

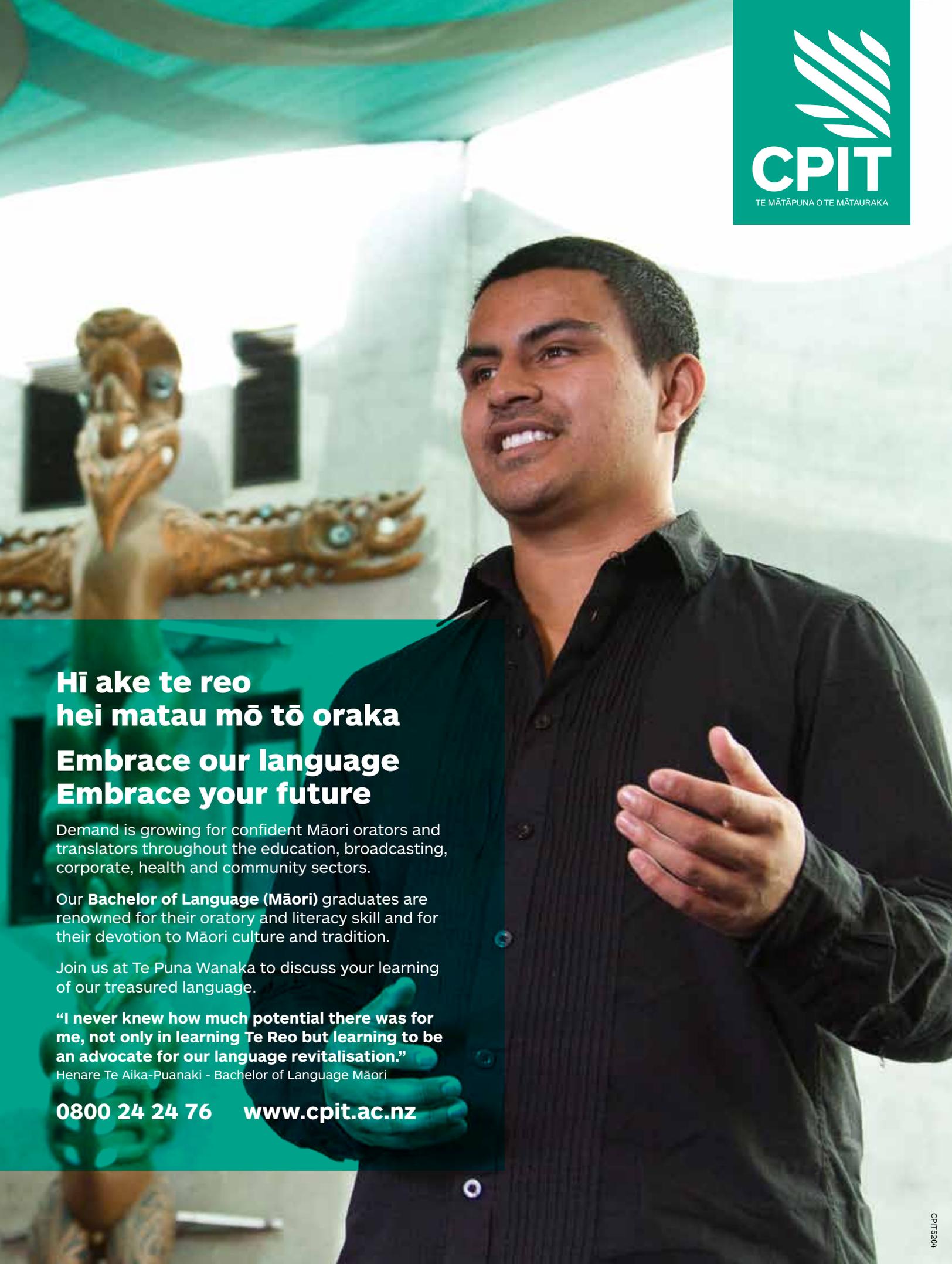
TE KARAKA

Political Legacy

RINO TIRIKATENE
MP FOR TE TAI TONGA

INDIAN COUNTRY INVITES IWI
THE RENA CRISIS
CELEBRATING KŌHANGA REO
PŌRANGAHAU CHRONICLES
SOUTHLAND HĪKOI
and KERI HULME





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CHIEF EXECUTIVE OFFICER,
TE RŪNANGA O NGĀI TAHU,
MIKE SANG

Mā whero, mā pako, ka oti ai te mahi.

The task shall be achieved through unity.

I have recently attended my first Iwi Chairs Forum and was struck by how similar the concerns and issues of Ngāi Tahu are with this forum. The forum, which was this time hosted at Takahanga Marae in Kaikōura, was held against a backdrop of general elections and a returning National-led government – a government that is likely to have a busy programme of policy change and legislation, many of which will affect Māori.

For me, it reinforced the importance of relationships and partnering in general, and of iwi and indigenous co-operation specifically. There is strength in numbers. Ngāi Tahu cannot do everything alone and there is a commonality of issues and values that make co-operation sensible and powerful.

Education was one example. To quote National policy documents “good education is a game breaker” and yet the existing systems seem to be failing Māori children and have been doing so for generations. The education recovery plan for Canterbury though, along with current initiatives and a new secretary who has identified this area as a priority, create some hope for change. But that hope must be realised and the endorsement of education priorities by Iwi Chairs will hopefully support Ngāi Tahu efforts in this critical space (and vice versa). Hekia Parata has been named Ministry of Education and she will bring a Māori perspective to this challenging area. Ngāi Tahu, along with other iwi, will look forward to meeting with her in her new role.

Affordable social housing is another issue. In Christchurch we have over 7000 residents leaving the “red zone” seeking new homes and we need that process to be as affordable as possible. Our own Whai Rawa scheme seeks to support increased homeownership by Ngāi Tahu. It’s a key issue and government is reviewing policy. At the forum, Iwi Chairs mandated the formation of an Iwi Leaders Group for housing that I expect will support our efforts.

In another sphere, we heard about the *Rena* disaster and the incredible efforts to not just “fix” the spill but to ensure proper government readiness and tangata whenua engagement, which will hopefully lead to lasting improved relationships. It’s a matter Ngāi Tahu can sympathise with and it’s an experience all iwi can share and learn from.

Rena has another dimension and that is it reminds us of the risks of mining. There is an Iwi Leaders Group on mining and I couldn’t help but note the following in the report to Iwi Chairs “...to adopt a precautionary approach....; only activities that can clearly demonstrate utmost environmental protection will be considered”. This is clearly another area with common interest and one Ngāi Tahu can learn from.

Of course, partnership lessons can be extended elsewhere. Ngāi Tahu are presently discussing co-governance of Te Waihora/Lake Ellesmere and we can look north to learn from iwi experiences there. We have a dairy farming pilot and can learn from iwi with established farming experience. The list goes on and on.

In many ways all of this is comforting. We have our challenges but many others are walking the same path and that gives us strength.

TE KARAKA

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TE KARAKA is published quarterly in March, July, September and December, so your first subscription magazine will be the next published issue.

THE RENA CRISIS

Tiny Mōtiti Island in the Bay of Plenty, a community of less than 30 permanent residents, was hit hardest by the oil and containers that have polluted the ocean since the *Rena* ran aground in October.

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POLITICAL LEGACY

When Rino Tirikatene won Te Tai Tonga seat for Labour in the recent general election, he reignited the Tirikatene whānau political legacy that spans over 60 years and three generations. Meet the man with 'big shoes to fill'.

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First they wrote about and for the mothers of Pōrangahau, then the focus was turned to the sisters; now there is *Matatōa: Fathers & Sons*.

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It was leaking, full of borer, and pushing 90. But during its final hui 'The Hall' at Tuahiwi echoes with the stories of generations.

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The National Congress of American Indians is the oldest and largest organisation of its kind, representing more than three million people. Iwi Chairs Forum leaders Mark Solomon and Tukoroirangi Morgan attended the organisation's 68th annual meeting in Portland, Oregon.

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Jean Duff is passionate about all things Māori and believes she still has much to contribute to Dunedin's Māori community.

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HĪKOI

Awarua Rūnanga ūpoko Tā Tipene O'Regan leads whānau on a journey of discovery in the deep south reconnecting them to places rich in legend and cultural significance.

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Lisa Tumahai, the new deputy kaiwhakahaere of Te Rūnanga o Ngāi Tahu, is determined to use her position to strengthen the tribe's regional centres.

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Gifts, gains and years of kōrero is how a group representing different and sometimes, opposing, views managed to produce a marine protection strategy for the Kaikōura coastline.

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On a miserable winter day, 30 fine Māori secondary students take the opportunity to find out what career options are available to them in the Christchurch city rebuild.

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After decades of hard work and continuing challenges, Te Kōhanga Reo National Trust remains committed to providing Māori pre-schoolers with a nurturing learning environment

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It's one of New Zealand's most polluted Lakes. Yet strangely, there is cause for celebration at Te Waihora/Lake Ellesmere. The drive to restore the lake to its former health has been given a significant boost that recognises the importance of the lake to the iwi.

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NGĀ HAU
E WHĀ
FROM THE
EDITOR

This is my last magazine as editor of TE KARAKA. I am returning to my homeland Samoa to begin the next chapter in my life. I thank Ngāi Tahu whānau for sharing their stories, time and laughter with me. I have travelled around this beautiful takiwā meeting equally beautiful people. I have wept for Ngāi Tahu elders who have passed on and rejoiced in the successes of the iwi and hapū. I have learned and continue to learn about this great iwi with its ancient traditions. I feel privileged to have been welcomed into your homes, sat at your tables and shared a tale or two.

Working on TE KARAKA has enabled me to be able to practise a patient type of journalism that puts the interviewee and reader first, that presents many facets of the debate and places accuracy, fairness and also kindness to the fore.

I have many highlights during my time as editor. Travelling to Doubtful Sound with Awarua Rūnanga is one of the them – the company, kōrero and breathtaking sights will stay in my heart and mind for many years. Sailing on a waka hourua from Samoa to Tonga is another. The voyage fulfilled a lifetime dream and established enduring relationships with many good, hearty people. One friendship that was prompted as a result of TE KARAKA was with young Mark James Bain, who lights up any room with his sunny smile.

Of course the magazine does not happen in a vacuum. It comes through conversations over cups of tea and a scone or two if you are lucky. I found the more conversations I had with Ngāi Tahu whānau, the more meaningful the stories became.

There is a whakatauki that says Ko te kai a te rangatira, he kōrero. Talk is the food of chiefs. I hope that you have been sustained during my time as editor, that you have enjoyed the kōrero, which was yours to begin with.

Nāku noa

nā FAUMUINĀ F. M. TAFUNA'I



HE RETA

WHENUA – LAND

How many Ngāi Tahu have houses in Christchurch that need to be rebuilt and need to access land to build on? These people are struggling and need help. There is a gap between what the EQC and insurance will pay and them restoring their homes on new land where the market is demanding high prices. Why isn't our iwi as major subdivision developers providing access to land at cost price to our families who are affected? Incredibly land in Wigram isn't even being offered to us first. I invite feedback to me directly at chris.cooke@xtra.co.nz on how we should move ahead in the future on this.

Chris Cooke

NOT FUNNY

Is *He Tangata* a humour page, or are we meant to take it seriously? I thought perhaps the idea was to give a profile of a Ngāi Tahu role model for our young people to look up to and learn from. But in Issue 50, we are

presented with a fellow who claims to be straight-up and honest, yet will tell a lie whenever it suits him. I hope that his children and clients don't read that. Furthermore, while we are desperately looking at ways to improve our people's attitudes to the use and abuse of alcohol, this fellow tells us that a good day involves drinking alcohol at both lunch and dinner. Now, he is a grown man and I am not intent on judging him personally or changing his attitudes. However, I am suggesting that if this is the best TE KARAKA can do in finding a role model, then perhaps *He Tangata* should be discretely discontinued.

*Tony Broad
Havelock*

Editor's Note: He Tangata is sometimes serious and sometimes cheeky. It is meant to profile people who are doing interesting things and as well as those who are interesting. I apologise for any offence suffered.

NAME CORRECTION

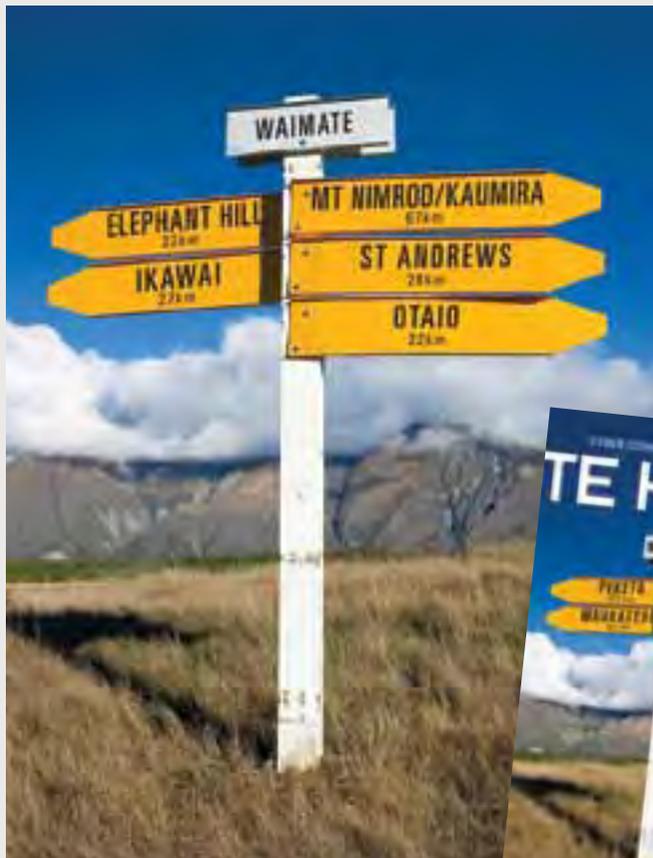
My name is Arapata Tregetheren and Whetu was my first cousin, I thought I would let you know that the correct spelling for our name is Tregetheren not Tregurthen as per the latest TE KARAKA.

Arapata Tregetheren

TE KARAKA welcomes letters from readers. You can send letters by email to tekaraka@ngaitahu.iwi.nz or post them to: The editor, TE KARAKA, PO Box 13 046, Christchurch 8141.

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 PERFECT PHOTO OPPORTUNITY



In the winter of 2009, TE KARAKA Issue 43 ran a lead story entitled *Wind of your Homeland*. It was about a Ngāi Tahu cultural heritage mapping project to record and chart traditional Ngāi Tahu placenames in Te Waipounamu.

Reinstating Ngāi Tahu placenames was a feature of the Ngāi Tahu Claim. Under the Ngāi Tahu Claim Settlement Act 1998, the iwi secured changes to 88 place names, almost entirely as dual naming, with the existing Pākehā name coming first, such as Mount Grey/Maungatere. The only exceptions were Whareakeake, which replaced the name Murdering Beach on Otago Peninsula, and Aoraki/Mt Cook, where the Māori name comes first.

In 2010 the Waimate District Council publicly stated they would not use Ngāi Tahu dual placenames because of political correctness and concerns regarding the practical issues of using dual placenames.

Recently Ngāi Tahu kaumātua Tā Tipene O'Regan and Trevor Howse, Waihao Rūnanga representatives and Te Rūnanga o Ngāi Tahu senior

environmental advisor Takerei Norton met with the council. During the meeting, Ngāi Tahu outlined the council's statutory obligations and the tribal aspirations for Ngāi Tahu placenames. The council has since acknowledged they will adhere to their statutory obligations and are fully supportive of the tribe's cultural heritage mapping project.

For the presentation to the council, the cover photograph on TE KARAKA Issue 43 was adapted to show what dual placenames would look like in Waimate. The engineered photograph had the desired effect on the district council. It expelled their un-informed concerns and they agreed that dual placenames were exciting for the community.

The lagoon, the bluff – the story of us all

There's a bluff at the south end of this place. It looms. It's iconic. It just is.

A glacier pushed it out here, plus ten thousand years ago, and every year since, it has been eroded, nibbled by the sea round its toes, enduring landslides and waterfalls from the top. But it endures. It has variant bush on it, but it doesn't seem to like gorse or truly foreign stuff on it. And there are some very precious rare wee plants it shelters (won't even tell you where they are).

It is called Te Kohuamaru.

There have been mutilations of its name, and I willingly acknowledge that earlier people could've meant something different (if, indeed, they called it that) but for me, it is Te Kohu a Maru – Maru's Mist. (Maru is that extremely interesting character, of whom we all need to learn more about.)

A lot of mornings, you look to the bluff, and there is this mist – makes sense: it is quite high –

but sometimes, when there is a full moon, there is also a mist webbing, clinging, all round the bluff. Not anywhere else.

There is a photograph, of a couple of late Victorian gents, hats on, sticks in hand, halted by the bluff –

I don't have it to hand immediately – a lot of my library has gone over the hill – but I even seen it on teatowels ... nobody likes images on teatowels but – I am hoping – these ones were for framing –

South end of Ōkarito is the Bluff – and the north end is that wonderfully changeable edgy great water mass – ta-ra! The Lagoon! Biggest salt-water lagoon on the West Coast. Home to kōtuku! O, actually not: kōtuku breed up an arm of the Waitangi-taona, frequently feed here in the Ōkarito lagoon (and areas at the 3-mile and 7-mile) and there is always one over-wintering here – but that's it –

between those pou, I have lived for nearly forty years ...

So: now I have to leave Big O.

I neither have money or resources to continue to live in a remote area.

And the place has changed so much! So dramatically!

We have people who fly in, planes, helicopters, to their very ugly mcmansions.

About o, so few times a year, baby –

This used to be called the *settlement* of Ōkarito. It has been a sort of village. When I came here, v. early 1970s, and won a Crown Land Ballot, it was with the expectation I would contribute to the place.

There were nine people living here then – a family of six (who left within two years) an alcoholic who whittled himself off, after a year, and me.

So, I did. I built my home, loved the place and the birds, and the other people who came and – truly, deeply enjoyed the fishing/baiting myself! And knowing one of my great-great-grandmothers came from this area, felt thoroughly at home.

Little by little a lot has been eroded: most of the places (can't call them homes) have been holiday places, in an area where very few people take holidays. So the people who fly in doubtless have their contacts and their local enjoyments – BUT

Local people must live in a local place. Must caretake that place. Must caretake each other.

What happens to a place, when – as it is happening now – many of the people are exiting? And the original commitment to conservation/preservation of the truly original inhabitants (Ōkarito brown kiwi? Our rather especial mudfish? Our fernbirds? Our tui with their own lingo?) and the truly loving people of this place – go – away?

Because I can no longer afford to live in Big O – because in the Aotearoa I live in now – living in a truly especial place is made impossible because of local body rate demands (which have absolutely NO effective returns to me in the most part) and because the general tenor of this place has changed to being a nasty mcmansion village – I'll exit very soon.

And I'll look to the bluff – see the two people I love in their beautifully, sensitively refurbished and newly rebuilt home – and think, Yeah, the – place still attracts the people –



AND – THIS COMING YEAR

I am sure a person will want to buy – whatever my home is, whatever my place is –

Then again: the bluff was actually the site of at least two rūnaka.

When Kāi Tahu moved south, several high ranking people came to Ōkarito to learn stuff.

They learned it on the bluff.

One of my long-ago neighbours built up there.

While he was digging foundations, he dug a small nasty mere, and hei.

When I heard he was keeping both, I suggested he didn't.

When I heard that he'd chainsawed into his breastbone, accidentally, I strongly suggested he give them to the Hokitika museum.

They reside there now. He died years ago.

I'd really urge all of us – who come to the Coast – to visit the Hokitika Museum. Look at those wee relics from the bluff.

And then – same place – go visit the Hokitika Whitebait Exhibition – beautifully curated, and the First Time In The World There Has been A Whitebait Exhibition. You'll see me there – and maybe many of your olds

catch you next time, this side or that side of the hill –

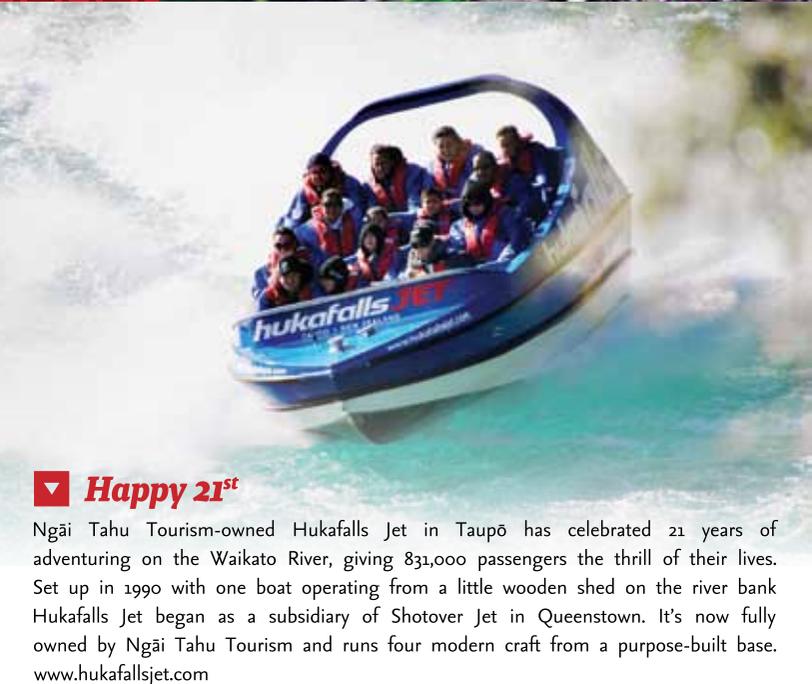


Writer Keri Hulme is southern Kāi Tahu but lives in "Big O" – Ōkarito. Among her passions are whitebait and family history. In 1985 Keri's novel The Bone People won the Booker Prize.



▼ **Save and Win**

Whai Rawa are offering a great prize for a family of five to visit the awesome revamped Rainbow Springs and Agrodome in Rotorua. The prize includes airfares and 4-star accommodation. To enter you need to be a Whai Rawa member and you need to have saved \$12.50 for a child member, or \$50.00 for an adult member from 1 January 2012 to 30 March 2012. You'll also need to tell us why you are a regular saver at www.whairawa.com, by posting on our Whai Rawa Facebook page. For full terms visit www.whairawa.com Save with Whai Rawa and you could win big!



▼ **Happy 21st**

Ngāi Tahu Tourism-owned Hukafalls Jet in Taupō has celebrated 21 years of adventuring on the Waikato River, giving 831,000 passengers the thrill of their lives. Set up in 1990 with one boat operating from a little wooden shed on the river bank Hukafalls Jet began as a subsidiary of Shotover Jet in Queenstown. It's now fully owned by Ngāi Tahu Tourism and runs four modern craft from a purpose-built base. www.hukafallsjet.com

Did You Know...

The Ngāi Tahu and Māori names for the following manu – birds?
 Parson – tūī, kōkō
 Bellbird – kōparapara, makomako
 Godwit – powaka, pouaka, kuaka
 Native pigeon – kūkū, kererū, kūkupa
 Swamp hen – pākura, takahea
 Morepork – rurukoukou, ruru, koukou
 Brown teal – pāteke
 Paradise duck – pūtakitaki, pūtangitangi

New research centre

A new centre for indigenous research has opened at Waikato University. Te Kotahi Research Institute aims to promote innovation, well-being and inspiration to improve the contribution of university research to iwi development. It will bring together science, management and education researchers to work on research that promotes iwi interests within the university's catchment.

He Kupu Kāi Tahu

- Taotao** (matimati) fingers, toes
- Ponapona** finger joints
- Papanui** (kapu, tapuwae) sole of the foot
- Matamata** fingertips
- Rikarika** (ringaringa) hands
- Kutu** (ngutu) lips
- Mahuka** (mahunga) head

He Whakatauāki

Ko te reoreo a kea ki uta, ko te whakataki mai a toroa ki tai. The voice of the kea is heard inland and the voice of the albatross is heard at sea. He kōtuku ki te raki, he kākāpō ki te whenua. A kōtuku in the sky, a kākāpō on the ground. These two proverbs both express the idea that everything has its rightful place.

▶ Piri wins supreme Māori Sports award

Rugby World Cup victor Piri Weepu (Ngāi Tahu - Kāti Waewae, Te Whakatōhea) took out the Senior Maori Sportsman title and then was named Albie Pryor Memorial Maori Sportsman of the Year at the 2011 Māori Sports Awards. He is pictured here carrying daughter Keira after the All Blacks beat France to win the Rugby World Cup in Auckland.



Māori farmers wanted

Organisers of the 2012 Ahuwhenua Trophy – BNZ Māori Excellence in Farming Award are hoping for a strong entry from farmers all over New Zealand. Entries close in January for the annual award, which recognises business excellence in sheep, cattle and dairy farming. It's open to both individually-owned Māori farming properties, as well as those managed by trusts and incorporations.

