

THE 1080 ISSUE TEACHING IN TE REO

# TE KARAKA

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RAUMATI  
2007  
SUMMER

ISSUE 37

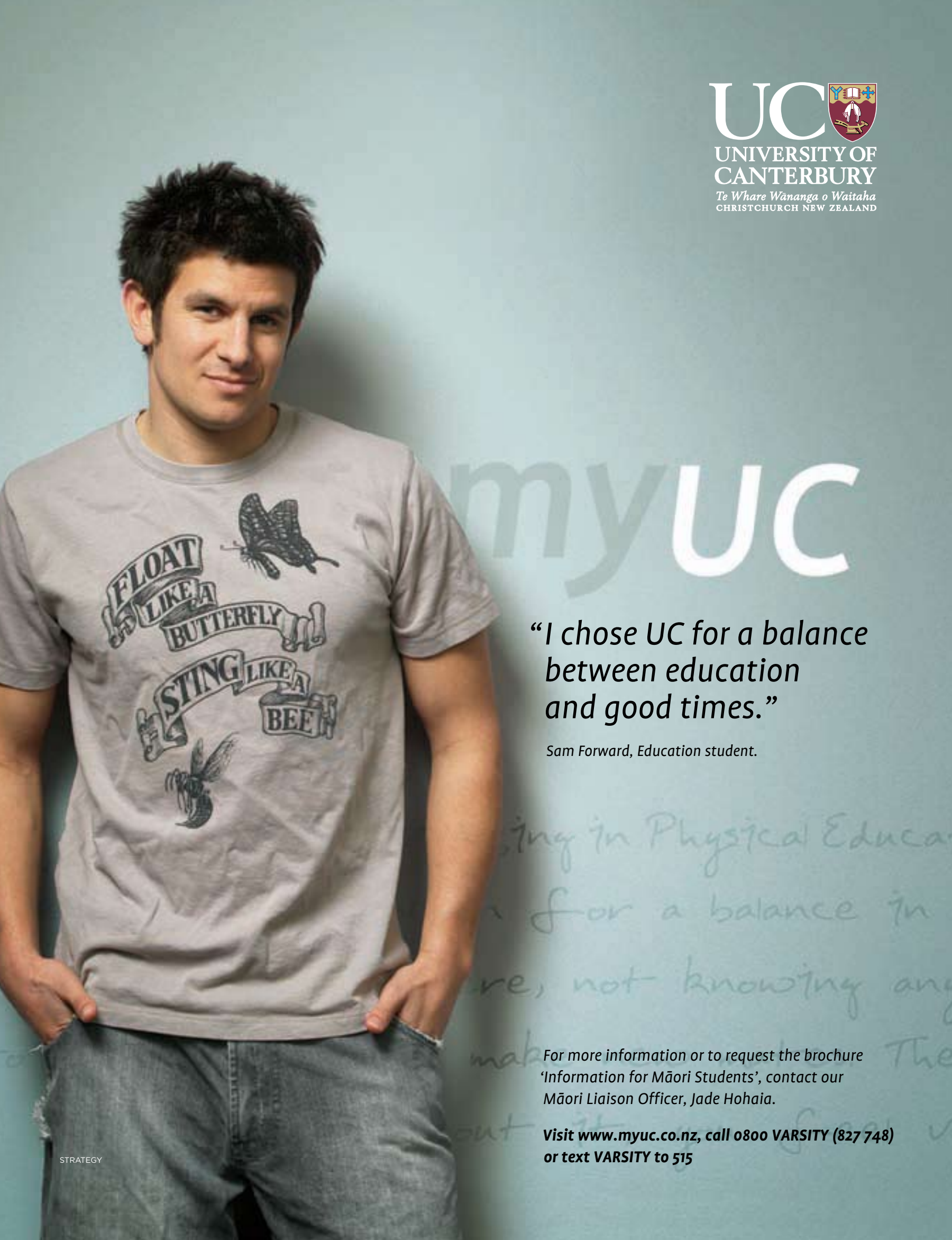
REPORT FROM RUSSIA  
TAONGA FROM HOUHI  
FAMILY FOOTSTEPS  
IN THE COPLAND VALLEY

JON TOOTILL  
SERENA RONGONUI  
GAIL GILLON  
MARU NIHONIHO  
PETER BURGER  
ELLA HENRY

## THE CATCH

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*Sam Forward, Education student.*

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



**He manako e te kōura, e kore ai**

You can’t acquire something of value,  
simply by desiring it

The Māori Fisheries Settlement, like an estranged friend who has become almost unrecognisable, is finally headed home. This epic began in 1992 as a bold \$150 million pan-Māori settlement of significant natural resource claims, and has survived the protracted debate since that time while Māori fought Māori contesting the tikanga of entitlement.

While values are subjective, the initial allocation to Ngāi Tahu consists of some \$24.5 million worth of cash, deepwater quota and shares in Aotearoa Fisheries Limited. Once coastline agreements have been negotiated with neighbouring iwi a similar value in inshore quota will also be allocated.

It is fair to question whether the transfer of these assets is anything more than a mere shadow of the resources they represent or our tribal rangatiratanga. The most pressing question now, however, is ‘what next?’ The answer is entirely ours to decide.

The vision is a familiar one: a sustainable future populated by strong Ngāi Tahu people, like those whose stories are told within this issue of TE KARAKA. This must also be bolstered by confidence and courage; where we take pride in conservatively growing the fisheries assets into our never-ending future.

Under the fisheries settlement assets can only be sold to other iwi, suffocating market potential and destroying significant economic value over the long run. The inability to trade our assets on the same terms as others means that we must look inwards to ourselves and our traditional institutions. The view is of an emergent interdependent Ngāi Tahu economy where Ngāi Tahu individuals trade with and for their local communities, in turn supporting our collective tribal investments and their access into global markets.

As with Ngāi Tahu land claim redress, the fisheries assets give the tribe the right and the ability – the duty no less – to self determine and self direct its economic development, a key to which will be the ability to actively recycle wealth and opportunities within our own communities.

This is rangatiratanga in action. The challenge is to be creative, principled, fair, and true to our tikanga – all things that the fisheries settlement is not. I am convinced that we will succeed through continuing to pioneer un-chartered economic terrain; both because it is fundamental to who we are, and because there is no other way.

By the time we receive our full allocation of assets, the fisheries settlement will have stretched over some 20 years. During that time it has been our fishers, both commercial and customary, who have maintained Ngāi Tahu rangatiratanga over our fisheries resources. Those fishers and their whānau have often been relegated to the sideline of the debates that have waged in the nation’s courtrooms and boardrooms. It is now time to invest in economic models that will return these fundamental rights and opportunities back to the care of our fishers and their communities, in a way that will benefit all of the diverse Ngāi Tahu interests and underpin the tribal collective’s sustainable future – ake tonu.

# TE KARAKA



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Front cover photograph: Arnulf Husmo/Stone/Getty Images



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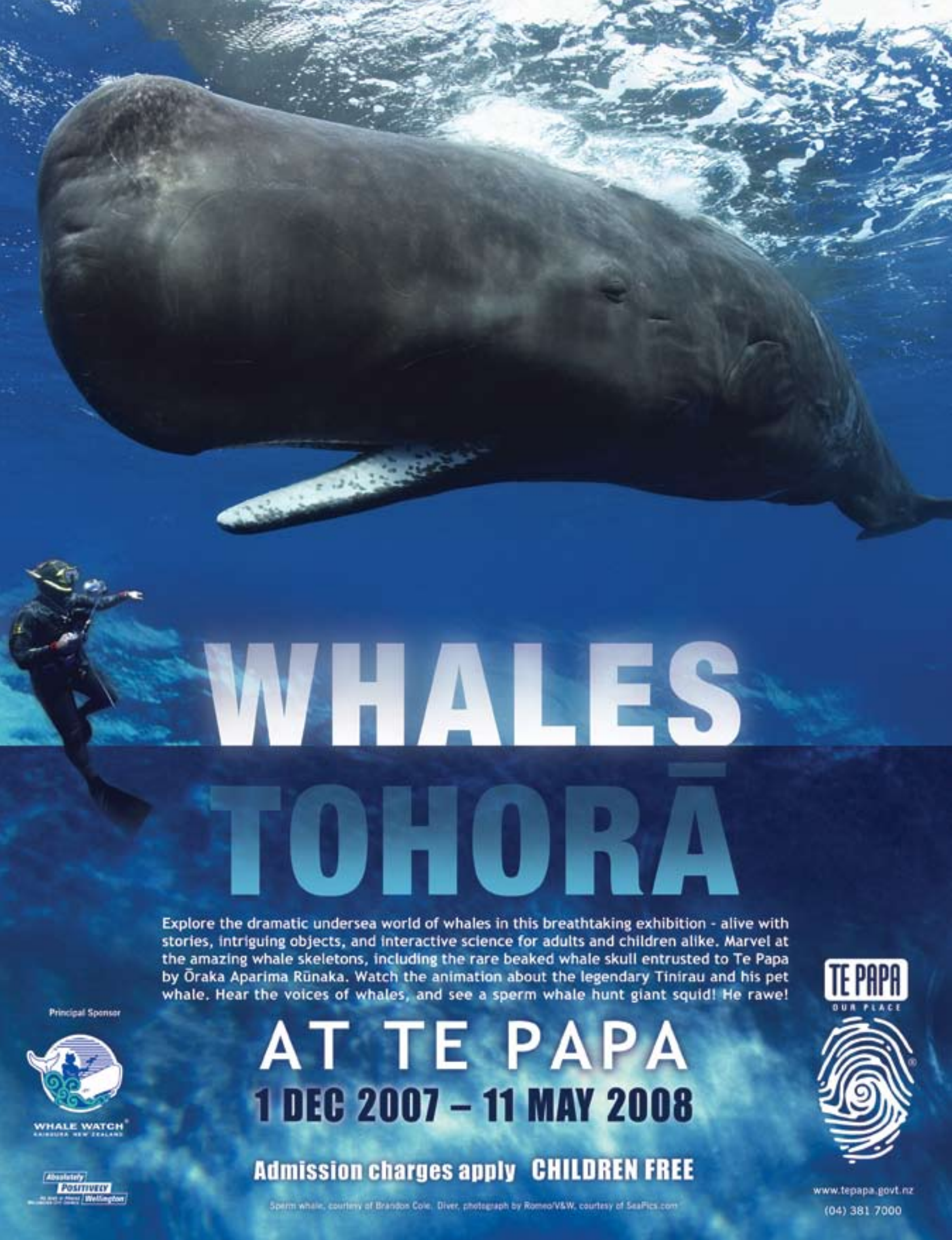
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# WHALES TOHORĀ

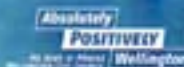
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## Letters

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

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.

### THE HUMAN VOICE

The Koanga issue of TE KARAKA had a veritable feast of writing for us (including the clam recipes!). The range of the writing was immense. Political, financial, social, and environmental issues were presented with clarity and furthered my understanding of difficult concepts. But it was the human voice that stood out in this issue. Here were people talking. Men struggling with the weight of tuna from Te Waihora. Children on horseback getting swan eggs from the weedbeds. The story of Jack Taiaroa and the peacock and bittern-feathered korowai from Otago Museum. The dedication and motivation of Storm Uru in his quest for the Beijing Olympics. Then there was the courageous account of young Kiringau Cassidy and his family. It was stunning and humbling to read of the support given to Kiringau in the purchase of his beloved, specially adapted bike. This is what it means to be whānau and help our children and mokop-

una. It made me proud to know that so many Ngāi Tahu folk and organisations were prepared to stand and be counted. Ahakoa he iti, he pounamu.

*Rangi Faith*

*Ngāi Tahu, Rangiora*

### THAT DETERMINED LOOK

It was the steely look of determination that beamed up at me on the front page (2007 Spring) of TE KARAKA that got me. What a great article about Kiringau Cassidy! A kid with a zest for life and who will not allow his spina bifida to stop him from having fun. Thanks Kiringau and your parents for telling us your story.

*Nāku noa*

*Robyn Rauna*

*Te Hapū o Ngāti Wheke, Gisborne*

### REALITY CHECK

The item on the second-to-last page, by Neville Bennett, is silly. Firstly, there is a line that says, (approx) "half of 65-year-olds will die by the time they reach 85". No they won't. OK, so we know what he is trying to say,

ie "before" they get to 85. Your sub-editor should have picked that up. Later, he says Mr Smith will get \$8000 from super. That is probably meant to be \$18,000. The worst part is the whole tone. The number of 65+ with \$400,000 floating around is very small, and the number of Māori even less. The reality is that most 65+ get by, usually very well, on super alone. Apart from that, it is an interesting, well-produced publication.

*John Ormond*

### KVS NG

That the hard "k" is a latter-day affectation is beyond dispute. We are Ngāi Tahu, Kāi Tahu makes us sound like lunch to any Māori speaker. Much as we like to jump up and down about our distinctive South Islandness, we are truth be known a North Island people recently arrived in Te Waipounamu. We only got control of the West Coast circa 1800 and Murihiku never ceased to be Ngāti Māmoe. Takitimu and Paikea's tohora

are Ngāi Tahu's primary waka tipuna. Cynics might point out most of our tribal membership is composed mostly of Pākehā playing at being Māori and Ngāi Tahu's primary waka tipuna is the Charlotte Jane. They have a valid point. Having one Māori great-great grandmother does not make you Māori except in the eyes of Pākehā law. Clever lines about "corpuscular fractions" cannot hide the fact most Ngāi Tahu are not Māori either by ancestry or cultural inclination. Gathering a few cockles or eels or muttonbirds doesn't make you Māori, either. Our Pākehā-ness is our inconvenient truth. I applaud those who strive to reconstruct our tribal dialect but please spare me the sight and sound of Pākehā poseurs mangling the Māori language.

*C. C. McDowall*

*Rotorua*

### BOOK PRIZEWINNER

Congratulations to Ihaka Rongonui, Ngāti Tūwharetoa, the winner of *Taiawhio II*.

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▶ Ngāi Tahu whānau filled the Arowhenua wharenui Te Hapa o Niu Tirenī to capacity to witness the signing of an historic agreement between Ngāi Tahu and Waikato-Tainui. At the Hui-ā-Tau in Temuka Kaiwhakahaere Mark

Solomon and Tainui Te Arataura chair Tuku Morgan (pictured) sealed the deal with a firm handshake and hongi, paving the way for closer cultural, social and economic development between the two iwi.

“I am very excited at the prospects of enhancing what is already a very good relationship with our whanaunga from the north,” said Solomon.

### Property deal ▶

Ngāi Tahu Property Ltd and the Christchurch City Council are embarking on a joint venture to develop new council buildings. The joint venture company will be responsible for developing the new building as well as its ownership. Each partner will contribute \$52.5 million to the \$105 million project. The building, designed for 1000 staff, will be completed in mid-2010, and signals the start of a long term relationship between the two organisaions



### Kōrero mai Radio NZ

Radio New Zealand was the supreme winner at the Māori Language Week Awards. For the week, the broadcaster developed a programme which included te reo training, presenters opening and closing live programmes in Māori, inclusion of a special bilingual segment, the development of a series of audio trailers of well-known non-Māori advocating increased Māori use, interactive activities for internal staff and a special website revamp.

### Te reo scholarship

The Government is creating a \$30,000-a-year scholarship for people who speak Māori to retrain as teachers. As well as paying course costs, the scholarship offers a \$30,000 annual allowance to people from other careers to retrain in teaching. To be eligible, applicants need to be fluent in Māori and have three years' work experience.

### Leading the way ▶

Ngāi Tahu women (L to R:) Kari Austin, Rangimarie Parata Takurua and Aimee Kaio, went to Stanford University as part in the First Nation's Futures Programme. The programme also involves Ngāi Tahu and Kamehameha Schools (Hawaii). The theme for the 2007/08 programme is tribal economy. The principal sponsor of the Ngāi Tahu Leadership Programme is Te Puni Kōkiri.



### Tumeke Taua ▶

Tearepa Kahi (Ngāti Paoa/Waikato Ringatohu, Kaituhi) is another Māori director on the path to success. His short film, Taua, recently picked up two awards at important international indigenous festivals. The 4th annual National Geographic All Roads Film Festival in the USA awarded Taua Best Short Film, and the 8th ImagineNATIVE Film + Media Arts Festival in Canada gave the film an Honourable Mention for Best Short Drama. These awards follow Taua's international premiere at the prestigious Edinburgh Film Festival in August.



### Members honoured ▶

The Venerable Order of St John's recently recognised Graeme Grennell and Patsy Manuel (Ngāi Tahu) as members at investiture services held in Wellington and Timaru, respectively. They were honoured for their outstanding contribution to the organisation.

Graeme (left) is pictured with the Governor-General Hon. Anand Satyanand.



### He Kupu Kāi Tahu

Naia – Here/There it is (anei)

Watua – Give (away) to (hoatu)

### He Kīwaha Kāi Tahu

Hauata – Never mind

Maniori – Hush

### Did you know?

Did you know that languages are more endangered than plant and animal species?

Did you know that of the estimated 6900 languages spoken around the world today, one dies out about every two weeks?

### Māori appointed

Three prominent Māori have been appointed to Toi te Taiao, the Bioethics Council – Tahu Potiki (Kāti Moki, Kāi Te Ruahikihiki), former chief executive of Te Rūnanga o Ngāi Tahu, Brett Stephenson (Te Kapotai and Ngāti Wai, senior lecturer in environment science at Te Whare Wananga o Awanuiarangi, and Huia Tomlins-Jahnke (Kahungunu, Ngāi Tahu, Ngāti Toa Rangatira and Ngāti Hine), associate professor of Māori education at Massey University. The Bioethics Council, a ministerial advisory body, was set up following a recommendation by the Royal Commission of Inquiry on Genetic Modification.



### ◀ Woven tales

Te Pa Harakeke o te Wairua, a group of weavers from the first one-year full-time raranga course at Te Puna Wānaka, Christchurch Polytechnic, have their first exhibition. It is on show at Our City O-Tautahi, cnr Oxford Tce and Worcester Blvd, Christchurch. It runs until 19 January.



### ◀ Christie rules waves

Gisborne ruled the waves at the Auahi Kore Aotearoa Māori surf champs with Richard Christie (Kahungunu) taking out the open men's title at Taranaki in October. Bodhi Whitaker (Ngāti Whakaue) won the under-18 men's title and Johnny Hicks led a trifecta in the under-16 final. Christie and Whitaker are in the national team to contest the Oceania Cup in Tahiti next June.

A partnership between Manawatu Primary Health Organisation and Best Care (Whakapai Hauora) Charitable Trust has won the Business Partnership Award at the 2007 MidCentral Primary Health Awards.

After three straight losses and years of political turmoil, Te Wānanga o Aotearoa is forecasting it will produce a \$3m to \$4m surplus this year.

The New Zealand Māori team will replace the Junior All Blacks in next year's IRB Pacific Nations' Cup tournament.



nā ELIZABETH O’CONNOR

# Mark making

*Ngāi Tahu film director Peter Burger says making The Tattooist, his first movie, was a full-on job. He was inspired by the directing style of Ridley Scott (Alien, Gladiator), but his first taste of drama came because of a childhood lisp. Peter talks about the life and work that led to his supernatural thriller.*



Peter Burger speaks quickly but clearly over the phone, a man used to making himself understood in a hurry. He sounds happy about his family’s recent move from Titirangi to Ponsonby’s Franklin Road. They have left behind a beautiful bush setting, but gained something important: the feeling of living in a village.

Peter grew up mainly in one house or another in Hataitai, Wellington. “I had the sense of a stomping ground where I could walk from one place to another rather than have to get in the car for a half-hour drive.” Now he has a new stomping ground.

Peter’s family is his wife, playwright Pip Hall, daughter Billie (5) and son Tamai (3). Billie is named for Peter’s maternal Ngāi Tahu grandmother, who was nicknamed Billie (Holliday) for her beautiful singing voice. Her real name was Merenia Ramsden, and her daughter, Irihapeti Ramsden, was Peter’s mother.

Peter and his sister Pirimia grew up mainly in Wellington, though Peter was sent frequently for holidays at Koukourarata to keep in touch. “I feel links to all those marae – Ōnuku, Koukourarata, Rāpaki and Tuahiwi.”

Growing up, was he a musical child? “I learnt piano under duress,” he says. Now he finds playing a great way to relax from work – when he’s not taking the kids to the beach, or watching DVDs on the family’s new projector with Pip.

He and Pip used to go to movies a lot, something that went out the window when their children arrived.

