, in which aging Māori photographer Etta photographs an atomic test site in New Mexico, conjure up history, memory, place and relationships – the weight of the past and the difficulty of dealing with ghosts and regrets. From this point on, it's a bit of a detective story as the reader pins together the elliptically told fragments and learns to understand each character. Ordinary people are made extraordinary by the honesty and respect with which they are portrayed. No one is judged, even as tensions and conflicts build towards a desperate, perhaps slightly overblown, resolution.

Etta's photography has impersonally – yet incredibly personally – recorded the tragedies, ironies and beauties of the human jumbles resulting from war and its aftermath. George's writing does similar service for his characters. *Ocean Roads* is sad at times, but visually evocative, humane and satisfying.

TE KARAKA has a copy of *Ocean Roads* to give away. The winner will be chosen from contributors to our letters page.

NGĀ MŌTEATEA: THE SONGS, PART TWO

A. T. NGATA AND

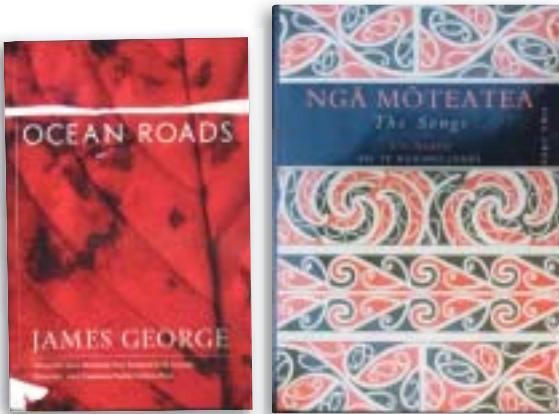
PEI TE HURINUI JONES

Published by Auckland University Press
in association with the Polynesian Society

RRP \$69.99

Review nā DONALD COUCH

One of the most difficult, but truest arguments for retention and revival of te reo Māori is the



claim that to truly understand the culture you must know the language. And often the highest and truest measure of a culture's complexity and achievement is to be found in its best art and literature.

No wonder then modern Māoridom's most knowledgeable scholars, from Sir Apirana Ngata and Dr Pei Te Hurinui Jones to Dr Bruce Biggs and their successors, have recognised the importance of recording and making accessible over 300 of the most outstanding Māori waiata.

The first three volumes of the Ngata-Jones *Ngā Mōteatea* were first published in 1959, 1961 and 1970. The Polynesian Society and Auckland University Press have undertaken the task of updating and publishing new editions. These are now available. Part Four should be available this year.

In addition to technical updating of typography and design and adding macrons to long vowels (although not in names), new background information, translations and annotations are provided for each of the songs. As well, two CDs of waiata are provided, drawn from the Archives of Māori and Pacific Music at the University of Auckland. Many of these were recorded 40-50 years ago.

In his 1929 preface to the 1961 edition of Part Two, Ngata had some interesting comments regarding ngā mōteatea.

Firstly, about half of the waiata are laments. They fall into a number of different categories. Some are laments for rangatira or warriors defeated in battle. These are mostly described as noble deaths, although there are some questions when pū (muskets) are involved. Others are laments for men killed by treachery or murder, whose terrible deaths are to be avenged. For chiefs who died a natural death, the emphasis is on describing posi-

tive aspects of their character and personality. Hence these laments are described as containing "the finest expressions in [the Māori] language".

Secondly, about a quarter of the mōteatea are waiata aroha (songs of love) where "typically the language may be simple but the expressions are of great pathos".

In his preface, Pei Te Hurinui Jones, who did much of the translation, makes the point that hearing the waiata in the original reo is essential because "Māori poetry depends largely on euphony".

This collection is a treasure-house of taonga for us all.

PERFORMANCE REVIEWS

WHEN SUN AND MOON COLLIDE

By BRIAR GRACE SMITH

Rehearsed reading at Silo Theatre, Auckland

Directed by Mark Amery

Review nā JAMES BEAUMONT

Delicacy, sly wit and subtle emotional pulses lie at the heart of Briar Grace Smith's stage script, *When Sun and Moon Collide*. The script recently had a rehearsed reading at the Silo Theatre in Auckland. Though this may be the least lyrical of her works, it is loaded with metaphor, deftly shaped and – bar perhaps a few too-tidy concluding lines – highly convincing.