Māori trades scheme

Otago Polytechnic is encouraging more Māori students into trades training in 2012. Local industry trainers and Ōtākou rūnanga are promoting the scheme, which aims to deliver practical training components in conjunction with local rūnanga. Otago Polytechnic recently offered 19 scholarships to top year 13 Māori students at the Ngāi Tahu Mana Pounamu Awards.



▶ Retail therapy

Rotorua master carver Lyonel Grant (Te Arawa), his sister, weaver Leilani Rickard (Te Arawa) and Auckland architect Pahnia Skinner (Ngā Ruahine/Taranaki) have joined forces as Iwi Creations and are producing striking women's hosiery in a range of traditional Māori designs. They come in full length or three-quarter footless styles in various colours, and have been influenced by traditional tā moko. They sell for \$30–35 and can be purchased online at www.iwicreations.com.



▶ Māori astronomy

When Wellington's Carter Observatory re-launched recently, it was gifted the name Te Ara Whānui ki te Rangi (the expansive pathway to the heavens) by local mana whenua, Taranaki Whānui ki te Ūpoko o te Ika. Today, visitors can experience Māori and Pacific Island astronomy and celestial navigation throughout the observatory's exhibition spaces. The observatory offers an in-depth look at the stars from a Māori perspective, from the interactive story of Māui taming the sun to animated films; stories about Te Ikaroa (the Milky Way), Papatūānuku and Ranginui; and celestial navigation and Matariki stories. www.carterobservatory.org/maori-cosmology

Marae dream realised

Taranaki Ngāti Te Whiti hapū is excited that their dreams for a marae are on the way to being realised. The Katura Marae is planned for a grassy stretch beside Ocean View Parade in New Plymouth. While it's early days yet, organisers hope the first stage of the multi-million dollar marae, which includes a whareniui and wharekai plus office and toilet blocks, will be completed by the end of 2013.

Boost to Māori careers

2degrees and its founding shareholder, the Hautaki Trust, have launched Hei Rere Mai (So You Can Fly). The programme includes a \$50,000 annual scholarship for Māori studying towards ICT qualifications at the University of Auckland. The programme also includes career advice for high school students and the recruitment of school leavers into the 2degrees customer care team.



THE *RENA* CRISIS

WHAT'S THE STORY?

The foreign container ship *Rena* struck Astrolabe Reef, 20 km off the coast of Tauranga, at full speed on October 5, 2011. It carried 1700 tonnes of fuel oil, an estimated 350 tonnes of which leaked into the ocean. Late October storms helped coax more than 80 containers overboard to bob in the sea and spew forth their cargo. Although not unusual for container ship cargo, the manifest reads like the contents of a surreal jumble sale – timber, animal pelts, meat patties. Authorities warned 11 containers harboured sinister chemicals and one of those, containing alkyl sulfonic acid, had fallen into the ocean. The number of containers known to be holding potentially dangerous chemicals has since been upgraded to 32, and include cryolite, an aluminium smelting by-product dangerous in its dry form when inhaled.

Wildlife rescuers estimate that *Rena's* oil slick has killed around 1000 birds. By mid-November salvors had successfully retrieved the remaining oil from the stricken ship, saving the coastline from another catastrophic spill. At the time of going to print, it is anticipated the removal of the teetering containers remaining on the *Rena* could take another year.

Tiny Mōtiti Island in the Bay of Plenty, a community of less than 30 permanent residents, was hit hardest by the oil and containers that have polluted the ocean since the *Rena* ran aground in October. Kaituhituhi Keri Welham visits Mōtiti to see how the clean-up is going.



IT'S AN EIGHT-MINUTE FLIGHT FROM MT MAUNGANUI AERODROME to what locals call "Mōtiti International" – an airstrip mown out of quivering, waist-high grass.

The view takes in the pōhutukawa-lined coastline and the stricken *Rena* perched on Astrolabe Reef. In mid-November, schools of kaha-wai are visible in the sea, making a welcome return a month after the *Rena*'s grounding and resultant oil spill.

When *Rena*'s cargo containers toppled overboard, it was inevitable some would wash up just a couple of kilometres away on the rocky northern shore of Mōtiti. Locals have been collecting timber from the containers and stacking it into piles like giant matchsticks beneath the island's cliff-top urupā. The New Zealand Army will eventually collect the ship's rubbish. But in the meantime, disorientated blue penguins have started to nest in the snug piles of timber and some seabirds are eating from packets of milk powder that have washed up.

When TE KARAKA visited Mōtiti, there were signs of the fauna returning to a semblance of normality: seagulls had stopped flying in frantic, squawking clouds overhead and were settling on rocks; healthy penguins were successfully brooding on nests; and cicadas were clearing their throats for the annual Christmas chorus.

But don't be fooled, says island kaumātua Matahihira Wikeepa. This could be the calm before the storm.

What if containers continue to fall off the ship? What if the ship breaks in two and further pollutes the moana? The potential impact on this small community could linger for years.

Matahihira, known as Mata, is the kaumātua of both the island's marae, Tamatea te Huatahi, the bottom marae, and Te Hinga o te Ra, the top marae.

Although their island is just 6km offshore from Maketū, landing place of the Arawa canoe, the people of Mōtiti are Patuwai, a hapū of Whakatāne tribe Ngāti Awa. Their canoe is Mataatua.

Mōtiti is a 10-km² island boasting rocky cliffs, sandy beaches, and fertile soil.

Pākehā families and orchard managers live on the southern end of the island, which features one of the southern hemisphere's largest avocado groves. Its perfectly manicured lines and commercial might

are a stark contrast to the northern end of the island, where modest homes with generous sections are tended by the island's mostly elderly Māori population.

At the time of the 2006 census, 27 people lived on the private island. Around 20 homes are permanently inhabited and there are part-time residences ranging from well-maintained baches to derelict shacks given over to weeds. At Christmas, the island's population swells to around 200 as people return to their whenua, resplendent at that time of year with the blossom of the island's yellow pōhutukawa.

The roads are rutted dirt tracks and transport is via four-wheel motorbike or unregistered, unwarranted utes or vans.

Homes here run on generators or solar power, and each property has a rainwater tank. The islanders do not pay rates and are not subject to council regulations. They make their own way in the world, harnessing communal energy – and the occasional lottery grant – to establish the necessary infrastructure to keep the island running smoothly.

Perhaps surprisingly, the water at the ocean's edge is clear a month after *Rena*'s arrival and, as the sun climbs in a wispy sky, Mōtiti's sandy bays are particularly inviting. Pre-*Rena*, the island's mokopuna would flock to the beaches for swimming. However, for the older residents there's only one purpose for entering the water.

"We go for food," Mata says. "You want to swim? Go to the Mount."

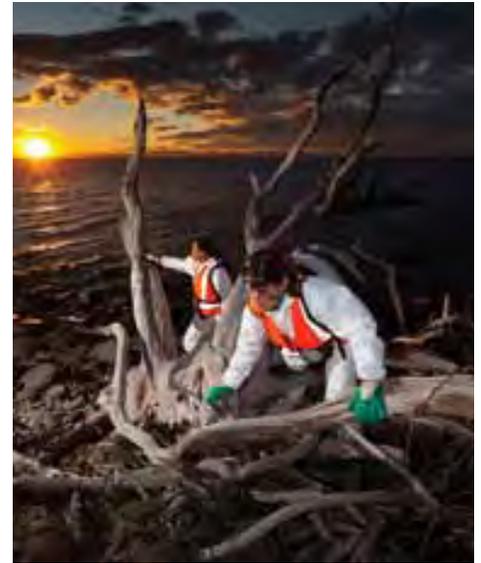
Three days before the *Rena* grounded, the island's children were diving off the rocky northern tip of the island to get kina, pāua and crayfish for their grandparents.

"That's part of everyday life here," says islander Hiraina Dickson. "Our babies can go and get their grandparents' kai."

A kura kaupapa is run on the island's lower marae. The school's four students have been sent to the mainland because their "classroom" has been taken over by the island's oil response HQ.

Immediately after the first oil spill, dozens of ex-pat islanders came home to help with the cleanup. As most returned to their jobs on the mainland, volunteers arrived to fill their vacant gumboots.

In the first three weeks of the volunteer phase, 66 people were welcomed on to the lower marae – strangers with a common desire to help.



“The volunteering’s been massive because our people, we don’t have the manpower.”

HIRAINA DICKSON
Volunteer Co-ordinator



Facing page: Mōtiti Island, 6km from the mainland in the Bay of Plenty, is the closest community to the stricken Rena (seen at top left of the photo); this page, clockwise from top left: Ngāro Wikeepa runs to get back to the lower marae to assist her brother Matahihira to perform the pōwhiri for a planeload of clean-up officials; the Maritime New Zealand Mōtiti Island wildlife crew scour the coastline to capture sick birds for treatment at the Wildlife Recovery Centre at Mt Maunganui; Tamatea te Huatahi marae; representatives from the multi-agency Seashore Coastline Assessment Team; ex-pat Mōtiti Islander Wiki Aukaha updates the whiteboard showing where each volunteer is headed; volunteer co-ordinator Hiraina Dickson.

Previous pages: Mōtiti kaumātua Graham Hoete looks out over the Rena with volunteer Peter McKellar, a bookseller from Rotorua.

Some were business people, others unemployed. The week TE KARAKA visited there was a bookseller from Rotorua, a unionist from Papamoa and a self-employed English immigrant from the North Shore. There had also been those from further afield: an unemployed Scotsman living on the Gold Coast; a Frenchwoman, who made crepes for the whole marae and an Italian who saw the disaster on the news and booked a ticket to New Zealand the next day.

Sam Hunter, a backpacker from Minnesota USA, says since he was in New Zealand, he felt he needed to help out. “It’s the right thing to do really.”

Hiraina Dickson is the volunteer co-ordinator. Her teams are rostered to work four-hour shifts around low tide. That could mean

a 5.30am start or a more genteel 11am shift, depending on the lunar calendar.

Volunteers, like locals, wear regulation white overalls and blue shoe slippers and work in all weather. Some beachcomb for plastic, animal pelts, or 20kg balls of butter disgorged by the ship’s containers. Others seek out distressed birds and seals in tandem with the Maritime New Zealand Mōtiti wildlife crew – a group of volunteers working under the direction of experienced oiled wildlife responders. They note the location of healthy birds and capture the sick so they can be triaged and flown to the Wildlife Recovery Centre at Mt Maunganui.

When the tide is high, the volunteers nap, play soccer on the marae ātea, weed the marae vege garden or help prepare meals.

PHOTOGRAPHS CHRIS PARKER PHOTOGRAPHICS LTD



Above: The container ship *Rena* aground on the Astrolabe Reef. Most of the oil has been pumped off the ship, with containers being removed using barges and cranes.

“The volunteering’s been massive because our people, we don’t have the manpower,” Hiraina says.

On the final night of each volunteer intake, she rises after dinner to thank those who have come to help. As roast chicken and rewena are devoured, a volunteer from this group replies: “It has been an absolute privilege and an experience we will never forget.”

Representatives from the multi-agency Seashore Coastline Assessment Team (SCAT) fly in to walk the coastline and photograph oil splattered rocks during the king tide that accompanied the initial oil spill.

For Hiraina Dickson, the continuous assessments grow frustrating. As grateful as she is for the experts’ efforts, she has just one request: “Get her off our rock”.

The *Rena* is clearly visible from the upper marae. One night at the island drinking hole, where locals enjoy \$4 bottles of Lion Red and play pool, Mata Wikeepa stares at *Rena*’s twinkling lights on the horizon and says: “We’ll miss them when they’re gone, our Christmas lights.”

There’s been a buzz of activity around the island since the grounding, and while the environmental fallout is not welcome, the companionship of the volunteers and returning whānau appears to have buoyed older residents.

Betty Dickson (Hiraina’s mother) is the iwi representative for Mōtiti Island at Maritime New Zealand’s incident command centre in Tauranga. She says the Ngāi Tahu Papatipu Rūnanga koha of \$18,000 for the clean-up operation on Mōtiti was followed by a standing offer of volunteers and more financial support if needed – a gesture that has brought much comfort to islanders.

“Give them our aroha,” Mata says.

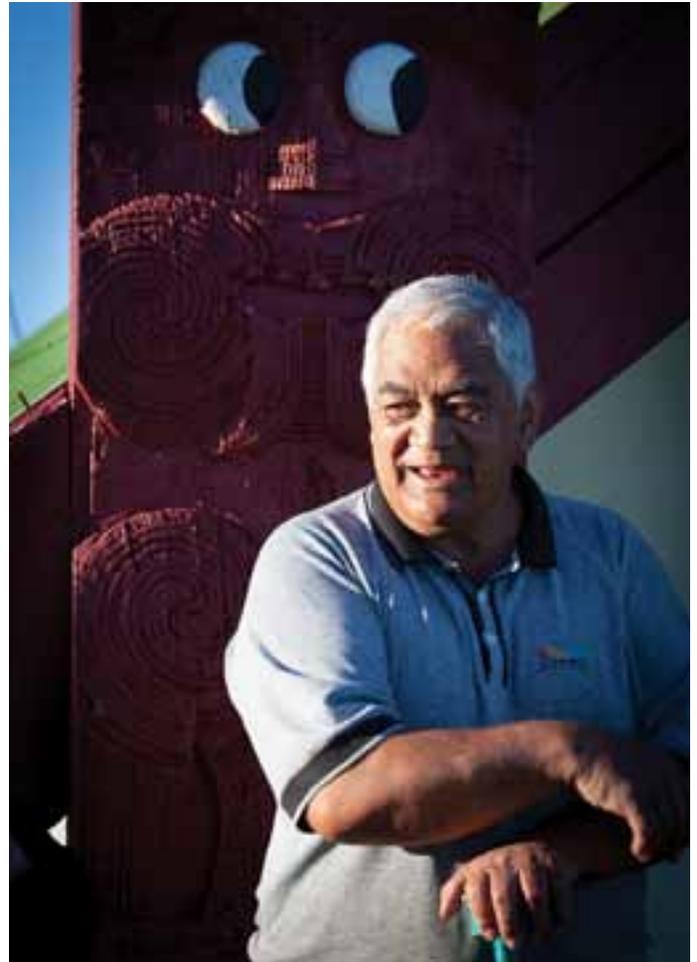
The money has so far paid for food for volunteers, sustenance for the island’s children staying at a marae on the mainland, and plumbing equipment urgently needed to mend a men’s toilet used by volunteers on the lower marae.

Te Rūnanga o Ngāi Tahu iwi communications advisor Whetu Moataane says Ngāi Tahu has also shared valuable logistics knowledge picked up in the aftermath of the 2010–2011 Christchurch earthquakes with Māori across the coastal Bay of Plenty.

These included how to co-ordinate a Māori assistance effort, working collaboratively with the government ministries, councils and community groups, as well as keeping a record of the assistance given.

Riri Ellis (from influential Tauranga iwi Ngāi Te Rangī) is project assistant with the combined Tauranga Moana iwi response.

“We are seeking technical advice but it remains unclear what



“Give them our aroha.”

MATAHIHIRA WIKEEPA

Mōtiti Island kaumātua, talking about the Ngāi Tahu Papatipu Rūnanga koha of \$18,000 for the clean-up operation on Mōtiti followed by a standing offer of volunteers and more financial support if needed.

impact the *Rena* disaster is having on our economic activities, which include commercial fisheries and tourism,” Riri says.

However, Riri, who is also her iwi’s Treaty of Waitangi negotiations manager, says what is clear is that this incident may have some impact on the treaty settlement aspirations of Ngāi Te Rangī.

“There is a natural connection between what has happened in this disaster and our treaty settlement aspirations. Whilst this is a disaster, and the treaty settlement process is about settling treaty grievances, there is no doubt that the activities are colliding up against each other.”

Recognising the complex tribal and political influences at play and what’s at stake for her small community, Hiraina says her mother’s presence in Maritime New Zealand’s Tauranga base is vital in drawing some focus towards Mōtiti Island, the small island closest to the shipwreck.

Hiraina believes the focus for many Bay of Plenty locals is on the popular Mount Maunganui beach. “They want their surf beach back before anything else.”

But the Mōtiti islanders of Ngāti Awa are mourning much more than the loss of a summer playground. They will not gather kaimoana at Christmas, and they are unable to offer their visitors the creamed pāua and bowls of fresh kina for which their marae are renowned. More importantly, parents and grandparents are aching for the tamariki sent to the mainland and for their home, their whenua, the unfortunate resting place of *Rena*’s harmful waste.

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Political Legacy

When Rino Tirikatene won Te Tai Tonga seat for Labour in the recent general election, he reignited the Tirikatene whānau political legacy that spans over 60 years and three generations. Kāituhituhi Howard Keene meets the man with ‘big shoes to fill’.

JUST SIX DAYS AFTER THE GENERAL ELECTION, RINO TIRIKATENE is still glowing after returning Te Tai Tonga to Labour. The big man with a bubbling, enthusiastic personality still has a ‘wow-I’m-actually-here-now’ look about him.

“I’m really rapt, it’s always good to come out on top. There was a lot of drama in the last week with the polls. Apparently it [my win] shocked a lot of people, but I wasn’t shocked, I knew what we’d done.”

It has been a week of inductions and getting to know the ropes – the beginning of what will be a long and often fraught journey for new members. It’s unlikely they will ever have so much time on their hands again during their parliamentary careers.

Family dynasties are very unusual in the history of the New Zealand parliament. The Tirikatene whānau legacy of long political service is the most notable.

Rino, aged 39, is stepping into giant boots previously occupied by his grandfather, Sir Eruera Tirikatene and aunt, Whetu Tirikatene-Sullivan, who between them, occupied the old Southern Māori seat for 63 years.

While those boots will not take him quite as far geographically as his tipuna (the old Southern Māori electorate included all of Aotearoa south of about Wairoa), he will still have to represent his people over a far bigger area than any other MP. Te Tai Tonga electorate includes the whole of Te Waipounamu and most of the Wellington area.

Curiously, it is not his first attempt at winning an electoral seat.

That came about in the first MMP election in 1996 when his father Te Rino Tirikatene was standing for Labour in the new Māori seat of Te Puku o Whenua in the central North Island (largely replaced in 1999 by Ikaroa-Rawhiti).



PHOTOGRAPHS ADRIAN HEKE

“ [Labour is] very pro-business and growing the economy, but we just want to make sure growing the economy benefits everybody. I’ve got a strong sense of social justice. From a young age I’ve just really wanted to help people.”

Sadly Te Rino died during the campaign aged 55, and Rino was called to replace his father.

“I was asked by Tūwharetoa to stand. Their kaumātua came and saw my mum and approached the family and said ‘we would like your son to stand’.

“I was 23, just starting my first legal job and we’d just lost our dad. No pressure,” he laughs ironically.

“I had a go and for me it was like finishing the job off. So we weren’t successful in that election, obviously. I made the decision after that, that I just wanted to focus on my career and make a name for myself out of politics.”

That election was disastrous for Labour in the Māori seats. It lost all five to New Zealand First’s short-lived “tight five.” Included in that rout was Whetu Tirikatene-Sullivan’s loss of Southern Māori after 29 years in the seat.

Asked to name his strongest political influence, Rino goes no further than his father. “He was dynamic, very charismatic, a great leader. He’d be my foremost influence.”

Te Rino Tirikatene stood for selection as a Labour candidate numerous times but never got to be an MP. “Often he stood in true-blue rural general seats where he flew the flag and brought the majority right down. So he did the hard yards.

“When he stood for a Māori seat in 1996 we thought ‘oh good on you, it’s your time’, but unfortunately he passed away.”

On his father’s side, Rino is Ngāi Tahu descended from the Tirikatene (paternal line) and Solomon (maternal) whānau with a strong Ratana-Labour whakapapa, and on the side of his mother Keta, Ngāti Hine from Tai Tokerau. She also has a strong Labour background.

Tahupotiki Wiremu Ratana named Rino’s father Te Rino, meaning steel.

Te Rino started the Ratana band in Wellington and Rino was the lead player on cornet at major hui around the country and overseas.

“So I’ve marched on politicians from David Lange to Winston Peters. It will be great to be marched on myself (at the annual birthday celebration of Ratana on January 25).”

Rino goes to church, but not Ratana. He is part of the Morehu grouping, those remnant followers of Ratana who include Māori from all denominations and tribal affiliations.

He is separated and has three children: Grace 11, Anna 7 and Te Rino 6.

Outside of work and politics he says his attention is on his children. “That’s my number one focus these days. I have three lovely children.”

Rino was born in Rangiora, but spent most of his life in Wellington, apart from short times in Christchurch for school and work.

After gaining a degree from Victoria University he worked in commercial law. “I worked for years in a big corporate firm, but wanted a change. I wanted to mix more with people rather than be a little cog in a big legal machine.”

He successfully went into trade promotional work with Māori exporters for a number of years, dealing with a range of very small to large Māori businesses.

It was suggested he apply for a fisheries job with Ngāi Tahu, which involved developing commercial relationships with North Island iwi, who would transact their fisheries business through Ngāi Tahu.



He got the job. “It was great, I think over 60 per cent of iwi transacted their annual catch entitlements through Ngāi Tahu.”

However the industry changed and Ngāi Tahu went back to its core business in the south.

He was then CEO of the Federation of Māori Authorities for a year, and most recently has been involved in international work, making connections and organising development work between Māori asset owners and interests in the Pacific, particularly Papua New Guinea and Bougainville.

Was there pressure on him to continue the whānau tradition of producing Labour politicians?

“I didn’t actively feel a pressure. I realistically didn’t expect my path to go this way. Your whakapapa is your whakapapa and you can’t change that and I’m just honoured to be in the position I am now.”

Why the Labour Party?

“I think everything I’ve done career-wise has been to try and help people. Now it’s just gone to another level.

“People often say ‘you’ve worked in the business area wouldn’t you be more National?’. Labour is not anti-business at all. We’re very pro-business and growing the economy, but we just want to make sure growing the economy benefits everybody.

“I’ve got a strong sense of social justice. From a young age I’ve just really wanted to help people.”

He hopes to set up a mobile office that goes around the widespread communities of the electorate, “rather than have an office in a far away main town and expect people to come to me. I want to talk to Parliamentary Services about what we can do.”

For now he just wants to put his head down and learn the ropes, relishing the opportunity to cover any portfolio the leadership throws at him.

“I think it’s good for me to step outside my comfort zone. I don’t care what area I’m given because I know there’s a Māori dimension to everything that goes on.”

Rino says his job is to serve all Māori in Te Tai Tonga. “I’ve got the utmost respect for all manawhenua groups, whether they’re from Wellington, the Chatham Islands, Ngāi Tahu or top of the South. But there are also many Māori who are maata waka, people who have been there for generations.

“I’m just a servant of the people. Now the work begins. It’s a very big electorate with a lot of communities and different groups.”

PŌRANGAHAU CHRONICLES

First they wrote about and for the mothers of Pōrangahau, then the focus was turned to the sisters; now authors Marina Sciascia and Hilary Pedersen have published *Matatoa: Fathers & Sons*, finishing a whānau history of a special place and people. Kaituhihi Jamie Ball reports.

EVERY DAY THE EVENTS OF OUR LIVES are consigned to history. However, it's the recording of these stories that ensures they are not lost in the passing of time; that gives them context in the wider frame of whānau, community and the sense of a place.

Marina Sciascia (Ngāti Kahungunu, Ngāti Raukawa, Ngāi Tahu – Ngāti Kaweriri), co-author/editor of *Matatoa: Fathers & Sons* notes in her foreword: “These are the building blocks of a small New Zealand place. The stories may be lost, or altered with the telling. They may be passed down through time but in the end we need to have them recorded. Writing them down is the point of difference.”