Peter’s path to filmmaking started with a childhood lisp. His parents wanted to send him to a speech correction school, but their roll was full. So they sent him to drama classes. His interest in acting, along with a practical desire to make a living, took him to the New Zealand Broadcasting School in Christchurch.

Asked who helped him along the way, Peter quickly names Geoff Dixon, who until a year ago owned the company Silverscreen. Dixon hired Peter straight from broadcasting school: “He told me if I didn’t muck it up I’d be a director.”

Within 18 months, at 23, he was.

“I saw most of the directors around me as slightly erratic, and I wondered if I had to be like that, but then I heard about Ridley Scott, and the qualities he brought to directing – intellectual, controlled, not grandstanding.”

That became something for him to aim for. “When you work with the best people, they’re really sane, normal people, making decisions. That’s what you do, as a director – make decisions. Everyone else is doing physical or emotional stuff, but you are just a brain and a mouth – on the one hand useless, on the other hand critical.”

The kaihautū, the steerer of the waka, was

another key image in understanding his role and responsibility.

Peter’s first feature film, *The Tattooist*, opened in August this year. A supernatural thriller co-produced by New Zealand/Singaporean companies, it centres on Samoan spiritual beliefs.

Jake, an American tattoo artist, travels the world, exploring and exploiting ethnic themes. Unwittingly, in a casual act of cultural theft, he releases a powerful angry spirit. He struggles to save his beloved and recover his own soul.

This ambitious debut comes from someone who has earned his feature credit from strong achievements in short film (*Tūrangawaewae*), commercials and television drama (*Fishskin Suit*, *Outrageous Fortune*, *Mataku*, *The Strip*, *Madigan’s Quest*, *Rude Awakenings*).

TV and commercials gave him many film-making skills, says Peter, but this feature was a real step up. “Not everything in a half hour TV drama has to be brilliant,” he says, “but every moment in a commercial has to be right.”

On the other hand, in film “every scene you shoot is the big one”. He found himself combining the intensity of making commercials with the sustained energy required for drama. “It was like sprinting for seven weeks.”

Peter is intrigued by Samoan culture as it changes within New Zealand. Church and tatau used to have quite an adversarial relationship, he says, but that is shifting.

*The Tattooist* writers Matthew Grainger and Jonathan King (original idea by Vela Manusaute) wrote in a “really visual and scary way”. Peter felt challenged to create that atmosphere on film.

Jason Behr (Jake) and Peter worked closely with Tuifa’asisina, their tatau expert whose father, a Letele high chief, came over to support his son. Jason and Peter found themselves being made matai, a real honour.

Matai play a significant rangatira role in Samoan society. For Jason, who had nothing to do with Samoan culture before making this film, the experience was extraordinary. It held surprises for Peter, too.

“The ceremony was six or seven hours long. If I had known that, I probably wouldn’t have taken the children.”

Peter’s Samoan chief name is now also Tuifa’asisina.

His next big project is writing a film script with wife Pip. He has turned down other work for a few months so the pair can focus on the project.

That relaxing piano could get an occasional workout. ■■



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nā LIESL JOHNSTON

# Solving the CUBE



Maru Nihoniho had few toys as a child. Now she is building success on an electronic puzzle game as her gaming design business gets into top gear.

Maru Nihoniho's first brush with electronic gaming came when she was eight, when once a week at her local fish-and-chip shop, her take-away change found its way into Space Invaders machines.

Now the young businesswoman designs challenges for a new generation of gamers. Four years ago she started Metia Interactive, an Auckland-based computer game and intellectual property development company.

But it wasn't a straight line from childhood to there. Affiliated to Ngāi Tahu, Ngāti Porou and Te Whānau ā Apanui, Maru went to Lower Hutt's Taita College, leaving early to become a waitress: "It wasn't really a matter of choice. It was survival."

When she was old enough, she obtained bar and restaurant manager certificates. She then went on to own two Auckland restaurants with her partner, Samim Ozyurteri. Although the restaurant business was good, it was not particularly playful.

At school, she had come up trumps in technical drawing and computer classes, and her early interests bubbled away in her subconscious. In 2002, she completed a NatColl multi-media course. Now she is managing director, producer and designer of her own company.

Her first game project – a Māori-centred fighting adventure called *The Guardian* – is still being developed. "Where we started with electronic game creation was to look at how we could design something including all the cool stuff like hit-and-kill monsters," says Maru. "We put a bunch of ideas and concepts on paper, and *The Guardian's* story line formed around those.

But *Cube*, a puzzle game that challenges your spatial skill, was released for PlayStation Portable units this year. Testing a player's ability to visualise and navigate in a three-dimensional space the game has a soundtrack by Pitch Black. *Cube* has already won a World Summit Award nomination. The awards are a global initiative aiming to "select and promote the world's best e-content".

Before her first design, she spent a year researching the game development industry. She learned "really fast", she says, seeking and receiving good advice from other New Zealand designers. They didn't seem to see her as a competitor. "Everyone working in electronic game creation in New Zealand is trying to help everyone else," she says.

Although industry peers were helpful, there were still hurdles, such as funding a team of nine programmers and artists. Maru said

programming."

After the *Cube* concept was conceived, Maru needed Sony's approval. Then she had to obtain registration before searching for a publisher. Metia Interactive and publisher D3 came to an arrangement. Each step along the way was hard work.

International reviews of *Cube* have been mixed. Out of 10, writers have ranked it between 5.2 and 8.8. Maru says her target audience is more the serious gamer rather than casual players. The basic idea of rolling a cube around a platform could prove "too strategic" for the casuals.

*Cube* presents plenty of options and difficulty settings. Players can choose to "collect stuff" or to co-operate with someone else with the same goal, to battle arrows, bombs and obstacles while aiming to emerge unharmed – or just race to the exit.

To thoroughly enjoy the experience, you might have to be a puzzle fan.

"Other gamers might not want to put in the time or effort," warns one reviewer. The puzzle genre probably accounts for less than 10 per cent of the PlayStation Portable market, says Maru.

So far, though, things are looking positive. Maru is cautiously optimistic about *Cube's* sales during its fledgling months in the United States. She's awaiting some initial royalty reports from Europe and Japan before assessing uptake there.

The game side of *The Guardian* is on hold while a second draft of its story – its "film script" – is written. It will be based on Maia, a guardian of ancient artefacts skilled in martial arts with Māori weaponry, and will showcase cultural identity.

Maru has her sights set on generating steadier income by building a portfolio of marketable, franchise-friendly film and animation products.

When she had few toys as a child, her mother encouraged her to make toys. Now she has many, which will be shared by many more people.

Watch this space: You can see a *Cube* preview at [www.thecubegame.com](http://www.thecubegame.com), and learn more about Metia Interactive at [www.metia.co.nz](http://www.metia.co.nz)



Maru Nihoniho pictured with partner Samim Ozyurteri and their children, Te Pere (9) and Sevda (6).

PHOTOGRAPH: LIFE AND LEISURE MAGAZINE / REBECCA SWAN



# THE CATCH

*Commerical fishing is a game for the big players, nationally and internationally. Some iwi have been forced to reconsider their investment. Should Ngāi Tahu do the same?*

Commercial fishing is very big business these days, with increasingly less space for small players. Some people wonder whether iwi should be involved in the business at all.

The answer for Ngāi Tahu at first glance seems to be a definite yes from a cultural and economic perspective. The iwi has a strong sea-fishing tradition and significant investment funds on hand.

For hundreds of years, Ngāi Tahu fishermen have worked the sea around Te Wai Pounamu, bringing in abundant kai moana to feed whānau. Species of coastal lagoons, the rocky shoreline, the inshore waters and sometimes the offshore waters were all there for the taking in great quantity.

After colonisation, sea fishing remained an important part of the economy for many whānau, and even today Ngāi Tahu has some of the best fishermen around, according to Ngāi Tūāhuriri upoko rūnanga Rakihia (Rik) Tau, although numbers have dwindled sharply in recent years.

Commercial fishing is an extremely high-risk business. Many people believe the tribe would be better off putting its money into less risky commercial enterprises.

Ngāi Tahu has had a stronger role in commercial fishing in recent times than any other iwi. Ten years on from the Ngāi Tahu treaty settlement and 15 years on from the Treaty of Waitangi Fisheries Settlement, it might seem to some as if the tribe should have the experience and resources to be a fisheries leader.

But imperatives of the modern business

world demand more than some fishing experience and a bag of cash.

It's been tough for fishing over the past few years. In particular, the high New Zealand dollar has hit exporters hard.

Worldwide, the pattern has been consolidation of business in the face of a declining fisheries resource. Even though New Zealand is recognised as having world-leading fisheries management under the Quota Management System (QMS), the resource is still under pressure.

At the end of September, Fisheries Minister Jim Anderton announced the latest significant reduction in Total Allowable Commercial Catch under the QMS for a number of species, compounding problems facing smaller operators in particular. It's hard to see that pattern of a regular reduction in catch limits changing much in the future.

Former Sealord chief executive Phil Lough says a general rule in the fishing business is you need either to be a big vertically integrated player or a supplier.

A vertically integrated company has interests in all stages of the value chain, including actually catching the fish, transporting, processing, marketing and retailing them.

"Iwi generally don't have enough critical mass," Lough says. "They should be either getting out of it or be a contractor to someone who is vertically integrated."

Other people echo Lough's comments, saying Ngāi Tahu should leave the physical business of large-scale commercial fishing to the big boys. They point to the big investment

in the Pacific Trawling joint venture, which Ngāi Tahu bought into in 2003 and dissolved again in 2005 because it was under performing.

Other iwi have had fierce debates on whether they should be in the actual business of putting boats on the water.

In New Zealand, the big three fishing companies – Sealord, Sanford and Talleys – are the only companies with any degree of critical mass. Together, they control 75 per cent to 80 per cent of the quota. In contrast, Ngāi Tahu Seafood, which operates under Ngāi Tahu Holdings Group, is definitely a second-tier company with about three per cent of the quota.

But commercial fishing means more than trawling inshore and offshore waters and hauling in bulging nets of flapping fish. The future reality for Ngāi Tahu and other iwi is more likely to be geared to commercial harvesting of invertebrates in coastal waters – crayfish, paua, oysters – or in the case of mussels, farming them.

Ngāi Tahu Seafood today has considerable interests in mainly rock lobster, paua, and oysters, as well as wet fish.

The earlier tribal administrative body, the Ngāi Tahu Māori Trust Board, became involved with commercial fishing after the Treaty of Waitangi Fisheries Settlement in 1992. Then-board CEO Syd Ashton says suddenly the board had the ability to lease fish quota in its rohe by tendering from the treaty fisheries commission.

"There were plenty of people who wanted quota, so for the first year or two we did nothing but act as a quota broker, and we made a lot of money," says Ashton. "We employed no-one. We never put a boat out on to the sea or a line in the water.

"It worked perfectly. However, at that stage we could see that the higher value species, particularly crayfish and paua, were going to be worth a lot of money, and we started buying quota.

He says there was always pressure, though, to do something for Ngāi Tahu fishermen. "The tribe said, 'This is not good enough. We've always been fisher people, and we're not putting any Ngāi Tahu fishermen out on the ocean. We should be doing something active in the fishing way'.

"Of course when we were leasing out quota we were always interested in the price Ngāi Tahu fishermen put in, but we were working on behalf of the tribe, which usually meant we took the highest price, Ngāi Tahu or otherwise.

"Once you get into that cousin stuff, you are in trouble sooner or later."

Ashton says an early venture into actually taking a boat out to fish offshore was a disaster. An alliance was forged with a Japanese company, and a boat was leased. "We bravely manned

it and sent it out to sea with quota to catch fish. We waved it goodbye and I thought, as an accountant, this is not a good game to be in."

The boat proved unsuitable. "It's no good taking an underpowered trawler and trying to catch some offshore species like hoki. It was a toe in the water, but I withdrew my foot very quickly. After that we concentrated to a large extent on inshore species."

After the Ngāi Tahu treaty claim was settled in 1997, many of the quota leasing joint ventures were wound up. The tribe started to go it alone on the basis of the knowledge it had built up leasing quota. The core business continued around investments in crayfish and paua.

Ngāi Tahu Seafood's first foray into aquaculture came in 2001 with the purchase of five mussel farms in the Marlborough Sounds. As well, two small existing fishing companies consisting of quota and processing were bought around this time.

By far the biggest tribal purchase came in 2003 with the acquisition of Cook Strait Seafoods. This venture was code-named Endeavour and proved a poor buy. It was a straight purchase of assets: boats, quota, leased processing facilities and retail.

Cook Strait's major supplier of fish was Pacific Trawling. Ngāi Tahu Seafood then bought half of Pacific Trawling, forming a joint venture to supply Cook Strait Seafoods.

It did not perform, and Ngāi Tahu made a strategic decision to exit the Pacific Trawling joint venture in 2005.

Since 2005 the profitability of fishing in general has declined, and no significant purchases have been made. It has been a case of rationalisation, downscaling and getting back to basics.

Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon says a big reason for the poor performance of Cook Strait Seafoods was that after the tribe bought the company, "The dollar went crazy."

He doesn't see any return soon to that sort of venture. "There are a number of Ngāi Tahu fishermen out there already, and we should be supporting them."

Ngāi Tahu fishing assets have been recently boosted by receipt of the first parcel of assets resulting from the 1992 Treaty of Waitangi Fisheries Settlement. They are assets distributed to tribes on the basis of their population, and include quota, shares in Te Ohu Kaimoana (TOKM) fishing company Aotearoa Fisheries Ltd, and some cash.

Although this transfer has been a long time coming, it will not make a great deal of difference to earnings because the tribe has had access to the quota for a while by way of an annual catch entitlement transfer from TOKM.

Other assets due from the settlement are

## NGĀI TAHU SEAFOOD

**Quota is by far the biggest asset of Ngāi Tahu Seafood.**

At present the company owns:

**\$35 million of lobster quota**

**\$14 million of abalone (pāua) quota**

**\$17 million of wet fish quota**

**125,000 dozen of oyster quota**

Ngāi Tahu Seafood owns wholesale and retail fish operations in New Zealand, but premises are leased.

The retail business operates under the Pacific Catch brand, with outlets now only in the North Island. Under-performing outlets in Christchurch and Auckland were sold recently.

Current retail outlets are at Mangere South, Lambton Quay, the Paekakariki truck, and inside Moore Wilson stores in Masterton, Porirua and central Wellington.

CE Geoff Hipkins says ownership of fixed assets has been minimised. "You don't need to own land and buildings to be a fishing operator. A much smarter option is to have fish contract-caught, or be in a joint venture rather than having tremendous amounts of capital tied up."

The company owns one boat, the 22m *Sea Hawke II*. Hipkins says it has a crew of three and is exceedingly fuel-efficient. It operates mainly in North Island inshore waters, but occasionally comes south when required.

Ngāi Tahu Seafood is involved in a Chatham Islands joint venture with Moriori, catching lobster, pāua and blue cod. It has also worked closely with other iwi including Ngā Puhī, Ngāti Apa, Tūwharetoa, and Ngāti Porou.

Around 70 per cent of Ngāi Tahu Seafood's product is exported.

Lobster has been the outstanding performer recently. Strong results have also come from abalone and oysters. Hipkins says there has been a good turnaround in domestic wholesale and retail businesses, both producing a profit.

Most of the wet fish catch goes into the NZ market, but some is exported, mainly to Australia. Hipkins says it is performing acceptably, given the risks and increased costs.



## THE AQUACULTURE MYTH

While the world is rapidly moving towards aquaculture to provide the bulk of its fish protein, Ngāi Tahu Seafood CE Geoff Hipkins believes New Zealand has been selling itself short on the world market.

“A lot of people say that the greenshell mussel industry is an example of our success, but I actually question that.

“I look at the price we receive for our mussels, and it's just a basic commodity. I don't think anyone's making a viable return on investment. It's a classic case of New Zealand shooting itself in the foot.”

He says mussel production in Chile, which basically uses New Zealand techniques, is experiencing tremendous growth. A similar situation exists in South Australia.

“They seem to be going ahead in leaps and bounds, yet we seem to be stagnated.”

He puts the problem down to extreme competition in the marketplace. “We all undercut each other. The New Zealand guys compete and are played off against each other.”

New Zealand lamb producers have faced similar problems.

“With greenshell mussels, the only ones really making money are the US importers and distributors. They're probably making double-figure returns on investment, while other people in the industry wouldn't be coming close to that.

“It's a classic case of us just not getting our heads round the marketing opportunity. The reality is that this has not developed into the successful industry many believe it is, or could be. We really are at the peasant end of the commodity cycle.

“I would even be so bold as to say that if there's somewhere that single-desk selling should be tried, the greenshell mussel industry is it. It's a unique product and has all the unique Kiwi attributes, yet it's a commodity.

“We almost need a crisis before we do something about it. Look at the meat industry. We're at a point now where it's too easy to be played off against each other.”

If New Zealand is to be successful in aquaculture, it has to pick high-value species with relatively low production costs.

The explosion of commodity aquaculture is also putting a limit on prices that can be obtained for wild-caught fish, he says.

“So yes, people are saying there's a tremendous future in aquaculture, but that has a potential negative impact on the actual price that can be achieved for wild caught species.”

In turn, the low-cost products from aquaculture find it hard to compete with other “factory-farmed” animal proteins, such as chicken and pork, that flood world food markets, he says.

unlikely to be handed over until northern tribal boundary issues are finally sorted out.

Ngāi Tahu Seafood chief executive Geoff Hipkins has plenty to say about the high-risk profile of commercial fishing.

“From an economic point of view, probably with the exception of offshore oil exploration, I can't think of an industry that has a higher risk profile. I suppose I get quite scared when I sit down and go through some of those risks, because you literally get a page full in five minutes.”

Putting aside for a moment the vital issue of sustainability of wild fish stocks, several factors put fishing firmly in the kete of high-risk businesses. Two main ones are the poor yield, or usable protein, from fish compared to other animal proteins, and the erosion of our international wage competitiveness. On top of that, an unfavourable exchange rate for New Zealand exporters over recent years has hit the fishing industry particularly hard. Then there are biosecurity risks, problems fishing causes for the environment, and climate change.

“Fish are not very efficient converters of protein into body mass,” says Hipkins. “One of the things people tend to forget is the yield factor. From the whole fish the actual edible component is sometimes as low as 25 per cent. By the time you fillet it, debone it, skin it, you're only left with a small fraction of what you started with.

“Probably the best comparison is chicken. They are using everything in some way or form with the exception of the beak.”

He says because fish is a poorer converter of protein and its carcass is low yielding, it is simply uncompetitive compared to chicken. “I remember as a kid how chicken was the special meal. You had it for birthdays and maybe Christmas, but now you have it a couple of times a week. The chicken industry has adapted itself and adapted the product to get better utilisation.”

Hipkins says the wage competitiveness of New Zealand fishing companies has eroded to the point where they literally cannot add value in New Zealand from just taking fish apart or disassembly.

The aim in any animal processing business is to add value to those parts, but “it's bloody difficult because we have such a high wage cost compared to other countries”.

He says there are pluses and minuses to a higher-wage economy. “The country is pretty much in full employment now, and there are a lot of job opportunities for people. But as a result of that increase in wages compared to other countries, it is very difficult for a disassembly industry to actually add value as opposed to adding costs, particularly if you're looking at fish.”

Similar problems are destroying New Zealand's manufacturing base. Inability to compete with overseas wage rates is driving an increasing number of iconic kiwi manufacturing industries offshore. This year Fisher &

Paykel relocated part of its manufacturing to Thailand.

Hipkins says Ngāi Tahu Seafood has shipped orange roughy, caught on contract, to China for further processing, then shipped on to markets in the United States and Europe. “The actual cost of doing that was lower than further processing that product here in New Zealand.”

He says it is necessary to take a quantum leap from producing a raw fillet to producing a “whole meal solution.”

That means producing the total packaged meal for the supermarket shelf, where the fish component might be only 20 per cent. “It's one of the steps that the industry hasn't made yet. But you look at chicken, and they're well down the track on that.”

Besides losing out to lower-wage economies, it is also very difficult to attract people to work in the fishing industry now. “It's not seen as a sexy industry. I think in the '70s and '80s there was an opportunity for people to make reasonable money. Now with corporatisation, it's a lot more difficult.”

Hipkins says a skills gap is emerging, and a lack of people who can actually harvest the fish. “Look at the time it takes for people to get qualifications, and then look at the actual number of people seeking those qualifications.”