In a middle-of-nowhere tearoom, two Māori characters, fostered together but separated by different paths in life, reunite. She's a country cop, intent on self-reliance; he's a recent parolee, at the mercy of lunar cycles. Also present are two Pākehā characters – an isolated, anorexic woman embroiled in a hidden abusive relationship, and the sanguine owner of the tearoom. All four are stuck and refusing to dream beyond the town's borders.

This intimate tale of their intersecting lives is less about a collision of cultures than about the commonality of the alienated. The narratives reveal parallel orbits, symmetry between dark and light, and impending changes in trajectories.

To the credit of the writer, actors and director, this simple and raw reading connected words with thoughts and revealed the characters' needs, cloaked in membranes of denial.



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



Donald Couch is pro-chancellor of Lincoln University and deputy kaitiaki of Te Rūnanga o Ngāi Tahu.



James Beaumont is a playwright and director currently based in Auckland. He directed the recent revival of Ngā Tangata Toa for Taki Rua Productions.

ARTIST TALKS

A WHĀNAU OF ARTISTS

By PATRICIA GRACE, BRIAR GRACE SMITH AND KOHAI GRACE

Christchurch Art Gallery Te Puna o Waiwhetu, 22 April 2007

Review nā ELIZABETH O'CONNOR

The programme of speakers associated with the *Toi Māori: The Eternal Thread* exhibition, at Christchurch Art Gallery Te Puna o Waiwhetū, allows writers and artists to talk about their work and lives in a relatively intimate setting.

Three members of a terrifically talented whānau discussed early influences on their artistic careers. Author Patricia Grace called her childhood love of reading "unusual", because her house didn't have many books. She read what came her way, including cereal packets and the newspaper-lined walls of cousins' houses, listened to pithy family stories and shared fantasy games with her brother.

A sense of the importance of developing imagination and the desire to embellish, integrate and pass on family stories was shared by Patricia's daughter-in-law, Briar. Both writers read aloud stories transmuted from apocryphal family tales into published creations.

Kohai Grace trained in journalism, like Briar, and could have become a writer too. But at 18 she took a weaving course and, 20 years later, she's still weaving. Two of her pieces displayed in the *Toi Māori* exhibition combine traditional methods with contemporary materials and show her facility for telling old stories in new ways, characteristic of this outstanding whānau of artists.

AN EVENING WITH KERI HULME

Christchurch Art Gallery Te Puna o Waiwhetu,

28 March 2007

Review nā ELIZABETH O'CONNOR

Author Keri Hulme recently featured in the programme for the exhibition *Toi Māori: The Eternal Thread* at Christchurch Art Gallery Te Puna o Waiwhetū.

To begin her chatty, wide-ranging address, she traced Māori and English words for threads, linking them with her own whakapapa (back to Orkney and to Paikēa). She talked about master-weaver Ranui Ngarimu (who had coerced her into this event even though she doesn't speak in public any more), her mother's 80th birthday, Kāi Tahu's history, including differences and disasters, mentioning Te Rauparaha's raids, disease and the Kaihuaka feud as critical strands in that particular thread. Her tone was wise and ironic.

Keri read extracts from several works she has enjoyed, plus two limpid poems. Her selected writers included Montaigne ("On Cannibals", mischievously chosen), Tim Flannery and Augustus Hamilton – who described a marvelous archaeological find of a kete full of craft materials.

This was an informal, pleasant session. Keri recorded inspiration from the annual Kāi Tahu meeting, Hui-ā-Tau, walks on the beach after poroporoaki, and the new Kāi Tahu writers' group. I, for one, felt inspired by Keri's breadth of reading, thought and openness to other ways of seeing.



ALBUM REVIEW

PACIFIC SWING

By PACIFIC CURLS

Mai Music

RRP \$39.95

Review nā LISA REEDY

Pacific Swing is a combination of Māori waiata, Fijian influences and R&B rhythms. This follow-up album to *Mothersline* is packed with sounds from diverse instruments including the ukulele, kalimba, taonga puoro and cajon.

Female trio Ora Barlow, Kim Halliday and Mahina Kau pull out all the stops on *Pacific Swing*, combining a subtle use of instruments with quirky lyrics. *Somewhere Over The Rainbow/Those Red Shoes* is instantly recognisable. The sweet strings of the ukulele, brought first to attention by Hawaiian artist Israel Kamakawiwo'ole, are blended with Ora Barlow's beatboxing technique.

Purea Nei, a cover of Hirini Melbourne's classic, is a tribute to the great composer, and the Pacific Curls definitely have a strong take on the traditional song.