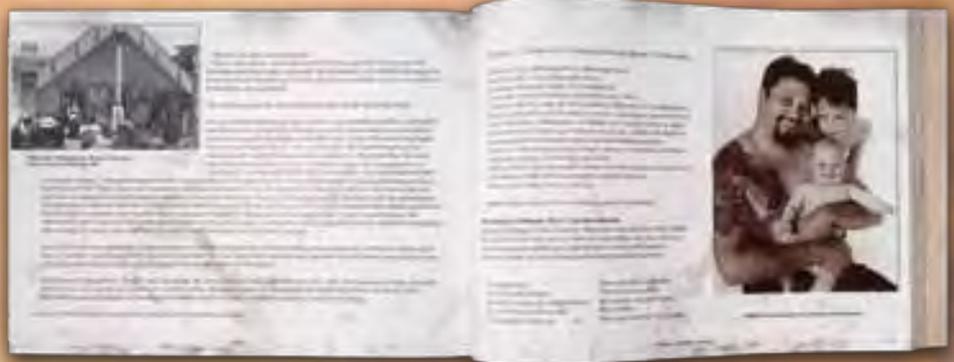
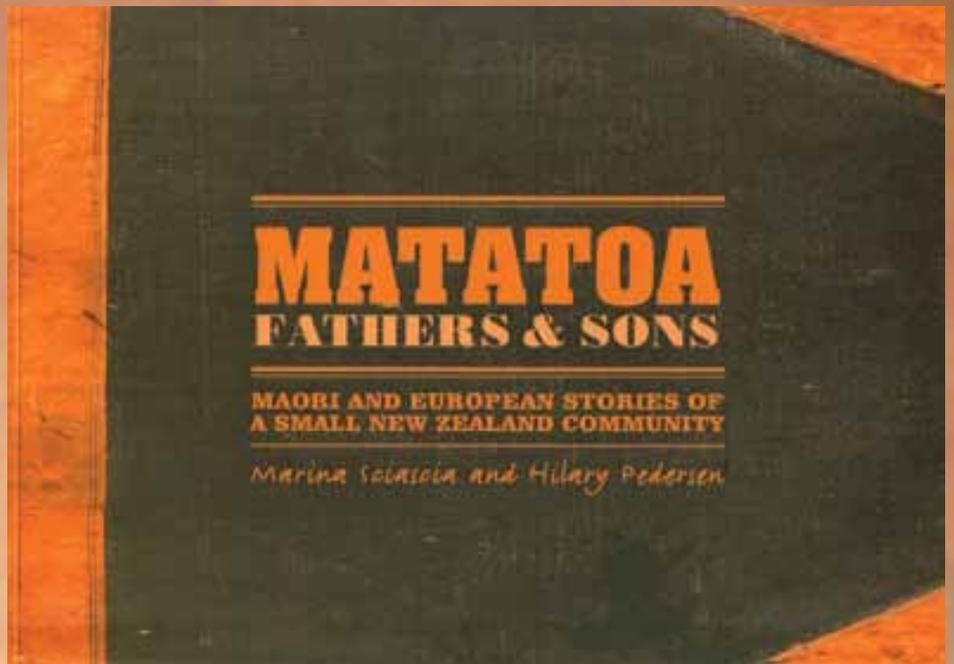
Pōrangahau, a compact coastal settlement in southern Hawkes Bay, has once more been brought to life by Sciascia and co-author/editor Hilary Pedersen (Pākehā).

The “highly readable and proud publication”, as one *Hawke's Bay Today* reviewer summarised it, showcases 18 family stories, Māori and Pākehā, from the Pōrangahau area, penned by 37 family members. Ngāi Tahu threads are woven through four of those stories with the Rakapa Nohoturuturu/Tutaki family, the Wakefield family, the Tipene-Matua family and, of course, the Sciascia family.

“Pōrangahau is my home,” Sciascia explains, “I'm born and bred here, but we've always had this lean towards the South Island.” The eldest of nine, Marina has never let leaving school at 14 stand in the way of her goals. “I'm pretty much a self-taught person, but writing has always been something I've loved.” The daughter of a Riverton-born mother, Marina lived in Southland for several years in the 1960s before returning north.

“It takes a bit of nurturing of families to get them to write their stories, especially for the Māori families,” Sciascia says. “It's a lot harder for them to participate, because part of our culture says you don't tell your own story ... the kūmara doesn't speak about his own sweetness.

“Those are some of the reasons why Pacific Islanders and indigenous people don't interview well; because you don't stand up and say, ‘Well, I'm really good at this’, whereas in Pākehā culture of course



you're taught that you've got to be promoting those things. And then this whole thing about our whakapapa being tapu, and should you be sharing it?”

Matatoa took two years to finish, and completes the final part of the trilogy, which includes *Hākui*; *Mothers of Pōrangahau* and *Tuāhine*; *Sisters of Pōrangahau*. “For me, the book was a natural progression from the two previous ones that we had done,” says Pedersen, an award-winning writer and journalist.

“Having said that, I don't believe we set out to write a trilogy, but it evolved because obviously, having covered mothers and sisters, we needed to address fathers and sons. So it's been a rounding-off, but in a more genealogical, solid-history sort of way.”

Pedersen, a councillor on the Central Hawke's Bay District Council, considers her hometown a platform for tolerance, understanding and mutual respect that may not be as common elsewhere.

“In terms of the rest of New Zealand, I'm not so sure that it is, to be perfectly honest. I think there is great room for the platform to be discussed, debated, accepted. We need to continue talking,” she urges.

Pedersen says an important achievement of *Matatoa* is that it has established a lasting historical record of a place and its people.

“We've actually produced something which will stand up for reference purposes, and it's there for future generations to refer to,” she says.

TK



Haere rā e Te Mahunui

It was leaking, full of borer, and pushing 90. But during its final hui “The Hall” at Tuahiwi echoes with the stories of generations. Kaituhituhi Aaron Smale gets caught up in the nostalgia.

PATRICIA SILK-ANGLEM SITS AT A TABLE IN THE KITCHEN, BUTTERING loaves of bread that are stacked around her. Others join her during the morning of October 8. “I’m a bit late getting up this morning, seven o’clock. I’m usually up at about four.

“But we played cards last night. We thought we better have a game for our last weekend. We thought we’d have a little game of cards and a few drinks. We were just having a rehearsal for tonight.”

Silk-Anglem (Ngāi Tahu – Ngāi Tūāhuriri), known to many as Auntie Pat, has seen a few games of cards over the years. At 80-plus, she has plenty of memories of the good times at Tuahiwi Marae, which is nestled between Rangiora and Kaiapoi. “The Hall” as it is affectionately known has been a community hub for Ngāi Tūāhuriri and Ngāi Tahu at large.

“I’ve been coming here since I was about 11 or 12-years-old – long time ago. I love coming here. We’ve had good times. We’re sorry to see it going down but never mind, it’s gotta be.”

Ngāi Tūāhuriri whānau had been considering demolishing the old hall for some time due to its deteriorating structure. This gave whānau the opportunity to consider future sustainability.

Robyn Wallace (Waitaha, Ngāti Māmoē, Ngāi Tahu - Ngāi Tūāhuriri), secretary for the marae development committee, says the hall had come to the end of its journey.

The committee – made up of Wallace, chairperson Arihia Bennett, Auntie Pat, Manea Flutey, Korōria Fowler, Justin Fowler and Rex Anglem in conjunction with a Marae Trustee and Rūnanga Executive working party – is now overseeing the new build that is due to start after Christmas. Wallace also asks to acknowledge the work of deceased committee members Makarini Pitama and Luke Fowler.

Ngāi Tūāhuriri ūpoko Rakihia Tau has said the new wharenui may be open as soon as next Christmas.

The wharenui, officially known as Te Mahunui, was opened in 1922 during a week-long hearing into land grievances.

During the weekend Tau spoke several times about the history of Te Mahunui and its relevance to Ngāi Tahu.

“You can’t separate this place here from the Kaiapoi Māori Reserve. This place was actually a tuku aroha from the Teihoka, Te Aika and Solomon families. It was given as a place for our hapū.

“The hall played an important part in hapū activities. But more importantly it involved the community, because that was the purpose of the original gift.”

As a result Te Mahunui has hosted countless community gatherings, weddings, tangi, hui, sporting fixtures, church services, feasts and celebrations.

TE KARAKA visits Te Mahunui for the final hui dedicated to saying farewell to the old hall.

A month later the hall is demolished. Gone but not forgotten.

At the hui, kaumātua Charlie Crofts (Ngāi Tahu – Ngāi Tūāhuriri) shares one of his favourite memories of Tuahiwi and his namesake.

“Uncle Charlie won a car off Alec Walker, who used to be the bookie in Kaiapoi. It was a little coupé thing. He drove it through the pā here with one stick on the steering wheel and one stick on the accelerator and hiding behind in the dickie seat. Everyone thought the car was going through without a driver.”

Even cleaning the hall is a chance for a laugh. Once someone used a motorbike to speed that up, blatting around with someone sitting on a sack, dragging behind.



“You can’t separate this place here from the Kaiapoi Māori Reserve. This place was actually a tuku aroha from the Teihoka, Te Aika and Solomon families. It was given as a place for our hapū.”

HENARE RAKIIHIA TAU
Ngāi Tūāhuriri Ūpoko



Left: inside Te Mahunui; top, left to right: Henare Rakiihia Tau, Maurice Manawaroa Gray, James Wiremu Robinson and Riki Te Mairaki Pitama; bringing up hangī; demolition underway; and Patricia Silk-Anglem helps to make one of the final suppers at Te Mahunui.

The floor looked quite good after that.

Te Mahunui once hosted the prophet Tahupōtiki Wiremu Rātana (Ngāti Apa, Ngā Rauru), whose influence on religion and politics is still felt today.

The service on Sunday morning is conducted with Rātana traditions and hymns, sung with the familiarity of those who’ve grown up with them.

Later during the kōrero, mentions of the dances that Tuahiwi hosted are greeted with knowing laughs from those who were there. It was obviously the place to be back in the day.

The rugby games too seem to have taken on legendary status in the constant retellings. Visiting teams knew they were in for a hard game. In one game, four opposition players were knocked out – but in the spirit of typical Tuahiwi hospitality, they were fed well afterwards.

The life of a Tuahiwi cook wasn’t always easy. During the kōrero, the youth are reminded of how easy they have it now given that they have a roof over their kitchen.

In the old days, cooking was done over an open fire that had an old bit of rail track slung across it with large pots hanging on hooks. Further, the cooks had to hunt for the kai and find the firewood as well.

In some ways things haven’t changed that much.

In the morning before daybreak, the fires are being lit under a pile of wood in the paddock. A group of men stand around, taking turns at nursing the flames, standing in a ritual silence punctuated by the odd joke as crackling flames leap into the air. Slabs of pork and vegetables in muslin bags are arranged carefully in wire baskets lined with watercress.

Steam hisses and envelops the baskets as they are dropped into the

hole. There are a few kids hanging around, watching, learning without being taught.

In the cookhouse huge kōura are being cut up for a mornay. Most of it makes it but there are a few samples eaten along the way – quality control, apparently.

Throughout the weekend special mention is made of the soldiers who went to war, farewelled from the porch of Te Mahunui, fed and blessed as they went. Some never came back while those who did were never the same.

Alamein Pitama-Scholtens (Ngāi Tahu – Ngāi Tūāhuriri) and a group of kuia, head down to the urupā late on Sunday afternoon to lay flowers on the graves of whānau members.

One of those graves is that of her pōua Poi Wereta, who fought in both Gallipoli and WWII. He made it home but her uncle Tom didn’t.

“I was named after the battle of El Alamein because dad’s brother was killed and buried over there,” she says. “And I was born the same year. So he named me that in remembrance of his brother.”

They visit her father’s grave and the graves of other whānau. They lay flowers and fall silent for a moment out of respect.

Back at the hall the guitars are being tuned, and people drift out of the kitchen and cookhouse after the dishes and clean-up are done. Boxes of beer are pulled out of the chiller.

The men, who have been looking after the hāngi all weekend, tuck themselves in the corner and pass cold bottles along the row.

Patricia Silk-Anglem finally gets out of the kitchen and joins the fray. Before long she is singing with gusto along with everyone else, saying farewell to their beloved wharehui with song and a salute. ■■

Sovereign nations

The National Congress of American Indians is the oldest and largest organisation of its kind, representing more than three million people. Iwi Chairs Forum leaders Mark Solomon and Tukoroirangi Morgan were invited to attend the organisation's 68th annual meeting in Portland, Oregon. Kaituhituhi Faumuina Tafuna'i reports from the congress.



PHOTOGRAPHS FAUMUINA TAFUNA'I

Top left: NCAI President Jefferson Keel addresses the general assembly; below left: Confederated Tribes of Warm Springs, Oregon on the march; centre: cultural night entertainment; top right: Waikato-Tainui chairman Tukoroirangi Morgan, Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon and NCAI President Jefferson Keel; bottom right: opening day procession in Oregon; facing page: a young Indian dancer performs on cultural night.

“THE PEOPLE YOU SEE HERE IN THEIR TRADITIONAL DRESS, THAT’S who we are,” declares a jubilant Jefferson Keel. “We are Indian people. We are sovereign nations and we’ll be here forever.”

Keel is surrounded by representatives of Indian tribes from all over the United States of America. Men on horseback, some wearing dramatic feathered headdresses, and women in beaded jewellery and fluttering fringed jackets have just arrived to the beat of tribal drums from a procession through Portland, Oregon. They are being welcomed by the Confederated Tribes of the Grand Ronde.

It’s the beginning of November and although spring has delivered warmer weather in Aotearoa, the climate in Portland is a crisp 6°C indicating just how far the United States of America is from the South Pacific.

This is 68th annual meeting of National Congress of American Indians (NCAI), America’s oldest and largest Indian organisation.

Compared with anything in New Zealand, Portland Convention Centre is a titan. But this is America, where everything is larger and that includes the number of indigenous people. According to the US 2010 Census, American Indians and Alaska Natives number 5.2 million, so a venue to host 3000 Indian leaders for a general assembly and week of almost 100 workshops and cultural events needs to be of Olympian proportions.

NCAI President Jefferson Keel says the organisation is Indian country’s most effective lobby group representing 70 per cent of the American Indian and Alaska Native populations. Those who are not full members of NCAI tend to be represented by regional organisa-

tions, but Keel says the benefits NCAI gain are for all Indians.

This year the congress has invited an international delegation comprising Myrna Cunningham Kain, president of the United Nations Permanent Forum on Indigenous Issues; Roger Jones from the Assembly of First Nations (Canada); and Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon and Waikato-Tainui chairman Tukoroirangi Morgan in their joint roles leading the Iwi Chairs Forum. Jody Broun from the National Congress of Australia’s First Peoples was also part of the panel until the untimely Qantas airline strike stranded him down under.

Inside the main foyer a gathering of Indians drink coffee in front of a large canvas tepee. Many of the men have long hair tied in a single ponytail – some shiny black and others silvered with age. There is a spattering of colourful tribal patterns on jackets and shirts. Outside, flutters the stars and stripes against a backdrop of the trees that Oregon is famed for.

Having flown more than 16 hours to attend the conference, Solomon anxiously awaits his turn at the podium. He remarks he can’t understand some of what is being said. Others agree.

Everyone speaks English but the ripe mix of accents from Alaska and Canada to New York and California means some moments are lost in translation. Later, other attendees make the same remark, emphasising how vast the continent is and offering some consolation to the visitors.

When Solomon takes the podium, he explains the Ngāi Tahu 13-year



journey towards re-establishing itself after seven generations of seeking justice for the fraudulent taking of ancestral territories.

“We here, with our indigenous relations globally, are the architects of our future. Our success is leading the regeneration of our identities and communities,” he tells the audience.

“For Ngāi Tahu, we are still learning how to be a uniquely indigenous business... We are also learning how to grow a truly intergenerational business in a global market defined by short-term thinking.”

Solomon also talks about the Iwi Chairs Forum in New Zealand, which represents a similar, albeit much smaller and younger, organisation to the NCAI.

The forum represents more than two-thirds of the Māori population in New Zealand. Formed four years ago after an initial meeting at Takahanga Marae in Kaikōura, it meets regularly to discuss social, economic, environmental and political development.

Solomon finishes his speech with the whakatauki: Nākū te rourou, nāu te rourou, ka ora ai te iwi (With your basket and my basket the people will live.)

NCAI annual meetings are also a chance to learn and share at the many workshops and seminars throughout the week.

In one of the workshops TE KARAKA attends, the topic of Iroquois passports is discussed. The passports became the subject of international headlines when the Iroquois national lacrosse team was denied entry to England. The English said they were concerned because the passports lacked modern security features and the team would not be able to re-enter the US on their passports. The team eventually gained entry after the US State Department issued a re-entry waiver.

At the workshop, Chief Oren Lyons of the Onondaga Nation, one of the six nations that make up the Iroquois Confederacy, shows his pass-

port, which boasts many international stamps including some from South Africa and Australia.

During the week Tukoroirangi Morgan speaks on the Investing for Future Generations panel discussing long-term and socially responsible investment strategies. Morgan gives a powerful presentation on the Waikato River Treaty Settlement and the Tainui journey to self-determination through using its investments to generate the capital needed to fund educational, social and environmental programmes for the tribe.

His message is simple and strong: Do not wait for government to take care of you, to develop health and education programmes for you, to feed you. You must use everything that you have to create your own destiny.

Morgan attends the conference with Dr Sarah-Jane Tiakiwai (Te Rarawa, Waikato, Ngāti Awa and Ngāti Pikiao by whangai) who heads the Waikato-Tainui College for Research and Development at Hopuhopu, Hamilton.

As well as the speaking engagements, the conference is a chance to meet and develop relationships.

Solomon says indigenous people have similar issues around the world. “It is the sharing of information and experiences that can help us achieve our goals.”

A quick walk around the NCAI marketplace of retail and information stalls reaps many resources that can be useful in Te Waipounamu: a kanakana (lamprey eel) restoration project in the Colombia River that may help a similar project in Southland, New Zealand; financial literacy programmes similar to Ngāi Tahu Whai Rawa programmes and American Indian universities that are interested in partnering tertiary institutions in New Zealand.

STATE OF THE INDIAN NATION

The National Congress of American Indians (NCAI) represents 70 per cent of the American Indian and Alaska Native populations. NCAI president Jefferson Keel is also Lieutenant Governor for the Chickasaw tribe. He speaks to Faumuina Tafunā'i about Chickasaw and the issues facing Indian Country.

Q. It seems that Indians have undergone a drawn-out genocide programme. Is that impression correct?

A. It was perpetrated over centuries. It didn't just start in the 1830s, it began in the late 1700s. It actually began when [Thomas] Jefferson was president of the United States. He began with the Chickasaw, with a programme to steal Chickasaw land.

Q. So where were Chickasaw originally?

A. Originally we were in the south-eastern part of the United States, which is now part of north-eastern Mississippi, north-western Alabama, south-central Tennessee all the way up to Kentucky. We had over 30 million acres of land that we owned as Chickasaw.

Q. When they moved you to Oklahoma, how much land did you have then.

A. They originally gave us about 7500 square miles (4,800,000 acres). It was really a poor process. Indian Removal Act when Andrew Jackson required the five civilised tribes to move west to what is now Oklahoma.

We have a series of treaties with the United States of America and we expect them to honour them.

Q. Casinos are often used to generate revenue for tribes. Can you explain the rationale behind using gaming?

A. I know a lot of people don't like gambling, and I am not necessarily a gaming proponent but I can tell you it is a source of revenue and it enables tribes to engage in other activities. It gives you access to capital.

Q. So is it no different to the state lottery?

A. No different. As a matter of fact, many states operate a lottery and it is the very same. It is gaming. Well, the idea of a lottery is to enable the state to place those funds in public services that benefit all the citizens.

In Chickasaw Nation we invest every dollar back into services for our people. Every dollar we realise is an investment in our people. We are able to supplement federal programmes simply because there is not enough money in those programmes. We provide scholarships for our people.

Q. Do you do direct distribution.

A. No we do not.

Q. Does your tribe pay a direct dividend to your members?

A. I am not in favour of per-capita payments. I think it is better take the money and provide more and greater and higher services for all people.

Q. Many indigenous peoples have poor showings in socio-economic indicators. Are American Indians the same?

A. Economically, many of our reservations are located in the poorest parts of the country. Agriculture is not effective – the ground is not amenable to it, natural resources are under-developed, many of the people live in sub-standard housing. We lack healthcare. Many of our people are without hope and that is frustrating. It is frustrating to see many of people lack affordable, quality housing.

The economic health of this country is struggling. We are facing severe cuts in programmes and services. And Indians are the poorest of the poor. Our challenge is to convince [the US] Congress to hold Indian tribes harmless in these budget cuts.

For TE KARAKA there is the added boon of meeting Valerie Taliman (Navajo), the West Coast editor of the weekly magazine *Indian Country Today*. Taliman offers a content swap with TE KARAKA that will result in the magazines syndicating stories in each other's publications.

Indigenous co-investment is an area that both Solomon and Morgan are interested in.

They are sought out by the Carl Marris (Alutiiq), CEO of Old Harbor Native Corporation from Kodiak Island in Alaska, which has telecom-



[Within] law enforcement, we lack jurisdiction to police our own neighbourhoods. We have been so dependent on the federal government for years that many of our reservations have become dumping grounds for drugs, for criminals. People will come onto our reservations and commit crimes and leave because we don't have the jurisdiction to prosecute them. Our courts don't have that jurisdiction.

We are now in the process of correcting that.

The Tribal Law and Order Act was passed last year, which is a step in the right direction but is still a long way from being implemented correctly.

Q. Is your job advocating for Indians made harder by dominant ethnic groups such as Afro-Americans, Hispanics and Native Hawaiians in America, does this create a competition for resources?

A. The difference is tribal governments have a Federal-Trust relationship. We have a history and the United States has a responsibility to tribal governments because of our inherent sovereignty. We are unique because we were here before the United States was formed. Many of our nations were operating as tribal governments before the country was formed and in the Constitution of the United States this is recognised and re-affirmed. These other groups do not have a relationship with America other than being citizens.

Q. Yet, is it difficult to gain visibility because Indians are outnumbered by these minorities?

A. It is hard because we are outnumbered but there is a reason for that. There was this intent by the federal government 150 to 200 years ago to do away with Indian people – 'Kill the Indian, Save the man' – to strip away our cultural identity. But we have survived and over the past 70 years we have been able to re-establish and re-invigorate those lines of communication between the federal government, Congress, and Native American tribal governments across the country, so our population is starting to return. But again, it comes back to our sovereign status with this country. Minorities are minorities – they are not governments.

munication, fishing and tourism interests.

After discussions, lunch and a flurry of emails, Marris invites Solomon and Morgan to Alaska to look at investment opportunities.

By the end of the week, important new relationships have been forged with Solomon extending a reciprocal invitation to NCAI president Keel and his vice president to attend the Iwi Chairs Forum in 2012.



UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

The UN Declaration on the Rights of Indigenous Peoples combined the efforts of many indigenous peoples across the world including Ngāi Tahu wāhine Carolyn Bull and the late Irihapeti Ramsden (Murchie), who were involved in its drafting.

In 2007, New Zealand refused to sign the declaration. The then-Labour government said it was incompatible with New Zealand's constitution, legal framework and the Treaty of Waitangi. The move surprised many indigenous communities around the world.

But in 2010, New Zealand signed, making it one of the last four countries to affirm the declaration. The remaining countries – Australia, Canada, and the United States – have now all signed, with the US being the final signatory.

NZ Prime Minister John Key was quick to play down any ensuing political backlash and possible practical effects of the declaration. He described it as “a non-binding, aspirational goal that does not supersede New Zealand's law or New Zealand's constitutional arrangements”.

However, parliament and the judiciary are not always good bedfellows.

In November, the New Zealand Court of Appeal cited the UN declaration in its *Takamore v Clarke* decision, which ruled in favour of the wife of the late James Takamore being able to bury him where she wanted and not back in Ngāi Tūhoe country, as is the iwi custom. However, the court also developed a “workable compromise” to conform to the Treaty of Waitangi and the UN declaration. (See Tom Bennion *Takamore v Clarke*, page 46)

Myrna Cunningham Kain, president of the UN Permanent Forum of Indigenous Peoples, says governments try to water down the declaration's potency because it means properly acknowledging the rights of indigenous peoples.

“Governments don't want people to know their rights because they don't want to respect people's rights.”

Cunningham Kain, from the Miskito tribe in Nicaragua, says the declaration connects indigenous peoples around the world. She says for New Zealand, where there is already a treaty, the declaration can serve to enrich existing agreements and look at other areas that aren't covered – a comment that was proven prophetic in the case of the *Takamore v Clarke* “workable compromise” reached by the Court of Appeal in November.

She says the declaration is about full-and-effective participation, collective rights and self-determination. It covers social development, human rights, health, education, culture and the environment.

“To exercise the right to education, education should be taught in our language, teach our history and our culture.”

Similarly, she says it is not just about indigenous people accessing healthcare,

but about accessing indigenous health treatment options and the recognition of indigenous illnesses.

Roger Jones from the Assembly of First Nations (Canada) says he would like to see standards developed for the declaration that are consistent with the values of indigenous peoples.

In his speech to the general assembly, Ngāi Tahu kaiwhakahaere Mark Solomon said the declaration's strength was it codified indigenous peoples' visions.

“The declaration describes and protects the intergenerational visions that have carried our identity since time immemorial. And by doing so, the declaration puts indigenous peoples at the centre.

“We all know all too well that our rights can be taken away in an instant; but that it takes many lifetimes to restore rights, to reclaim the right and ability to live as indigenous peoples.”

Solomon says as case law develops in New Zealand, so will the power of the declaration increase.