### Ngāi Tahu Seafood chief executive Geoff Hipkins:

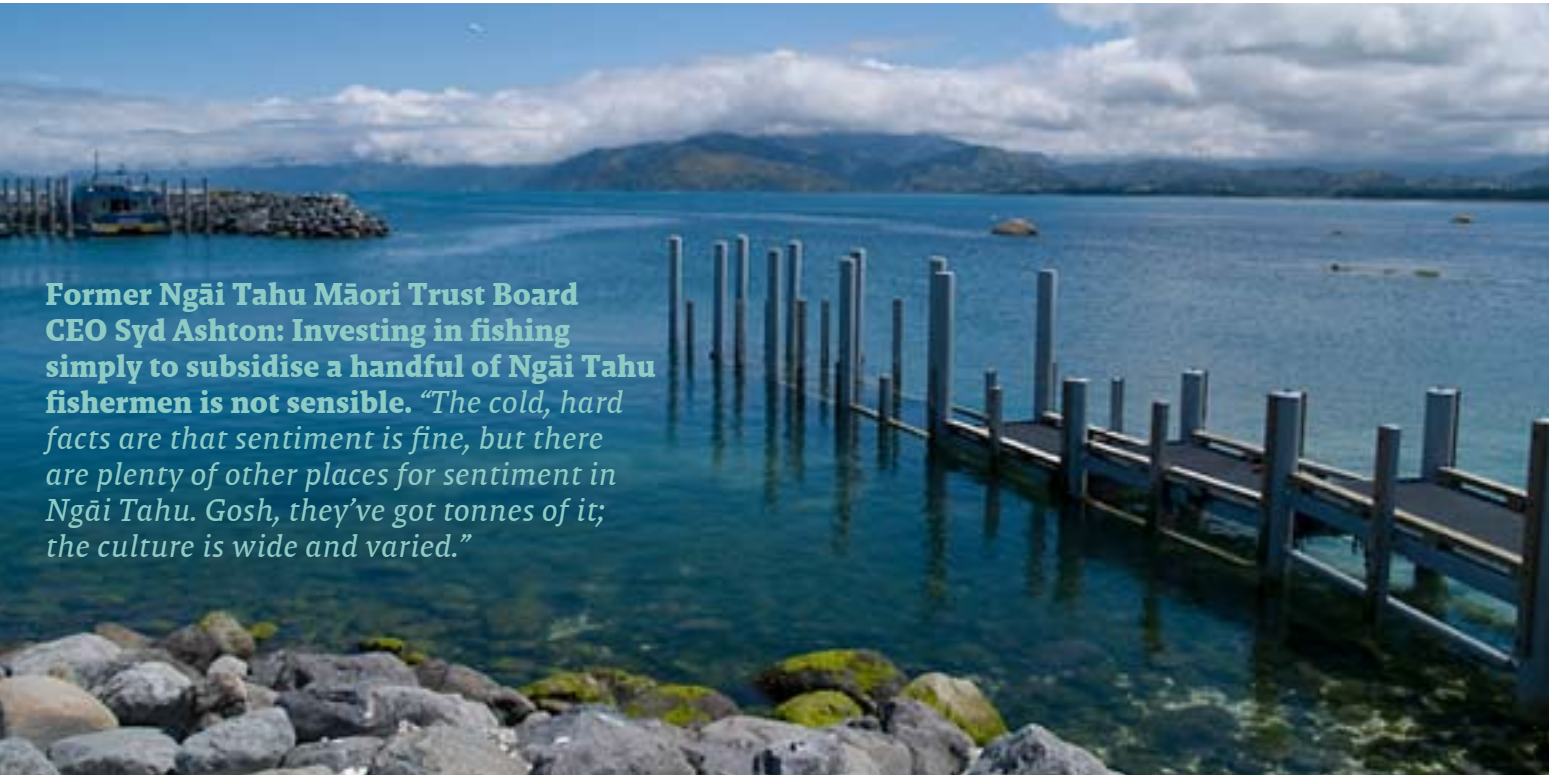
*“It's a case of being clever in the way we position some of (our) products in the market ... I think we have a uniqueness there where we can command a premium in the world.”*

Ngāi Tahu Seafood owns fish retail stores, and it is equally difficult to get good staff in this area. “Getting appropriately qualified people to work in retail stores is a mission,” says Hipkins. “It's bloody tough.

“It's a significant issue, definitely, and it's almost like the sleeping issue. It's one of those issues that can come up and hit you broadside because you know it's happening, but you kid yourself we'll be right. All of a sudden you've lost a lot of knowledge as people go.”

The New Zealand dollar has steadily climbed against the US dollar since 2002. For the last three years it has been mostly above US70c. That has been tough on the fishing industry, particularly last winter when it went over US80c for a long time.

“The risks have been exacerbated by this period of over-inflated exchange rate, and all other risks have paled into insignificance. A 1 cent movement from 75c to 76c is \$500,000



**Former Ngāi Tahu Māori Trust Board CEO Syd Ashton: Investing in fishing simply to subsidise a handful of Ngāi Tahu fishermen is not sensible.** *“The cold, hard facts are that sentiment is fine, but there are plenty of other places for sentiment in Ngāi Tahu. Gosh, they've got tonnes of it; the culture is wide and varied.”*

off our bottom line,” says Hipkins.

“At an 80c-plus rate we don't have a business. We re-ran our last year's financial numbers, and in the 81c environment we just break even. That rings alarm bells for export industries, in particular fish.”

Although Ngāi Tahu Seafood has a diverse range of markets, most countries – including China – are tied to the US dollar, he says.

Biosecurity risks are probably less an issue to New Zealand's waters than other areas of the world because of our isolation, but with increasing international shipping movements, some very real threats exist, particularly to fixed seafood resources such as oysters and mussels.

The environmental movement has long questioned some of the practices of commercial fishing. “It's very difficult to have absolute control because you are trying to harvest a wild resource,” says Hipkins.

“We are very, very vulnerable (to criticism), even though the actual effect may be relatively small. It's very hard to defend when you know that a dredge is changing the bottom structure. It's an issue that will always be there for the fishing industry.”

On climate change, he says we lack a good understanding of how changes in water temperature affect the growth rates of many commercial species. “No-one really knows what will happen in the long term, but I believe it is best if the fishing industry errs on the cautious side rather than working to the maximum.”

Then there's the sustainability issue. The second half of the 20th century saw fish stocks collapse around the world in the face of overfishing.

New Zealand introduced the Quota Manage-

ment System (QMS) in 1986, setting maximum allowable takes for each species to be reviewed annually. The QMS is still seen as a world leader in sustainable management of a natural resource.

Hipkins wonders whether the maximum sustainable yield concept should be voluntarily modified by the industry to a position where it is fishing below set maximum yields. That would reduce pressure on fish populations.

“I think I should point out that most species are pretty much stable. If the industry is sensible and working together, we should be able to manage most of those species with some degree of sustainability.”

He admits it is difficult to make informed decisions without a real understanding of the actual biomass out there, and without a real understanding of the individual characteristic of species. “You are playing God a bit because you are dealing with a totally interrelated food chain.

“So what does all that mean? It's a bloody risky industry from an investment point of view. I see some key trends continuing. The amount of consolidation and rationalisation within the industry will continue.”

In a global context, New Zealand's fishing industry is small – harvesting just over one per cent of the global catch. “Our largest species hoki, at 80,000-plus tonnes a year is very small compared to some other species such as pollock and cod.

“So I suppose you have to keep that in mind. We are a small player, but we can be a very successful niche player, that's our strength. We have to punch above our weight and concentrate on those key species where we have an

advantage.”

Other tribes have been forced to carefully consider the risks of involvement in commercial fishing.

Ngahiwi Tomoana, chairman of Ngāti Kahunungu, says his tribe is no longer actively involved in fishing. “We lease quota on, and we are considering strategic alliances with other businesses. We are doing due diligence on fishing companies at the moment.

“We will use their expertise and intelligence rather than grow our own.”

As an example Kahunungu, in alliance with others, has a resource consent application in for a 2465ha offshore mussel farm. “But because of the political situation we are wondering whether we should be there.

“At one stage we had our own boats and fishermen, but we couldn't see any long-term benefits. It was costing us money.”

He says there was widespread disappointment in the tribe when they withdrew from fishing five to seven years ago. “There was a lot of hue and cry, and stormy meetings, but whole companies were going under as well as private fishermen.

“The fishermen believed it (quota) was there and they should get discounted rates, but there's no way we could financially support local fishermen.

“One thing we have been charged with by our people is to be in the fishing industry, but that doesn't mean we have to go fishing.”

Tomoana says the entire industry is in shake-down. Fewer and fewer companies will be fishing. “We're looking for the ones that are going to survive.”

Harry Mikaere, a mussel farmer and vice-



chairman of the Hauraki Māori Trust Board, says he doesn't think iwi should own fishing boats. "It's too high a risk because the capital required is enormous."

He says Hauraki does not own quota. That has been the status quo for the past 12 years until it receives quota from the fisheries settlement. It has a lease arrangement for that quota.

"Our main goal is to develop aquaculture. We own substantial areas of mussel farms, but we don't have cash flows to develop further at the moment. We don't see ourselves investing vast sums in wet fish."

Mikaere says the money to be made from fishing has certainly dropped in the past five years. "Some are looking to get out of the industry, or to aggregate resources. It's more about investment strategy these days."

Former Sealord CEO Phil Lough says there is a role for iwi in commercial fishing if they are happy to be contractors to bigger companies. "It's very risky if you don't have investment in all parts of the value chain. If you can't be one of the movers and shakers and don't want to be a contractor, then you should be out."

"If you want to be a contractor, you should get into a long-term relationship with one of the key players. The fishing part of it for a small player is just super, super risky. It doesn't make a lot of sense."

Lough says a small player could be involved in processing fish, but it would need to have a strong certainty of fish supply and of markets. "The other thing is other countries have lower labour costs than New Zealand and can do it far cheaper."

To be involved in marketing still required a secure product supply, while involvement in fish retail should be based on the particular business case.

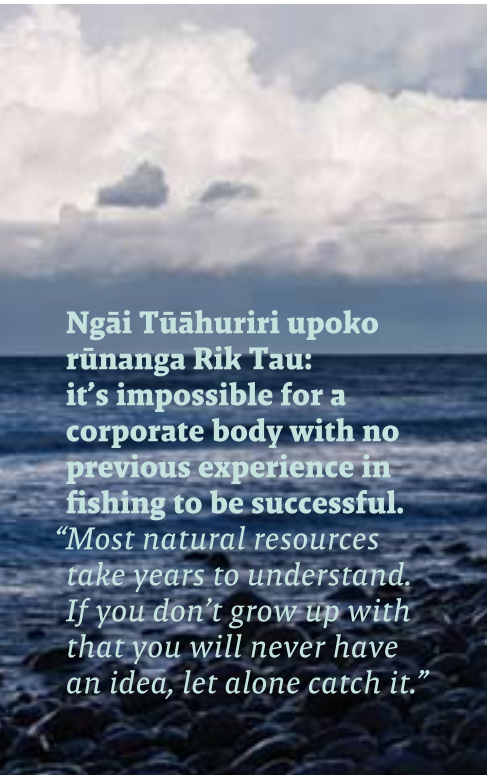
Ashton says it was always his belief that Ngāi Tahu should not get involved in large-scale fishing. "You're never large scale enough in this market. There are only a few large players, and the rest are all fringe, and the quota system has made them even more fringe operators."

He says money is to be made from the high value species, lobster, pāua and oysters that Ngāi Tahu is already involved in. "I think Ngāi Tahu is making money from the lobster plant at the airport. Sending live lobsters to Japan is such a simple operation."

"My philosophy is that the only part of the fishing industry I'd ever be interested in is those high-value species. There's much more easy industries to be in. Land development has stood Ngāi Tahu in good stead – it's always going to be a winner. Tourism is where Ngāi Tahu can get involved and tell their story."

Ashton says Ngāi Tahu's venture into Pacific Trawling was a big mistake. "They found themselves owning boats and all the associated hassles. It wasn't logical or good planning, and it had nothing to do with the tribe."

Investing in fishing simply to subsidise a handful of Ngāi Tahu fishermen is not sensible, he says. "The cold, hard facts are that senti-



ment is fine, but there are plenty of other places for sentiment in Ngāi Tahu. Gosh, they've got tonnes of it; the culture is wide and varied.

"To survive you've got to diversify, and I think fishing is one area they should diversify away from, except for those high-value species."

Rik Tau says it's impossible for a corporate body with no previous experience in fishing to be successful. "Most natural resources take years to understand. If you don't grow up with that you will never have an idea, let alone catch it."

He says the successful big players in New Zealand commercial fishing are based around former fishermen or fishing families. He sees no role for corporate Māori bodies in fishing, except in areas such as processing or marketing lobster.

"In the commercial reality of fishing, everybody knows everybody else's business. If you're not in the inner loop in the business of fishing you will never compete."

Tau says he addressed a hui at Rāpaki in 2004 saying \$40 million would be lost on the Endeavour project (Cook Strait Seafoods). "I said the time will come when you have no choice but to sell it. Those of us who are Ngāi Tahu and experienced in the business of commercial fishing knew it was going to fall over."

He believes when Ngāi Tahu became involved in commercial fishing, quota should have been leased out at a slight discount to individual Ngāi Tahu fishing families to catch. "They should have got a subsidy because they're the owners."

"The whole purpose when we raised the question of the QMS and who owned the fisheries was that it (the quota) was actually to go to Māori in the business of fishing."

In 1987, the Ngāi Tahu Māori Trust Board and others won an injunction in the High Court

preventing the Government from allocating further quota until Māori commercial fishing rights had been clarified. That was done under the 1989 Māori Fisheries Act and the 1992 Treaty of Waitangi Fisheries Settlement.

Tau says fishing stocks are being depleted because commercial fishing is carried out year round. "Most Māori were seasonal fishermen. You only fished during the right season, then you'd go onshore and work there. Now we've got a decline all the way through."

"I know what we used to catch in the 1950s compared to now. You've got no idea of the quantities that were around then. To be sustainable, you've got to have fisheries management plans stating when to catch and when not to catch, how to catch and how not to catch, and where to catch."

He says there is a lot of suspicion between Ngāi Tahu fishermen and Te Rūnanga o Ngāi Tahu staff. "There's a lot of fishermen have gone out of business because of insecurity. There are not many fishermen left."

While fishing is not the best of investments, Mark Solomon believes much more debate needs to be had before Ngāi Tahu thinks about getting out of the fishing industry.

"The reality is that in the form the fisheries allocation took, for an iwi to get out of fishing would be difficult and it would have to sell at a discount. I'm a bit biased, I come from a fishing family."

Hipkins says New Zealand has some unique species, such as blue cod, which are gaining recognition in the Asian community. "It's a case of being clever in the way we position some of those products in the market."

Lobster is definitely successful. "There's a real opportunity to carve out a sustainable niche market for lobster, particularly the way the Chinese market continues to westernise and grow in affluence."

"Abalone (pāua), even though we have one of the lesser preferred species, is still a high-value item. Bluff oysters are probably the world's best oysters, and there's an opportunity there provided we can manage bonamia (an oyster disease). I think we have a uniqueness there where we can command a premium in the world."

Last financial year (2006-2007), Ngāi Tahu Seafood reported a healthy profit of \$9.2m, which was quite a turnaround from the previous year with its loss of \$22.8m before earnings and tax. That loss was due in large part to a write-down of assets as a result of the ill-fated Cook Strait Seafoods deal. In 2004-2005, Ngāi Tahu Seafood made a profit of \$3.9m.

"Last year was reasonably good turnaround in financial performance," says Hipkins. "It was a return on investment of 11 per cent, which in the fishing industry is pretty bloody good compared to others in the country. It's been achieved by really getting the fundamentals of the business right."



## COMMERCIAL FISHING IN NEW ZEALAND AND THE WORLD

### MĀORI IN COMMERCIAL FISHING

With the introduction of the Quota Management System (QMS) in 1986, the Government bought back 10 per cent of quota shares, which were given to the Treaty of Waitangi Fisheries Commission for the benefit of Māori.

In 1992 the Government gave Māori a cash settlement to its fisheries treaty claim. It was used to buy half of Sealord, NZ's biggest fishing company. Māori were also given 20 per cent of the commercial quota of any new species brought into the QMS.

According to the Ministry of Fisheries, Māori now control or influence more than 30 per cent of the NZ commercial fishery.

### THE STATE OF NZ'S COMMERCIAL FISHERY

Over the past 30 years, the commercial fishing industry has developed from mainly an inshore fishery supplying the domestic market to a significant deep-water fishery of which more than 90 per cent is exported.

About 130 species are fished commercially in

NZ waters, and 97 species are in the QMS. About 70 per cent of the wild-caught fish now comes from the deep-water fishery, where the main species are squid, hoki, ling, oreo dory, orange roughy and silver warehou. The most important inshore species are rock lobster, pāua and snapper.

The total export value from the NZ fishery in 2006 was \$1.35 billion, made up of \$1.1 billion from wild-caught fish and \$242 million from aquaculture. The main aquaculture species in NZ are mussels, oysters, pāua and salmon.

The top 10 export species by value in 2006 were: mussels (\$186m), hoki (\$156m), lobster (\$127m), squid (\$118m), orange roughy (\$84m), pāua (\$54m), ling (\$51m), mackerel (\$48m), salmon (\$43m), and hake (\$42m).

Australia was the most important market, taking \$220m worth of fish, followed by USA (\$210m), Hong Kong (\$166m), Japan (\$143m) and China \$126m.

The annual commercial fish take in 2006 in NZ's Exclusive Economic Zone was 517,000 tonnes out of a Total Allowable Commercial Catch of 589,000 tonnes.

### THE GLOBAL FISHERY

Wild fisheries worldwide have been threatened from overfishing for a long time. The UN Food and Agriculture Organisation (FAO) says 75 per cent of major marine fish stocks are either depleted, over-exploited or are being fished at their biological limit.

Aquaculture is probably the fastest-growing food production sector in the world, and now accounts for nearly 50 per cent of the world's food from fish. The FAO predicts the wild fish catch will stay at about the current level to 2030, but the aquaculture harvest will nearly double in that time.

China heads the field by far in both the wild fish catch and the aquaculture harvest. In 2005 China caught more than 17 million tonnes of wild fish, followed by Peru with more than nine million tonnes, and the USA, Indonesia, Japan and Chile, each catching more than four million tonnes (New Zealand's catch: 534,000 tonnes).

In 2005, China had the biggest aquaculture harvest with 32.4 million tonnes, followed by India with 2.8 million tonnes (New Zealand 105,000 tonnes). Between 2002 and 2004, Myanmar and Vietnam had the highest growth rates for aquaculture.





nā HOWARD KEENE

# Ngāi Tahu Sharpshooter

Greg Summerton is a sixth generation Ngāi Tahu fisher.



A bin of blue-nose caught on day eight of a 12 day fishing trip, and still in top condition, will be on Australian dinner tables the next day.

Greg Summerton sits in his modern offices overlooking the Avon-Heathcote Estuary in Christchurch enthusing about his Okains Bay Longline Fishing Company.

The company owns two boats based in Lyttelton and they fish the rich offshore waters between the east coast of the South Island and the Chathams. Okains Bay Longline exports to half a dozen countries nearly all of the 2,500 tonnes of fish caught each year, and business is profitable.

Summerton is the latest fisherman in a long line of Ngāi Tahu fishermen from his whānau. “It was never really that I wanted to be a fisherman, it was just what you do,” he says.

His European ancestor, John Fleurtey (changed to Flutey in later generations), came to New Zealand as a whaler in 1840 and settled in Okains Bay. He married Merehana Puha of Ngāi Tūāhuriri. All but one of Summerton’s male ancestors since his great-great-grandparents’ time have been professional fishermen. “They lived by the coast and went and gathered, bartered and traded.”

Summerton describes their economy as “one foot on the land, one foot in the sea”. That is to say they fished seasonally when the fish were plentiful and close inshore, while the rest of the year they would take a job elsewhere.

According to Summerton it was this seasonal

nature of the fishing which eventually led to traditional Ngāi Tahu fishermen missing out when the Quota Management System (QMS) was introduced in the late 1980s. His analysis goes like this. Suddenly, around the 1970s, worldwide demand for fish increased dramatically. In New Zealand a lot of people, particularly Pākehā tradesmen, saw the opportunity to make a buck, and started fishing.

“They got right into it, and they worked hard, seven days a week, every day of the year, and they gathered a catch history in a very short period of time. Fish stocks showed signs of depletion very quickly, so the Government dreamed up the QMS.”

“They said [the fishery] could only be divided up on catch history, and as a property right [quota] they gave an average of what had been caught over the previous three years. But you had to show that you made 60 or 80 per cent of your income from fishing, or you got no quota. That put quite a lot of Māori people out of the business because of the one foot on the land, one foot in the water thing that had been going on.”