Critics may complain the two best songs are covers, but the album is packed with original flavours, including *Ka pā te karanga*, a beautiful track that encourages self-belief and determination to follow one's dreams. It takes a particular mood to delve deep into this album. Grab a coffee, kick back and let the sweet sounds of *Pacific Swing* take you away for a while.

TELEVISION REVIEW

TOA O AOTEAROA

MĀORI TELEVISION

Maui Productions

Review nā PIRIMIA BURGER

Think *Survivor*, *The Contender*, *The Apprentice*; add taiaha, Māori men, a bush setting; and the result is *o Aotearoa*, one of the most admirably ambitious shows on Māori Television.

Ten trained men compete to become the ultimate toa. Challenges from Māori military training determine competitors in each week's elimination fight. Pairs enter an indoor arena, don elaborate armour, and conduct a three-minute fight reminiscent of encounters by Roman gladiators.

The titles, using silhouetted haka atop wind-swept hills, create drama; throbbing music builds intensity; multiple cameras cover the ultimate fight; and wardrobe and locations add exciting visuals. However, the armour has a fatal flaw: it looks impressive, but obscures who is who – all distinguishing features are covered.

Those who can't appreciate mau taiaha technique should be able to enjoy the different personalities of the competitors: the nice guy, the clown, the underdog and the know-it-all, etc. They are all gentlemen reluctant to takahi mana, but, ironically, forked tongues and big egos would make for better TV.

TOA o Aotearoa must be commended for setting its sights high. This type of show is a big ask for anyone, especially in a first series. They've done a praiseworthy job.

TOA o Aotearoa, *Māori Television*, Monday 9.30pm.



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



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.

nā DR NEVILLE BENNETT



Dr Neville Bennett is a senior lecturer in the School of History, University of Canterbury. Neville has a PhD in economics, writes financial columns and is a director of a number of companies and a trustee of the New Zealand Universities' Superannuation Scheme. He is married with two teenagers at home.

HOW LONG WILL YOU LIVE DADDY?

My daughter recently asked me how long I would live. I think my reply was more than she had bargained for, but it's certainly a good question and one that we all should really focus on.

Most people completely misinterpret the statistics on life expectancy, and this has huge implications in terms of their financial planning for retirement. So let's start by analysing the life expectancy tables financial planners use for this purpose.

Looking at this table, most people would assume that, on average, men will die at the age of 81 and women will die at the age of 85. It is as if the tables were a predictable death sentence: the assumption is that most men and women will be dead at these ages. Wrong! What it means is that women at the age of 65 can expect an average of 20 years more life. Some will die within a year, at the age of 66; others will live for another 40 years, until 105; indeed, quite a few women will survive to 85 or more.

LIFE EXPECTANCY 2000-2002			
	CURRENT AGE	YEARS OF LIFE EXPECTANCY	YOUR AGE IF YOU REACH THIS
Women	65	20	85
Men	65	16.7	81.7

Source: Statistics New Zealand

It should also be appreciated that these figures are likely to be too pessimistic. I confidently predict longer lives than the statistics at present indicate. There is constant movement in the mortality tables. People are living longer because of better medicine, nutrition, fitness and safety. Men aged 65 had an average of another 12.8 years from 1950 to 1975, but between 1975 and 2002 their expectancy increased by a further 4 years to 16.7. And it seems probable that life expectancy will continue to increase.

In fact your retirement could be as long as your working life. If you complete tertiary training, start work at 24 and retire at 64, your working life is 40 years. Many people will live to be 100-105 in the future, so their "retired" life will be 35-40 years too.

Bear in mind that Māori life expectancy is about 3-5 years less than Pākehā. Smoking is a significant factor in this. People who do not smoke and are an average weight will generally improve their life expectancy.

So where does all this lead in terms of retirement planning? Clearly, people need to consider carefully what lifestyle they wish to maintain in their retirement and how they are going to fund this in the long term.

Two things that can contribute to a prosperous life are getting into the habit of saving early on in life, and acquiring some growth assets.

NGĀ TAKE PŪTEA

THE RULE OF 72

This simple rule tells you how long it takes to double your savings.

Divide your interest rate into 72, to get the years.

*For example:
10% interest doubles your money in 7.2 years, 6% interest takes 12 years.*

The big advantage of saving early is learning to prioritise, which means setting money aside instead of spending on frivolous things. And savings earn interest, making more money. Plus a wonderful thing called compound interest kicks in – the rewards compound over time. To illustrate: money on deposit can currently earn 8% interest, so what happens if that rate of interest continues and is compounded over 50 years? In that time \$1,000 dollars will grow to \$46,902. Consider using schemes such as Whai Rawa and KiwiSaver to start this process.