The declaration attracted differing views throughout the National Congress of American Indians annual meeting in November. The international workshop on the declaration was standing room only, as case studies that had used the declaration to good effect were presented.

In some countries it has been used to gain recognition of indigenous rights. In Belize in 2007, its Supreme Court cited the declaration when it recognised the land and resource rights of the Maya people.

But outside political forums there is little awareness of the declaration.

Walking about the market and information stalls, all the vendors TE KARAKA spoke to had no knowledge of the declaration, even those who were embroiled in disputes with local and central governments. However, once the declaration was explained, many were enthusiastic about its possible use to bolster their causes.

Cunningham Kain concedes there is low awareness about the declaration and there is also poor communication from the UN to indigenous communities. She says there is also an understandable resistance from indigenous communities to listen to, or follow global agencies such as the UN, when they are already often at odds with their own local governments.

Finally, she adds that the power of the declaration is in it being used by indigenous group and incorporated into their programmes.

Such is the case of the Navajo Nation in the US. The Navajo have taken steps to incorporate principles of the declaration into education, natural and cultural resource protection, and into improving relations with bordering towns and cities.



Left to right: market place on the last day of conference; more performances on cultural night; and Myrna Cunningham Kain, president of the UN Permanent Forum of Indigenous Peoples.

Murihiku 99.6

Ōtautahi 90.5

SKY 505

The Unshakeable

tahurangi

Kaikōura 90.7

Ōtākou 95

Life reflections

Jean Duff is passionate about all things Māori and believes she still has much to contribute to Dunedin's Māori community. She talks to kaituhituhi Carmen Houlahan about her recent milestone birthday.



ALTHOUGH JEAN DUFF IS HUMBLE WHEN IT COMES TO TALKING about herself, her life has been anything but ordinary.

After celebrating her 90th birthday in May surrounded by about 100 friends and family at Tamatea Marae in Dunedin, Jean spent an afternoon with TE KARAKA talking about her life.

Jean's earliest childhood memory is of the Titi Islands. The family lived in one large room that was partitioned into living and work areas. Water came from a tank and the toilet was a long drop near the house. Although the conditions sound sparse, Jean remembers them fondly.

As a baby she was given to her father's cousin, Robert Potiki (Ngāi Tahu) and his wife, Victoria Maraera Karetai (Ngāi Tahu) in accordance with the custom of whāngai (adoption). Her birth mother was sickly and Robert and Victoria had no children of their own. Robert worked with Jean's birth father George Henry Bragg

(Ngāi Tahu) at the sawmill in Rakiura (Stewart Island). Both families left the island when work at the sawmill dried up.

It was in Ōtākou that Jean developed strong ties to the marae. Robert and later, her husband, Witurora Duff (Ngāi Tahu) both served as chairmen of Ārai Te Uru Marae.

In 1957 Jean's mother, Victoria died and a few months later Jean was asked to accompany her father: to a function in Dunedin hosted by the Queen Mother. It was the first of many functions she would attend with her father. In 1971, they were two of only 13 people invited by Queen Elizabeth and the Duke of Edinburgh to dine on the Royal Yacht *Britannia*. There was one other Māori person at the table – a young girl called Kiri Te Kanawa. "I remember she sang then and sounded so beautiful," Jean says. "It was just before she headed overseas to further her training."

Jean encountered the royal family again in 2005 when she presented the Prince of Wales with an albatross egg during his Dunedin visit. "But I forgot to curtsy and say 'Your Royal Highness,'" she says.

Jean's love of whānau and whakapapa is evident in the many photos around her Musselburgh home in Dunedin, where she has lived since 1940. She has two children, Maera and Robert, four living grandchildren and seven great-grandchildren.

"I have always been interested in people and whakapapa. Even when I was a child, we used to go to Bluff and stay with our aunt and uncle, and I would say 'Who is that?' I have always wanted to know who belonged to whom and who was who."

Jean is still guided by the strong traditional values nurtured by her Anglican parents.

"We were brought up with Māori and Pākehā values. My father felt that we needed to have the best qualities of both cultures. I was always sent to Sunday School and had to go to church every Sunday. When you go to Sunday School, school, church and to the marae there is somebody there to guide you.

"We would never put a hat or clothing on the table where you eat your food."

When Jean was older she saw a waitress wipe a chair with the same cloth as she had used to clean the table. "We were absolutely disgusted. We got up and walked out."

Jean's father was strict and didn't allow her to go out a lot. "Father said you have to make a contribution to the home by your own presence in the home. That is what makes the home."

This was in contrast to her husband, Witurora, who was away often because of work commitments. "I stayed at home and kept the home fires burning." This meant Jean was up at 5.30am sometimes to get the children ready and things cleaned before she went to work. She never liked to leave the house before the bench was clean and the dishes were done.

Despite spending time in hospital with pneumonia in July and having to use a walking frame, Jean remains positive and keen to take part in local Māori activities.

"I still go to the meetings. It's a part of a life I have always known," she says. "I went to all the tangi or anything that happened on the marae. Just by being there you are contributing."

PHOTOGRAPH: ALAN DOVE



Hīkoi

Awarua Rūnanga ūpoko Tā Tipene O'Regan leads whānau on a journey of discovery in the deep south, reconnecting them to places rich in legend and cultural significance. Kaituhituhi Faumuina Tafuna'i follows the hīkoi.



BLAZING SUNLIGHT STRIKES THE GLASSY WATERS OF PIOPIOTAHU and ricochets toward Te Raho-o-Tū (Mitre Peak). The snow-capped mountain rises like a giant caught frozen in waist-deep water.

A boat arrives seeking purchase at the wharf while above small aircraft buzz tourists in and out of this Tahiti of the south. Namunamu (sandflies) gossip as they wait for a bus pulling into the large carpark at Piopiotahi (Milford Sound).

Disembarking is Awarua Rūnanga ūpoko Tā Tipene O'Regan. He leads a joyful clutch of Awarua whānau, who are on a hikoī – part of a cultural wānanga series to reconnect the rūnanga with areas of cultural significance. Also onboard are hikoī sponsors Ngāi Tahu Cultural Fund, Meridian Energy and Te Rūnanga o Ngāi Tahu senior environmental advisor Takerei Norton, who works on a cultural heritage mapping project.

Lunch is a picnic with a Bluff twist – a pile of plastic cups sit next to a bucket filled with fat, juicy oysters on a wooden table.

The creation story of Te Waka o Aoraki (the South Island) and Piopiotahi is Tā Tipene's topic today. His mix of memory and irreverence keeps the crowd alert and entertained.

He chants a tauparapara from the late Matiaha Tiramorehu:

*Na Te Ao
Tana ko Te Ao Tūroa
Tana ko Te Ao Mārama
Na Te Pō
Tana ko te Pō kerekere
Tana ko te Pō uriuri
Tana ko Te Pō taumaua
Tana ko Māku
Ka moe ia Te Mahoranui Atea
Ko Te Raki
Ka moe ia Poharua-o-te pō
Ko Aoraki me Rakamaomao
Tano ko Tawhiri-a-matea
Ko Tū Te Rakiwhanoa
Uira, ki Te Mahaanui
Ki a Maui
Ko Te Ao takata
Tihei Mauriora!*

First there is nothing, Tā Tipene elaborates, then darkness and out of this comes Māku (moisture) and Te Mahoranui Atea (the far distant horizon). From their union comes came Raki (sky father), who marries Pohara Te Pō. Their first-born child is Aoraki. Later Aoraki becomes distressed by his father's second marriage to Papatūānuku.

"It's the old problem: which family is going to get the farm? Those from the first marriage or the ones from the second marriage?" explains Tā Tipene.

So Aoraki prepares his waka and voyages with his whānau and followers across space to the ocean. After a time he misses home and recites a karakia to lift his waka out of the sea and into the heavens.

"But he misses a line in his karaka and kei te whati – he breaks the karakia – and as a consequence his waka is wrecked on an undersea reef. And you know it's true because you've only got to look at our island lying on its side."

Tā Tipene describes how Te Tau Ihu (Queen Charlotte Sounds) is the broken parts of the carved bow and the stern post of the waka. Motupohue, where Te Rakitauneke is buried, stands above the Te Rau Aroha Marae at Awarua.

"The low side is lying in the water with all the wreckage exposed to the south easterly gales. It's a right mess," says Tā Tipene with a slight grin.



Facing page, top: aboard the Meridian launch on Lake Manapouri; bottom: lunch at Piopiotahi; above top: Tā Tipene O'Regan delivers the creation story of Te Waka o Aoraki (the South Island); above left: cups of Bluff magic; above right: Vincent Leith playing a pūkaea.

PHOTOGRAPHS FAUMIUNA TARUNAI

Aoraki and his brothers clamber onto the high side of the waka and sit there for so long they turn into stone.

Tū Te Rakiwhanoa, a young relative who is part atua (god), searches for his tipuna and finds the wrecked waka.

Saddened at the sight of Aoraki and the wreckage, Tū Te Rakiwhanoa decides he has to clean up the wreckage, shape the land and make it fit for people.

So he invents breakwaters and peninsulas, the first one being Horomaka (Banks Peninsula). He then rakes all the rubbish off the low side off the Kā Pākihi Whakatekateka o Waitaha (Canterbury Plains) and piles it up out on the coast.

Tū Te Rakiwhanoa enlists atua assistants to place fish around the coast. He stamps his foot and makes Te Waihora (Lake Ellesmere), Whakaraupō (Lyttelton), Koukourarata (Port Levy), and Akaroa. Atua Marokura deposits fish in all these places while Kahukura dresses the land with plants, trees and ferns.

Marokura tries his hand at making a peninsula at Kaikōura, which is also known as Te Tai o Marokura or Te Koha o Marokura.

He and Kahukura travel south and create peninsulas at Moeraki, Huriawa, Muaupoko (at Ōtākou) and finally Tautuku.



This page, above: a 600-year-old beech tree near Deep Cove; above right: Keith Hildebrand; a view of Doubtful Sound; facing page: Piopiotahi at noon; below: sisters Eve Fowler-Stockwell and Louise Fowler; Graham 'Tiny' and Joan Metzger.

They then raise the land with karakia and dry it out on the back of the canoe.

If it hadn't been for the atua, Tā Tipene tells Awarua Rūnanga, our marae would have been on an island.

While Marokura and Kahukura are working, Tū Te Rakiwhanoa goes up over the Lewis Pass across to Te Tai o Poutini (West Coast). Standing on the top of the Paparoa range he surveys the rubbish and water inside the waka.

"So Tū Te Rakiwhanoa says, 'If I let that water out of there I can take a pick at the wreckage – do a bit of salvage'. So he puts his tokotoko (staff) in the top of Paparoa and makes a hole, then he gets down into the hole and makes it bigger and bigger until he is right down to his kuha - his thighs.

"And then he carefully, and I am doing this very carefully because I am conscious of my years," says Tā Tipene as he starts to move his hips in wide circles, "he starts to māwhera with his thighs, crushing against the land with his thighs and eventually the land breaks and the water floods out, rushes out to the sea." This is the origin of the Grey River, which has also has the name Kā Māwhera o kā Kuha o Tū Te Rakiwhanoa.

Then Tū Te Rakiwhanoa takes his toki (adze) and carves out the fiords, starting at the bottom of the South Island.

Eventually he gets to Piopiotahi.

"This (Piopiotahi) is regarded as his greatest his work – he cut his teeth on Dusky Sound ... had a big hiccup at Hawea and did quite well at Pātea."

When Tū Te Rakiwhanoa arrives, the atua Hine-nui-te-pō is creat-

ing waterfalls and planting lush greenery, including trees that hang off the cliffs.

But there is one problem with the masterpiece she and Tū Te Rakiwhanoa has created, thinks Hine-nui-te-po. When people arrive they will be so captured by the view, so hypnotised by the visual effects, they will neglect their children and their people.

Looking around Hine-nui-te-pō has a point. The natural beauty and scale of the area stuns the senses – mountains appear closer and smaller but as they are approached their enormous size dwarfs even the largest cruise ship.

"So Hine-nui-te-pō found a solution," says a smiling Tā Tipene. "She went up to a little creek, at the beginning of the Milford Track, and planted a couple of breeding namunamu and that's the ancestor of the little things that have been hosting you over lunch."

As if on cue, the audience starts to pat exposed limbs to shoo away buzzing descendants.

The bus takes the rūnanga back to Te Anau to watch *Ata whenua*, a documentary made by Ngāi Tahu helicopter pilot Kim Hollows. The documentary has been filmed from the Hollows helicopter and reveals the dramatic landscapes of Fiordland.

Afterwards it is time for dinner and rest. Some kaumātua stay in Te Anau and the rest travel to Te Koawa Tūroa o Takitimu at the foot of the Takitimu Maunga. Te Koawa is a rentable Ngāi Tahu property that can host travelling parties and is managed by Invercargill-based Ngā Kete Mātauranga Pounamu Charitable Trust.

In the morning, the rūnanga and guests meet at Pearl Harbour,

“This (Piopiotahi) is regarded as his greatest his work – he cut his teeth on Dusky Sound ... had a big hiccup at Hawea and did quite well at Pātea.”

TĀ TIPENE O'REGAN



PHOTOGRAPH TAKEBEI NORTON

Te Anau to board the Meridian Boat.

Bubba Thompson, Dean Whaanga and Tā Tipene continue to share their knowledge of the area while the boat cruises past misty maunga.

Most of the whānau scribble in their notepads, while others snap photographs to show others back home. Outside some enjoy the cool air, taking turns to master a long pūkaea, which is used to herald their arrival at West Arm, home of the Manapouri Underground Power Station.

Built in the 1960s, the power station is a marvel of engineering and there is a sense of adventure and tragedy as the rūnanga learn how the station was built and of the lives that were lost there. Eighteen men died during the first phase of construction.

From there the rūnanga travel over the Wilmot Pass. There are wondrous sights along the way including a 600-year-old beech tree and postcard waterfalls.

The bus arrives at Deep Cove to catch a Doubtful Sound ferry. The West Coast has sent its customary welcome of rain and cold, keeping

most of the rūnanga inside the ferry for the three-hour journey.

Tā Tipene is at the helm using the public address system to explain significant sites along the way.

The ferry is spacious and comfortable and whānau walk around and check how the hīkoi is progressing. They overhear enthusiastic comments: “truly inspiring”, “appreciate the blend of history and the sheer magnificence of nature”, and “crucial to understand ourselves”.

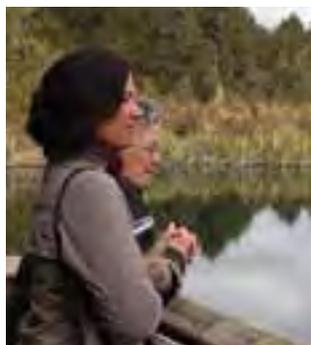
Passing through Pātea, Tā Tipene tells how Pātea, Hāwera and Taranaki follow a Polynesian naming tradition, appearing together throughout the Pacific region. Pātea is the original name of Doubtful Sound and Mount Hāwera and Taranaki Peak are just behind it. Tā Tipene says the names are all on the island of Raiatea (in French Polynesia), for instance, and you get them in the North Island of New Zealand.

The ferry slows as Tā Tipene points out Mātai Bay, a special area for Ngāi Tahu. A group of kōiwi (human remains) that are hundreds of years old are tucked away, high in the remote points of cliffs. The cleaned and ordered bones of six women face west to the sea.

The women are Polynesian but nothing else is known about them. Questions stir: how did they come to be in there; who were they; and what were their lives like?

Tā Tipene adds another element to the riddle saying although you have to plough through swarms of namunamu to get to the ridge, the ridge itself it is almost completely devoid of namunamu in any weather.

Finally the ferry reaches Te Awa o Tū (The Gut) where ocean and fresh waters jostle. The rain stops but it's still chilly and many of the rūnanga don warm jackets to venture outside. This is the end of the road, the end of the land. After this, the group will head back to Invercargill and Bluff having made more connections to the whenua, to their Ngāi Tahu roots and to each other.



Wahine rising

LISA TUMAHAI IS READY FOR THE CHALLENGE OF BEING DEPUTY kaiwhakahaere of Te Rūnanga o Ngāi Tahu. Running second to long-time tribal leader Mark Solomon, Lisa is the first woman to hold such a senior role within Te Rūnanga, winning the position over two other candidates in the September elections.

“I’ve been wanting to do this for years. It’s been one of my passions – how we can take a stronger regional focus and strengthen and grow the capacity in the regions. It’s exciting stuff.”

Lisa is also the chair of Te Here, and it is this committee that will be dealing with the aspirations of papatipu rūnanga. Te Rūnanga governance structure was changed earlier in the year with the creation of two new executive committees: Te Here, dealing with internal tribal matters and Te Apārangi, covering external issues.

At her modern home in Kaiapoi, Lisa’s husband Francois is preparing tea. Lisa is late back from work in Christchurch but when the engaging 45-year-old mother of three arrives 10 minutes later, she’s ready to start the interview straight away.

Lisa has worked for the Canterbury District Health Board since 2006, starting as a contracts manager in the personal health team, and then portfolio manager with the mental health team.

Because of her tribal and rūnanga commitments for Ngāti Waewae, and because of health constraints, she has negotiated to work part-time as the Māori and Pacific health portfolio manager.

“When I first started working, I worked in the hospitality industry. I was about 21 and thought: ‘Oh God, I don’t want to be doing this for the rest of my life,’ so I went back to study.”

At 24, she decided to tackle university papers and has continued on-and-off ever since. An abundance of family and work commitments means Lisa is yet to finish her Bachelor of Commerce degree.

“I don’t know what it [a degree] would give me that I don’t already have, but it would be nice to have,” she says.

Before joining the health board, Lisa worked in the education sector for private training establishments. “My area of work was always in the accounts side, and then it just developed into other roles, like contracts and compliance.”

Lisa is firmly loyal to Te Tai o Poutini; even though she has never resided there she frequently returns to the coast. “My dad Tahana is from Arahura, he is a Tauwhare; and my mum Gay, from Blaketown, is of Scottish/Irish descent.

“Mum and Dad left the Coast in the big migration of whānau in the late 60s, to look for work in Canterbury. Dad was in the freezing works for most of the time, but developed thyroid arthritis and retired young. They moved back to the Coast and have been back more than 23 years.”

Lisa is one of six children. The three eldest were born in Arahura and the three youngest, including Lisa, were born in Canterbury. The family frequently travelled to the Coast when she was a child.

Husband Francois is also from the Coast. His father is of French

Lisa Tumahai is the new deputy kaiwhakahaere of Te Rūnanga o Ngāi Tahu and determined to use her position to strengthen the tribe’s regional centres. Kaituhituhi Howard Keene reports.

Tahitian/Ngāti Whatua descent and his mother is Ngāi Tahu. The Tumahai name is Tahitian. Lisa and Francois have two 22-year-old daughters, Chantal, and Tamara, who is a whāngai, and a son, Dane aged 12.

Chantal and Tamara are not living at home, “but they may as well be”, she laughs. “They come home to do their groceries and their washing. I’ve just noticed there’s a big basket on the drier.”

Lisa was first elected to a position in Te Rūnanga o Ngāti Waewae in 1998, and since 2001, has been the Ngāti Waewae representative at the Te Rūnanga o Ngāi Tahu table.

“So I’ve been travelling home every month since 1998. Holidays, Christmas, usually Easter, long weekends we’re usually over there at Arahura.”

Lisa’s ancestral line is from Tarapuhi, the eldest son of Tuhuru. “Tarapuhi had one child, a daughter, Te Riaki; and she married a Methodist minister, Teoti Tauwhare from Kawhia. That’s where the Tauwhare name comes from.”

They are her great-great grandparents.

As with many from her generation, te reo and tikanga Māori were not a big part of her childhood.

“We had a strong sense of where we were from. Dad was very musical and my brothers and sisters were very musical and we had this wee family band. It was very successful and did very well here in Canterbury for a number of years.

“But culturally, while we travelled home a lot, and we were very mixed in with our wider family, there wasn’t anything in terms of language or kapa haka.

“There were cultural practices like mahinga kai. That was strong with us while we were children.”

Lisa has learned te reo to a basic level, but with her busy schedule finds it difficult to get the time to study.

How does she view the tribal governance since settlement?

“I think we lost a good five years of momentum because of leader-



ship issues, but I think we've done some things to celebrate. There have been some fantastic initiatives and the commercial company has had its successes, but we've always got to ask ourselves could we have done better, what do we need to do differently?

"A lot of the phases we've been through are just part of our growth and evolution, and I think we'll come out the better for it," she says.

Lisa believes there has been more good will at the top table in the last two years, and that people are focused on what is best for the tribe. "I think an indication of that was Mark [Solomon] being reappointed with the unanimous support of his board."

Lisa says the new structure, with Te Here and Te Apārangi, is a change in how strategic direction is set. "It's new for people. There'll be some trial and error and I don't think we'll get it right first pop, but it's certainly a good start."



PHOTOGRAPH JULES ANDERSON

"I want the [Te Rūnanga] board to take ownership of setting the strategic direction and engage a lot better with our regions, with our papatipu rūnanga, ensuring they are part of the whole strategic development."

"Te Here is an exciting committee. That's where the regions feed in. Last year they submitted what their three-to-five year aspirations were, and that information contributes to the annual planning process."

"Hopefully we will see dedicated resources to support iwi, hapū and whānau."

She says Te Here will work on initiatives over the next few years to fund and strengthen communities, to help them grow their independence, strengthen their marae and grow their commercial capability.

"We are all at different levels of growth in the regions. Some papatipu rūnanga have already made commercial investments, and some have strong infrastructures. Often it is governance and management that need support or development. The challenge is how do we become an enabler?"

Would she like the top job one day?

"One of the questions I was asked when I stood for election as deputy was: 'Do you see this as succession planning?' My response was that if you're not prepared to step up, then why would you stand?"

"So in the future, possibly. Certainly at the moment I'm really enjoying being chair of Te Here and that's where my passion and focus is. But I'm absolutely there to step up when Mark needs that support, or is not available."

And where would she like to see Ngāi Tahu in 20 years time?

"I hope that the regions are less reliant on a central base in Canterbury, and at Ngāi Tahu Whānui level, we are thriving. I hope Whai Rawa is strong, because that's your financial independence, your tertiary education, your home ownership, your retirement fund."

"In 20 years I hope every region has a strong marae, a strong home base, and a strong infrastructure; and that we've got significant outcomes from cultural revitalisation." 

PHOTOGRAPH ANDY LUIKEY

Above: Deputy kaiwhakahaere Lisa Tumuhai; left: Francois and Lisa Tumuhai with their tamariki Chantal and Dane in front of old Arahura bridge.



Gifts, gains and years of kōrero is how a group representing different and sometimes, opposing, views managed to produce a marine protection strategy for the Kaikōura coastline. Kaituhituhi Kim Triegaardt talks to the people of the land and sea about their journey.

MARINE VISION

SEAGULLS DIVE INTO THE SHALLOW SURF THAT ROLLS ONTO THE rocky beach at the mouth of the Ōaro River, south of Kaikōura, emerging with silver strands dangling from their beaks.

“The whitebait are running well today,” says Gina Solomon.

Standing on the beach with Gina Solomon, chair of Kaikōura Rūnanga Maurice Manawatu speaks of the importance of acting now to ensure there is something of the ocean’s bounty left for the future.

“We all realised that if we didn’t start looking after what we’ve got, the way we are going, our children and future generations wouldn’t be able to go down and get a feed of pāua or kina and practice what their ancestors have done for centuries,” he says.

It’s that spirit of kaitiakitanga, guardianship and conservation that are the driving forces behind Te Korowai o te Tai o Marokura, says Manawatu.

“All the families used to come here every Christmas,” says Solomon, who is a Kaikōura Rūnanga member and secretary for Te Korowai. “All us kids used to spend the day playing along the beach. We used to swim, eat seafood and gather fruit from my grandparents’ orchard.”

They were days of abundance that she hopes to recreate for her children.

It was from this small Ōaro community that the idea of a conservation strategy for the area first sprung. Nearly 30 years ago, when fisherman, early environmentalist, founder of Whale Watch Kaikōura and Gina Solomon’s uncle, the late Bill Solomon talked about his vision for a protected marine area around Kaikōura.

Some years later in the early 1990s the Forest and Bird Society

proposed a marine reserve that would protect the water and intertidal habitats around Te Taumanu o Te Waka a Māui – the Kaikōura Peninsula. While the government shelved the idea, rapidly depleting fish stocks convinced the Kaikōura conservation community and Kaikōura Rūnanga to continue lobbying for greater protection.

The rūnanga wanted to show leadership and uphold its kaitiaki (guardian) responsibilities so they lobbied fishermen, tourism operators, environmentalists, councils and government agencies to come together. The group met officially for the first time on 25 April, 2005 for a coastal management hui. They adopted the name Te Korowai o Te Tai o Marokura, a cloak that would be laid over the coastal marine area of Marokura to protect it and its treasures from the mountains to the deep sea canyon for years to come.