“I was quite young at the time, and hadn’t had time to build up a catch history working for my dad, but it was inevitable I would be a fisherman. Us younger fishermen that came from these fishing families were really the ones that missed out. We had no quota to go fishing.”

Feeling that they had missed out, a Ngāi Tahu Fishermen’s Association was formed and they took their case to tribal elders. “They reassured us they would fight the battle for us, and said that ‘once we get the fish, we are going to give it back to you guys to go fishing’.”

However, Ngāi Tahu didn’t get as much fish as initially expected because the argument that the resource should be partly shared on a population basis prevailed in the Treaty of Waitangi Fisheries Commission, and this favoured the northern tribes.

“My view on it is that, at the time, Ngāi Tahu thought they were going to do very well out of it, because really they thought they owned the South Island fishery and most of the deep-water, high-value fish caught around the South Island. Being Ngāi Tahu’s domain you would think Ngāi Tahu would benefit more than an iwi at the top of the North Island.

“Some of the elders in our tribe came back to us and said, ‘It’s not your fish, it’s our fish, it belongs to everybody in the tribe.’”

Summerton says Ngāi Tahu fishermen accept that, but believe they should be given the opportunity to lease quota off the tribe at market rates. However the creation of the tribal fishing company Ngāi Tahu Seafood put an end to that idea. “That’s the point when we lost everything.”

Summerton says he does not want to be

negative, but he has been outspoken about it in the past and got offside with a lot of people. “I haven’t done it to be a prick; I’ve done it because that’s what I believe.” He says Ngāi Tahu Seafood has got into some bad deals in the past and lost a lot of money, but the traditional Ngāi Tahu fishermen have not been involved.

“It’s disappointing, but you would have imagined that they would involve their own people, because that’s all I’ve ever really desired to do is to go and work for my people and help build a successful fishing company.”

While he believes the tribal fishing company can successfully run a business based on crayfish and maybe pāua, that’s not the case with wet fish. “I’m totally fine with [crayfish] because it needs to be centralised, and sending crayfish into China and Hong Kong is an easy thing to manage, and it’s high value and niche. But wet fish is very costly to get into. You’ve got to be a smart operator, and you’ve got to move quickly.”

“I think the wet fish quota should, without question, be held by the tribe, and it should be protected, and it should be grown, because we’re not talking about the next 5 to 10 years, we’re talking about hundreds of years to come, and if we want to have an active role in sustainable management we need to get control of more fish.

“They should become a leasing company

with no liability other than stock collapse. So you would have a leasing team, which is two people in an office.

“Ngāi Tahu fishers with a proven history in fishing should have first right of refusal to lease the quota at market rates – no favours, no discounts. No one wants discounts; what we want is access to the fish.

“Dare I say it, it’s our fish because we’re the fishing families. I don’t go down to the muttonbird islands and say I want to go muttonbirding – that’s their thing.”

Summerton’s Okains Bay company uses only the more environmentally friendly longline technique, no trawling or gill netting. “We shake our heads in disbelief at some fishing practices. That’s why we’ve got collapsing fishing stocks: take the habitat out and nothing lives there.”

He chose to go longlining about 1986. “Everybody thought I was crazy, but I’ve proved them wrong. I’m more selective on species, I’m getting a higher price for my fish overseas, I’ve got huge demand and I’m not damaging the habitat.”

One of the problems with longlining is a big seabird by-catch. “We’ve been really proactive in solving this problem. I’ve been involved with writing the [industry] code of practice. On our latest boat we put in an underwater setting pipe at huge cost. We chose to ask for observers on

our boats. They were on for six weeks. In that time we set 850,000 hooks and caught three muttonbirds. It wasn’t bad, although it’s not perfect.”

The company has run the 33-metre *Southern Progress* for the last 15 years, and two years ago added the high tech, state-of-the-art catamaran *Sharpshooter* at a cost of \$3M. Offshore waters are fished in preference to the heavily depleted waters inshore, and over 95 per cent of the company’s catch is made up of bluenose, grouper, ling, trumpeter, blue cod and sea perch.

Summerton has never owned quota. Until recently he was mostly fishing for Sealord on a contract basis. But this year he has finally broken the shackles of contract catching for a big company, as the returns are virtually uneconomic. Okains Bay Longline now exports most of the catch itself, and receives considerably more for the fish. The company’s biggest exports are to mainland USA and Australia, but it also sells fish into Hong Kong, Japan, Taiwan and Hawaii.

“Selling fish is easy. You don’t need any big marketing team or infrastructure. You build yourself a client base over time and, if you get a good name for yourself, they’re just waiting for it continuously.

“We’ve set up a receiving depot in America. It receives our fish and then breaks it down into smaller orders for clients. It’s allowed us to go further into the marketplace. That’s why we’re achieving better prices.”

The company has also built a processing plant in Los Angeles, which will be commissioned in February. Obtaining higher prices means being able to pay staff well, and that is critical because good staff are very hard to keep.

Summerton is confident of his ability to survive even if fish stocks deplete further, as is likely.

“The big trawler guys are going to disappear before us. They’re becoming uneconomic now – the whole fleet’s shrinking year by year. We’re more selective. There’ll always be a nook or cranny where we can put our lines, where they can’t go to get fish.”



Unloading the Sharpshooter’s freezers.



nā HALINA OGONOWSKA-COATES

*Justin Solomon bursts out the door of his Kaikōura home, an excited bundle of energy.*

*“We’ve got to go!” he says. “The sea is flat. We’re usually out there by this time in the morning.”*

## Kaikōura’s fishing lure

A third generation Kaikōura fisher and a member of one of the last remaining Ngāi Tahu fishing whānau in Kaikōura, Justin Solomon, together with his sons, Bodine and Dale, is committed to a way of life with the sea.

“I was always going to be a fisherman. I think it’s definitely in my blood,” he says. “I grew up at Oaro and have lived here in the area all my life. I think that because my dad, John, was a fisherman and my grandad, Rangī, was a fisherman, I have always had an attraction to the sea. In Oaro we lived right on the sea, so as a young dude I was always down on the tide, fossicking around.”

Justin and his sons are focusing on pāua diving today. As a pāua quota owner and a member of Pāua Mac Three Quota area, Justin is aware of the tides, the weather, and the phases of the moon along the Kaikōura coast. When the season is on, he dives by the weather and the sea conditions.

“Today we are just going to dive down the coast a bit,” he says. “Normally we have a big boat and go down from South Bay in Kaikōura, but today we are just going to launch a small dingy off the beach.”

He pauses to stare out the window at the weather. The boys wait for the word, anxious to be off.

“Generally for a day’s diving we are out there in the water all day, and we like to get an early start. Mainly we get the pāua off the bottom with trowels. We try and measure them on the bottom. We prize pāua now and we try to look after them. We treat them with kid gloves, really.”

In the years Justin Solomon has been pāua diving and crayfishing, much has changed in the fishing industry. Inshore owner-operator fishers with small boats are becoming scarce. The high costs of fuel, declining quota allocations and increased government regulations and levies have discouraged many smaller fishers from continuing their work.

For coastal communities such as Kaikōura, fishing was a traditional way of life, but in the 21st century, fishing has become a business in which many small operators can no longer compete with the larger fishing companies. Continuing work as a fishing whānau is part of what makes the Solomons special.

“I left school in 1975 when I was 18,” says Justin. “I tried pāua diving for a couple of years, but in those days the price wasn’t good. I became a train driver and was doing both jobs for 10 years – train driving and pāua diving.

“In those days pāua diving was only for spare money. You couldn’t really make a living out of it. It wasn’t until we started exporting pāua that we started getting decent money for them.”

Many of today’s valuable shellfish such as pāua, crayfish and squid were held in poor regard early last century. Exports of crayfish began in the later 1950s, as did the canning and export of pāua. Both these products showed growth potential, and over the next 20 years the export industry grew considerably.

“All of our pāua go overseas,” says Justin. “The main markets are in Japan and Hong Kong. We mainly send to Asian countries.”

For his family, fishing has always been part of

their lives. Justin’s uncle, Martin Solomon, is a well-known Kaikōura fisher and vividly remembers the early days.

“I started going out fishing with my father Rangī Solomon,” he says. “In those days fishing was a way of life. You knew who your boss was so you didn’t worry too much about whether it was a good day or a bad day. There was nothing to argue with there.”

Old methods and ways of fishing were very different, recalls Martin. “We used to be long lining for groper on 24ft kauri boats. We’d leave at four in the morning and the old kauri boats would chug, chug all the way out there and we’d come back in about 11 o’clock at night. We’d use 10 hooks on an anchor and the lines would be laid across the different groper areas. We used landmarks in those days – we didn’t have fish finders and all those sorts of things. We caught groper on nearly all of those hooks, and there would be hundreds of hooks out there. We used tarred beer bottles as floats.”

Now retired from fishing, Martin looks out the window at the brilliantly blue Kaikōura sea: “Fishing was a really good way of life.”

Down the coast at Oaro, Marcus Solomon agrees with his uncle’s reflections.

“I’ve always had a relationship with the sea due to my uncle and my cousins,” he says. “Ever since I was a young guy, the sea sustained us and has been a part of the Solomon whānau. When I was about 12 or 13 I was lucky enough to go fishing with my Uncle John and my grandfather Rangī. But before I even got on a cray boat I used to go out eeling and floundering with Justin.



reseedling programme, and what we have to look for are sustainable fisheries,” says Justin. “I think that we’ve got the most to lose and the most to gain if we can get sustainability to happen. In the last few years we have really taken this on board.”

Facing an economic recession in the 1980s, Kaikōura’s reputation as a world-famous eco-tourism destination was fuelled largely by the development of whale watching.

International interest in the conservation of marine mammals and eco tourist activities has supported the success of Kaikōura Whale Watch, of which Ngāi Tahu Tourism has a 43.5 per cent shareholding. The business is New Zealand’s only marine-based whale-watching company and has been crucial to the redevelopment of Kaikōura from a fishing focus to a tourist destination.

Visitors to the Kaikōura Information Centre have increased from 3409 in 1986 to more than 900,000 in 2006. Between the late 1980s and 1998 more than 100 new businesses were started in Kaikōura, including five new motels and six restaurants.

Meanwhile, the face of the local fishing industry has changed, but Martin Solomon is nostalgic for past times. “Fishing these days is all about an economic unit, not like the laidback way it used to be done in the old days,” he says. “Fishing was such a beautiful way of life. It was stunning out there.

“But in the end we raped it, really. We took lots and lots of fish and we had lots and lots of pots. It did a lot of damage. I think the quota is good, but they need to act on it a little bit more. It’s all very well saying you’ve got to catch this much, but if the sources are depleting, it’s a worry.”

With the goal of safeguarding Kaikōura’s legendary marine environment, Te Korowai o Te Tai o Marukura was formed in 2005, after initial discussions between Ngāi Tahu Kaiwhakahaere Mark Solomon and Neil Clifton, the Nelson Marlborough conservator for the Department of Conservation.

A community-based project – with Maurice Manawatu as the first chair – Te Korowai o Te Tai o Marukura publicly acknowledged the exploitation of resources in the seas around Kaikōura, and pressure from the steadily increasing number of visitors. Working to involve participating groups including Te Rūnanga o Kaikōura, Te Rūnanga o Ngāi Tahu, Kaikōura Marine and Coastal Protection Society, commercial fishers, New Zealand Forest and Bird Society, recreational fishers, and charter boat users, the group seeks to work together to develop an integrated management strategy for the Kaikōura seas involving all user groups as well as the relevant agencies.

Te Korowai o Te Tai o Marukura’s current chair, Johnny Nicholls, says from early on the group decided all the decision making would be done by consensus and not by voting. “The feeling is that to make the strategies work the community as a whole has to be reasonably

happy with the outcome.”

Having also worked as the recent chair of Pāua Mac 3 Quota Area, Nicholls is committed to working with the issues around safeguarding the future of the Kaikōura seas.

“We took the decision five years ago that the pāua fishery along Kaikōura at that time was as bad as it should ever be allowed to get,” says Nicholls. “We have a reseedling programme whereby all our members are levied \$500 a tonne, and that money goes into re-seeding. In the last six months we have put about 160,000 baby pāuas in the water, so we are pretty active.

“The sea has provided me not only with income but also with lots of pleasure. I guess this is part of what makes me so passionate about making sure that it is there for my kids and their kids. I am very passionate about educating our young people. If Dad is taking undersize pāuas I’d like to hear the kids say ‘Hey Dad, that one’s too small!’”

Nicholls says this way children will grow up with an understanding of what you need to do to look after marine life.

He shares the view fishing methods have radically changed over the past 20 years.

“I was born here and I got a love of the sea from a young age,” he says. “I first started commercial pāua diving when I was 16 or 17, but it was just a way to get some cash to have fun at the weekends.

“Fishing has changed from the days when there were lots of families like the Solomons who made their living by fishing and it was a unique lifestyle. Now big companies own most of the quota and those lifestyles are gone. During the ‘70s and ‘80s there were probably around 30 fishing boats working out of Kaikōura. Now there might be five boats at the most on the wet fishing.”

Marcus Solomon says when you get out on the sea it is so beautiful it becomes ingrained in you. “The sea becomes an inspiring place, a place of reflection.”

As Justin Solomon and his boys are ready to get the dingy into the water, the sea is still calm and inviting.

“To be a good fisherman, I think that you really have to like doing it because not all days are good and it is fairly hard work,” says Justin as he tugs on his wetsuit. “It’s more than a job really, especially with our family. We’ve always had that really close connection. We live by the sea. Everything we do is on the sea. We love it.

“The sea is pretty amazing here. It is wild and untamed on the Kaikōura coast yet at the same time it provides us with so much.”

Bodine and Dale have the boat in the water and Justin hops on board.

“I just love working out here with the boys,” he says excitedly. “The job is great with just the three of us.”



nā MELANIE RIWAI-COUCH and FELOLINI MARIA IFOPO

# Teaching in te reo



*How do you train to teach in te reo? The options are limited in the South Island but a Ngāi Tahu-backed teaching course, Hōaka Pounamu, is reaping rewards.*

Tahi, rua, toru ... and by the time she gets to tekau, all her tamariki are sitting on the mat with their legs crossed and arms folded.

It's a daily scene for kura kaupapa teacher Stephanie Richardson – and it is also the fulfilment of a dream.

Her talents were evident when she was at high school in Temuka. She was told she would be a great teacher. Stephanie's reply? No way. I want to be a hairdresser. It was the 80s.

The era of big hair and hairdressing had a glamour image. It wasn't the same case for teaching.

However, she listened to her parents, Shirley and Maru Reihana, who were in turn taking the advice of Māori teachers Kareen and George Rahui. So Stephanie booked a place at Te Kaihanga Hostel and enrolled in Christchurch Teachers' College.

"I hated it, dropped out and did hairdressing for a year, but I found that it wasn't quite enough," says Stephanie.

But the skills she gained were enough for a part-time hairdressing job while she went back to college, thanks to wise words of encouragement from Kareen, who sadly passed away this year. She told Stephanie: "If you want to make changes from the inside out, you need to get into that system."

Stephanie (Arohwenua) then relocated to Wanganui with her builder husband, James (Ngāti Kura and Te Whānau-ā-Apanui). She says James' support has helped her further her career and her reo. In Wanganui, she taught at Upokongaro School, then later she taught teachers at the Rangakura Bilingual/Bicultural Programme.

But she still wanted to pursue her dream of teaching at a kura kaupapa. So after nine years out of a teacher-child classroom she decided to return. That led her back to Christchurch College of Education and into the newly established Hōaka Pounamu programme in 2001.

She says the one-year course gives you the reo – educational reo – and ways to teach reo as a second language. "It was also the networking too – to find support from others from the Māori community. I really feel for those teachers who are the only Māori teacher at their schools."

Stephanie's skill and experience as well as the Hōaka Pounamu training eventually brought her to Te Kura Kaupapa Māori o Te Whānau Tahi. With her two children, Reihana (7) and Rehu (5), she sees the school as an important feature for their whānau.

"I didn't want our kids to go through what we went through to get the reo," she says. As child she was quiet and achieved just enough to "get by". Her confidence came later when she found out about her roots.

Now she lives out that dream in a bright and cheerful classroom. On the day TE KARAKA visits, she guides her Year One students through simple maths. She has a soft, patient voice that keeps the children focused and calm.

Looking back at Hōaka Pounamu, Stephanie attributes much of the success to the high standard of tutors and lecturers who facilitate the programme. She believes it is important for the students to have the opportunity to learn from others who have proven themselves as teachers, so they understand the realities of being in the classroom.

"In 2001 we were lucky to have Ross Paniora, Raiha Boyes and Lynne-Harata Te Aika. They were great and had different strengths that complemented each other. It was a privilege to learn from each of them. The course has developed over the years and changed a bit but they have always had good lecturers who are good models and walk-the-talk."

The term spent improving language skills with Whakapiki i te Reo was a highlight. "If I could I would do Whakapiki again in a flash. It gave me



*Above: Stephanie Richardson in class at Te Kura Kaupapa Māori o Te Whānau Tahi. Left: Stephanie works with Tahuora Himoa and James-Henare Codyre-Taylor.*

the confidence to teach here in a Māori medium setting but I am conscious that I am still learning and have room for improvement. Whakapiki is the difference. It immerses you in te reo and is at a much higher level than what you can get anywhere else."

From here, Stephanie wants to concentrate on developing her reo further and her reo-a-Kāi Tahu.

The course training is also something she has in common with her principal, Gwen Rolleston (Wairewa). "Hōaka Pounamu gave me the confidence to step up into a leadership role that I would not have considered previously," says Gwen. "Not only did it make me a better teacher, it provided me with the opportunity to learn about myself, who I am, my Ngāitahutanga and the potential that I have."

Gwen says being a tumuaki is a demanding role but "it has been helpful to draw on the network of people I met through Hōaka Pounamu".

Now the programme is about to celebrate reaching the significant milestone of 100 graduates.

Hōaka Pounamu is a level-7 graduate diploma in te reo Māori bilingual and immersion teaching. Students need to be registered teachers employed full time by schools or early childhood centres. Teachers also receive full salary for the duration of their study. The success of this Ngāi Tahu-initiated programme and the feedback from students, graduates and schools show it is meeting a local need by providing quality Māori-immersion teacher development.

Students begin the first term improving their te reo Māori skills by completing Whakapiki i te Reo. This course helps to prepare them for the Māori immersion learning environment they will be in with Hōaka Pounamu for the rest of the year.

Current student Robyn McConchie (Kāti Kuri) knew she wanted to study on the Hōaka Pounamu course back in 2002, while she was still completing her undergraduate degree to be a teacher. "I saw these people walking around on campus speaking in Māori to each other and I knew that I wanted to do what they were doing." After she finished her degree Robyn returned to her hometown and taught at Kaikōura High School for two years. Once she gained her full teacher registration she was able to apply for Hōaka Pounamu and was accepted in the 2007 intake.





Kura principal Gwen Rolleston helps out in the Rapanui class with Tanirau Inia (left) and Kalib-Alan Kokiri-Leach.

“It has taken me eight months to get the confidence to have it come out of my mouth but now it has finally all clicked into place,” says Robyn. “I had been on many courses for te reo before but nothing that could take me to the next level. (Hōaka Pounamu) is the big waka that you get on to when you really mean that you want to learn and teach the language, to use it and inspire other people to use it too.”

As well as the significant gains in te reo Māori proficiency, Robyn is also aware of the other values gained. “It gives you a confidence of who you are and what you are trying to achieve. It gives you knowledge that you do have ability and can achieve because you have to front up and do it.”

Robyn wants to make the most of the skills and expertise she has gained when she returns home. Her newly gained confidence and undeniable passion have given her a clear vision. “I want to start a language revolution for the whole Kaikōura community.”

She is one of 15 current students who have come from a wide range of schools throughout Te Waipounamu.

Lynne-Harata Te Aika (Ngāi Tūāhuriri) is the head of the School of Māori, Social and Cultural Studies in Education at the University of Canterbury, College of Education, which delivers the Hōaka Pounamu and Whakapiki i te Reo programmes. From the beginning, she has been a driving force behind the development and delivery of both courses. Her personal history and experiences provided significant motivation for her to ensure the programmes' success.

After completing her teaching diploma at Christchurch Teachers' College in the early 1980s, Lynne-Harata began her career teaching primary school children in Christchurch. Two years later, she became a resource teacher of Māori. Although she had completed some te reo Māori papers at university during teacher training, she soon realised the standard of her own te reo Māori was not as good as she wanted.