The other thing to do in addition to saving is to acquire some growth assets. I will discuss this in the next article in relation to the benefits of owning shares and property.

WHIRIMAKO BLACK

SINGER\SONGWRITER

NGĀI TŪHOE, TE WHĀNAU A APANUI, TE WHAKATŌHEA, NGĀTI TŪWHARETOA, NGĀTI RANGINUI

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

When there's clarity or even moments of geniusness.

WHICH NEW ZEALAND DO YOU MOST ADMIRE? WHY?

Heck, my own whānau's triumphs against the odds.

ONE THING YOU COULD NOT LIVE WITHOUT?

My whānau.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

Right where I am, Aotearoa.

WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?

My mother.

FAVOURITE SONG?

You're the best thing that ever happened to me by Gladys Knight.

ON WHAT OCCASION DO YOU TELL A LIE?

When it's going to really hurt someone unnecessarily.

WHAT CONSTITUTES A BAD DAY?

Falling into a hole of oppression.

WHAT IS YOUR GREATEST FEAR?

Dying.

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

Keeping up with the trends.

DO YOU HAVE A FAVOURITE SUPERHERO AND WHY?

All my tūpuna who were toa.

WHAT IS YOUR WORST CHARACTER FLAW?

Being undecided.

WHAT TALENT WOULD YOU MOST LIKE TO HAVE?

To be a natural at following the instructions of anything.

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Mahikai, diving, camping while the bros go for a hunt you get the general idea.

WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

I would like to visit the USA, because of the music I enjoy – Soul, Jazz, R&B, Blues.

DO YOU BUY LOTTO?

Once a year, if that.

SHORTLAND STREET OR THE NEWS?

The News.

DO YOU BELIEVE IN REINCARNATION?

Only if you come back as a human being.

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

I myself, minus the crap, minus the mamae!

WHAT IS THE BEST GIFT YOU'VE EVER RECEIVED?

My children.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Dining out.

FAVOURITE WAY TO CHILL OUT?

My favourite music, warm yummy drink, in the sun, with my man at my side.

LOVE OR MONEY?

Hard one – both are good.

WHAT IS YOUR MOST ADMIRABLE QUALITY?

My easy-going personality.

DANCE OR WALLFLOWER?

Dance.

WHAT IS THE LAST BOOK YOU READ?

Probably *Tūhoe: The Children of the Mist*.

WHO IS YOUR FAVOURITE AUTHOR?

Sidney Sheldon.

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

Boxing.

WHAT IS YOUR GREATEST ACHIEVEMENT?

MNZM [Member of the New Zealand Order of Merit].



Whirimako Black was born in Whakatane and grew up in Ruatoki and Kawerau, as one of six brothers and four sisters. Kapa haka has been a part of her life from the earliest days, and she started writing songs when she was still at school.

A native speaker of te reo she has released three albums to critical acclaim. Her debut album, *Hinepukohurangi: Shrouded in the Mist*, won Best Māori Language Album at the 2001 New Zealand Music Awards and she is currently working on her fourth album.

Whirimako spent ten years in Australia, where she studied towards a Certificate of Musicianship Theory from the Sydney School of Music, but in 1991 she felt it was time to return home, where she set about learning her whakapapa and discovered a treasure trove of her tūpuna's songs.

She says she enjoys composing music that has relevance for today, but also gets great satisfaction from reviving and modernising traditional waiata. Her tūpuna were prolific songwriters, and it was this process that helped remind her of her deep love of music and her connection with her musical past.

"Music is the waka", she says. "It is the lyrics that evoke the feelings."

TE KARAKA has two copies of the DVD *An Evening with Whirimako Black Live* at the Holy Trinity Cathedral to give away to two readers. To be in the draw, just write your name and address on the back of an envelope and send it to TE KARAKA, P.O. Box 13 469, Christchurch, before 1 August 2007.

MĀORI OR GENERAL ROLL?

Māori.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Kina.

HOW MANY PAIRS OF SHOES DO YOU OWN?

A dozen.

IF YOU HAD TO REGRET SOMETHING, WHAT WOULD IT BE?

Leaving a relationship unresolved.

HAVE YOU SEEN A KIWI IN THE WILD?

No.

WHAT IS YOUR FAVOURITE PLACE IN NEW ZEALAND?

Te Urewera.





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speak only **Māori** to your mokopuna
That day you will know you have
saved our **language** for your whānau

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Te Rūnanga o NGĀI TAHU