Marokura is the god who formed the Kaikōura Peninsula and planted food in the sea.

Manawatu, who is also the former chair of Te Korowai, says the group has done its very best to work for the greater good of the Kaikōura people, the wellbeing of its natural environment, and to secure opportunities for future generations.

“There have been concessions but always with the understanding that we are working towards creating abundance for the good of future generations of all of us.

“The communication has been open and honest,” says Manawatu. “If you could see how far we have come from the first meetings to the final draft of the strategy. Things have moved miles.”

The three-month public consultation period ended on December 3



PHOTOGRAPH DENNIS BUURMAN

and there were 161 submissions sent in.

John Nicholls, current chair of Te Korowai, says the philosophy of gifts and gains reflects an understanding that the Kaikōura marine environment is an ecological system where the whole is far more than the sum of the parts.

The philosophy was adapted from the Fiordland Guardians, where in 1995 a group of commercial and recreational fishers, charter boat and tourism operators, environmentalists, marine scientists, community representatives and Ngāi Tahu (through Te Rūnanga o Ngāi Tahu and Murihiku Rūnanga) came together to address the escalating pressures on the marine environment. The main differences between the Fiordland and Kaikōura strategies are the complexities and high number of groups that Kaikōura has had to consult with.

The Kaikōura negotiations have been so successful, Ngāi Tahu kaiwhakahaere Mark Solomon says the process could be a template for the whole country.

“There’ve been tears but mostly it’s been a journey marked by aroha and strengthened community relationships. I think the whole of New Zealand could look at this as a model of how communities can come together to look after their resources for themselves and their children.”

Te Korowai also adopted the Fiordland Guardian’s “egg” model where individuals from groups directly involved with decision-making on the coastal marine area sit in the yolk, and government agencies and local councils who play a supporting role and give advice from the white of the egg.



PHOTOGRAPHS ANDY LUKEY

Above: Gina Solomon and Maurice Manawatu at Kaikōura Peninsula.

All discussions took place at Takahanga Marae. “This was so everyone would recognise the position the local rūnanga held and how important the coastline is to them,” says Nicholls.

“Many of the members of Te Korowai may never have set foot on a marae before so it allowed them to get an understanding of how things worked on a marae and feel more comfortable in these surroundings.

“Once you can look at things through different eyes and get in the same room and talk that is the first step to get that trust and understanding.”

In the “yolk”, representing the Kaikōura Rūnanga are Maurice Manawatu, Darcia Solomon, Gina Solomon, Raewyn Solomon and Mark Solomon (who also represents Ngāi Tahu). Richard Craig and Ted Howard represent recreational fishing interests while David Rae, Larnce Wichman, Phil Richardson, Dick Cleall and John Nicholls represent commercial fishing. Tourism is supported by Dennis Buurman and Ian Croucher, while Barry Dunnett, Lynda Kitchingham and Owen Woods are the voice for the environment.

Supporting this group in the “egg white” are Environment Canterbury, the Department of Conservation, Kaikōura District Council, Te Rūnanga o Ngāi Tahu, an independent advisor and two facilitators.

One of the independent facilitators, Peter Lawless, says the reason the process worked in Kaikōura was because of the great pragmatism among group. He added that being on the marae meant everyone had a chance to have their say and contentious issues were debated without any personal animosity.

Raewyn Solomon agrees. “The kawa of our marae is to encourage the hard things to be said without taking away the mana of the speaker and those that are spoken to.”

Lawless was also encouraged by the unexpected leadership that emerged on several occasions. “When we got stuck, Auntie Darcy [Solomon] would say, ‘Remember, it’s about the whole thing’ and people would come back to the idea of looking after today’s treasures for the future.”

The result of the exhaustive dialogue over the last six years is a 120-page document that outlines a detailed strategy of how Te Korowai proposes to create and manage the marine environment, including five mātaimitai and two taiapure.

Once the strategy has been agreed on upon, special legislation may be required to embed the role of Te Korowai and introduce the suite of legal instruments identified in the proposals. Nicholls says this is expected to take a number of years.



PHOTOGRAPH DENNIS BULBRMAN

Above: John Nicholls talking to Te Korowai o te Tai o Marokura members in Kaikōura.

Te Korowai has established an area of interest covering the coast and sea between Waiau Toa (Clarence River) south to Tūtāe Putaputa (Conway River) and proposed five mātaītai. The mātaītai will be at Mangamaunu, Mussel Rock (Te Waha o te Marangai), and Ōaro as the traditional food gathering places of tangata whenua as well as on the lower reaches of the Ōaro, Kahutara and Tūtāe Putaputa (Conway) Rivers.

Mātaītai reserves can be established over marine or freshwater areas that have traditionally been used for customary food gathering. They allow tangata whenua to manage non-commercial fishing in the area.

Tangata tiaki/kaitiaki can recommend bylaws to manage fishing in keeping with local sustainable management practices. The reserves are permanent but the bylaws may change over time.

Tangata whenua and recreational fishers may fish in mātaītai reserves, but commercial fishing is banned unless reinstated by the Minister of Fisheries upon a request from tangata tiaki. Mātaītai do not prevent access to beaches or rivers.

Two taiāpure are also proposed at Haumuri Bluffs. Taiāpure can be established over local fisheries in estuarine or coastal waters to recognise the special significance of the area to local iwi or hapū, either as a food source, or for cultural reasons.

The Kaikōura Peninsula is rich in Ngāti Kurī heritage with at least 14 pā sites, around 30 kāinga sites and several customary harvesting areas.

Andrew Baxter from the Department of Conservation also considers the Kaikōura coastline one of the most environmentally unique in the world.

“Recent research by NIWA (National Institute of Water and Atmosphere) demonstrates just how diverse and how productive the sea bed is. In the depths of the canyon species are 100 times more productive than similar habitats anywhere else in the world.”

Baxter says research by NIWA and University of Canterbury, which has a base in Kaikōura, provides snapshots of the environment that need to be pieced together to show the bigger picture.

“Te Korowai has used those snapshots to link with local knowledge from iwi, recreational fishers and the community as a whole, pulling all those threads together. You might look out at the marine environment and think it’s big and can look after itself, but it’s actually quite fragile.”

Barry Dunnett from the Forest and Bird Society, whose initial 1992 proposal was ignored by the government, says the society has concerns the new proposals may not go far enough.

“We’d like to see more protection for some of the rare and distinctive marine communities and ecosystems,” says Dunnett. “So we see this more as a starting point but it is important to keep reminding ourselves that this strategy is about the future.”

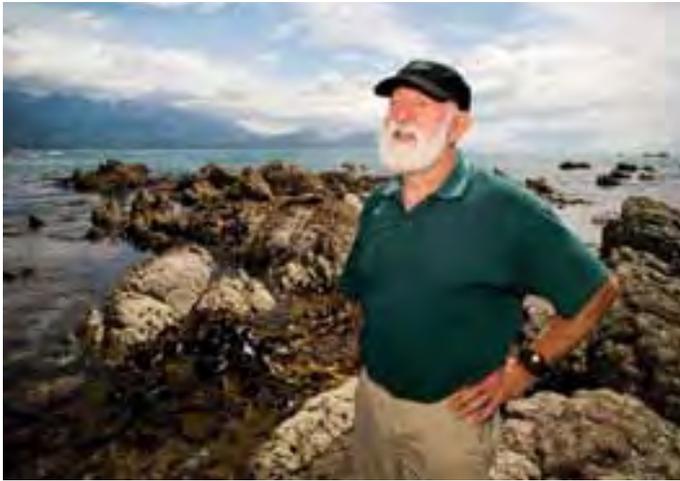
Pulling the threads of these agreements together over so many different interest groups was painstaking and thorough and the final decisions were always reached through agreement. “There was no voting as such,” says Nicholls. “The idea was that if we couldn’t reach consensus we would go away and work on it until we could.”

According to Te Korowai proposals, recreational fishers will gift reduced bag limits, commercial fishers will gift fishing below maximum sustainable yield and within local codes, and customary fishers will gift open access to most areas. In return, the gains are more fish for all, traditional fisheries are sustained and more big fish are accessible for non-commercial fishers.

Richard Craig, who represents recreational fishing on Te Korowai, says fishermen have to be reasonable about the changes, as bag limits for some species are quite extravagant.

Something chairman Nicholls agrees with. “Only take enough for a feed; you don’t need to take your limit; when you fish in Kaikōura, respect our abundance.”

Mark Solomon has the same opinion. “The issue is not about rights



Above: Barry Dunnett from Forest and Bird Society; below: Whitebaiter Steve McGregor.

“We’d like to see more protection for some of the rare and distinctive marine communities and ecosystems,”
 BARRY DUNNETT
 Forest and Bird Society

but about what fishermen are taking from the sea. Some recreational takes are nonsense, such as a family being able to take 900 cockles a day (based on the current daily bag limit of 150 cockles per person).”

Commercial fishermen in the area are generally applauded for their conservative approach to fishing with most already adjusting practices to sustain local commercial stocks. They recently refused to accept a 15 per cent increase in the crayfish quota in the interest of building up the population.

However, there are concerns that as the group works to create abundance in its marine environment, the area will become attractive to commercial and recreational fishers based outside Kaikōura.

“We’ll have to deal with that once, and if, we see it happening,” says Ted Howard, Te Korowai treasurer and president of the Kaikōura Boating Club.

Spokesman for commercial pāua fishers David Rae says the group has had work together for the benefit of the whole environment.

Rae says the pāua fishers are working on several research projects to ensure future sustainability, including GPS tracking of divers and different ways of reseeded pāua beds, including artificial spawning to encourage growth.

“We’ve been managing the stocks well and the catch-breaks have been steady for the last 10 or 12 years, so we’re confident the industry will stay healthy.”

Other elements proposed in the strategy include creating a marine reserve that stretches from the coast near the slipway at Barney’s Rock out to the deepwater canyon. The strategy includes seeking World Heritage status for this area and including a code of practice to avoid Hector’s dolphin entanglement in set net operations outside the closed area; and a rāhui within the Taiāpure around the Kaikōura Peninsula.

Rāhui are temporary bans on marine areas.

Te Korowai also plans to work with Environment Canterbury, Kaikōura District Council, the New Zealand Transport Agency, Department of Conservation and MAF Biosecurity to make decisions around Resource Management Act planning, highway and amenity planning and the development of local marine biosecurity capability.

Minimisation of fish theft through better enforcement, management of localised fisheries under local recreational fishing rules and an agreed overarching code of practice, is also proposed.

Ted Howard says people need to learn that just because there is a bag limit, they don’t have to take all of it.

Nicholls says fishermen need to learn that undersized pāua should be thought of as next year’s harvest. “Death of any damaged pāua that you return will not only lead to fewer pāua in the following year, but also in years to come. This is because young stocks are the breeding stocks of the future.”

He says the general public need to be better informed about customary rights and the rules around mātaītai and taiāpure.

As Gina Solomon reflects on picnics spent as a child on the Ōaro beach cooking cockles on a hot plate over a fire, she says it was food that made the difference for Te Korowai in its infancy. “We all came to the marae and shared a meal. We didn’t realise it was such a diverse group until that meeting so having a shared kai was a real icebreaker.”

Maurice Manawatu believes a mātaītai on his beloved beach will have far reaching consequences. He says having mātaītai and taiāpure allows Ngāi Tahu to exercise their rangatiratanga once again. “It uplifts us as a people and allows us to walk on the paths our ancestors once did.”



ENOUGH FOR A GOOD FEED

Suggestions for recreational bag limit changes include:

- Pāua – reduce daily bag limit from ten to six per person and increase the minimum size by two millimetres to 127mm.
- Pupu – reduce daily bag limit to 30 per person and add a vehicle limit of 250.
- Cockles – reduce the daily bag limit from 150 per person to 50 and add a vehicle limit of 250.
- Blue cod (*Parapercis colias*) – reduce the daily bag limit to six per person (from 10) and increase minimum size to 33cm (from 30cm).
- Sea perch (*Helicolenus percooides*) introduce daily bag limit to 20 per person (currently no limit).
- Red moki (*Cheilodactylus spectabilis*) – institute a no-take policy (currently 15).

For a full list of quota changes and more information on the draft strategy see: fishnet.co.nz/teamkorowai

STEPPING OUT

On a miserable winter day, 30 fine Māori secondary students take the opportunity to find out what career options are available to them in the Christchurch city rebuild. Kaituhituhi Kim Triegaardt joins the hīkoi to hear the good news.

IT'S SATURDAY MORNING – A TIME WHEN MOST TEENAGERS WOULD be sleeping in or, for some, just coming home from a night on the town. Add to that a layer of miserable rain and bone-chilling cold and it is a wonder that 30 bright-eyed secondary students turn up to trudge around the shattered central city and listen to professionals talk about career prospects.

The Quake Careers Hīkoi gets underway with introductions from Māori tradespeople, geologists, architects, engineers, health workers and urban planning experts to the Canterbury-based students.

The event has been organised by Te Tapuae o Rehua, Te Rūnanga o Ngāi Tahu, Christchurch Polytechnic Institute of Technology, Lincoln University and the University of Canterbury with support from Ngā Pae o te Māramatanga. The event is part of the Get on the Waka initiative, which aims to attract Canterbury students into tertiary study at local institutions.

Te Tapuae o Rehua organiser Hēmi Te Hēmi (Ngāti Maniapoto, Ngāti Kōroki and Rarotonga/Mangaiia) says one of the hīkoi goals was to help local Māori youth to align their study with disciplines contributing to the recovery.

“Talking to these experts allows them to grow the understanding of our future workforce demands and reinforce the importance of how they can contribute to the quake recovery,” he says.

After the hīkoi, the posse will finish with lectures and discussions at Te Puna Wānaka, Christchurch Polytechnic Institute of Technology (CPIT).

The Christchurch earthquakes have left a \$30 billion recovery bill. Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon says planning needs to happen now so that once the rebuild starts in earnest, young Māori are equipped to be part of it.

“In the city council’s ‘Share an Idea’ initiative, which went out to the community and asked people what they wanted to see in the new Christchurch, there were a couple of overriding themes. One was that people wanted to see more integration of the two cultures, Māori and Pākehā, in the rebuild.

Solomon says the time is right for students to understand what future skills could be needed, and how they can gain these skills and contribute to the recovery.

“Today’s students have a unique opportunity to influence the city and embody Māori aspirations in the rebuild,” he says.

During the hīkoi, the students meet and talk with Ngāi Tahu professionals who have created successful careers within their fields.

Themes explored on the day included basing the new city on traditional Māori pathways, building a more sustainable city, recognising Māori principles and taking care of communities.

Architect Perry Royal (Ngāi Tahu, Ngāti Raukawa), who designed



“I always wanted to embed Māori culture into the work that I did because there are very few buildings where you can look around and say: ‘That’s Māori architecture.’ I wanted to create that spine-tingling feeling of: ‘That’s who we are.’”

PERRY ROYAL Ngāi Tahu, Ngāti Raukawa, architect

Te Puna Wānaka at CPIT, shares a story he thought students might be able to relate to.

“I didn’t know what I wanted to do at school and I spent most of my time sitting on a surfboard waiting for the next wave,” Royal tells the group.

It was only when his father, Bill, who was also an architect, asked him to do some work for him and he sat at the kitchen table surrounded by drawings that something resonated for him.

“I always wanted to embed Māori culture into the work that I did because there are very few buildings where you can look around and say: ‘That’s Māori architecture.’ I wanted to create that spine-tingling feeling of: ‘That’s who we are.’”

There are still a couple of years of secondary schooling left for Year 11 student Thomas Smitheram (Ngāi Tahu), but he says listening to Perry Royal share his passion for engaging his culture through architecture was very informative.

“I wanted to do this hīkoi to open up my opportunities a bit. I like doing design and building at school, so it was interesting to hear about architecture and property management as career choices. It’s something different I hadn’t thought about.”

Thomas says he was looking forward to being able to make a contribution to rebuilding the city.

The Head of the School of Landscape Architecture at Lincoln University, Neil Challenger, has a similar message.

“We need to see the ‘browning’ of the central city. The question is: how are you going to fill the holes and at the same time embrace kaupapa Māori and give it flesh?”

He says proper healing within the city would only take place once there was a stronger connection with the whenua.



PHOTOGRAPHS SHAR DEVINE



Above: Neil Challenger (far left) walks alongside the 30 secondary students who went on the quake careers hikoī to find out how they can contribute to the recovery of Ōtautahi.

Left to right: Perry Royal, Cazna Luke, Toya Woodgate and Isaac Wilkes, Thomas Smitheram, Neil Challenger.

During the hikoī, students go to the site dedicated to Tautahi. Ōtautahi (of Tautahi) was originally the name of a specific site in central Christchurch, a settlement situated on present day Kilmore Street near the fire station.

Te Potiki Tautahi was one of the original Ngāi Tahu people to settle in the Canterbury region. He is buried in the urupā on the site of the present-day St Luke's Church vicarage on the corner of Kilmore and Manchester Streets.

Although health seems like an unlikely industry to have on the hikoī, the organisers wanted to look at all the professionals who will be needed in the recovery. Nationally there is a shortage of Māori health professionals and with the earthquake, the situation is even more acute in Canterbury.

Māori health workforce development programme Kia Ora Hauora representatives talk of their desire to recruit over 1000 Māori into the health sector, not just as doctors and nurses but across the entire health sector.

Several students show an interest in health services as a career, and Cazna Luke (Ngāi Tahu – Kāti Waewae, Ngāpuhi), who promotes Kia Ora Hauora told students it is an immensely rewarding path.

This was a message Aranui High School student Isaac Wilkes (Ngāi Tahu) enjoys hearing. The Year 13 student finds it encouraging that instead of just casual labouring jobs there are many other alternatives he may consider that previously, he thought would be out of his reach.

"I really enjoy dance, music and theatre and I would like to bring more opportunities for that in the future," says Isaac.

Standing in the shadows of one of Ngāi Tahu Property's recent developments, the Christchurch Civic Building, Shannon Goldsmith

(Ngāi Tahu) recounts his journey from high school to becoming a property manager for the iwi property company .

Goldsmith left school without attaining university entrance and he admits that this made his journey longer and more difficult.

"I ended up studying at three different tertiary institutions over six years, all because I failed to get University Entrance."

He completed a diploma of business at the Southern Institute of Technology. He then cross-credited his diploma when he turned 20 and gained entry into the University of Otago as an adult student.

While studying commerce at the University of Otago, Goldsmith applied for and was successfully awarded the inaugural Ngāi Tahu Property cadetship.

To take on the cadetship, Goldsmith had to move to Ōtautahi to finish his studies at Lincoln University. The scholarship offered him \$5000 a year, along with the opportunity to gain work experience in the property industry, including stints at Ngāi Tahu Property.

"It was a fantastic opportunity and a great way to get a foot into the industry."

For Ellesmere College Year 12 student Sam Milne (Ngāi Tahu – Kāti Moki), the hikoī was about more than just career possibilities. "It's made me more aware of the situation in Christchurch and how we can put a Māori aspect back into the city. We've had the Pākehā aspect for so long, and now it's time to merge it all together so our Māori heritage doesn't die out."

From engineering and seismology to cultural heritage and the trades, the speakers open up a world of possibilities for the students, including civic leadership.

"I want Mayor Bob Parker's job," says Sam. "I want to be able to say I changed people's lives."

Whānau Ora



HE WAKA KOTUIA Ō ARAITEURU Te Waipounamu (South Island)

'He oranga whānau hei tuarā mō te tangata / Whānau wellbeing and empowerment – the platform for independence and self-determination' – Vision

He Waka Kotuia Ō Araiteuru is a Whānau Ora Collective of seven community-based health and social service agencies from across the rohe of Araiteuru including Dunedin. The kaupapa Māori providers have decades of experience working alongside whānau in the Araiteuru region, engaging with families on a daily basis and supporting a strengths-based approach.

The Collective delivers a broad mix of clinical, social, rural, education, justice and economic services which allow whānau to exercise choice in their engagement with affiliated providers. Services include sexual health and smoking cessation clinics in rural areas such as Lawrence, Balclutha, Alexandra, Karitāne, Moeraki and Ōamaru.

Each provider organisation has enduring relationships with Papatipu Rūnaka locally and with Te Rūnanga o Ngāi Tahu through an affiliation with He Oranga Pounamu. Affiliations, memberships and relationships extend to include local marae, hapū and churches, University of Otago, Otago Polytechnic, Dunedin City Southern Primary Health Organisation, Ministry of Social Development, Ministry of Health, NZ Police, Plunket, Women's Refuge, Work and Income NZ, Child, Youth and Family, and the Youth and Family Courts.

He Waka Kotuia Ō Araiteuru recognises that it is uniquely placed to transform existing services so that they are whānau-centred and that real transformation exists not simply in the collaboration of providers but in their capacity to reconfigure delivery models based on tikanga Māori.

The Collective already provides a number of services collaboratively as a result of needs identified by whānau engaging in their services. It recognises that for whānau to receive the right services at the right time, a level of co-ordination and sharing of resources is required.

He Waka Kotuia Ō Araiteuru sees opportunities for co-ordinated service provision, navigation of services identified in a whānau plan through one portal, joint planning with funders based on identified outcomes that support whānau self determination, joined-up services with aggregated outcomes, increased integration of services through navigation and lead agency provision to ensure access and entitlements.

An independent entity to represent and manage the Whānau Ora collaboration will be established in order to ensure good governance and planning among the existing boards. Key areas identified by He Waka Kotuia Ō Araiteuru as priorities for future innovation and capacity building include workforce development, integrated systems, research, monitoring and evaluation.

ADA 2007 Limited (Artist Development Agency)

Ārai Te Uru Whare Hauora Limited

Kai Tahu ki Otago

Te Hou Ora Whānau Services

Te Roopū Tautoko ki Te Tonga

Tokomairiro Waiora Incorporated

Tumai Ora Whānau Services

Services provided by provider members of He Waka Kotuia Ō Araiteuru include:

- after school programmes
- alcohol and drugs
- diabetes
- domestic violence prevention
- health promotion
- healthy eating
- mobile nursing services
- Parents as First Teachers (PAFT)
- problem gambling
- rangatahi (youth) leadership and mentoring
- respiratory
- road safety
- rongoā Maori (medicine)
- social work advocacy
- Strengthening Families
- Tamariki Ora/Well Child
- youth justice advocacy.

He Waka Kotuia Ō Araiteuru

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TE WAIPOUNAMU WHĀNAU ORA COLLECTIVE

Te Waipounamu (South Island) 'Whānau Rangatiratanga' – Vision

Tō Tātou Moemoeā

Kai hauora te Māori e noho ana i te takiwā o Ngāi Tahu

Healthy Māori in the Ngāi Tahu rohe

Te Waipounamu Whānau Ora Collective encompasses 21 health and social service providers from throughout the South Island – the largest Whānau Ora Collective. The geographical spread of the membership is diverse with providers located in the Nelson/Marlborough, Kaikōura, Canterbury, West Coast, Central Otago and Southland regions.

Members of the Collective deliver a range of support services focusing on integrated health and social service delivery. Providers hold more than 180 health and social services contracts with some 44 funding agencies.

Te Waipounamu Whānau Ora Collective wants to ensure that the health and social service needs of all Māori living in Te Waipounamu are responded to in an appropriate way through engagement with whānau, hapū and iwi. An emphasis on local solutions is a priority and providers are focused on working together to empower whānau to take ownership of their own solutions.

While Te Waipounamu Whānau Ora Collective has been progressing the planning, testing and refining of its Whānau Ora approach to whānau-centred services, providers have continued to deliver existing services to their communities.

Eleven members of the Collective are Christchurch-based and all have been affected by the earthquake and aftershocks to varying degrees. Te Puni Kōkiri is providing financial assistance for the earthquake recovery work and to support the Whānau Ora providers to regain capacity.

The Collective has identified a number of priority areas which it plans to focus on for future innovation and capacity building. These include the development of a Whānau Ora training programme, utilising provider expertise and strengths to support collective service provision, and the integration of contracts across hubs.

Services provided by provider members of Te Waipounamu Whānau Ora Collective include:

- after school programmes
- alcohol and drug
- art therapy
- business and training opportunities
- care and housing
- cervical screening
- counselling
- domestic violence prevention
- education
- employment programmes
- environmental health
- health plan development
- health promotion
- home and community support
- home visits
- mental health
- mobile nurses
- nutrition
- parenting
- physical activity
- primary health
- probation
- social work
- tangata whaiora (people seeking wellness)
- truancy
- whānau advocacy in education
- whānau support
- youth mentoring and education.