Unfortunately, there were no te reo Māori programmes in Te Waipounamu that could take Lynne-Harata from intermediate to an advanced level, so she enrolled at Victoria University in Wellington. Under the tutelage of Hirini Moko Mead and the late Ruka Broughton, it took her a year to complete an arts degree in te reo Māori. Soon after, she received a teacher study award to complete a bilingual teaching course at Waikato

University, where she remained for a further six years lecturing in Māori.

Returning to Christchurch in 2000 Lynne-Harata was appointed Te Reo Māori manager at Te Rūnanga o Ngāi Tahu. Here she was responsible for leading the development of Ngāi Tahu's te reo Māori strategy.

To raise the standard of te reo Māori teaching and learning in Te Waipounamu, Ngāi Tahu recognised the need for local professional development of teachers. Lynne-Harata didn't want others living in Te Waipounamu to have to travel north for study as she had.

Discussions with the Ministry of Education began, and Lynne-Harata was contracted to develop an outline for a course that would meet needs identified by Ngāi Tahu. This became Hōaka Pounamu.

“Hōaka is the sandstone that is used to shape Pounamu and remove its rough exterior, revealing its smooth and shiny surface,” says the course handbook. “Pounamu, both traditionally and today, is prized by Māori as taonga. The analogy is that this graduate diploma will further develop teachers to become real treasures – pounamu – in their schools.”

In 2001, a few months after helping to write the curriculum for both Hōaka Pounamu and Whakapiki i te reo, Lynne-Harata found herself at the Christchurch College of Education, responsible, for delivery and implementation of the study award programme.

Expectations are high that students will dedicate themselves to study to maximise their learning during the year. “Hōaka Pounamu is aimed at supporting the regeneses of te reo Māori in Te Waipounamu,” says Lynne-Harata. “The course design addresses the needs of a wide range of students, and allows for those who may have the reo and lesser teaching skills as well as those who are good teachers, but may have limited reo ability.

“Teachers participating in the programme develop their skills in bilingual and immersion pedagogy, second language teaching methodologies, teaching the curriculum through the medium of te reo Māori, and advanced Māori language study. Students also have the opportunity to develop teaching resources specific to Te Waipounamu contexts.”

Lynne-Harata acknowledges the huge gains in te reo fluency students make during the intensive course. “It took me 20 years plus to become proficient in te reo, and to see people who had very little reo in the beginning become communicative and confident in te reo Māori is a real high-



Lynne-Harata Te Aika, head of the School of Māori, Social and Cultural Studies in Education at the University of Canterbury, College of Education: *“Hōaka Pounamu is aimed at supporting the regeneses of te reo Māori in Te Waipounamu ... It is great to see teachers, young and old, being given the opportunity to (become communicative and confident in te reo Māori) in one year and short circuit the time that it would normally take.”*

light. It is great to see teachers, young and old, being given the opportunity to do that in one year and short circuit the time that it would normally take.”

An unusual aspect of Hōaka Pounamu is the relationship with – and involvement of – Ngāi Tahu. This is evident at every level from corporate through to grassroots and includes the composition of course lecturers, student body and course content. Each year the Hōaka Pounamu class visits a marae to research kaupapa the tangata whenua identify as significant to them.

From this, the Hōaka Pounamu students develop bilingual teaching resources that are then gifted back to the marae. “So often people visit our marae and it is all take, take, take,” says Lynne-Harata. “If marae honour us then we need to make the most of the opportunity for reciprocity and give back.”

So far, Hōaka Pounamu classes have visited marae at Kaikōura, Tuahiwi, Ōtākou, Onetāhua (Te Tau Ihu), Awarua and Makaawhio.

The trip to Awarua in Invercargill was particularly significant to Lynne-Harata and her students. “They invited us to go there and I don't think they thought we would. It was a long way to go, but if we are in a kaupapa Māori programme we need to engage on marae. If we are going to talk the talk then we need to walk the walk, even if it is a long way to go.”

At the Ōtautahi Wānaka Mātauraka: Māori Education Conference Christchurch held in September, more than 100 Māori educationalists gathered together to celebrate local initiatives that were making a difference for Māori in the Christchurch area. One of the programmes profiled was Hōaka Pounamu. Its graduates are becoming a formidable force for te reo revitalisation in their whānau, schools and communities. Discussions have already begun about what future support and study these graduates might need to take them to an even higher level.

Hōaka Pounamu appears to be a true win-win success story for schools, Ngāi Tahu and te reo Māori. For people like Stephanie Richardson, it has enabled them to not only become teachers in te reo, but also set up solid language foundations for their whānau.



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nā AMANDA CROPP

# Leading lady

*Professor Gail Gillon is taking up the reins at the College of Education this year. She is the first Māori woman to hold her position and says learning te reo brings a new insight to her role.*

Professor Gail Gillon’s first day as pro-vice-chancellor of the University of Canterbury’s College of Education in September was marked with a pōwhiri, and thanks to a full immersion Māori course, she had a pretty good grasp of what was being said.

While on study leave earlier this year, she completed a 10-week, full-time Te Whakapiki Reo course. Taught at the college, the course is designed for teachers of Māori. “I had all my research to do at the same time, so I was basically trying to research at night and learn te reo during the day.”

The hard work paid off. “At pōwhiri I’m getting the jokes first up. Rather than working it out in my head and laughing five minutes later, I laugh when everyone else does.

“I’d still describe myself as an absolute beginner – unless you’re a native speaker you are always a beginner. But it has given me the confidence to do short mihi in Māori, to lead a meeting in Māori, do better pronunciation and to get an insight into the language, which is incredibly important in this role in education.”

Professor Gillon’s Ngāi Tahu ancestry on her mother’s side goes back to the Waihōpai marae in Southland, with her whakapapa going back to Kuihi Watson. Her extended whānau includes the Hopkins family in Christchurch.

As the first woman appointed to a pro-vice chancellor position at the university, Professor Gillon, says she looks forward to working with the senior management team including Sir Tipene O’Regan, who is assistant pro vice-chancellor Māori.

The university has special significance for Professor Gillon. It was there she and husband Phil met at an engineering ball when they were students. He is now a director and principal shareholder at Beca Carter Hollings and Ferner.

Away from work, Professor Gillon’s time is focused on family activities, usually based around the children’s interests: Grace (13) is into ballet and Louis (11) plays cricket, tennis and golf. “I’d like to spend a bit more time taking up golf again. My husband and son are very keen golfers and it would be nice to have time to play nine holes.”

Elegantly dressed and quietly spoken, she



comes across as very much at home in her new role, which essentially means she is the CEO of the College of Education where she trained as a speech therapist in the early 1980s.

Her fascination with language started early, and she studied speech and drama right through secondary school at Villa Maria College. “Both my parents were very supportive in helping me meet my aspirations and challenging me to do whatever I wanted to pursue. I was probably the first in my family to go to university.”

After graduating, Professor Gillon worked in special education services in New Zealand and Australia before returning to the University of Canterbury to take up a two-year post-doctoral fellowship awarded by the New Zealand Foundation for Research, Science and Technology.

She was then appointed to a teaching position at the university and went on to become an associate professor in the department of communication disorders.

As the Kaiārahi Māori for the College of Science, part of her role was to help improve retention and recruitment of Māori students.

She believes greater integration of te reo into university teaching would help achieve that, and at the same time give staff and students from overseas a clear sense of New Zealand’s indigenous cultural perspective.

Lecturers are already encouraged to use teaching examples relevant to the Māori community.

“Greenstone is a perfect example. You have the value of pounamu to the Māori community, or you have its scientific properties as a precious stone.”

She wants to see more collaboration between academic experts such as that found in the science, Māori and indigenous knowledge course, jointly taught by academics from the College of Science and the Māori Department. “It includes a marae visit to Kaikōura and has been very successful.”

Although much of her time will largely be devoted to administration, Professor Gillon hopes to continue her research into children with speech and language problems, many of whom go on to have difficulty reading if they are not treated.

Māori are over-represented among children with speech difficulties. She says that may in part be because they have a higher incidence of ear problems – and hearing loss affects language.

Whānau can help their children’s speech development by doing language activities, such as reading aloud and playing word games. If a child still has unintelligible speech by age three, they should be referred to a speech language therapist.

Professor Gillon’s work on prevention programmes for at-risk children led to her becoming the first New Zealander to be made a Fellow of the American Speech Language Hearing Association.

PHOTOGRAPH PHIL TUMATAROA

nā ADRIENNE REWI

# Inspired and Savvy

Jason Dell is living the chefs’ dream. As executive chef at Blanket Bay, the internationally top-ranked luxury lodge near Glenorchy, he has a generous food budget, a fabulous kitchen filled with clever gadgets and the ability to recruit a top brigade of chefs. He also has an appreciative audience who savour his food, and now he has published his own cookbook, *Savvy*.





“Any good chef worth his own weight wants to do a cookbook,” says Jason. “It’s something we all aspire to. For me it was all about the challenge of extending myself beyond the stove, of putting what I do down into words.

“We’ve also had ongoing requests for the recipes we use at Blanket Bay, so *Savvy* is very much a showcase of New Zealand ingredients, the foods I cook and the food I love.”

As he relaxes in the Ngāi Tahu boardroom after preparing lunch for 12, Jason talks of the satisfaction of seeing his book completed after three years of hard work. He may have won a cluster of local and international awards for his cuisine, but seeing his own book come off the presses was one of his proudest moments.

“I’d seen copies of the book on the computer screen, but actually holding the finished book in my hands was very exciting and very satisfying, and it’s given me ideas for more.”

The 35-year-old chef admits he is never happy standing still. He thrives on challenge and change, and he’s come a long way from the young man who went washing dishes to get his first restaurant break. It was that sort of determination and commitment that inspired Ngāi Tahu Seafood chief executive Geoff Hipkins to invest in the production of *Savvy*.

“We had no hesitation in sponsoring Jason’s book because it was such a natural fit,” he says. “We were captivated by his red-blooded enthusiasm for the project, and with the links between Ngāi Tahu, tourism and Jason’s own Ngāi Tahu roots, we felt there were significant cultural benefits in supporting his efforts.

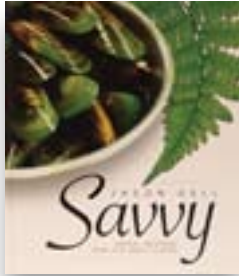
“Jason is also a very good Ngāi Tahu role model. To get a start in the industry he had to wash dishes. That’s a mark of his determination to get



PHOTOGRAPHS PHIL TUMATAROA



Lunch menu  
(left to right):  
saffron soup,  
pāua patties,  
and grilled tītī  
with tītī pies.



on, and that’s a great investment for Ngāi Tahu. He has a huge amount of energy, creativity and entrepreneurial spirit, and by being part of his career – who knows? – in 20 years time he might be the Gordon Ramsay of the South Pacific.”

Jason himself may not aspire to be a Gordon Ramsay – “I’ve never had his temper,” he says with a grin – but he does concede he has always been driven and ambitious. He remembers doing milk and paper rounds as a boy growing up in Christchurch and Rāpaki, and he worked in a fish-and-chip shop after classes at Linwood High School.

“I was always keen to make money because I liked spending it,” he says.

It wasn’t until the sixth form that Jason made the decision to become a chef. “I’d always wanted to be a carpenter or a builder because I was good at woodwork. At the same time, though, I had always been interested in food.

“I can remember going to an Alison Holst microwave cooking demonstration with Mum when I was about 10; and I always filled the cookie jar at home and made rice and chocolate self-saucing puddings. I liked sweet, sugary stuff and eating was my motivation. It still is. I only cook what I like to eat.”

Jason completed his formal chef training at Christchurch Polytechnic Institute of Technology on a Māori Affairs-sponsored trades scheme. His first job straight out of training in 1989 was as a weekend cook for Cholmondeley Childrens’ Home in Governors Bay. During the week he worked in a Lebanese bread factory.

With his appetite whetted, Jason was keen to get into the restaurant trade. Since his first job at Pegasus Arms Tavern in Christchurch, where he started washing dishes as a means to his first Commi Chef role, he has

steadily climbed through the restaurant ranks. He’s worked in a dozen restaurants around New Zealand on his way to his coveted position at Blanket Bay.

Like a sponge, he has soaked up the skills and experience that have seen him judged New Zealand Chef of the Year and a gold medallist team member of the New Zealand Culinary team in Singapore in 2006. Most recently he won the prestigious 2007 Pacific Asia Travel Association Young Tourism Professional Award. He is also president of the Otago Southland Branch of the New Zealand Chefs’ Association and assists in the training and mentoring of this country’s new generation of young chefs.

Understandably, his parents, Ron and Elaine Dell of Rāpaki, are immensely proud of their son and his latest achievements.

“I’m amazed by his success,” says Elaine. “And he’s basically done it on his own. He hasn’t come to us for help. He’s just been determined to succeed on his own.”

Ron Dell also benefits from Jason’s success. In a charming turnaround of roles, Jason now offers his Dad cooking tips when he comes home to the Rāpaki family kitchen.

“Jason’s Dad does a lot of cooking now, especially with Jason’s eldest son, Xavier, who spends a lot of time with us,” says Elaine, “and he’s always keen to learn off Jason. He has a friend who he discusses food and cooking with, and I’ve often heard him say, ‘That’s not how Jason does it.’”

Cooking for and with the family is something of a Dell tradition now. Jason and his wife Tracey live in Glenorchy. They have four children, Libby, 17, Xavier, 13, Harry, eight, and Tom, seven, and all have been encouraged to stick their hands into the mixing bowl. The boys are no strangers to



Jason Dell addresses an expectant table of lunch time diners in the Te Rūnanga o Ngāi Tahu boardroom before serving a selection of recipies from his new book Savvy.

Jason’s TE KARAKA cooking sessions at rūnanga throughout the South Island. Tom and Harry are featured in *Savvy*, helping their dad make hokey pokey muffins.

Jason admits he hates cooking in domestic kitchens. He leaves all the family cooking to Tracey. “She’s a very good cook and I stay well out of it,” he says with a laugh. “We don’t get on in a home kitchen. I guess I’ve been spoiled in restaurant kitchens where I have the use of all the top gear. I just get frustrated in domestic kitchens because I can never find the equipment I need. I’m quite happy to leave it to Tracey.”

In *Savvy*, Jason makes a point of sticking to his core cuisine philosophy – that simple and straightforward is best.

“My task is to take pure ingredients and to apply sound cooking techniques without too much adulteration, and to ultimately deliver a unique, memorable eating experience that gives pleasure and leaves a lasting impression. I always strive to use fresh ingredients, and most of the recipes I have put together in *Savvy* are simple and can be prepared in advance.”

Geoff Hipkins likes that simple approach. He is keen to encourage Jason to tackle another book that focuses on some of New

Zealand’s lesser-known fish species like kawhai and mullet.

“I think it would be terrific to put together a recipe book that focuses on relatively inexpensive dishes which our Ngāi Tahu people can make and enjoy,” says Hipkins.

“Regularly including fish in our diet has significant health benefits, so the more people we can encourage to eat it the better. We’re hopeful that Jason will take up that challenge and produce a collection of everyday meals with easy, well-balanced ingredients that are accessible to everyday New Zealanders. Having sampled what he can do with some of our traditional foods like tītī, kōura, pāua and other seafood, I’m excited about future potential.”

Jason is up to the challenge. While the dishes he prepares for international guests at Blanket Bay are more classical, he has enjoyed introducing many traditional Māori ingredients – kūmara, watercress, eel, whitebait, tītī, mussels and cockles – into his luxury menus.

“Most of my experience of traditional Māori kai came from extended family members at Rāpaki when I was growing up – the aunties and uncles who favoured traditional flavours. Since I’ve been preparing rūnanga specialties for TE KARAKA, I’ve been exposed to a lot more. I think as you get older you also gain a greater appreciation for your ancestry and I’m definitely much more interested in learning about Māori kai than I was in my early years.

“I’ve managed to get hold of some very good books about native plants and how to grow vegetables in the old ways, and I think it’s safe to say that *Savvy* won’t be my last book.”

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TAONGA nā ROB TIPA



## a tree of many names

*houhi or laceback has many names and many uses, from making hats and sails to healing bruises and spider bites.*

It is hard to believe one species can have so many names.

These days, most gardeners know these trees as hoherias, a Latin variation of the Māori houhere, hohere or hoihere (depending on where you live). In the south, the tree was better known as houhi or houhi.

In Taranaki, the plant was also known as whauwhi, and in Nelson, whauhi.

When Europeans arrived, they pragmatically christened it lacebark, ribbonwood or thousand jacket – an indication of the plant's practical uses.

Whatever you call this elegant specimen in your neck of the woods, our Māori and Pākehā ancestors recognised *Hoheria populnea* and related species had one extraordinary property – the inner bark was made up of a tough, lace-like network of fibres held together by glutinous sap.

This fibre was easily torn into strips, scraped, dried and beaten into a bark cloth like tapa – commonly manufactured from aute (mulberry bark) throughout the Pacific – and used to make light clothing for tūpare (headbands), pōtare (hats), tatua (belts), kākahu (cloaks) or piupiu (skirts).

The material was not as durable as harakeke (flax), but was lighter in weight and was the preferred fibre for summer clothing. It was more fragile, so greater care had to be taken with it. It was also difficult to make, so its use was reserved for chiefs or special occasions.

Rua McCallum, a Dunedin researcher and user of cultural materials, learned the art of sustainable harvest of kiri houhi from her Aunty Flora Reiri in Moeraki. A section of trunk with as few bark blemishes as possible was selected from the sunny side of a suitable tree. Horizontal score marks were made at the top and bottom of the trunk, depending on the length of material required. Then



*Above: This piupiu was made by Mrs Henare Rehu, of Moeraki, and presented to the Otago Museum by Mrs M. Teviotdale. The tags were made from the inner bark of houhi arranged in vertical undyed (golden) and dyed (brown and maroon) bands. Along the lower twined row are short tags of unscraped flax. PHOTO: OTAGO MUSEUM, DUNEDIN, NEW ZEALAND*

*Left: Hoheria, one of the best known of our native trees, with its distinctive large serrated leaves. PHOTO: ROB TIPA*

a vertical cut was made between the two horizontal cuts, and the outer bark was peeled back like two open doors. The inner bark was peeled away, leaving the outer bark intact. Then soil taken from the base of the tree was rubbed into the open cut.

The flaps of outer bark were closed up and bound together so the wound healed naturally, forming scar tissue over the cuts without killing the tree. Several methods were used to either dry the inner bark or to separate the many layers of fibre by soaking it in water, but the strips could be used for weaving without too much preparation, says Rua.

In the south, strips of kiri houhi provided a good insulating liner next to the skin in cold conditions under heavy kākahu or pokeka (rain capes) made of coarse, dried harakeke or ti kouka (cabbage tree) leaves.

Naturally, such a useful fibre had many other industrial and

domestic uses. It was a handy substitute for raupo in the manufacture of poi, and was also used to make whariki (mats) and kete (baskets). The stringy bark is remarkably tough, resistant to damp and was used like twine for tying up packages and plaiting into nets, ropes and eel baskets.

The inner bark was used to cushion the blows at the base of a stone adze between the adze head and the handle. It served a similar purpose as packing between the stone weights lashed to the shaft of a drill. It was also used to fill between the joints of a waka, then sealed with the sticky sap from whauwhau (pseudopanax or five finger) to make the canoe watertight.

Southern ethnographer Herries Beattie recorded ra (sails) were made from the bark of trees like houhi and plaited ti kouka, since harakeke was not strong enough.

Beattie noted kauheke was a small species of ribbonwood with





Above: A piece of tapa cloth made from the inner bark of houhi and recovered from Strath Taieri. Polynesians brought the art of beating and felting tapa cloth from the Pacific Islands, where they used the bark of aute (paper mulberry bush). Houhi produced an inferior quality of tapa, which was difficult to make, so its use was reserved for special occasions.

Left: Moeraki weavers were renowned for their skill working with houhi and kauheke and this kete houhi is an outstanding example of their craft. It was made by Mrs Hana Te Ururaki Wesley and was presented to the Otago Museum in 1968 by Mrs J. Flett, of Dunedin, who collected some of the materials for it herself at Moeraki in 1903. The top and bottom panels are made from plaited strips of soft, pounded houhi stitched together with cotton thread. The middle section is made of looped pile of kauheke in three-ply plait. This taonga was displayed at the opening of Mō Tātou, the Ngāi Tahu whānui exhibition at Te Papa Tongarewa Museum.

PHOTOS: OTAGO MUSEUM, DUNEDIN, NEW ZEALAND

bark similar to houhi, and was used for similar purposes. However, it “grows on hills and was harder to procure,” he wrote. Some of Beattie’s informants remembered stripping the inside skin off kauheke and chewing it as a food. They also extracted a type of flour from this plant, which was eaten raw.