Arowhenua Whānau Services

He Oranga Pounamu

He Waka Tapu

Hokonui Rūnanga Health and Social Services Trust

Maataa Waka Ki Te Tau Ihu Trust

Ōtautahi Social Services

Positive Directions Trust

Purapura Whetū

Rata Te Āwhina Trust

Te Amo Health

Te Arawa Waka ki Ōtautahi Incorporated

Te Awa o Te Ora Trust

Te Ora Hou Ōtautahi

Te Puāwaitanga Ki Ōtautahi Trust

Te Puna Oranga

Te Tai o Marokura Health and Social Services

Te Whānau o Hokonui Marae Incorporated

Uruuruwhenua Health

Waihōpai Rūnanga

Whakatū Te Korowai Manaakitanga Trust

Whānau Tautoko Charitable Trust

Te Waipounamu Whānau Ora Collective

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Email: reception@hop.org.nz
 Website: www.hop.co.nz





Ngahuru

Ko Ngahuru ahau, te wāhanga
hau me a te tae
Māhe, Aporo, Māi ake mārama,
hauri tōma, hauri tōma, hauri tōma
I te ao nei,
hauri tōma, hauri tōma, hauri tōma
I te ao nei.



Celebrating Kōhanga Reo

After decades of hard work and continuing challenges, Te Kōhanga Reo National Trust remains committed to providing Māori pre-schoolers with a nurturing learning environment. Ngā kaituhituhi Sandi Hinerangi Barr and Faumuinā Tafuna'i explore the journey of kōhanga reo in Te Waipounamu.

THIRTY YEARS AGO THE FIRST KŌHANGA REO OPENED ITS DOORS and since then more than 60,000 pre-schoolers have graduated. The language nests led a national movement that gave rise to a Māori language education system and an acceptance by New Zealanders that te reo Māori was an important part of the nation's identity.

Kōhanga reo has also led the way internationally, inspiring indigenous cultures around the world. Similar pre-school language nests have been set up in Hawai'i, Papua New Guinea and by American Indians, and all use kōhanga reo as a benchmark. Kōhanga reo are also now established in London and Australia.

The idea for kōhanga reo was born out of the belief that Māori cultural identity and language were the keys to unlocking Māori potential. It also had a philosophy of elders educating children.

Te Kōhanga Reo National Trust, which was formed in 1982 and is based in Wellington, runs the training and co-ordination for all the language nests.

The movement, has had a massive impact on Māori advancement and within Ngāi Tahu, more than 1000 children have graduated from kōhanga reo.

Maruhaeremuri Stirling (Ngāi Tahu, Te Whānau-a-Apanui, Ngāti Porou) is better known as Aunty Kui. Back in the early 1980s she was a community officer with the Department of Māori Affairs. Along with other South Island officers including Hariroa Daymond and Kathleen Stuart (Ngāi Tahu – Ngāti Wheke), Stirling (known to most as Aunty Kui), attended national hui in Wellington to discuss the state of te reo Māori and the role Māori language nests could play in Māori development. Stuart's brother Ben Couch was Minister of Māori Affairs when the initiative started. Couch supported the concept and gave each kōhanga a start-up grant of \$5000.

Aunty Kui and the late Areta Wikiriwhi were then charged with establishing kōhanga reo throughout Canterbury.

The first whānau kōhanga reo was at Te Rangimarie in Christchurch city, with Te Whatumanawa Māoritanga o Rehua being the first licensed kōhanga reo.

As a native speaker of te reo Māori, Aunty Kui shoulder-tapped other fluent speakers to help and says she "had a ball" travelling around Canterbury assisting communities to set up language nests.

"We had to drop tools and look for the people who could kōrero Māori. I'd ask people from all different tribes who had the reo at the same level as mine and drag those reo-carriers in."

Aunty Kui was brought up speaking te reo Māori on the East Coast of the North Island and she made it clear to kaumātua that they weren't at kōhanga reo to teach pre-schoolers, they were there to share their knowledge of Māori language and culture.

She'd tell them, "Ehara koe i te kaiako – ko koe te kaikawe o te reo Māori, me whāngai te reo ki ngā tamariki me ngā whānau e hiahia ana ki te ako." ("You're not a teacher – your job is to pass on Māori language, and feed those children and families who are hungry to learn.")

In the 1980s, kōhanga reo sprang up in many places in the South Island. One was attached to the old Burnham military camp near Christchurch; there was one in Central Otago and one "up in the bush somewhere" near Karamea. They were established in people's garages, lounges and community halls.

"We had a lot of fun," says Aunty Kui. "Pakeke adult would be down

Left: Rangiora Te Kōhanga Reo kaiako Maria Reid reads to Fay Jennings, Te Haumihi Paki, Whitiara Brennan, Cheyenne Tutengahe, Apohoua Nihoniho-Newson; above: Maruhaeremuri Stirling (Ngāi Tahu, Te Whānau-a-Apanui, Ngāti Porou).



Above: Ani Mason, Jordan Weepu, Tyrone Ryan-Lilly from Te Kohanga Reo o Te Oho Ake o Tāpuwai enjoy a whānau day at Lake Kaniere.

INTERNATIONAL RECOGNITION

In 2010, the United Nations commended *kōhanga reo* for providing a social, political and cultural focus point for the empowerment of Māori.

“We take New Zealand’s indigenous language movement as a positive example of having contributed to the expansion of education for Māori children,” said Leila Loupis, UNESCO communications officer.

The UNESCO report, *Reaching the Marginalised*, highlighted the higher achievement levels of Māori students in Māori-medium schools. In 2008, around 84 per cent of students in Māori-medium schools met literacy and numeracy standards for NCEA level one, compared with 68 per cent of Māori, who attended mainstream schools. Māori in *whare kura* (Māori-medium high schools) are also more likely to achieve the same NCEA result, or higher than the national average, and are more likely to go on to university.

on their knees making animal noises saying ‘Anei te tangi a te kau – mū!’” (This is the sound of a cow – moo!)

“We’d take whānau to the ngāhere (the bush) or kohikohi pōhatu (gathering rocks) by the beach. If whānau had any raruraru (disputes), I’d come and help.”

Parental involvement has been pivotal to the success of *kōhanga reo* and at the heart of its broader aim of strengthening whānau.

This has been a continuing theme with new *kōhanga reo*. The Arahura *Kōhanga Reo* on the West Coast closed in 1999 but has recently reopened as Te *Kōhanga Reo o Te Oho Ake o Tāpuwai*. Based at Arahura Pā, the *kōhanga reo* has seven children on its roll – all pā kids from the Mason, Tainui and Tauwhare whānau.

Chairman Te Rua Mason (Ngāi Tahu – Ngāti Waewae, Ngāti Ruanui, Tainui-Waikato) says the *kōhanga reo* came about as a result of whānau wanting to build whanaungatanga with each other.

Things then began to progress as one of the aunts “had a chat over a cup of tea”. As a result, Catherine Stuart and Sue Tipene from Te *Kōhanga Reo National Trust*, went across to Te Tai o Poutini to help formally set up the *kōhanga reo*.

“We would get together two to three days a week and start learning karakia, pepeha and having a kai,” says Mason. “We would also go places: to the river, the pā, urupā and reconnect with each other – the living and the dead – to understand our past.”

On the day, TE KARAKA visits the West Coast, the *kōhanga reo* is at Lake Kaniere for whanaungatanga and a picnic. The day prior the children had been learning about waka ama.

Mason’s partner, Miriama White (Ngāi Tūhoe), has taken up the role of kaiako and is completing the three-year Te Tohu Mātauranga Whakapakari Tino Rangatiratanga o Te *Kōhanga Reo*. They have three children with one at *kōhanga reo*.

Mason says while *kōhanga reo* nurtures the language, it also helps break down barriers and helps children and families realise each other’s strengths and skills. “It allows us to govern ourselves at the roots.”

Over at Rangiora Te *Kōhanga Reo*, which was set up by Auntie Kui in 1985, a mini bus of tamariki arrives from Christchurch.

The *kōhanga reo* has been collecting its students from the city for more than 16 years, where most of the *kōhanga* students reside. Only three students live in Rangiora.

After the Christchurch earthquake kaiako Maria Reid (Ngāti Porou, Tainui, Ngāti Maru) says the roll plummeted from 32 to 10 students within a week and a half. Five of those students have now returned and the roll has bounced back up to just over 20 students. It was an anxious time for the *kōhanga reo*.

Reid first came to *kōhanga reo* 18 years ago as a parent helper. Although her parents were fluent in te reo Māori, Reid was not; but she has learned her reo through training courses and working at the language nest. Reid is a graduate of one-year courses Te Ara Tuatahi Mō Te Reo Māori and Te Ara Tuarua, and the three-year Whakapakari course.

“I was able to have a career while being with my children,” says Reid.

She is now a fluent speaker – something that makes her mother, Kui Heagney (Ngāti Porou), especially proud.

Reid’s children are now grown up with the eldest, Ramari, off to the University of Otago next year.

Kari Moana Kururangi (née Austin), now in her late twenties, is also a *kōhanga reo* graduate.

She says attending Timaru Te *Kōhanga Reo* as a preschooler changed her life, triggering an ongoing desire to learn te reo Māori.

The *kōhanga reo* was set up in an old church hall by local parents, including her mother, Sharyn Nolan (Kāi Tahu, Kāti Māmoe, Waitaha), who couldn’t speak Māori.

Most mornings, Kururangi and her older brother Manu would be accompanied by their mother and tāua Mihirau Nolan from Arowhenua marae.

Three generations of her whānau learned basic Māori together by singing songs, playing together and repeating simple phrases in te reo Māori. They were taught by fluent Māori speakers from the North Island, who Kururangi says, “gave a heck of a lot to the iwi”.

“The whakawhanaungatanga (strong relationships between people) is the thing I’ll remember most,” she says.

Later, at Roncalli College in Timaru, her mother managed to persuade the school to let her study te reo Māori via The New Zealand Correspondence School.

Kururangi went on to study towards a double degree in law and arts, majoring in te reo Māori and Treaty of Waitangi studies. She shifted to



“The whakawhanaungatanga is the thing I’ll remember most.”

KARI MOANA KURURANGI
(née Austin) with pepi
Waimārima

the University of Waikato to complete the final two years of her degrees so she could submit law and arts papers in te reo Māori. Kururangi says it was daunting at first but “one of the best things I’ve ever done”.

This year she studied at Te Panekiretanga o Te Reo Māori – the Māori Language School of Excellence. Entrance to the course is by invitation only and it recognises people committed to learning and using the language at a high level.

Kururangi says the focus of the discussions, which are all held in te reo Māori, is tikanga (Māori customs). It’s the kind of discourse that she believes is desperately lacking within Ngāi Tahu, although she concedes the iwi is beginning to build the numbers of people who can converse on these issues in te reo Māori.

Now on maternity leave, Kururangi has moved from Christchurch to Rolleston. Waimārima is only five months old and unlike her mother, she is being raised in a strong Māori-speaking household. Husband Komene Kururangi (Ngāi Te Rangī, Ngāti Ranginui) is a fluent Māori speaker and a lead tutor at Te Wānanga o Aotearoa.

There is no doubt Waimārima will grow up speaking fluent Māori but Kururangi hasn’t decided if Waimarima will go to kōhanga reo or a total-immersion early childhood education (ECE) centre.

While kōhanga reo is widely praised for nurturing te reo Māori graduates and stimulating a Māori language education system, it has also stimulated the development and growth of other types of Māori language centres such as Māori ECEs.

In the mid-90s around half of Māori preschoolers were enrolled at a kōhanga reo. That has since dropped to around a quarter and there are currently no Māori language nests located between Christchurch and Dunedin. Nationally the number of kōhanga reo operating has dropped from a high of 809 centres in 1993, to 465 today.

Catherine Stuart (Ngāi Tahu - Ngāti Wheke, Tainui) is regional manager (Te Waipounamu) for Te Kōhanga Reo National Trust.

Stuart took over from her mother, Kathleen, who supported her in the role. It was too good of an opportunity to pass up, says Stuart. “I enjoy the kaupapa and I’m passionate about the reo, whānau development and our mokopuna.”

Having had some experience handling finances in her parents’ businesses, she volunteered to be the treasurer and administrator for Te Hōhepa Te Kōhanga Reo in the late 1980s. She later became the

secretary and developed her skills to the point where she was training other whānau to manage the books and keep up with the paperwork. She now manages four full-time staff whose main role is to support the 26 kōhanga reo operating in the region.

Stuart says whānau Māori have also dramatically changed in the last 30 years. With more parents working, fewer are able to attend kōhanga reo during the day; although Stuart says working parents still make a big contribution by helping with after-hours management, fundraising and attending monthly hui.

However, both Stuart and Aunty Kui pinpoint the abolition of the Department of Māori Affairs as the body blow for kōhanga reo.

Since 1990, kōhanga reo have come under the MoE, which has aligned kōhanga reo with other early childhood centres, meaning language nests must comply with ECE regulations.

“We lost kōhanga reo because some did not meet compliance – working from garages, lounges, community halls and whare kai was not accepted by MoE, hence the decline,” says Stuart.

One particular bone of contention is the lower rate of funding most kōhanga reo receive for their operations because Te Kōhanga qualifications are not recognised by MoE.

From the outset, MoE has had a troubled relationship with the national trust but a recent ECE Taskforce report entitled, *An Agenda for Amazing Children*, was the final blow.

The independent report recommends “strengthening accountability measures” for kōhanga reo and highlights the disproportionate number of Education Review Office supplementary reviews required for kōhanga reo, implying language nests aren’t up to scratch.

The findings incensed the national trust and it filed an urgent claim with the Waitangi Tribunal alleging the Crown was discriminating against kōhanga reo because they did not operate like ECE centres.

Stuart and Aunty Kui travelled to Wellington in July to take part in a 1200-strong hiko to the tribunal office to personally lodge their claim.

Aunty Kui says MoE has tried to squeeze kōhanga reo in to an ECE box and failed to recognise it is a whānau-based development.

Ideally, the national trust would like to see kōhanga reo governed by its own legislation to ensure respect for its uniqueness. The urgent claim will be considered by the tribunal in March.



Takamore v Clarke

The Court of Appeal has recently ruled on whether Ngāi Tūhoe customs that allow for the forceful taking of tūpāpaku can be upheld by the courts as part of New Zealand law. The majority decided that they cannot. But Ngāi Tūhoe preferences about where a burial should occur should be discussed and taken into account by anyone in charge of tūpāpaku. The decision is important because it deals with the principles under which any Māori custom will be recognised and upheld by the courts.

The Takamore v Clarke case has received a lot of media attention over the past four years, so the facts are by now quite well known. Mr Takamore died in Christchurch in 2007. He had lived in that city for 20 years with his non-Ngāi Tūhoe partner (Ms Clarke) and children. He had appointed Ms Clarke to organise his affairs under a will, which stated that he should be buried, but did not specify where. Ms Clarke decided that should be in Christchurch. Before his funeral, against the wishes of his partner and children, the sister of Mr Takamore and other members of his whānau took his body from Christchurch, and subsequently buried him at Kutarere Marae in the Bay of Plenty.

The Court of Appeal heard evidence from two independent experts that, under Ngāi Tūhoe tikanga, “the decision as to where somebody should be buried is a collective one to be made by the deceased’s whānau”. That can sometimes give rise to conflict. Sometimes a body may be taken by one side of the whānau without consultation, that is forcefully. Nevertheless, “the taking of the body accords with Tūhoe tikanga and enhances the mana of the deceased”.

Three judges heard the case. Two of them decided the Ngāi Tūhoe custom could not be recognised as part of the common law of NZ because, although it was obviously of long standing, and Parliament had never passed any law clearly ending it, it was “unreasonable” since it allowed people to use force to settle a private dispute. That went against a central idea of the common law of “right not

The Court of Appeal has given a strong signal that where it finds a Māori custom is still in existence, it will and indeed is required by the Treaty and UN documents to go out of its way to find ways to accommodate it within NZ law as far as it reasonably can.



might”. That is, private disputes are decided by arguing who has better rights, not by who is stronger.

However, the Court went on to develop what it called a “workable compromise” between Ngāi Tūhoe burial custom and the common law. Any person whose task it is to arrange a burial who is aware the deceased had Ngāi Tūhoe links must think about calling a meeting with the wider family to discuss the burial arrangements. However, in the event of disagreement that cannot be resolved, the wishes of the person managing the deceased’s estate must prevail.

This case suggests that the courts cannot uphold any Māori customs that might allow private individuals to use force to settle a matter – even in situations where both are Māori and the custom might be very well known and occasionally practised.

The two majority judges also made some comments that mean that NZ courts are unlikely to uphold customs between Māori and non-Māori – as in this case. It said it was too uncertain whether the Ngāi Tūhoe custom was meant to apply where non-Māori were involved.

The reasons the court gave for developing its “workable compromise” were also important. It said that the Treaty of Waitangi, the United Nations Declaration on the Rights of Indigenous Peoples and international human rights covenants all uphold indigenous rights, and the common law in NZ should be as consistent with those documents as it reason-

ably can be.

So what does this mean for the future? Whether or not the decision is appealed to the Supreme Court, the Court of Appeal has given a strong signal that where it finds a Māori custom is still in existence, it will and indeed is required by the Treaty and UN documents to go out of its way to find ways to accommodate it within NZ law as far as it reasonably can.

In his minority judgment Judge Chambers argued that would have been better not to decide the Ngāi Tūhoe custom for burial of bodies was unenforceable. He preferred to decide the issue on the basis that the actions of Mr Takamore while he was alive showed that he had decided that Ngāi Tūhoe custom should no longer apply to him. Bloodlines, Judge Chambers said, are not everything. He also pointed out the majority had also said that individual preferences were important.

Of course, such an approach also raises fundamental questions. If a person can “opt out” of a customary law regime at any time, what worth is that regime as law? 

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

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SILVER LININGS

It's New Zealand's fifth largest lake, and the most polluted. Yet strangely, there is cause for celebration at Te Waihora/Lake Ellesmere. The drive to restore the lake to its former health has been given a significant boost from a new Ngāi Tahu – Environment Canterbury governing arrangement, government funding for various projects, and changes to the Water Conservation Order that recognise the importance of the lake to the iwi. Kaituhituhi Faumuinā Tafuna'i and Adrienne Rewi report.



THERE WAS A TIME WHEN FLOUNDER COULD BE SEEN SWIMMING above the shingle lake bottom, when eels were so plentiful the creeks stirred, slippery and black, and plant life grew abundant and rich – a time of balance and health. But now the waters of Te Waihora are in shadow – damaged and considered unsafe for people to wade into.

Decades of settlement and farming have taken their toll and with significant lake areas drained to develop farmland and pasture, the hugely productive, healthy wetland has been turned into a sink for farming run-off and the direct discharges of sewage.

Of New Zealand's 140 lakes, Te Waihora/Lake Ellesmere was this year rated the worst by National Institute of Water and Atmospheric Research (NIWA). The rating is even more abysmal considering Te Waihora covers 20,000 hectares.

Although the lake's future might appear as bleak as its own now darkened waters, there are bold programmes in place to restore it to its former glory.

In 1991, Te Waihora Management Board was formed to advise the Ngāi Tahu Māori Trust Board on the Ngāi Tahu Claim aspects that related to Te Waihora, which had been a treasured source of mahinga kai for more than 48 generations. The lake was after all, Te Kete Ika o Rākaihautū – the fish basket of Rākaihautū, abundant and significant to the iwi. It was a lake that sustained life.

The lakebed of Te Waihora was returned to Ngāi Tahu ownership in 1998 as part of the Treaty of Waitangi Deed of Settlement. Since that time, Te Waihora Management Board has worked with the Department of Conservation (DOC) on a joint management plan for the lakebed and surrounding DOC-administered lands. Last year the board implemented an access arrangement for commercial activities affecting the

lakebed that Ngāi Tahu owns in a fee simple title.

Subsequently three more milestone victories have been won that will give momentum and direction to restoring Te Waihora.

Firstly, and of great importance, is the enduring co-governance relationship agreement and shared commitment between Environment Canterbury (ECan) and Ngāi Tahu (represented by Te Waihora Management Board). Significantly, the agreement is the first voluntary agreement that is not enforced by a Treaty of Waitangi settlement.

It will have at its heart Whakaora Te Waihora as a key part but also as a stand-alone cultural and ecological restoration programme.

Te Waihora Management Board chairwoman Terrianna Smith says the co-governance relationship agreement with Environment Canterbury, supported by the Crown, signals a new way of doing things.

“It's the start of a new approach to the management of natural resources in the region – one which acknowledges and brings together the tikanga responsibilities of Ngāi Tahu and the statutory responsibilities of Environment Canterbury.”

Secondly, the Crown has approved amendments sought by Te Rūnanga o Ngāi Tahu and DOC to the Lake Ellesmere Water Conservation Order.

The amended order explicitly recognises the historic relationship between Ngāi Tahu and Te Waihora as a nationally outstanding feature. The order specifically requires the consideration of habitat for indigenous wetland vegetation and fish, along with wildlife, and tikanga Māori in respect of Ngāi Tahu history, mahinga kai and customary fisheries, when managing the lake, and in particular lake openings.



It also officially recognises the dual Te Waihora/Lake Ellesmere name.

The third milestone is \$10.3 million in funding for Whakaora Te Waihora from the Government, Environment Canterbury, and Ngāi Tahu over the next two to five years. Of this funding, \$6 million has come from the Government's Fresh Start for Fresh Water Clean-Up Fund.

A further \$1.3 million has been pledged by Fonterra to support Whakaora Te Waihora and clean-up activities within the catchment, taking the total funding to \$11.6 million. The involvement of Fonterra came at a later stage and directly to the Government and Environment Canterbury, who enthusiastically welcomed it as a major breakthrough. Te Waihora Management Board and Ngāi Tahu shared the positive nature of the pledge, but also wanted to ensure a meaningful relationship was built. The board has since met directly with Fonterra, and had them out to Ngāti Moki marae to discuss the relationship and contributions further.

The formal sign off on these three initiatives took place on a fine day at Ngāti Moki Marae on 25 August 2011. Members of the local hapū, Ngāi Te Ruahikihiki ki Taumutu, Te Waihora Management Board and Te Rūnanga o Ngāi Tahu welcomed the Crown (represented by Environment Minister Nick Smith), Environment Canterbury, local politicians, fishermen, farmers and community members onto the marae at Taumutu, nestled on the southern edge of Te Waihora.

Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon says the iwi has contributed around \$250,000 every year since the Ngāi Tahu Settlement, for the clean-up of Te Waihora, which covers six Papatipu Rūnanga (Taumutu, Koukourarata, Onuku, Wairewa, Ngāti Wheke and



Above: Te Rūnanga o Ngāi Tahu senior environmental advisor Jason Arnold and members of Te Waihora Management Board Joseph Nutira, Ray Simon, Peter Ramsden. Front row left to right: Craig Pauling, Clare Williams, Terrianna Smith, Yvette Couch and George Tikao.

PHOTOGRAPHS ANDY LUKEY



“... when my tamariki and mokopuna can swim in that lake again, that’s when I’ll be cheering. That’s when I’ll say ‘we’ve done it.’”

TERRIANA SMITH



Ngāi Tūāhuriri). He says the funding and new agreement will accelerate the clean-up.

Solomon says the responsibility of restoring Te Waihora is ours today, and we must always leave things in a better state for the next generation.

“Ngāi Tahu can’t do it on its own. We can only do it by working with you, the community; and the community means exactly that. It means you. It means government. It means local government. It means Māori. It means everyone. This is a path and journey we must take together.”

Terriana Smith says the discussions the board has worked through and the processes they have developed may be applicable to other iwi and hapū around the country.

She says the challenge for Ngāi Tahu in general, is to use all the tools at their disposal such as “the law, our tenacious negotiation skills and our skilled environmental, legal and communications team – to maximise the enhancement and protection of this valuable place and to ensure we keep true to ourselves, so that we have full, unimpeded access to healthy mahinga kai and a healthy lakebed”.

Nick Smith says Whakaora Te Waihora shows a maturing relationship between the Government and Ngāi Tahu. “I am constantly surprised at the depth of the interaction between Ngāi Tahu and the Crown – I think it goes beyond what was envisaged (from the Deed of Settlement).”

He says the current state of Te Waihora is a disgrace, and that the Government wanted better results but was “frustrated by the lack of progress by ECan”.

He says there are no quick fixes. “We are going to require the best of goodwill, the best of science, the best of engagement if we are going to

take on this humongous challenge.”

The Minister also announced two grants from the Community Environment Fund for Te Ara Kākāriki: Greenway Canterbury, which will receive \$30,000 over three years; and Te Waihora Ellesmere Trust, which will receive \$50,000 also over two years.

He also complimented the way Environment Canterbury commissioners had taken up the challenge of managing fresh water in Canterbury.

Environment Canterbury Chair of Commissioners Dame Margaret Bazley says the agreement with Ngāi Tahu is significant for the region of Canterbury, and indeed New Zealand. “We are forging a way in which iwi and regional government can work together for common goals.”

Dame Margaret says it is important for everyone with an interest in the lake and catchment to work together.

“We jointly recognise the unique relationship that Ngāi Tahu has with the ancestral lands and taonga of Te Waihora. We are expressing and confirming our commitment to the restoration and rejuvenation of the mauri and ecosystem health of Te Waihora.

“This agreement marks the start of a new approach that brings together the tikanga responsibility of Ngāi Tahu and the statutory responsibility of Environment Canterbury.”

Dame Margaret says it is only by bringing the whole community with us that this initiative will be successful.

She agrees with Terriana Smith that the agreement between the regional council and iwi was a blueprint that could be applied elsewhere in the country.

Terriana Smith inherited the mission to restore the lake from

REI'S HOPE

Rei Simon (Ngāi Tahu) has been a member of Te Waihora Management Board for five years and is the Wairewa Rūnanga representative. He believes the group's united purpose has been a key factor in their successes to date.

"The lake is foremost in our minds. It unites us. That kaupapa is all-encompassing," he says.

"We've all put egos and personal agendas aside and with Terrianna [Smith's] drive and energy as Chair, we've stayed focused. We've been given a mandate to do this work and we're all actively pursuing that. I find that very exciting. Some of the steps we made in 2010 were huge."

He points to the access arrangement for commercial activities affecting the lakebed as an example of years of hard work culminating in success.

"We persisted. With the backing of the iwi and despite some formidable opposition, we got there. That was a huge achievement, and it's very gratifying to gain that sort of traction. We've succeeded in implementing quite a few of our wishes and wants and we're starting to make inroads."

He acknowledges though that these are only the first few steps in reversing the 150-year

degradation of the lake.

"Our tipuna are guiding us. They set down the path. We're only picking up where the old ones left off, and it will be a multi-generational project. But once the momentum starts, it picks up its own dynamic.

"We spent so long banging our heads against bureaucracy to achieve the Joint Management Plan. We often felt we weren't getting anywhere. Now that we're over that and the plan is in place, we're into the next exciting phase. Our dreams are slowly falling into place and our aspirations are bearing fruit."



"The lake was a beautiful place to me ... you could see the shingle bottom when I was a young kid. You could see the fish in the water, now you can't see anything and it smells."

MARIA JOHNSON
"AUNTY AKE"

her father, Trevor Marsh, who was part of the original board along with Anake Goodall and Donald Brown. The board's purpose was to address issues around Treaty settlement progress and the Resource Management Act. It also gave a voice for the kaitiaki rūnanga, each of whom have representatives on the board.

"Even without the people involved, reversing the lake degradation is a complex biophysical process," says Terrianna Smith. "We're deal-

ing with multiple issues. It's exhausting and it's constant. But we're the watchdogs, and if we can start turning the lake around, the next generations can continue the project.

"There have been successes and that's been very heartening, and, I hope, inspirational to the wider Ngāi Tahu whānau; but when my tamariki and mokopuna can swim in that lake again, that's when I'll be cheering. That's when I'll say 'we've done it'."

Maria Johnson, known affectionately to many as Aunty Ake, was born and raised by the shore of Te Waihora. She later remarked after the signing of the agreement, that it had been a very interesting day.

In May this year, eighty-seven year old Aunty Ake testified at Te Waihora Water Conservation Order Hearing on behalf of Te Rūnanga o Ngāi Tahu and the Department of Conservation. Others who testified included: Te Waihora Tangata Tiaki (and only surviving Ngāi Tahu member of the team that gave evidence on Te Waihora during the Ngāi Tahu Claim process Wai27) Donald Brown, Te Waihora Board member Craig Pauling, Ngāi Tahu leader and tribal historian Tā Tipene O'Regan, Mark Solomon, Te Rūnanga o Ngāi Tahu Tribal Interests general manager David O'Connell and tribal customary fisheries advisor Nigel Scott.

Aunty Ake's heartfelt testimony of being able to see flounder swimming on the bottom of the lake was a poignant reminder to many of how much damage Te Waihora has suffered.

In her testimony she said how, after an absence of many decades from the region, she almost fell over when she saw the state of the lake waters.

"The lake was a beautiful place to me and I continued to visit until 1946 when I married a railway man and moved around New Zealand.

Top left: Environment Canterbury Chair of Commissioners Dame Margaret Bazely with Environment Minister Nick Smith; top centre: Terrianna Smith; top right Rei Simon; above: Aunty Ake.

When I came back for my first visit to the lake in 50 years I just could not believe what I was seeing, I still cannot understand why things had changed so much.

“In my day you could go right around the lake on a single track. Go right round and the colour, you could see the shingle bottom when I was a young kid. You could see the fish in the water, now you can’t see anything and it smells.

However, Aunty Ake now feels things are heading in the right direction. “It was marvellous to see so many important people and organisations. It shows – for them all to be there at the marae – they must have a conscience.”

She says she would never have imagined attending such an event a year ago.

“Ngāi Tahu has worked fast. And there’s a lot of people who must’ve been working very hard to get to where we are today. It’s going to take a few years however, before the cogs of the wheel start moving and we will start to see change.”



LESSONS LEARNED

Freshwater management is high on the agenda of most iwi and hapū as they seek to restore much on the damage that has been inflicted on the country’s now fragile freshwater ecosystems. For those working on restoring Te Waihora, these are the lessons they have learned.

- Keep a good eye on the past as you negotiate the future. Listen to your kaumātua and keep their messages in the front of your mind; and make sure you have regular meetings with your kaumātua throughout the process.
- Stay strong to the kaupapa and build on what has been achieved so far, rather than settling for the status quo or diminishing the value of previous agreements – protect the achievements of your tipuna.
- Build a strong multi-hapū/rūnanga and multi-disciplined team and seek clear and mandated support from your iwi authority and/or hapū/rūnanga structures as well as external and independent professionals.
- Identify the contemporary tools (such as resource consents, co-governance arrangements, legislation) that will assist and strengthen the kaupapa and embed your values into those tools.
- Be clear and specific about what you want and what you don’t want by asking yourself the hard questions. Look for and provide solutions, rather than just focusing on the problems.
- Prepare for all hui you have with both your own people and externals with simple bullet point key messages. Holding pre-hui are very useful to order and solidify your key arguments and messages.
- Gather the right information – getting the evidence to support arguments and solutions is critical even if this means paying for it or bringing in externals. Thinking of the possible opportunities that may arise within hui, and then picking that moment and delivering the message is an art.
- Compromise and negotiation are real skills. You will have more success however when you are clear on what you want and prepare well.
- Finally, be brave and back yourself – your whānau, your hapū, iwi and your taonga. Show conviction in what you know – your mātauranga and tikanga and those lessons and wisdom from kaumātua and tipuna.

What’s it going to take to bring great ideas to life?

As New Zealanders, we pride ourselves on being creative go-getters. We have ways of perceiving and solving problems that the rest of the world just doesn’t see. The key is to capture what we are doing in ways that shape opinions and can be simply and tangibly shared with others. If you want to be part of the solution, choose a specialist Lincoln University degree in Commerce, Landscape Architecture, Agricultural Science or Software and Information Technology.

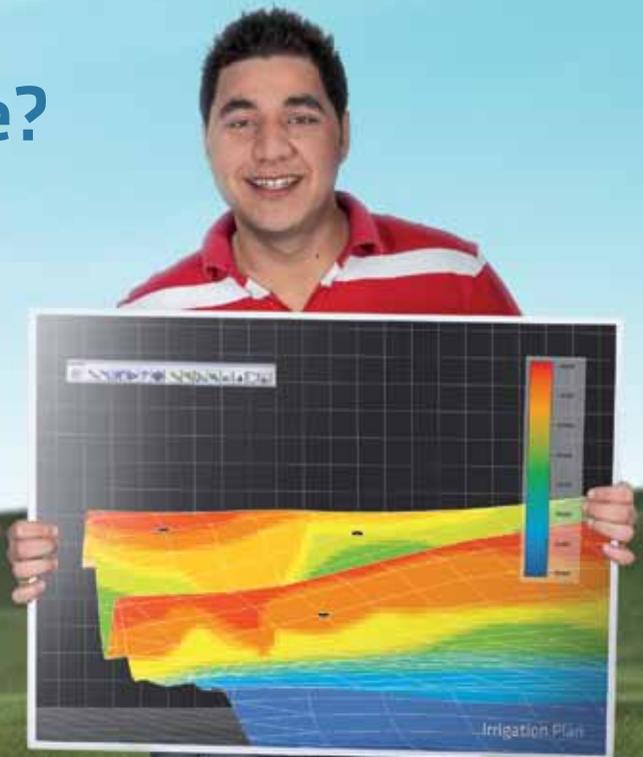
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marae kai

A CHRISTMAS DINNER

It's Christmas time and the Tainui sisters are busy cooking a festive dinner at Ōnuku Marae. Kaituhituhi Adrienne Rewi talks to the trio about how they approach Christmas hākari for their whānau.



*Inset photo: the Tainui sisters –
Ngairi, Rei and Manea.*



“WHO’S MAKING THE GRAVY? SOMEONE NEEDS TO START THE GRAVY,” Manea Tainui calls across the busy kitchen bench at Ōnuku Marae.

It’s not yet Christmas Day but it may as well be for all the excited clamouring, as three Tainui sisters – Rei, Ngaire and Manea – rush to have a traditional Christmas dinner on the table by 12.30pm for six hungry Ōnuku kaumātua.

“This is when ‘keeping it easy’ is a real benefit,” says Rei.

“As long as you’re organised well ahead of time, Christmas Day in the marae kitchen doesn’t have to be an ordeal. We’ve learned to keep things as simple as possible. Christmas is about whānau and friends, about getting together with loved ones you may not have seen for months, or years; so we try to avoid hassles in the kitchen,” she says.

The four Tainui sisters (including Pip) have had plenty of practice in the marae kitchen. Manea has been the cook at Ōnuku Marae for over 14 years and together, as Iwi Cuisine, the sisters have catered for numerous functions, including last year’s Ōnuku Marae Christmas dinner for 60. Like other marae in the Ngāi Tahu rohe, Ōnuku also hires its facilities to local whānau for private Christmas functions.

“We’ve always had a strong Christmas tradition in the Tainui family,” says Manea. “We’ve all had such big families we’ve usually celebrated in our own homes; but for many, the marae is the heart of the community, and whānau from overseas especially love coming back here.”

Manea says the annual Christmas hāngi on the marae isn’t as common as it was 20 years ago, but a kitchen-based marae Christmas can be a wonderful alternative.

“So many of our families are spread all around the world now – all four of Rei’s children live overseas for instance – so they don’t always get home; and a hāngi takes a lot of time. I know Bruce Rhodes, who is on the executive committee of the Ōnuku Rūnanga, always does a Christmas Day hāngi for his family. He does it all himself – three or four meats with all the vegetables for dozens of people.

“It’s great for families to get together at Christmas and coming back to the marae and to our homemade food is what everyone loves. We make everything ourselves. We don’t buy Christmas puddings or pavlovas – we make all our own, from scratch, using as many home-grown ingredients as we can. That’s what’s important to us.”

The sisters all agree that while Christmas is traditionally a time for feasting, it doesn’t have to be unhealthy. They place a big emphasis on fresh, home-grown ingredients and easy, tasty recipes that they hope will inspire the wider whānau to switch to healthier diets.

For today’s dinner, slow-roasted organic lamb from Wairewa-owned Pūtahi Farm is the focal point. Raised and harvested on organic land owned by the hapū and marketed through the new Ngāi Tahu food initiative Authentic Ngāi Tahu Fare (www.authenticindigenousfoods.co.nz), it will be served with crispy baked root vegetables and fresh



salads. Wairewa whitebait will be used for the entrée of mini whitebait fritters with citrus mayonnaise. For dessert, Manea is making her tried-and-true steamed Christmas pudding served with custard, fresh blueberry and raspberry jellies and individual glasses of traditional sherry trifle.

“As well as the lamb, we’ve used pumpkin and fresh eggs from Pūtahi Farm. We always try to use vegetables and herbs from the garden and lemons from our trees. In fact, we’re now planning to start up our own marae garden here, so we’ll have ready access to everything we need when we’re cooking. We all enjoy cooking with fresh ingredients – they taste better, they’re healthier and it cuts costs,” says Manea.

As Rei and Manea put the finishing touches to the dinner, Ngaire prepares a Christmas table and welcomes the kaumātua – the sisters’ mother Bernice Tainui (Ngāi Tahu), Nancy Robinson (Ngāi Tahu), Wi and George Tainui (both Ngāi Tahu), Polly Rhodes (Tainui) and Milly Robinson (Ngāti Kahungunu). They’re all happy about an early Christmas dinner and eager to share their own memories.

Polly Rhodes talks about the love and joy of Christmas, the pleasure of making trifles, jellies, pavlovas and hāngi steamed pudding, and her husband Bruce’s big hāngi for up to 40 people.

“Our whānau couldn’t do without Christmas. It’s one of our most special occasions. It brings us all together with our tamariki and our mokopuna. They all call the marae home and Christmas here holds us all together,” she says.

For Bernice Tainui, a marae Christmas doesn’t happen often enough. “There’s nothing like a marae Christmas. Nothing beats it,” she says.

“It’s especially good when someone else cooks the Christmas pudding – especially when it’s your whānau ... They learned that from their tāua here at Ōnuku. She was a beautiful cook.”



Top left: Kaumātua dinner with (left to right) Nancy Robinson, Wi Tainui, George Tainui, Bernice Tainui, Milly Robinson and Polly Rhodes.

PHOTOGRAPHS SHAR DEVINE



WHITEBAIT STACKS

- 500g whitebait
- 2–4 organic eggs
- salt and pepper

METHOD

Beat eggs and season with salt and pepper. Gently mix in whitebait. Heat a frying pan. Grease with butter and spoon in mixture, making miniature patties. Set aside and keep warm.

CITRUS MAYONNAISE

- ½ cup Japanese mayonnaise
- juice of ½ lemon
- ground pepper

METHOD

Mix mayonnaise, lemon juice and ground pepper together. Cut bread into small circles a similar size to the patties, and spread the mayonnaise mixture over each circle. Top with a whitebait pattie and repeat, forming a stack 2–3 patties high. Garnish with a small dollop of mayo and a sprinkle of finely chopped parsley. Serve with a slice of lemon.

SLOW-ROASTED LAMB

- lamb shoulder
- 6 cloves garlic
- rosemary sprigs
- 1 onion
- oil
- sea salt
- freshly ground black pepper

METHOD

Pre-heat oven to highest temperature. With a sharp knife score the skin of the joint. Peel garlic, smash bulbs and place in the bottom of the roasting dish and insert the rest under the skin of the lamb. Distribute the rosemary evenly over the base. Chop the onion and place under the lamb as well. Season lamb all over with plenty of salt and pepper. Drizzle 3–4 tbsp oil over the lamb. Cover with two layers of tin foil and fold in edges to ensure a good seal. Place the joint into the oven on the top shelf, then immediately turn oven down to 160°C/325°F/gas mark 3. Roast for four hours or until juices run clear. Put meat onto a hot plate, cover loosely and rest the meat for 20 minutes. Serve with the brown bread stuffing below.

BROWN BREAD ROSEMARY/THYME/PARSLEY STUFFING

- ½ loaf brown bread, crumbed
- ½ cup rosemary, thyme or parsley, chopped
- ½ cup oil
- 3–4 tbsp soy sauce
- 1–2 tbsp sesame oil
- melted butter (optional)

METHOD

Crumb the bread in a blender. Add the next four ingredients and mix until the bread binds. Add melted butter if extra moisture is required. Roll mixture into a log shape and wrap in tin foil. Place in the oven for approximately 20 minutes. Slice and serve with the lamb.

ROASTED GOURMET POTATOES

- 12 potatoes
- rock salt and freshly ground pepper
- balsamic vinegar
- oil

METHOD

Par-boil the potatoes. Drain and place into the dish the lamb was cooked in. Sprinkle with balsamic vinegar and rock salt and cook for 20–30min or until golden brown. Serve with minted crème fraiche if desired.

MINTED CRÈME FRAICHE

- 250g crème fraiche
- finely chopped mint
- juice of 1/2 lemon
- salt and pepper to taste

METHOD

Mix all ingredients. Serve a dollop of mixture on top of roasted potatoes.

SUMMER VEGETABLES

- 2 bunches asparagus
- 2 bunches baby carrots
- 125g feta and spinach pesto

METHOD

Boil or steam vegetables for 3–4 minutes. Serve together and toss vegetables in feta and spinach pesto.

CHRISTMAS BERRY JELLY

- 2 packets of raspberry jelly
- fresh berries

METHOD

Take eight glasses and spray with canola oil. Make jelly with hot water, stir until dissolved. Pour into glasses. Add berries. Put into fridge to set for about two hours. Remove from fridge 30 minutes before serving. Once at room temperature they will slide out of the glass easily. Tip glass upside down onto your serving plate or platter. Garnish with a little greenery.

CUSTARD

- ½ cup milk
- ½ cup cream
- 1 egg
- 1 tbsp sugar
- 3 tbsp custard powder



METHOD

Heat the milk and cream. Mix custard powder to a smooth cream with a little of the cold milk. Pour hot milk over custard mixture. Return to saucepan and cook for a few minutes. Beat egg and sugar, then pour a little of the hot milk onto the egg mixture. Pour the milk and egg mixture back into the remaining hot milk and stir until it thickens. Do not boil.

OVERNIGHT CHRISTMAS PUDDING

- 2 cups flour
- 1 cup brown sugar
- 1 cup currants
- 1 cup sultanas
- 50g (2oz) lemon peel
- 1 tsp mixed spice
- 2 tsp bicarbonate soda dissolved in ½ cup cold water
- ½ cup brandy
- 1 cup hot water

METHOD

Pour liquids over prepared fruit and dry ingredients. Stir well, and stand overnight. In the morning, mix again. Put into greased bowl and steam for 3 hours.

CHRISTMAS TRIFLE

- 1 sponge cake
- 1 pkt raspberry jelly (make as directed on packet)
- 500ml lightly whipped cream
- 600ml custard

METHOD

Place the sponge in the bottom of a bowl and cover with jelly and cool. Layer custard onto the sponge and jelly. Refrigerate for one hour. Layer lightly whipped cream onto custard. Decorate with strawberries.



TOI IHO
LEWIS GARDINER

AHAKOA ITI

Pounamu, whale-bone and glass – the light hits each element like musical notes. As a whole, Tahī o Te Rangī personifies the Ngāti Awa legend, and through the use of modern materials and techniques, re-energises the tale.

The head of Tahī is made from orca, a whale he was known to ride. Pounamu represents the precious place this legend has in Te Ao Māori. The glass whale has rough and smooth textures to define its swirling patterns.

The forms are the work of Lewis Gardiner, an internationally sought-after carver with Ngāi Tahu connections and a Southland upbringing.

Gardiner (Te Arawa, Ngāti Awa, Te Whānau-a-Apanui, Ngāi Tahu) grew up in Mātaura and connects to Ōraka Aparīma Rūnanga. When he was at Gore High School, an art teacher said something simple to him that has stuck: “You’re Māori. You should be proud of your culture.”

Gardiner has taken up the wero and has become one of the most respected and innovative pounamu carvers of his generation.

He won the biennial Mana Pounamu award for contemporary Māori jade design three consecutive times, in 1999, 2001 and 2003.

Gardiner is careful not to waste pounamu and uses techniques to reduce the amount of stone being turned into dust, giving meaning to the whakatauaiki: Ahakoa he iti, he pounamu – Although it is small, it is treasured pounamu.

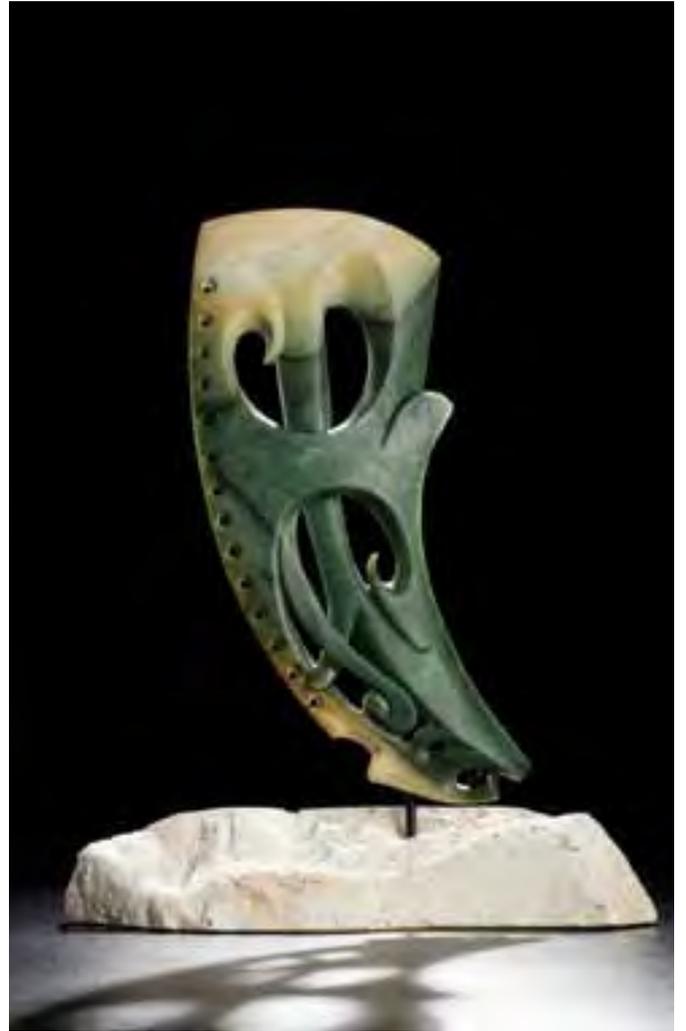
He studied Māori Craft and Design alongside fellow Ngāi Tahu artist Ross Hemera at Waiariki Institute of Technology in Rotorua. He says Hemera had a passion for Māori art and design that inspired his own focus.

“Design elements are just as important as the stone, because this is how you give back the stone its taonga status,” says Gardiner.

“The workmanship and execution has to be good or improving, not slipping into the mass-production mould. This is suited more for imported jades, not our pounamu.”

TK







HEI MAHI MĀRA

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

Combating chlorine

Water restrictions and high levels of chlorination are expected to last for some time as the Christchurch City Council repairs the water infrastructure. This is an unfortunate part of the new “normal” for those of us living in the shaky city, and reinforces how lucky we were to have had our previous pure water supply.

For the organic gardener, the current watering restrictions should be only a minor inconvenience if compost has been applied regularly, as compost enables the soil to retain moisture more efficiently, supporting plant growth and health for longer.

At present, the key issue for my garden is the impact of high chlorine levels on the plants in my tunnel house. After some research, I discovered that while a minute amount of natural chlorine in water can be beneficial for plants, the industrial application of chlorine to city water supplies can potentially have detrimental effects on plant growth. Chlorine kills not only the bad bugs in the water but also the beneficial moulds, fungi and bacteria in the soil, which support the health and growth of plants by aiding nutrient uptake. Additionally, high chlorine levels can be toxic to plants themselves.

It appears to me the impact of the chlorinated water on the plants in my tunnel house has been significant, so I stopped using tap water to irrigate tunnel house plants. We do not drink chlorinated tap water either, because it made my whānau feel ill. Instead we get our drinking water from a neighbour's uncontaminated well.

There are three main ways to eliminate chlorine from water. The first is to boil it for a few minutes, cool it and then use it for pot-plants and humans. Second, you can leave the water in an open container for 24 to 48 hours so that the chlorine gas can evaporate. Third, you can install a chlorine water filter.

For the time being I have opted for option two – the least expensive approach – by filling a barrel of water beside my tunnel house and watering by hand. However, this still leaves the problem of irrigating the outdoor gardens, and I suspect I will have to install

Fresh food from the garden is a real summer treat once the cold spring weather finally passes. This summer in Ōtautahi (Christchurch) brings new challenges such as earthquake damage to the town water supply, resulting in water restrictions and high levels of chlorination.



an expensive filter on the outdoor tap if the council continues to chlorinate the water at current levels.

Whether I need to purchase a filter will also depend upon how dry the summer is, and therefore how often the garden will need watering. This is complicated by the fact that at the time of writing this article, the council has put a Level 3 watering restriction on the city, because the

earthquake-damaged water infrastructure is under extreme pressure. This will mean only irrigating with hand-held hoses (no sprinklers), and only on designated days; with even-numbered properties on Tuesdays, Thursdays and Saturdays and odd-numbered properties on Wednesdays, Fridays and Sundays.