European settlers quickly adapted lacebark as a substitute for ribbon and for ornamental trim of their hats and baskets. Pioneers also realised the fibre was strong enough to use as cordage. By the 1920s, houhi was so scarce the Government strongly discouraged people from stripping the bark from trees.

Hoherias are members of the extensive mallow family, with a genus of five species endemic to New Zealand, all commonly known as lacebarks or ribbonwoods. Several species grow naturally only in the North Island and some as far south as Nelson, Greymouth and Banks Peninsula. However, many cultivars have since been bred for landscaping. This popular native is now widely dispersed throughout the country.

Houhi or mountain ribbonwoods (*Hoheria lyalli* and *Hoheria glabrata*) are listed among Ngāi Tahu taonga species. They are small, deciduous trees that grow up to 10 metres tall on forest margins, stream terraces and scrublands between 600 and 1050 metres on either side of the mountains of Te Waipounamu. *Hoheria angustifolia* (narrow-leaved lacebark) grows from sea level to about 900 metres from Taranaki south.

Distinctive features of hoherias are their graceful growth habit, similar to a much-branched poplar, large serrated leaves and dense clusters of white, strongly scented flowers.


In *Māori Healing and Herbal*, Murdoch Riley records the outer bark of houhi was scraped off and steeped in hot water. The liquid was used to wash old sores or soften skin.

The same preparation was used as a drink to induce a sweat when a person was bitten by a katipo or poisoned with the fruits of karaka or tutu. Drinks made from the bark were also used to soothe colds and fevers.

Houhi bark was bruised to a pulp and used as a poultice for boils, swollen bruises or wounds. For weak or runny eyes, bark was cut into thick strips, soaked in cold water, and covered for two days until a thick jelly formed. Then the eyes were bathed three times.

In Otago during the late 1830s, the resourceful Dr Joseph Crocome “teased out ribbonwood jackets” as a substitute for bandages to dress abscesses and tumours. Other observers recorded cases where Māori babies were wrapped tightly in a band of lacebark for the first three weeks of their lives while some mothers carried young children on their backs in soft, plaited lacebark slings.

In the north, Tūhoe ethnographer Elsdon Best noted bodies were tightly bound with repehina (the inner bark) before burial. He also described how green pieces of houhi were split, soaked in mango ururoa (shark oil) and used to polish the surfaces of stone tools, such as pounamu.

Next time you are walking through native bush, look carefully at the leaf mulch on the forest floor. A keen observer will sometimes spot the traces of a delicate fine lace-like mesh long after the leaves, wood and bark have rotted away. Behold the mortal remains of Houi, a daughter of Tiriwa in Te Wao Nui o Tāne (The Great Forest of Tāne). 

For more information on houhi, check the following sources used to research this article: *Traditional Lifeways of the Southern Māori*, by James Herries Beattie; *The Native Trees of New Zealand*, by J.T. Salmon; *Māori Healing and Herbal*, by Murdoch Riley; *Ngā Tipu Whakaoranga People/Plants database*, Manaaki Whenua (Landcare Research).

OPINION **nā TOM BENNION**

# Settlement issues for a divided tribe

*The trick is settling with one group while leaving enough scope for settling the necessary cultural redress with the second group later. That is hard enough to manage between tribes. Trying the same process within tribes is nightmarish.*

It has been a difficult year for the Office of Treaty Settlements. On June 12, the Waitangi Tribunal issued a report criticising efforts to settle the Auckland claims. Just six days later, a different sitting of the Tribunal issued a report criticising the attempted settlement of Te Arawa claims.

Compared to the Auckland report, the Te Arawa report seems to have been virtually ignored by the media, yet I think in some ways it is the more important document and indicates some deeper problems with the approach to settlements at the moment.

The basic problem was that the Te Arawa confederation split in half over whether to settle its claims immediately or to await a Waitangi Tribunal hearing. About 20,000 of Te Arawa’s 40,000 members did not want immediate settlement. This included Te Arawa’s largest tribe, Ngāti Whakauae.

Nevertheless, the Government pushed on with an immediate settlement.

Divisions within Te Arawa were examined in Waitangi Tribunal reports in 2005 and 2006. The Tribunal commented that settling with a divided confederation might be possible, but would be extremely difficult. Given the potential inequities that might arise when one group within a confederation had insider status with the Crown while others did not, the Tribunal recommended immediate parallel negotiations with the other half of Te Arawa.

A particular problem in these cases is “cultural redress”, that is, deciding on high profile sites of cultural significance that will be returned by the Crown to hapū or iwi – usually with caveats attached about continuing public use.

If those sites include, for example, a mountain peak, several groups may be interested in it. The trick is settling with one group while leaving enough scope for settling the necessary cultural redress with the second group later.

That is hard enough to manage between tribes. Trying the same process within tribes is nightmarish. And in the Te Arawa case a particularly “non-divisible” item was involved – the iconic geothermal resources at Whakarewarewa.

The report notes that the Crown’s initial offer of cultural redress to the half of Te Arawa that wanted to settle immediately included some geothermal resources but apparently not the Whakarewarewa Thermal Valley. Then, at a late stage, a large group that had remained on the edges of the negotiation, Ngāti Wahiao, announced that it would join in the settlement, but only if certain geothermal resources were included, in particular the Whakarewarewa Thermal Valley.

That led to the strange situation of half of Te Arawa having meetings with the Crown about getting part-interests in that valley, while the other half of Te Arawa were mailed letters inviting them to comment on what was occurring. The Crown argued that Ngāti Whakauae, the other tribe with a large interest in the valley, could be compensated later by having the adjoining Arikikapakapa reserve returned to it.


After reading the Agreement in Principle, the Tribunal commented “you could be forgiven if you assumed that the area available for future redress was within the Thermal Spring Reserve but it is not. Rather [it] is essentially land that encircles the reserve and its predominant use beyond the buildings, is for carparking.”

So why did the Crown proceed in such circumstances? The main concerns seem to have been the commitments already made to half of Te Arawa, and precedent. Pulling out so late in the process would send the signal that any settlement negotiations could be halted by determined opponents, even when a large part of a large tribe were in favour of immediate settlement.

The Office of Treaty Settlements was also committed to the idea that the part of Te Arawa it was dealing with was a customarily coherent body – a “large natural grouping”. The tribunal report poured cold water on that idea.

The Crown has accused the Tribunal of “a limited understanding of the work and time required for negotiations, the difficulties of engaging with cross-claimants, and the pragmatic balancing exercise that is required” between groups.

The real problems are perhaps deeper than that. The Tribunal (established in 1975), has never been formally reviewed in 31 years. Arguably the two greatest changes made to its powers have been the abrupt opening up of historical claims in 1985 and now the abrupt closing off of historical claims which is set for September 1, 2008. Around the Tribunal process, Crown settlement policies have developed in an equally ad hoc manner. Political parties vie with each other to announce the earliest date by which all historical claims will be settled.

The results can be seen in the Te Arawa report. 

*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.*





# RUSSIAN REPORT



PHOTOGRAPHS DANIEL GALE AND TIM SMITH

*Sometimes when you come from a small country, you expect larger countries to be more advanced. But it isn't always the case as two veteran Ngāi Tahu forestry workers discover as they travel along 5500km of forests and rutted roads in Russia's Far East.*

You get a scholarship to Khabarovsk, Russia. That's great. Except all people can tell you about is Moscow. Not so great.

That's what Daniel Gale encountered when he was selected to go on a Russian field trip in conjunction with the Ngāi Tahu Leadership Programme. A forest adviser with the Ministry of Agriculture and Forestry's indigenous forestry unit, Daniel says even a Google search proved mostly unhelpful: "You can find bugger all on Khabarovsk."

Khabarovsk is a Russian city on the far eastern border of the country, near the border with China. It has a population of about 600,000. Its region is renowned for having millions of hectares of timberlands, four million of them leased and managed by international finance group Renaissance Capital in partnership with a Russian company.

Earlier this year, Renaissance Capital invited the Ngāi Tahu Leadership Programme to find two tribal members to spend six weeks in the Russian Far East observing and experiencing all aspects of forestry operations managed by its subsidiary company, Dallesprom.

The trip would provide a forum for exchanging ideas and practices as well as a cultural exchange. After a long selection process, Daniel Gale, of Christchurch, and Tim Smith, of Balclutha, were chosen from a shortlist of five applicants. For them, it was a once-in-a-lifetime chance to visit an unusual place and to observe the differences – and many similarities – in managing indigenous forestry.

Tim, harvesting and marketing manager for Log Marketing NZ, is a veteran forestry worker with more than 20 years experience, starting from his early days pruning trees. He is Ngāi Tahu with connections to Rakiura. A cousin emailed him information about the training scheme, and his wealth of forestry expertise made him an ideal candidate.

In August, Tim joined Daniel, who is Ngāi Te Ruahikihiki and Ngāi Tūāhuriri, in Christchurch. Together they set off for Russia via Seoul. They were met by their guide and Dallesprom representative, Evgeny. During their stay, Evgeny provided interpretation services and protocol advice in an environment where less than five per cent of the population spoke English.

"Lots of people we encountered knew where New Zealand was," says Daniel, "but they knew nothing about the place and had never met any New Zealanders."

For Tim, first impressions were a little misleading. "It all looked very modernist and the people were well dressed, but the entire infrastructure of the city was about 20 years behind New Zealand," he says. A week-long induction at the forestry headquarters in Khabarovsk was followed by a three-and-a-half-week field trip. The guests travelled over 5500km of rutted roads to see all aspects of forestry operations.

"Their work practices were outdated," says Tim. "They are where we were in 1987, prior to privatisation. Although their gear was very modern and much the same as we use here, their dilemma is that they are not practicing forestry in a sustainable manner. They will run out of high quality saw logs and easily accessible wood within 15 years."

All forests there are government-owned, with private companies leasing land. One of the biggest concerns raised by Tim and Daniel was the lack of local processing. "All the wood is harvested and sent to Korea, Japan and China for processing," says Tim.

The recent introduction of a hefty export tax on logging, planned to increase by 20 per cent a year over the next three years, was designed to provide an incentive for private companies to invest in processing plants on Russian soil. However, Tim said given the length of development time for building the required infrastructure – and the expense involved – this was unrealistic.

"The rotation on Russian forests is currently 100 to 120 years per cycle compared with a 25 to 30-year rotation for New Zealand radiata. With better management, this could be halved, but it is a complex issue and change is slow."

When Daniel was a 16-year-old student at Napier Boys' High, he took a forestry course. That, and his family connections to operations at Waitutu Inc – his grandfather has been chairman for many years and his mother is secretary – provided the impetus to pursue a career in forestry.

He headed for the University of Canterbury and a degree in forestry

science. His current role with MAF involves administering the legal obligations for milling operations throughout the country, and he spends much of his time in the field. Despite having visited nearly every region of New Zealand "except Ninety-Mile Beach and Stewart Island", Daniel had never been overseas before the Russian trip.

He thought dealing with harsh winter conditions would be the prime concern for managing the Russian forestry. "As it turned out, the summer conditions are much harder. Temperatures range from highs of 31°C, and in the cities, winter temperatures plunge to -30°C. In the forests, with the wind chill factor, this can go as low as -50 or -60°C, but when it is that cold, it makes little difference," he says with a laugh.

Among several hundred images on Daniel's camera are many impressive looking churches, military edifices, municipal buildings, grand railway stations and utilitarian-looking multi-storey apartment blocks. Aside from the bland and dated Stalinist-influenced buildings, and many derelict structures, street scenes resemble any Western city. People are dressed in the latest fashions, and cars are predominantly late-model Japanese imports. The legacy of World War II is a big deal, with commemorative structures featuring prominently in many public squares and parks.

"In Russia, war heroes are very highly regarded and veterans are very well looked after by the state," says Daniel.

Both New Zealanders were impressed by the range and quality of food. Caviar featured high on Daniel's list of favourites. "The food was excellent; simple but very tasty. It's rare to see anyone overweight, and that is mostly due to the fact that fast food is not available."

Tim is stronger in his take on the positive effects of having no fast-food chains, "Don't ever let anyone tell you that fast food is not a blight on society. It will



Large containers filled with salmon caviar stored in a fridge.

*The Ngāi Tahu Leadership Programme was set up three years ago to grow and develop Ngāi Tahu leaders who are culturally able, well connected to their Ngāi Tahu community and outstanding performers in their chosen field of endeavour. It is a collaboration between Te Rūnanga o Ngāi Tahu and Te Puni Kōkiri.*

be interesting to see what happens when it is introduced."

Although a healthy diet offers advantages, the average life expectancy of a male is just 57.

As Daniel and Tim travelled away from the populated areas, differences between Russia and their homeland were more evident. Sightings of moose, bears, chipmunks and squirrels broke the monotony of travelling over rutted roads. Trappers and harvesters were common sights. "Roads are in an appalling state, and many of the issues around the long-term sustainability of the forestry operations are compounded by the fact that so much of the wood is not accessible," says Daniel.

Tim says in New Zealand, we are recognised as leaders in the industry whereas they are just doing the things they have been taught. "We presented our findings, and although they know there is a need for

change, it will take time."

Commenting on the visit, New Zealander Stephen Jennings, president of the Renaissance Capital Group, said he felt Tim and Daniel had been excellent representatives of Ngāi Tahu and New Zealand. Their assessment of forestry practices at Dallesprom had been timely and valuable. He hoped Dallesprom would continue to develop a connection with New Zealand to the benefit both Russian and New Zealand foresters. He said also he looked forward to the company continuing its relationship with the Ngāi Tahu Leadership Programme.

Amid the Russian doll sets, vodka, hand-carved pipes and memorabilia brought back for friends and whānau, Daniel's purchases included a black mink hat. He has not needed to wear it yet, but it is likely it will be the most expensive hat in the field next winter.

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## Te Waipounamu

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nā HALINA OGONOWSKA-COATES

# Family footsteps

Members of a pioneering South Westland whānau find themselves on the trail in more ways than one, when they trek into the Copland Valley and rediscover the important role their ancestors played in helping European explorers.

PHOTOGRAPHS: STUART BARR

Above: Terry Scott (far right) leading his mokopuna Paisley and Tyson Scott-Bishop (left) through the Copland Pass.  
Inset top right: Welcome Flat Hut, 1920s.





Pictured above, left to right: Sonya Robinson (nee Barr), Paisley Scott-Bishop, Stu Barr, Terry Scott, Tyson Scott-Bishop, Graeme Barr. This group includes three generations of Bannisters, George Bannister's grandchildren, one great-grandchild and two great-great-grandchildren. Insets – left: Douglas Rock Hut, 1930s; below: crossing Copland Pass; right: Graham Family, 1936.

Shaped by successive glaciations into fiords, rocky coasts, huge cliffs, lakes and waterfalls, Te Wāhi Pounamu South West New Zealand World Heritage area is peopled with stories of the past.

Legendary explorers such as Kere Tutoko, Ruera Te Naihi, and members of the Bannister and Te Koeti families helped blaze the way through this wild and often hazardous countryside.

Torrential rain, steep mountains, swift-flowing rivers, dense bush and exotic native forests teeming with weka, makomako (bellbirds) and kererū (wood pigeons) provided the setting in which these Māori explorers and their families were pivotal in supporting the 20th century Pākehā adventurers who sought to track and explore the area.

When he was 18, George Bannister, son of Hera Te Koeti and John Bannister, was the first Māori to reach the summit of Aoraki. Together with his three brothers, George spent much of his life working on the Copland (sometimes spelled Copeland) tracks, huts and bridges.

George's grandson, Stuart Barr, says the Bannister story is not one that he knew as a young person, "Whilst my whakapapa goes back through the area, I was disassociated from that part of the family as a young person.

"It is only in later life that I got to know of the Bannister prowess, particularly of George Bannister and his mountain guiding. I also became aware that there were other Bannisters who were fine axemen and sportsmen. George's brother Jim was a Māori All Black back in 1923."

With a fine sporting heritage to call on, cousins Stuart Barr and Terry Scott recently gathered an inter-generational family group to walk in their ancestors' footsteps, taking the opportunity to experience first hand the wilderness that was part of their grandfather's daily life, and to revisit the ancient stories.

The story of Ōhinetamatea was uppermost in Terry Scott's mind as he began the trail leading into the valley.

"The ancient story is of Ōhinetamatea, who was with her two sons Tatawhaka and Komarupeka, up the Karangarua looking for food sources," he says. "They saw a plump tui fly down from the mountains and noted that it was probably eating off a pretty substantial food source, so they walked up the river to see where the bird had come from.

"Ōhinetamatea died on the journey, and the stories tell us that she was buried under the shadows of Aoraki. Her sons and daughters-in-law made it over the pass, which most people call the Copland but is named Ōhinetamatea after her. History says that hundreds of years later Māori came back and settled in Mahitahi/Bruce Bay, Okarito and Jacksons Bay, so the linkages have been quite strong across the pass for generations."

It was a sunny September day this year when the Barr/Scott walking party, spanning three generations and a wide disparity of ages, set off into the Copland Valley wilderness. Walkers included Terry's grandchildren Paisley (Puff) Scott-Bishop and Tyson Scott-Bishop, while Stuart brought along his Auckland-based daughter Sonya, brother Graeme and his sister-in-law Pauline.

"Terry knows the area very well, so it was logical that he should be the co-ordinator of the trip," Stuart says. "I saw it as a bit of a challenge. Now I have a great appreciation of how rough it was for our forebears and how tough they must have been in that part of the world. It's pretty rugged stuff down there."

For Terry, the Copland Track is one of the most beautiful parts of the world.

"When I was younger I used to work on the Scott family farm in the Karangarua and I'd spend quite a bit of time up and down the Copland Valley," he says. "With this trip I decided that I would try and encourage some of the urbanised grandchildren into it. I worked on them right through the year, and I think that they were getting a bit hacked off with me. Then two of them turned up ... Paisley (Puff) and her brother Tyson. They were marvellous. They came out of there as fresh as daisies."

The expedition was sometimes taxing for the older trappers. "Graeme and I are both in our 70s," says Terry. "We decided that we would just stroll along and not try to break any records. The others were all way ahead. Quite frankly, I was getting a bit knackered.

"At Shields Creek, Graeme and I sat down to have a wee rest and I heard Sonya sing out. She offered to take some

of the gear out of my pack. Right behind her was my grandson Tyson. 'Don't put anything in her pack Grandad,' he said. 'I'll carry the lot for you.' I thought that was absolutely bloody marvellous."

For the walking party members, the Copland expedition was steeped in history.

"I think that everyone likes to look back at their past," says Stuart. "My other daughter Sandi has brought me back on the Māori track. That's a long story in itself. My wife is Ngāti Porou and was adopted by Europeans at birth and consequently had no experience of Māori culture. So there were the two of us with Māori whakapapa but no Māori culture. I guess what dragged me back was my daughter Sandi immersing herself in Māoridom and bringing us back on the trail."

The hours on the walking trail were a great opportunity for party members to reflect on the Bannister heritage and the legacy of early Māori explorers and guides. For Terry, there is some disparity in the contribution of these men and the lack of acknowledgment of their role in opening up the area for exploration.

"Charlie Douglas was one of the early Pākehā explorers, and if you follow his readings he is quite disparaging about us," says Scott. "If it had not been for Māori guides the Pākehā would not have been in there in the same way – that's the cold hard reality of it. Ruera Te Naihi was his principal guide, and yet he hardly acknowledges him at all. He called him Māori Bill."

Stuart agrees. "I became aware in travelling through the countryside down there how beautiful it is, but also how hard it is and how difficult it must have been to live there.

"It has been a bit of a call back for me and very interesting from that perspective. When I look through the reference books there is scant acknowledgment given to what Māori have contributed to the area, and this is something that I would like to see redressed."

The Copland Track is part of the Westland Tai Poutini National Park and is administered by the Department of Conservation. As part of a recent review of the area and its surroundings, the department has commissioned a report from Te Rūnanga o Makaawhio.

"We have long held the view as a rūnanga that we should be more involved in the Copland Track," says Terry. "Some of us had been sitting on the desire to do something for years, so when the department asked for our contribution, I might not have been the first one to say yes, but I ventured out. It took nearly 12 months to gather up the information and the history. Every time I scratched a surface I found something else."

Called *Ko Kā Tapuwae a ō Tātau Tīpuna*, the report provides information about rūnanga involvement and recognition of the need to address the loss of history and involvement of the past.

"As a rūnanga, we want to have a joint management role on the track together with the Department of Conservation in terms of what happens and how it happens" says Terry. "We have a very good and very strong relationship with the department in South Westland. It is one of the best.

"Nonetheless, people have templates that they work to, and I see that in the future we will certainly be more involved in a consultation role."

For Stuart, the area's remoteness brings an awareness of the need to have people on the ground to support the connection and consultation role.

"One of my concerns is where amongst our own young people, will we get people who will go back there to work?" he says. "We would like to have people who have roots from back there living in the area, not only relating to the track, but also in other activities around the marae.

"I believe that we should have a presence there, but we have to have people who will be that presence and I'm not so sure where they will come from."

For members of the walking party, the trip into the valley of Ohinetamatea was an enriching time of reconnection. Once they reached the Welcome Flat hut, it was time for a relaxing dip in the natural hot pools.

"It was a special feeling," says Stuart. "You are lying there among whānau looking up at the snow-capped peaks. I felt great about that. It was good to be in that company in the countryside where our forebears had been."





"Joan and the Financial Independence Programme have inspired and empowered me and given me a sense of hope for the future not just for me but for my children and my mokopuna as well."

Sally Hoani-Nutira

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OPINION **nā ROSEMARY MCLEOD**

# Grave differences



*It may only be about a burial, but it's probably an accurate snapshot of Pākehā/Māori relations.*

Old cemeteries are a pleasure; the more they're covered in wildflowers and weeds the better. I like seeing time at work, sharp edges being softened, history lying quietly.

I have two favourites: the old part of the Masterton cemetery, where most of my family are buried, and the equally old Catholics and Dissenters burial ground on a slope overlooking Akaroa Harbour. I tell my husband I want to end up there because dissenters would be good company to spend eternity with.

I like the view, and the trees that hang over the graves. It's just as lovely a place to linger in while you're alive.

A friend of mine died at the beginning of this year, and was cremated. I would rather lie, myself, in a place where people could pause to think about me if they wanted to. I take some comfort in knowing where my parents and grandparents lie, and going there sometimes. I'd like to put flowers on my friend's grave, too, but I can't. I think graves and their rituals are important; she thought differently.

Maybe the most important gravesite for me is the McLeod plot in the Masterton cemetery, because that's where my father's family is, from those who first arrived here in the 1860s through to my aunt, who died 10 years ago. The grave is now full.

When we buried my aunt, it was covered in graffiti and tagging, and the lettering of our names had been hacked out by vandals. The plot once had the tallest memorial stone in the cemetery, but the top too has been hacked off.

This busy work has been done by kids too young and ignorant to understand much. The cemetery lies near a troubled section of town. What sort of people are we, who don't grasp that how we treat people in death matters, just as how we treat them in life does? What on earth have we taught our kids?

I'd like to be buried with my family, but I can't be. I envy Māori – anyone – who has continuity, who knows where their body will lie, and I like the values that represents because I share them.

With that in mind, I've been intrigued by the case of Christchurch man James Takamore, whose widow is in dispute with his family over where he's buried. It's been one of those neat examples of a culture clash that turn up every now and then to remind us we're not all the same, and feelings around death can be passionate.

Mr Takamore's wife of 20 years, Denise Clarke, has the go-ahead from the Ministry of Health to exhume her husband's body from where it lies, having been whipped away by his mother, brother and sister, and taken to their

marae. He is now buried next to his father in the Bay of Plenty; she and his children wanted him buried nearer their home, in Christchurch.

There's been insensitivity on both sides. Ms Clarke organised a funeral, but when the body was taken, that couldn't happen. How hurtful to a grieving woman. On the other hand, she must have been unaware of how deep tribal feeling is, and Mr Takamore may never have discussed those feelings with her.

According to the last report I read, Ms Clarke had attended meetings in Whakatāne to try to resolve the issue, but needed an interpreter because most of the discussion was in Māori. That seems rude. She was made to feel like a foreigner and an outsider then, which was surely both hurtful and undiplomatic.

This is a personal view. I wouldn't be arrogant enough to criticise either side for the depth of their feelings, but I'd rather my husband lay in a place that had meaning for him if I had a choice, so I'd want to make peace with his family.

Ms Clarke may move house one day. Her children certainly will, so there's no permanence in their connection with the piece of ground they wanted to bury Mr Takamore in.

There is, in this standoff, a crucial difference between a long view – a tribal and family history going back many generations – and the shorter view taken by people whose time in this country is brief by comparison, and whose feelings about most things differ accordingly. It may only be about a burial, but it's probably an accurate snapshot of Pākehā/Māori relations.

*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.*



# Pepehā for Lily

*In this exhibition, I have explored the particularity of place and the ceaseless question of “who we are” through a combination (part biography, part documentary) of internal debates that reference past, present and future circumstance, hope and dream. I show the fundamental fact that art serves a social (and hence political) purpose and is of the place it is from. Art has to show that culture evolves.*

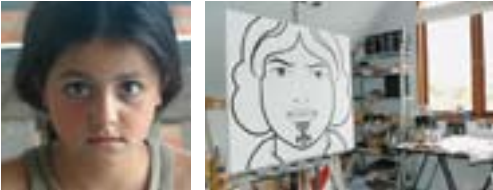
*In this body of work, **Pepehā for Lily**, I introduce the specifically personal and the contemporary – using the moko to reach back into my past while remaining resolutely focused on modern urban reality and its homogenised logo culture.*

*In one sense, this series of paintings had their beginnings more than five years ago when my daughter Lily started school and had a “costume” day. In another sense it began earlier still with her birth and my finding a way back to the marae through this.*

*I became aware for Lily, and because of her.*

*I am of Kāi Tahu, Irish and English descent, so Lily being Kāi Tahu went to her costume day suitably attired. The only thing I couldn’t source for Lily was a moko that was Kāi Tahu. This started a search through galleries, museums and publications looking for moko attributed to Kāi Tahu.*

*I found one in Tā Moko by D.R. Simmons and used it as the base for three moko designs titled **Ko Waitaki tōku awa** (Waitaki is my river), being the river she can whakapapa back to in her pepehā (introduction).*







**‘Pepehā for Lily. Ko Waitaki tōku awa.’**  
**(Yellow hat 1).** Medium: Acrylic on canvas.  
 Size: h 1200 mm x d 1350 mm



**‘Pepehā for Lily. Ko Waitaki tōku awa.’**  
**(Blue hat).** Medium: Acrylic on linen.  
 Size: h 1200 mm x d 1350 mm



**‘Pepehā for Lily. Ko Waitaki tōku awa.’**  
**(Green hat).** Medium: Acrylic on linen.  
 Size: h 1200 mm x d 1350 mm



**‘Pepehā for Lily. Ko Waitaki tōku awa.’**  
**(Red hat).** Medium: Acrylic on canvas.  
 Size: h 1200 mm x d 1350 mm



**‘Pepehā for Lily. Ko Waitaki tōku awa.’**  
**(Purple hat).** Medium: Acrylic on linen.  
 Size: h 1200 mm x d 1350 mm



**‘Pepehā for Lily. Ko Waitaki tōku awa.’**  
**(Yellow hat 2).** Medium: Acrylic on linen.  
 Size: h 1200 mm x d 1350 mm



*Pākehā are becoming more Māori through the movement of words, phrases, images, knowledge, concepts, customs and ritual out of the tangata whenua into the broader community, and by this, a hybrid culture is emerging.*

*So what is personal and particular is becoming a collective new identity. These paintings codify this through application of my “invented” moko (based on the braided structure and multiple flow channels of the Waitaki River) and the heavily stylised faces with highlight shadow markings.*

*Although these began as portraits of Lily, they have become the “new face” of a people’s coming.*

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# DAMNED IF WE DO, DAMNED IF WE DON'T

The 1080 issue is an emotional landmine. Poison the pests and you poison the land, but if you don't, the pests will destroy the land. Recently a Ngāi Tahu group charged with looking at hazardous substances attempted to present a tribal view of this pesticide.

Mention the simple numerical sequence “1080” in any company and you are bound to get a reaction.

Most of us have an opinion on the use of this poison to control animal pests. Our views may not necessarily be based on any scientific knowledge of the pesticide sodium fluoroacetate, but that does not usually stop us voicing our views for or against 1080.

Essentially, Ngāi Tahu does not support the use of poisons or toxins in the environment. The practice runs counter to cultural values and the way the tangata whenua relate to their land, forests, rivers and coasts.

Some individuals, hapū and rūnanga are vehemently opposed to the use of 1080. They are usually very well informed, often passionate and sometimes militant about the dangers it poses.

At the opposite end of the scale are those who take a more pragmatic approach. They regard 1080 as the safest option currently available to control possums, which are demolishing our native bush. This group believes the benefits of using 1080 far outweigh the risks.

In other words, there is no singular Ngāi Tahu tribal view on 1080. Wherever you stand on the scale for or against this pesticide, few would argue we're damned if we use it and damned if we don't.

This was the dilemma facing the Ngāi Tahu Hazardous Substances and New Organisms (HSNO) committee when it prepared a tribal submission

to the Environmental Risk Management Authority's (ERMA) independent review and reassessment of the continued use of 1080 for pest control.

“We needed to present a submission that did its best to encapsulate broadly the views of our people. We weren't trying to strike a middle ground,” says Edward Ellison of Ōtākou, the HSNO committee chairman.

“There were differing views. We're not representing all the tribe. We're not speaking for our people or all the rūnanga. What we were trying to do was to pull together something that reflected what the tribal position might be, bearing in mind there are those who are ardently opposed and those on the other end of the scale.

“That's why we put in a submission to present a tribal perspective under which different rūnanga, whānau, hapū or even individuals can operate. We're trying to set a template at least that gives some consistency, clear guidelines to best practice, but there will be variations under that.

“The key thing is we are a pragmatic people, and we recognise there is a need to utilise this toxin. Some of our people may not have agreed with that, but at the end of the day we had to present a tribal view and we think, on balance, that is a pragmatic, responsible position to take which protects the biodiversity that is there now.”

The case Ngāi Tahu put to ERMA was praised for its clarity, the solutions offered and the process the tribe undertook to prepare it.

Some key points in its submission were:

- Te Rūnanga o Ngāi Tahu supports the continued use of 1080 for pest control, with reservations and recommendations about the way it is used and managed and who is involved.
- One of Ngāi Tahu's tribal visions is to enhance the biodiversity of native forests, a vision that partly relies on effective control of rodent, mustelid and marsupial pests.
- The tribe supports continued controlled use of 1080 in native forests until better options can be found.
- Ngāi Tahu will always have concerns about the use of toxins in the environment. However, it is acknowledged that 1080 may be less harmful than other toxins currently available.
- Ngāi Tahu does not question the benefits of the effective use of 1080 for local native forest ecosystems. However, it is concerned about issues such as non-target kills, research and monitoring and overspill to property boundaries and water bodies. Most of these concerns relate to aerial application of 1080.
- Ngāi Tahu supports the reassessment of 1080 as an opportunity to review its benefits and effects over the past 40 years and to encourage improvements in its use.
- The tribal focus has shifted from identifying adverse effects of 1080 to working proactively with the Department of Conservation and Animal Health Board to improve the way the pesticide is managed.

Ngāi Tahu highlighted six key objectives that it urged ERMA to take into account to incorporate Māori cultural and spiritual values in its review.

The first was to set a clear objective of eradication, rather than just control of pests, a strategy for getting there and a target date. Edward Ellison sees eradication as a realistic end goal. Ultimately, that may mean moving away from 1080 and finding stronger options, such as biological controls.

“I know it's a tall order to look for eradication, but really, are they serious? They should be. With technology improving all the time, it is a desirable goal.”

Ngāi Tahu wants more community and iwi involvement in pest control operations, which should be more flexible and adaptable to social, cultural and geographical factors when deciding suitable methods for particular locations.

“We believe that we need to look beyond what is the most efficient and cost-effective method, to what is the most locally appropriate method,” says the submission.

Ngāi Tahu whānui must be involved in planning pest operations in areas over which they hold manawhenua to identify priority areas for 1080 use and any cultural associations with particular places, such as mahinga kai use, taonga species, wāhi tapu sites and important water bodies.

In the past there have been “hot spots” on the West Coast, where Te Tai Poutini rūnanga are strongly opposed to aerial application of 1080 in particular, and on Māori land.

Reports of 1080 getting into waterways were a major issue for Ngāi Tahu. The proper use of GPS technology to ensure precise application of the pesticide is totally achievable to avoid wetlands and any running water where there is an opportunity to transport 1080 rapidly, says Ellison.

Ngāi Tahu has made an important breakthrough in meeting directly with the decision-makers on pest control, and wants to be informed and consulted about ongoing research and alternatives to 1080.

“In our experience, good information and good processes go a long way in building trust and acceptance,” says the submission. “Future use of 1080 must be characterised by a commitment on the part of agencies using 1080 to maintain good relationships where we have them and improve them where we do not.”

Good communication should be the responsibility of the agency using 1080. Iwi should not be expected to drive the process.

“We also support, as a condition of future use, continued research to better understand the effects of 1080 on the environment. We note, for



## 1080: THE PROS AND CONS

### COMMON ARGUMENTS FOR AND AGAINST THE USE OF 1080 POISON:

#### ADVANTAGES:

- Poison occurs naturally as fluoroacetate, a toxin in plants
- Biodegradable in about two weeks, less in wet conditions
- Does not accumulate in environment
- Controlled substance under Pesticides Act
- Only poison licensed for aerial application
- Aerial drops used where ground control impractical
- Only cost-effective tool to manage remote, inaccessible regions
- Modern technology (GPS) improving pilot accuracy
- Application restricted to licensed operators
- Strict Ministry of Health conditions before permits issued
- Authorities claim benefits of pest control outweigh the risks
- Consistently high kills of pest populations
- Cheap compared to other poisons
- Non-specific kill of range of pests (rats, stoats, rabbits, possums etc)
- Native bird populations recover when possum numbers controlled
- New guidelines released in August, 2007 for use of 1080
- Also used in Australia, Japan, Mexico, USA and Israel

#### DISADVANTAGES:

- Aerial application controversial
- Indiscriminate use kills large numbers of non-target species
- Effectiveness of aerial drops questioned
- Animal welfare issues
- No effective antidote
- Highly toxic to livestock
- Dogs ten times more vulnerable than possums
- Secondary risk to dogs eating poisoned carcasses
- Bird deaths from poor quality baits
- 1080 quickly spread if dropped in waterways
- Bait shyness in pests that receive non-lethal dose
- Cultural factors of spreading toxins in environment



1080: RISK ASSESSORS

The Hazardous Substances and New Organisms (HSNO) committee of Te Rūnanga o Ngāi Tahu (TRONT) first met in April 2004. Its role is to provide guidance and support to TRONT and papatipu rūnanga through:

- Assessing cultural benefits and risks to importing, developing or field testing new organisms, or importing or manufacturing hazardous substances in New Zealand.
- Developing tools and processes to improve Māori participation in HSNO matters.
- Developing policy.

The committee has dealt with applications which include field trialling genetically modified crops for pest resistance, biological controls of pests and weeds and a host of low risk and “in containment” research proposals. It works closely with the Environmental Risk Management Authority (ERMA) and regularly responds to research proposals from Crown Research Institutes and researchers. A key task has involved shaping consultation and information requirements to ensure the committee optimises its effectiveness. The committee meets at the Hereford Street offices of TRONT in Christchurch four times a year but communicates regularly by email. It includes people with the scientific, environmental and cultural expertise to deal with the technical nature of its work.

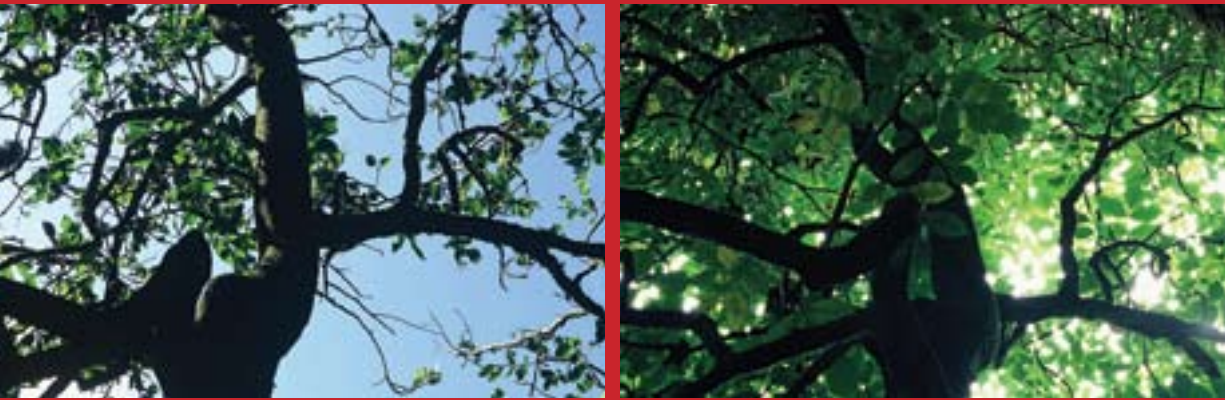
**EDWARD ELLISON**, an Ōtākou farmer and former deputy kaiwhakahaere of TRONT, has chaired the HSNO committee since its foundation in 2004. He was a member of several ministerial and departmental working parties involved in similar research in the 1990s, and is widely experienced in environmental and cultural management issues. **STEWART BULL** has represented Ōraka Aparima on TRONT since it was formed and he is also actively involved in environmental and resource management issues in Murihiku. A former commercial fisherman, Stewart has been a member of the Rakiura Tiiti Committee for more than 10 years.

“The key thing is we are a pragmatic people, and we recognise there is a need to utilise this toxin.”

**EDWARD ELLISON** (ŌTĀKOU), NGĀI TAHU HAZARDOUS SUBSTANCES AND NEW ORGANISMS (HSNO) COMMITTEE CHAIRMAN



**MATAPURA ELLISON** is the Kaupapa Atawhai manager for the Otago Conservancy of DOC. He lives on the family farm at Karitāne and has been actively involved in the running of Kāti Huirapa ki Puketeraki rūnaka more than 30 years. He is currently Huirapa’s elected representative on TRONT. **TIM ROCHFORD** is a scientist and lecturer in Māori health at the Wellington Medical School campus. Since 1998, he has represented the Makaawhio rūnanga on TRONT and is an articulate advocate about the risks of genetically modified organisms.



Far left: a tree decimated by possums; and left: the same tree five years after application of 1080.

example, that there appears to be a lack of information on the long-term impacts on species and ecosystems.” The submission says “best practice research” findings must be communicated to iwi in a way that is accessible and understandable. “To date, the dissemination of research has been fairly ad hoc and not necessarily appropriately targeted to a lay audience. In our experience, the language used in technical reports often leads to uncertainty and ambiguity and makes assessing risk difficult.” Ngāi Tahu says current use of 1080 cannot be considered a “silver bullet”. It prefers a multi-pronged approach to pest control. The more diverse the tool box, the better the results and the less impact on cultural values. “We must continue to improve the way we use and manage 1080 to deliver the best possible results while minimising adverse effects.” Improved application techniques – such as GPS-controlled aerial applications, precision-sowing buckets, low-dust bait and low rate application – help users minimise adverse effects. The submission’s final point concerns effective and appropriate monitoring of 1080 use. In the past, Ngāi Tahu believed monitoring of the effects on non-target species, particularly long-term and cumulative effects, has often been inadequate. This process is often not done because of cost or because similar studies have been done elsewhere. This lack of commitment to monitoring can lead to a lack of confidence at local level. Working with iwi to develop appropriate monitoring programmes should be a mandatory component of assessment of environmental effects of 1080 operations, says the submission. About 25 submissions were received from iwi organisations from all over the country, says Linda Faulkner, ERMA’s general manager for Māori issues. The authority values its strong working relationship with Ngāi Tahu’s HSNO committee and places a lot of weight on its opinions, she says. No other iwi has a similar committee dedicated to such matters. There were definite benefits in having experienced speakers for Ngāi Tahu present their submissions in person to the authority. That approach added weight to their arguments, and the authority knew to expect quality submissions and a carefully measured approach. ERMA released its decision in August, confirming the value of 1080 in the fight against possums, but indicating that significant improvements are needed in its use. The authority imposed tighter mandatory controls on

users, including active monitoring of aerial operations and better management practices. It also called for further research to be done into alternative methods of possum control and certain impacts of 1080. The new management regime, which will be in place by January 1, 2008, will require users of 1080 to produce detailed reports for the authority on each aerial drop carried out after that date, including comments on any incidents and public complaints. To help gauge the depth of feeling on the 1080 review, TE KARAKA canvassed the views of members of the HSNO committee and various runanga actively involved in preparing submissions. Of the responses received, most regarded the process as robust and the iwi submission a realistic approach to a complex issue. “I don’t think anybody would be happy about a review where the outcomes are to continue using a poison in the environment, but I do feel resigned to the fact that at this point in time, we have to use it,” says Raewyn Solomon, of Kaikōura rūnanga. “We have a mountainous backdrop, with a unique ecological system, with many, many rare and endangered species of flora and fauna, under immediate threat of possums. So we have just tried to be realistic about it.” She says the review has created a national threshold for decision-makers and applicants, a national monitoring process for aerial drops and a commitment to more research into alternative methods, so at that level it has addressed her rūnanga’s concerns. But at a regional and local level it does not because it wasn’t designed to. “Our concerns are more at the local level, with the consent applications,” she says. “Ironically, we have a particular application we are currently dealing with from a Crown agency that wants to aerially and ground apply 1080 to control rabbits for four major river catchments in our rohe. The application is ‘extremely loose’, ‘blatantly lacking in information’”, she says, “but more importantly, doesn’t exactly inspire faith.” HSNO committee member Stewart Bull (Ōraka Aparima) says one of his main concerns is contamination of rongoa/ngahere, and the perception of accumulation of 1080 contamination in the environment. He also urges Ngāi Tahu whānui at large to participate in any other reviews or submissions on similar issues. “The reasoning is that only a small percentage of people respond when the call goes out, so therefore we all end up with policies that don’t necessarily reflect the needs of the majority.”



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PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

# Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



Life is a blast for young Ngāi Tahu television presenter Serena Rongonui (nee Cooper). She is co-host of one of New Zealand’s most popular children’s programmes, recently got married and has just purchased a new home.

Joining the zany *What Now* team in 2006 was beyond Serena’s wildest dreams. “I’ve always loved performance and loved being involved in school plays,” says Serena. “I’ve always been interested [in television] but never thought of it as a career path.”

In October in a romantic ceremony at Lyttelton Serena (21), the eldest of three children, married Tumehe Rongonui from Taranaki. The couple met on a film training course in Christchurch in 2004. Tumehe went on to work for Māori Television and has recently joined the *What Now* presenters’ crew. “It’s a real blessing to be able to work together,” says Serena.

Serena’s immediate plans are to make the most of her opportunities

on *What Now*. “It’s so awesome working on *What Now*, you get to meet and work with such talented people and the best part is working with the kids – I love it.”

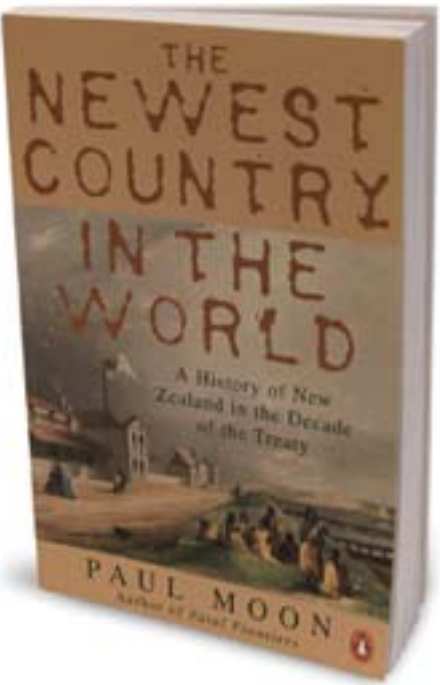
When Serena isn’t working she spends her spare time being a “domestic goddess – not” and settling into the couple’s new home, playing touch rugby, going for walks or just hanging out with friends. In the future the couple want to have their own kids and start a family, and one day would like to combine their talents to produce their own television programmes.

“It’s real cool being married – we’re a team forever,” says Serena. ■■





BOOK REVIEWS



**THE NEWEST COUNTRY IN THE WORLD: A History of New Zealand in the Decade of the Treaty**  
By Paul Moon  
Published by Penguin  
RRP \$40.00  
**Review nā Donald Couch**

Curious. In this post-9/11 time of Iraq, Afghanistan and Ruatoki, here's a book set in this country 160 years ago, and yet some of the stories it tells have messages for us today.

How do majority populations with stronger military power treat minorities?

Māori were clearly the majority and clearly had the military superiority in the 1840s. But Māori looked for the advantages and positives in the culturally different newcomers to their lands. With few exceptions, they did not use their military strength to “resolve” cultural differences. That happened two decades later with the reversal of the ratios.

Paul Moon has now published more than a dozen books. After starting with *Sealords* and *Muldoon*, he found his metier in New Zealand of the 1840s and earlier. His obvious familiarity with the source material results in a writing style not often found these days.



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

He is not only the historical detective, but also the prosecutor, judge and jury.

The New Zealand Company “... was capitalism gone feral – greed disguised as some grand social or even patriotic experiment”. Its chief driver, Edward Gibbon Wakefield, “... was a thief, an abductor, a convicted criminal, a racist, and a reckless speculator” (p38). Not the descriptions this reviewer recalls from his school history classes!

Moon puts many of the early personalities under his microscope. Bearing with his subjectivity, the book is nevertheless quite readable and much is to be learned. For example, the well-known John Logan Campbell, one of the first Auckland merchants, upon first arriving in New Zealand lived for three months in a local Māori community. “...Campbell discovered Māori were just as interested in commerce as he [was]”. And that is how he built his relationships, and his business and his community.

As this review is written, the Commonwealth has just published a new book, *Civil Paths to Peace*. Eleven international figures have co-authored this work to consider “respect and understanding” as a way to stem conflict. It contains the expected politically correct ideas, but also explores alternatives to the polarisation and emphasis on differences and divisions, which currently bedevil the world.

For New Zealand, perhaps both Pākehā (especially the Government) and Māori should be placing more emphasis on Article III rather than Articles I and II of the Treaty. Paul Moon's latest book lets us consider the processes and results of a society where two culturally different peoples were forced by circumstances to do just that.

**JOSEFA AND THE VU**  
By Tulia Thompson  
**INNA FUREY**  
By Isabel Waiti-Mulholland  
Published by Huia Publishers  
RRP \$20 each  
**Review nā Elizabeth O'Connor**

These two novels for young readers both feature shape-changing characters with powerful links to the past. Interestingly, they also feature protagonists described by their peers as chubby or fat.



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



Josefa's Fijian family is being targeted by a malevolent *tevolo* (spirit), and Josefa has to retrieve a *tabua* (whale tooth) stolen from his family's house if he is to counter the *tevolo*. He is supported by the Vu, an ancestral warrior spirit. Josefa undergoes ordeals at school and home, and also in the bush, finding strength in himself to save classmates and his family.

Inna Furey is turning into a bird. This young girl, a friend of the protagonist Leanne, is possessed by the spirit of the ancient eagle, Te Hokioi. She takes Leanne up to her mountain perch one night, then desperately asks Leanne to save her from this transformation by finding for her a particular museum bone. Inna Furey is the first of five books in this series to be published by Huia.

Both stories are resolved in part by supernatural action, and in part by the courage and independence of the protagonists.

Not great, but good.

**ISLAND OF SHATTERED DREAMS**  
By Chantal T. Spitz  
Translated from the French by Jean Anderson  
Published by Huia Publishers  
RRP \$35.00  
**Review nā Elizabeth O'Connor**

This part-autobiographical novel was first published (in French) in 1991, to acclaim and anger. The first novel by an indigenous Tahitian writer, it tells a story of a culture of love and spoken language brought under the heel, through colonialism and the establishment of the French nuclear testing programme, of racist superiority and materialism.

Three generations of people tell of colonisation and the appalling transformation of a beloved island to a site which spews death in the form of nuclear missiles.

The language moves from narrative to lyric poetry – celebrating the oral tradition of the Mā'ohi – and includes journal entries from a French scientist who had an intense affair with one of the core Polynesian family members.

There is no attempt at balance. This is not reasoned debate, but a bumpy and passionate piece of special pleading for the indigenous people of French Polynesia, trying to retain and reclaim their special relationship with their violated land.

That relationship is made beautifully explicit in the novel, in language often very close to te reo Māori.

Read and be moved.

TE KARAKA has copies of *Island of Shattered Dreams* and *Josefa and the Vu* to give away. The winner will be chosen from contributors to the Letters page.

**MADE FOR WEATHER**  
Poems By Kay Mckenzie Cooke  
Published by Otago University Press  
RRP \$29.95  
**Review nā Elizabeth O'Connor**

The first half of these poems evoke childhood memories of place – strong, vivid pictures of Otago, Southland and Rakiura, primarily of farm life.

*“the tractor hrrrrmmd  
like a snare drum as bagpipe gulls  
clamoured for worms  
above the earth's slit throat.”*

A relationship with an Auckland man unsettles things. Later poems have a mature, ironic twang, but still the same deep sense of place, a place passionately defended in *nothing to do with you* when the writer makes the accusation:

*“For northern power,  
On land nothing  
To do with you,  
You would trammel  
Quilted, southern ground, leave  
A trail of stains,  
Thrust twisted crosses  
Into its soft belly.”*

Specific landscape and specific memory are strongly evoked in all the poems. The book's cover design, by Mike Cooke, has a Chinese reference which is puzzling but may be (this is Otago) as local as anything else.

This is a beautiful little hardback book well worth considering as a gift for anyone who loves the south.



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

ALBUM REVIEW



**REO**  
Various Artists  
Māori Music  
RRP \$24.99  
**Review nā Lisa Reedy**

Released earlier this year, *Reo* is a compilation of work by contemporary Māori artists from throughout Aotearoa. Hailing from Tokoroa, Tūrangi, Kaitaia, Wellington, Hawkes Bay, Rotorua, Whakatāne, Taranaki, and Christchurch, these singer/songwriters have successfully intertwined te reo Māori lyrics with hip-hop, soul and r'n'b sounds, bringing contemporary reo Māori into vigorous prominence.

The talented composers and artists on this album have all featured on the playlists of iwi radio stations. Te Māngai Pāho and the Māori Broadcasting Agency have helped bring them together.

One of the outstanding tracks has to be *Tuturu*, by Kommikal. This song, long a personal favourite of mine, weaves hip-hop and te reo Māori in an empowering and funky style.

Piripi Christie, whose debut album, *Mō Ake*, featured some soul-searching waiata is represented here with the single, *Tāne Māhuta*. Another track to look out for is Tumamao Harawira's hip-hop-flavoured *Ko Hokianga Te Kāinga*.

From the r'n'b soul hits of Kua Rere, Ahakoa and Anahera to the upbeat Turu Whitiki, *Reo* is a must have. It will appeal to Māori speakers and non-Māori speakers alike.



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.

TELEVISION REVIEW

**WARRANT OF FITNESS, SERIES 2**  
Māori Television  
Mondays, 8pm  
Produced by Faultline Films  
Producer Amanda Jones  
**Review nā Pirimia Burger**

“Don't judge a book by its cover.” This adage applies to *Warrant of Fitness*. Its merit is its content, not its form.

The series presents health information through real-life case histories – from P addiction to weight loss. Information is presented in everyday language by everyday people who have lived the experience. Even the doctor, who delivers technical facts, is easygoing and keeps jargon to a minimum. A blend of life experience, Western medicine and holistic health provides useful sources of information.

The show's look is unsophisticated. Deliberate or accidental? It looks slightly under par. Effort has been made with graphics, but shooting is basic. Another drawback is lengthy interview sequences. First-hand experience gives credibility, but there are too many “talking heads”.

If you suspect you or someone else has a common health issue, *Warrant of Fitness* is a wise start for information on what the disorder may be, how it may affect you and others and where you can go for help. Don't expect razzle dazzle, but also don't be surprised if you have a few “light bulb” moments. Series 3 starts January 8.



Host Dr Rawiri Jansen.



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



nā DR NEVILLE BENNETT

It's simple to say and simple to do – people should learn more about money and investing.

# SAVING GRACES

Many finance companies have gone bust in the past year or so, and many investors have lost money. People need to learn more about risk and reward.

They also need to know more about investing, especially because most people have a chance to join KiwiSaver.

As I write this article, I am aware readers will have had chances to read about KiwiSaver on many sites such as [www.herald.co.nz](http://www.herald.co.nz). I am not writing about KiwiSaver today, except to say it is generally a good scheme. It may not suit everyone, but it will help people to retire with more money than they have had in the past.

What I think is important is: people should know more about money or they will lose it. If you know about money, you will be able to budget wisely, manage your debts and mortgages effectively, and still have money to invest. If you do not learn about money, you might get into debt because of silly purchases like flash cars and lots of credit card spending. By the time you realise what is happening, it will be too late to build assets and wealth.

Let's be clear about this. In the past 10 years, Kiwis have got deeper into debt. We may not be world champions in men's rugby, but we are tops in debt internationally. Our debt per person is 155 per cent of our disposable income.

In the past 10 years, we have trebled our personal debt on: mortgages, car loans, credit cards, and hire purchase. We often have different kinds of debt, such as the aforementioned as well as store cards, bank loans, and overdrafts. We are great borrowers.

However, we are not brilliant savers. It is true Kiwis keep putting money into houses, which is sensible (up to a point), but it means retired Kiwis do not have much interest or many dividends to live on. The old proverb is true: "Do not put all of your eggs in the same basket." If you have only housing investments to live off, a law change, poor rentals, or bad tenants who destroy your house could hurt you.

You should try to get an income from different sources. Consider surveys of knowledge about money in NZ. You can read [www.rbzn.govt.nz/reasearch/bulletin/2007-21](http://www.rbzn.govt.nz/reasearch/bulletin/2007-21), which showed only eight per cent or one in 12 people had financial goals.

I was amazed to find 53 per cent did not understand compound interest.

Readers of TE KARAKA need to understand compound interest because it is the most important component of their future financial happiness. Compound interest is the interest earned on interest. The interest earned in one year is worked out and added to the amount saved in the next – so you end up receiving interest on the interest already earned. Here is an example of the power of compound interest: Imagine Fred at 25 years saves \$100 a month at 7 per cent a year and keeps doing it for life. At 65, Fred's lump sum will be \$200,000. However, Kane, who starts five years later at age 30, will get only \$145,000.

The lesson is to start as young as possible, and to try to increase your contributions. Fred could be a millionaire if he increased his contribution in line with inflation or as a proportion of a rising income.

Seventy per cent of people do not trust the sharemarket. I know a dollar invested in the sharemarket, over say 20 years brings a good return. Other things being equal (a phrase economists like me use too much), I think a dollar in shares will produce a better return than housing over the next few years. This is long enough to smooth out booms and slumps.

Another important point arising from the Reserve Bank's survey was people were too trusting of finance companies. We know a dozen companies have gone belly-up recently. Depositors keep chasing a slightly higher return. They might get 8.5 per cent on a deposit in a sound bank with an international credit rating, but prefer a 9 per cent return with a dog.

The survey showed people invested for a few months, and if they got their interest payments,

they would increase their stake.

People ought to look more at security. The bank's survey showed people do not look at credit ratings, and do not understand "risk and return".

Let me explain. You have a choice between investing a deposit of \$5000 in an internationally rated bank like Rabobank at say 8.5 per cent and a new company that sells wallaby meat for a return, their prospectus says, of 10 per cent. There is a big risk on restaurant markets turning to eating wallaby, and another risk of profitable supply. An investor has a choice of peace of mind or taking a big risk that Wallaby Corp will produce a marginally better return of 1.5 per cent.

These things are common sense. I also suggest readers look at [www.sorted.govt.nz](http://www.sorted.govt.nz).

*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.*



## ELLA HENRY

Māori Business Consultant/TV Presenter/Educator/Researcher

Ngāti Kahu Ki Whangaroa/Ngāti Kuri/Te Rarawa

# HE TANGATA

### WHAT CONSTITUTES A GOOD DAY?

Every day constitutes a good day, especially as I grow older, unless some drongo makes it go awry!

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

This answer to this question has changed often throughout my life, and as I plummet toward old age, I no longer think in such absolutes. There is no single New Zealander I admire most, but I have ongoing respect and admiration for that army of wāhine Māori who, in the face of all odds, hold together warm and loving whānau, hapū and iwi with their commitment, passion, industriousness, intelligence and beauty.

### ONE THING YOU COULD NOT LIVE WITHOUT?

My babies. No-one should outlive their babies. My tāne, whom I look forward to growing even older with.

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

Right here, right now, been most other places, so that's an informed choice.

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

Me, because I am the centrepiece of two triangles, all the people who made, and all the people who will come out of me. It is my job to make sure the latter never forget the former. If I don't do that correctly, then my time in these bones has been wasted.

### FAVOURITE SONG?

Can't sing, and most music sounds like babble to me these days, unless it's playing quietly in the background and makes my hips swing, and my mind wanders backward to earlier times.

### WHAT CONSTITUTES A BAD DAY?

Being surrounded by dickheads. If I can't say that, then try this: Being surrounded by small-minded, insular bigots with little vision or imagination.

### WHAT IS YOUR GREATEST FEAR?

Outliving my children, so scary I don't contemplate it, but always fear it.

### WHAT IS YOUR WORST CHARACTER FLAW?

Cynicism – deeply destructive, but often hellishly witty.

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

Wouldn't mind being able to hold a tune, but I won't lose too much sleep if I run my course and never quite grasp that one.

### WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

My dad was a really black man, who went even blacker after working in the sun all day. I used to love sitting in the sun with him, peeling the skin off his back. That and picking blackberries beside the Hokianga harbour over the Christmas holidays.

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

Still haven't climbed Machu Picchu, so wouldn't mind visiting Peru.

### DO YOU BUY LOTTO?

'Course, yeah, it's my contribution to the arts! And I have worked for a number of organisations and communities that have gotten more from the Lotteries Board than I will ever be able to spend on Lotto tickets in this lifetime.

### SHORTLAND STREET OR THE NEWS?

Oh please, I'm not even gonna answer that or I'll never get to reprise my role as Kuini Samuels.

### DO YOU BELIEVE IN REINCARNATION?

Not so much reincarnation, in the Buddhist sense, but an abiding belief that death is just another step on the journey of our souls.

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

A hori sheila, with a big vocabulary and a bad attitude. Oh wait, that's me this time!

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

My three daughters, gifts from the tūpuna, to teach me humility and the depth and breadth of love, pain and tribulation.



Aside from reigning as supreme auntie on the Ask Your Auntie television show, Ella Henry has a diverse background in management, education and Māori development, including sitting as a member for Ngā Aho Whakaari, or the Māori in Film, Video and Television since 1996. In the past, she has produced documentaries, written and narrated for specialist and Māori programming, and been actively engaged in political and flax-roots support for Māori in film, video and television. Ella is currently a Māori Health Manager for the Plunket Society. Born in Kaitiaki, Ella was raised and currently lives in Auckland. She is a mother of three.

### FAVOURITE WAY TO CHILL OUT?

Hanging with my whānau and my mates, philosophising on the nature of human existence, accompanied by good kai and inu.

### WHAT IS YOUR MOST ADMIRABLE QUALITY?

Well, there's some who'd say it ain't modesty. But I try to find the most honest and humorous spin on whatever situation I find myself in, which has helped me survive most of the kaka that has plopped on me in my life to date.

### DANCE OR WALLFLOWER?

Neither, I am the jester. People tend to enjoy my wicked sense of humour, which helps me avoid both dancing and hiding behind the wallpaper.

### WHAT IS THE LAST BOOK YOU READ?

Patricia Grace's *Tū*, and still enjoy picking over Bill Bryson's *A Short History of Nearly Everything*.

### WHO IS YOUR FAVOURITE AUTHOR?

My literary tastes are catholic, and can include anything from *Woman's Day* to Voltaire, Patricia Grace, Ernst Schumacher, Isaac Asimov, Hemi Baxter and Marian Keyes. Why would we want to stop at only one author?

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

The Warriors winning a grand final. That's worth staying alive for another few decades!

### WHAT IS YOUR GREATEST ACHIEVEMENT?

Surviving to 53. Believe me, it's a miracle.

### MĀORI OR GENERAL ROLL?

Māori, 'nuff said.

### WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Dr John Tickell has stated there are only three things you can't get too much of – laughter, sex and fish. I'm with him on that one.

### HOW MANY PAIRS OF SHOES DO YOU OWN?

Depends on which of my daughters has been in my room most recently. Anything between 10 and 20.

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

Not having more time with Dad, who died when I was 21. And I'm still grumpy with him about that.

### WHAT'S YOUR FAVOURITE PLACE IN NEW ZEALAND?

This might sound trite, but I mean it. Wherever we are together as a whānau is a pretty cool place to be, and usually in the breaks, that means being somewhere near the moana in Taitokerau.



# WAKA REO

DO YOU WANT A CHANCE TO WIN?

CONTESTANTS NEEDED FOR 2008

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FOR MORE INFORMATION

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