We have learned the hard way in this city that we can live without many of life's



Above: The effect of the high chlorine levels seems to have a negative impact on the plants in the tunnel house; facing page: Tunnelhouse watering system; right: Broccoli, cabbage and cavolo nero

PHOTOGRAPHS TREMANE BARR



comforts, but not the most basic of all – a regular and clean water supply. Mind you, I think it will be a lot easier to live with hand-held watering than without a working sewage system – the next most basic of infrastructure needs. For once I am hoping that summer will be cool with regular rainfall, because if the council goes to Level 4 restrictions, it will mean a ban on all outdoor watering, and the slow death of my garden.

Earthquake silt has also posed problems for gardeners in Ōtautahi, with many opting to move to raised bed gardens. For my garden however, that is not feasible due to its size; nor is it necessary as so far, the impacts from residual silt in the topsoil have been minor.

Mid-summer is the time for sowing successive vegetables like lettuce, spring onions, and beans for the autumn harvest. It is also the time to start planting out the winter garden with leeks, Brussels sprouts, broccoli, cauliflower, silver beet, broad beans and spinach, as they need the boost of the summer warmth (and occasional watering) to get established for the winter months.

Some recent good news is the launch of the Ngāi Tahu authentic indigenous foods website. It gives Ngāi Tahu whānau and papatipu rūnanga the ability both to purchase traditional mahinga kai, and to promote their own sustainable development and sell their own mahinga kai resources. Each product has its own unique traceable



code, which can be entered into the website to find out more about the product and producers through text, photographs and video.

The kaupapa (philosophy) of the mahinga kai system is designed to ensure that the mahinga kai products are based on the key principles of hauora (health), kaitiakitanga (sustainable management), whanaungatanga (fairness), kaikōkiritanga (care) and tikanga (cultural ecological wisdom). The purpose of these principles is to provide guidance to the producers on how to produce mahinga kai in a culturally appropriate and environmentally sustainable manner. This ensures customers are purchasing an authentic, indigenous, healthy and high quality product. This kaupapa is designed to help create a circle of sustainability that supports the social, cultural, economic and environmental traditions of Ngāi Tahu within our traditional and contemporary mahinga kai resources.

It is in these times of adversity that we need to draw on these traditions and the history behind them, to remind ourselves where we have come from, the trials and tribulations we have faced as a people and as an iwi, where we belong, and where our future will be.

“Mō tātou, ā, mō kā uri ā muri ake nei”
(for us, and those after us). 

Ngāi Tahu Mahinga Kai Website:
www.authenticindigenousfoods.co.nz/

Christchurch City Council Water Restriction Notices:
www.ccc.govt.nz/homeliving/watersupply/ourwater/index.aspx

Chlorine effects on water:
www.ehow.com/facts_6610758_effect-chlorinated-water-plants_.html?ref=Track2&utm_source=ask

BOOK COMPETITION

TE KARAKA has two copies of *The NZ Fruit Garden* by Sally Cameron, published by Tui to give away. Simply write or email the answer to the following question: A ban on all outdoor watering will be brought in if the Christchurch City Council brings in what level water restrictions?.

Email the answer to tekaraka@ngaitahu.iwi.nz or write it on the back of an envelope and address it to TE KARAKA, PO Box 13-046, Christchurch 8141.



The winners of the two copies of *The NZ Vegetable Garden* are: Peter Tate and June Lambeth. Ngā mihi.

NZ Garden Chlorine Filter:
www.nzfilterwarehouse.com

Video on garden water filter:
www.youtube.com/watch?v=YcDxjQszXPw

Food Matters Documentary:
www.foodmatters.tv

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

Bread from the canopy

‘A hungry man should not be woken from his rest unless it is to eat hīnau bread.’ So says an old Māori whakataukī that extols the virtues of a nutritious loaf made from the berries of this tall forest tree.

Today it is difficult to think of life without bread, but before European grain crops were introduced to Aotearoa, our tīpuna looked up into the forest canopy for a staple food source to fill their bellies.

Hīnau is one of the taller canopy trees of our native forests, growing to 15–20 metres. It produces a prolific crop of purplish berries the size and shape of olives that fall to the ground in summer and autumn.

Explorer William Colenso rated this tree as the third most important plant food source for Māori before the arrival of European grain crops.

If wild pigs did not find hīnau berries that had fallen to the forest floor first, our tīpuna collected them by the bushel, apparently in vast quantities.

Most sources suggest the flesh of hīnau berries is harsh and bitter in its raw state and was only rendered edible by being soaked in water, sometimes for lengthy periods.

Some references suggest it was the kernel that was used for food, but author Andrew Crowe says most authorities on traditional Māori food practices agree it was the flesh of the berry that was processed into a type of hīnau bread, while the hard kernels were removed and discarded.

The berries were covered with water in a wooden trough and left to soak, sometimes for months according to some sources. The pulp was rubbed by hand to separate the flesh from the stones, skins and stalks.

The resulting meal, called wai haro, was very oily and easily digest-



ible which made it a nourishing tonic for anyone recuperating from an illness.

It was heated by dropping a hot stone in the dish and consumed as a liquid, or as gruel.

To make hīnau bread, the water was strained off and the coarse meal was sieved and shaped into a cake that was wrapped in leaves of rangiora or mouka fern to enhance the flavour. It was then baked in an umu for anything from a couple of hours to a couple of days, depending on the size of the loaf.

Various historical reports suggest hīnau bread had a texture like a dried linseed poultice, looked and tasted like dark brown bread with a slightly acidic flavour and, according to one source, was “far from disagreeable”.

Sometimes the loaf was made with honey. It kept well in storage and must have satisfied a traveller’s hunger because it was often carried by Māori on long journeys.

It was a highly prized food source and was often used for barter or in a formal exchange of gifts between villages.



Scientists say hīnau berries are a good source of essential fatty acids that are regarded as protective against cardiovascular disease.

The hīnau tree is found throughout Aotearoa between sea level and about 600 metres of altitude but it does not grow naturally on Rakiura.

Hīnau leaves are 8–15cm long and 2–3cm wide, with a toothed edge. Its delicate white bell-shaped flowers are about 8–12mm in diameter, and hang in clusters from branch tips in spring. The reddish purple fruit are up to 18mm long with a hard kernel like an olive.

Traditionally hīnau had a range of domestic uses, the most notable being the use of its versatile bark in dyeing fabric made from harakeke. It was also used for staining timber, and in the manufacture of a black pigment for tattooing.

In *Traditional Lifeways of the Southern Māori*, Herries Beattie describes the practice of pounding and breaking up hīnau bark, or the closely related pōkākā bark (both are listed separately in the Ngāi Tahu taonga species list) and soaking them in water to release a cream or pale yellow dye pigment.

The muka, whītau or kākahu made from harakeke fibre were then

soaked in hīnau or pōkākā juice for a day, but the brown dye did not set permanently until it was soaked in paruparu pango (black mud) from a swamp for another two days.

This double treatment was essential to render the bright durable black colour permanent, as neither process would work without the other, Beattie's sources told him. The fibre or garment was then washed and dried in the sun to fix the dye permanently.

A similar process was used to blacken the prow and sternposts of a waka by soaking them in hīnau dye for two nights, and then in a paruparu swamp for a night. The timber was then smeared with oil or grease to fix the colour permanently.

Hīnau bark was useful as small water carriers, or for making large bags for the preparation of bread from raupō pollen.

Eel pots of a type known as paka or kaitara were made from harakeke and the bark of tōtara, miro, hīnau or other such trees.

Hīnau bark is a powerful astringent. It was boiled in water and skin disorders, rashes and inflammations were bathed with the solution. A hot bath in a decoction of hīnau bark was said to cure the severest skin diseases, Murdoch Riley writes in *Māori Healing and Herbal*.

For tattooing, soot was wetted with plant sap, or the water in which hīnau bark had been steeped and was rolled into balls for future use. These balls were sometimes buried or wrapped in a kiore or tūi skin to stop them drying out, according to ethnographer Elsdon Best.

Best says Ngāi Tūhoe sources told him a gummy substance exuded from the hīnau tree was added to the pigment to prevent the moko fading.

Timber from hīnau is similar to tawa, with a strong tough grain that was traditionally used by Māori for palisades and small implements, such as spears and canoe bailers.

Young saplings were so flexible they could be tied into a knot and later cut, dried and shaped for use as walking sticks.

The grain of hīnau wood ranges in colour from pale off-white to dull brown. The whitish wood is less durable than the darker heartwood, known as black hīnau.

In more recent years, better grades of this timber have been used for housing, bridges, boats, cabinet-making, motor bodies and even runners for Antarctic sleds.

Hīnau is not the most conspicuous of our native trees but spring is a good time to identify it by its delicate bell-shaped flowers, or its prolific crop of olive-like berries in summer and autumn.

PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.





The voices of her ancestors sing in the life of Ariana Tikao. And when she takes the stage you get to share in what they have to say.

Performing to audiences here and overseas has been a mainstay in Ariana's life for the past 18 years or more. When she's not on stage, her days are filled with family and work – two of the main sources that inspire her stories.

In November, Ariana teamed up with two other Ngāi Tahu wāhine toa, Mahina-ina Kai and Christine White, and formed Voices of Our Ancestors. The trio went on a month-long tour sponsored by Arts on Tour. By van, they travelled from Kaitiāia to Riverton for 16 small-town concerts and ended in Whakaraupo (Lyttelton) at Governors Bay for a final gig in front of whānau and friends.

The other main part of Ariana's life has brought about a recent change in residence. The singer/songwriter and husband Ross Calman, 12-year-old

daughter Matahana and 10-year-old son Tamate-ra have all moved to Wellington where Ariana has started a new job at the Alexander Turnbull Library. She works with Māori materials, manuscripts mostly, in a role that sees her responsible for describing the content accurately so it can be accessed more easily.

This work, and her previous role at the Education Library at the University of Canterbury, helps to reveal the stories she weaves in her music. Ariana seeks knowledge held within whānau manuscripts for her muse. In April 2011 she shared some of this knowledge at the International Indigenous Librarians Forum in Norway.

In 2008, Ariana was the Musician in Residence at the Centre for New Zealand Studies in London.

Next year she will be touring UK and Europe with her band Emeralds and Greenstone. 

REVIEWS

BOOKS

TŌKU REO, TŌKU OHOHO

Nā Chris Winitana
Nā Huia i tā
Reo Māori
Te utu: \$45.00
Nā Megan Ellison te whakaaro

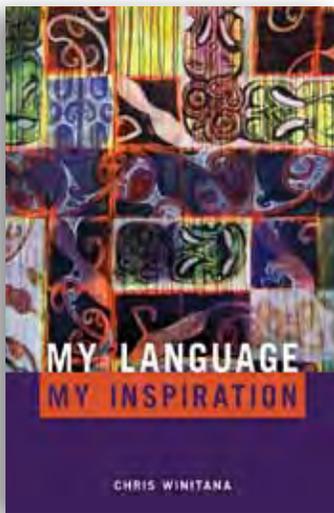
Inā toro atu koe ki tā Chris Winitana whakautu ki te wero atu o te huka pāpāho ki tāna i tuhi ai ki tāna pukapuka, ka kite mārie he nihoniho, he nahanaha tā Chris mō ia kupu o te reo Māori. Ka mutu ko ia kē te taiki kāpara i whakapeti koi kia whakarākeihia ia rēreka kōrero kia oti ai tēnei pukapuka kaitā. He pōraki nō tēnei ūpoko mārō o Ngāti Tūwharetoa me Ngāi Tūhoe mō te reo ūkaipō, nō reira ehara i te mea he māmā te pānuitia e tēnei takata noa iho! Ekari ia, tē taea e ia te pēhea?

Ko te huka ka aro pū nei ki tēnei tuhika ko tērā te huka matatau ki te reo, tērā te huka aroha ki te tiketiketaka o te reo wetewete, o te reo 'Rurutao' o te ao Māori. I te pānuitaka o te kupu whakataki ka mōhio te whakamineka he huanui i whāia toutia e Chris me tōna whānau. Nāna anō te manuka i whakatakoto i mua atu i āna tamariki kia tū Māori mai me tōna reo ka titia ki te ūpoko, ka heia ki te kakī, e kore e karo.

Ka whai tēnei pukapuka i te oraka o te reo Māori i te tau 1972 ki te tau 2008. Ka whakamārama te pukapuka i ka taero o Tūtekoropaka i mua i te aroaro o te reo me tōna oraka. Waihoki, ka uiuitia kā kārara-a-Tūwhakarau, ko rātou tērā e hāpai ana i te reo, e pari ihu ana kia ora ai te reo Māori. Ko Cathy Dewes tērā, ko Kāterina Te Heikōkō

Mataira tērā, Ko Te Wharehuia Milroy tērā, Ko Hana O'Regan tērā, ko Mea, ko Mea. Ko ētahi kaupapa nunui hoki i roto i te pukapuka nei, ko kā tonu ki te Taraipunara o Waitangi mō te reo, ko te whakatū o kā Kohaka Reo me Kā Kura Kaupapa Māori, ko te reo pāpāho pērā ki te Pouaka Whakaata Māori.

Mōku ake nei, ko tāku i hikaka ai i te pānui i te pukapuka nei, ko kā kōrero o kā hākui e whākai tou nei i te reo ki kā tamariki me tā rātou whawhai hoki mō te reo. Nā reira i whakaohoho anō ai tōku manawa koikore, tōku tūkeke ki te kōrero Māori i te pō i te ao. Tēnā koe.



MY LANGUAGE, MY INSPIRATION

By Chris Winitana
Published by Huia Publishers
RRP \$45.00
Reviewed by Megan Ellison

If you read Chris Winitana's response on Facebook to the media reviews of his book, you will clearly see how passionate Winitana is about every Māori word. He epitomises a man

of endurance, who has deliberated tirelessly over every line. Winitana hails from Ngāti Tūwharetoa and Ngāi Tūhoe and is on a driven and unwavering campaign for his language. His new book was no easy read for this layperson. However, given the complex and in-depth nature of his material, he couldn't have written it any other way. This book is definitely for fluent speakers of te reo Māori and those with a love of grammar and, like Winitana, a scholarly, poetic, almost Shakespeare-like command of language in the Māori world. As soon as you read the introduction, you are aware of the

very personal journey Chris and his family continue to pursue. Winitana children are challenged by him to live as Māori and hold fast to the language so it is never lost.

This book follows the development of Māori language from 1972 to 2008 and elaborates on the hurdles that the Māori language has faced. There are interviews with Māori language advocates who have strived to promote the language and ensure its survival, including Cathy Dewes, the late Dame Kāterina Te Heikōkō Mataira, Te Wharehuia Milroy and Hana O'Regan, among many others. Main themes in the book include the Waitangi Tribunal claims for the language, the establishment of Kōhanga Reo and Kura Kaupapa Māori, and the history of Māori language broadcasting.

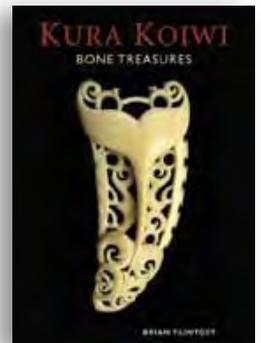
What truly resonated with me when I read this book were the stories of mothers feeding the language to their children, and their struggle for the language. My flagging enthusiasm and weariness of speaking Māori all the time has been replaced with new motivation and invigoration. Chris Winitana, I thank you.

Chris Winitana's Facebook page discussing his views and media responses to his books is: www.facebook.com/MyLanguage, My Inspiration and Tōku Reo, Tōku Ohooho.

KURA KOIWI: BONE TREASURES

By Brian Flintoff
Published by Craig Potton Publishing
RRP \$39.99
Reviewed by Huia Reriti

Kura Koiwi is both a personal account of Brian Flintoff's career as a carver, and an important exploration of Māori art and how it relates to carving. Heavily illustrated with exquisite examples of his and



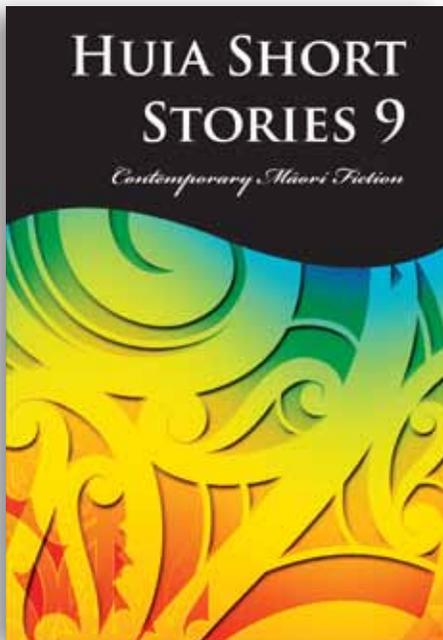
Megan Ellison is a Lecturer in the School of Māori, Pacific and Indigenous Studies at the University of Otago. She is passionate about writing. Megan, her partner Tahu and their three children live at Ōtākou.



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



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



other people's work, this book explains the mythology and symbolism behind one of New Zealand's foremost bone carvers.

According to the publishers, in doing so, this book provides an inspiring window into the power and beauty of our indigenous culture. Though he is Pākehā, it is his journey into the world of Māori art that has provided him with his greatest inspiration and direction as a carver. Conceived as a sister publication to *Taonga Pūoro: Singing Treasures*, his acclaimed earlier book on Māori musical instruments, *Kura Koiwi* is an elegant and insightful contribution to the literature about Māori art that will be cherished by anyone who cares about this culture.

The bookseller's description above is almost verbatim; it is perfect for this book. Enough said.

Despite the fanfare, the 'perfect'-ness of this book failed to ignite. It took some time to read. Don't get me wrong, this a beautiful (albeit smallish) book filled with excellent photos, stories, anecdotes and descriptions all perfectly balanced by sensitive graphic design. The foreword by Sir Tīpene O'Regan



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

is worth a read in itself.

But it just didn't grab me. I usually start anywhere with a new book but unusually for me; I read the foreword, the introduction and then flicked through all the pages with any photos (of truly beautiful objects), as I just couldn't wait to see the next page (yes I did return to the script but in pieces). And in reality, that was the book for me, those photos of beautiful bone carvings said it all. How they were arrived at, or culturally discovered, was less inspiring or less interesting than the objects themselves. Maybe less text and larger photos would have been better.

Certainly recommended for lovers of indigenous art. I give this book 7 out of 10.

HUIA SHORT STORIES 9 – CONTEMPORARY MĀORI FICTION

Huia Publishers

RRP \$30.00

Reviewed by
Gerry Coates

It is always a pleasure to see the biennial Huia Short Stories collection published. Having been published in several of them, I take a keen interest in who's included. Of course you can't tell who won from the book, because they don't tell you. There are some established writers and some new writers, and novel extracts as well as short stories. Please forgive me if I pass on the authors who wrote in te reo Māori. Of course I read the Ngāi Tahu writers first, and I didn't cheat to find out the winners until I'd read them all.

A thought that has exercised my mind quite a bit over the years is: "What distinguishes a Māori writer from any other writer?" Do they have to have a Māori character and a marae (or something similar) in the story for it to be "authentic"? I recall Witi Ihimaera saying: "You cannot be an indigenous writer unless 'the politics of difference' is showing, otherwise you're just like any other writer." I've always liked that quote.

Interestingly, many of the best writers seemed to have either wide life experience, or have done a creative writing course. The writers who best showed the politics of difference included short story winner Helen Waaka, with two interesting stories, on Katherine Mansfield and on disaffected Māori youth; long-time contributors Anne French (runner-up for novel extract), Anahera Gildea (runner-up for short story), K-T Harrison (runner-up for novel extract) and Marama Salsano (winner of novel extract). The best of the rest were Mark Sweet, with an excellent novel extract; Raschel-Miette for

a perceptive story about relationship difficulties; and Robert Madden, who has used his life experience to good advantage. Sadly, the two Ngāi Tahu writers, Piripi Evans and Terence Risetto, both of whom are competent authors, presented rather odd stories that did not connect for me.

THE RAUPŌ PHRASEBOOK OF MODERN MĀORI

By Scotty Morrison

Published by Penguin NZ

RRP \$35

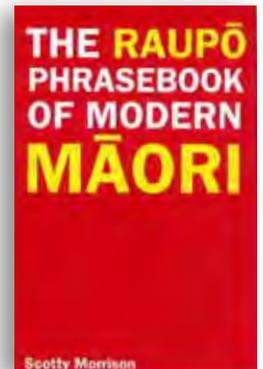
Reviewed by Fern Whitau

This interesting and informative paperback was written as a user-friendly guide to te reo Māori for all New Zealanders and visitors who are interested in learning more about the culture through the language. In a friendly, inclusive and very encouraging manner the author gives his ideas on language learning, and then sets the context with a condensed history of te reo, and chapters on language change, dialect, pronunciation and grammar. We then dive right into phrases for different activities, situations and places, idioms, slang and the all-important proverbs. Ka tau kē – fantastic!

Scotty Morrison is a well-known television presenter who is fluent in and passionate about te reo Māori. Perhaps because he began his Māori language journey at the age of 19, he has an empathy and understanding for the adult learner, which shows in his chatty and reassuring style.

This book is well written, and easy to read and to follow. Morrison has chosen phrases we hear every day and in various situations, which are absolutely relevant to the times we live in. The idea is to find phrases that suit you and use them at every opportunity, have fun, get them under your belt then move on.

You may want to give advice to your team, "Kaua e whana, me whakaoma kē!" (Don't kick it, run it!); "Kaua e maka, me whana!" (Don't pass it, kick it!). Or, find your way around: "Kei hea te tino o ngā whare kanikani?" (Where is the most



Reviews continue on the next page.

REVIEWS

BOOKS *continued from previous page*

popular club in town?). You may wish to whisper sweet nothings to your sweetheart: “E titi koia e te atarau, kei mutu tēnei pō!” (Shine on brightly moonlight, don’t let this night end!). Or perhaps you are looking for your breakfast muesli: “Kei tēhea hongere ngā pū kākano?” (Which aisle are the cereals in?).

The index will point you in the right direction. There is something for everyone, and Morrison explains how to adapt the phrases for different circumstances and locations. Each chapter also begins with a Māori viewpoint on that particular subject.

This is an excellent and entertaining reference book, which I thoroughly enjoyed reading from cover to cover. Kotahi atu ki tēnei pukapuka pai – make a beeline for this great book!

E te Rāwhiti kei whea rā koe?

Mā wai hoki te kupu e whakairo?

Mā wai hoki te reo e whakanako?

Ko Whāraki ka more

Ko Puka ka kiko kore

Tarika ka rahirahi kurī noa

Aroaroā ki āu kupu, ki tō reo.

Ko riro rā koe, e Te Heikōkō, e tāua e.

HE MIHI NUI MŌ TARINGA-KORE

Nā Kyle Mewburn te kōrero

Nā Deborah Hinde kā whakaahua

Nā Kāterina Te Heikōkō Mataira i whakamāori

Nā Scholastic New Zealand Ltd i tā

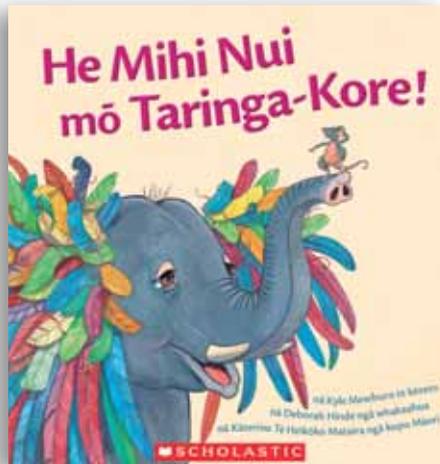
Te utu: \$19.50

Reviewed by Fern Whitau

He pukapuka pikitia tēnei mō tētahi arewhana āhua rerekē me ana raruraru whakahoahoa. He kōrero pōuri, he kōrero harikoa, he kōrero tēnei mō te pūmanawa torohū i roto i a tātou katoa.

Ko Taringa-Kore te tuatakata o te paki nei, he paku ōna tarika, he paku hoki tana kiritau. Kāore te huka arewhana e aro atu ki a ia me ana tarika iti, ka whakatoi kē. Nā taua kāhui arewhana tana ikoa tāpiri, ko kā manu o te kahere anake ōna hoa. Ka aroha hoki ki a Taringa-Kore. Kātahi ka tae mai te rā hira, ka kitea mai te pai o kā tarika paku o Taringa-Kore. He āhua ōrite ki te kōrero mō Rudolph me tōna ihu whero.

He muramura kā pikitia tau a Deborah Hinde. He kaituhi whaitohu mō kā pukapuka tamariki a Kyle Mewburn; ki te pānuitia ka mōhio tonu te kaupānui he aha i pērā ai. Heoi anō, ki ahau nei ko te kōrero Māori te maneatāka o te pukapuka nei. Me mihi atu ki te kai whakairo i te kupu, ki a Kāterina Te Heikōkō



Mataira, ka tika.

Mā kā tamariki mokopuna mai i te wā ka taea te nohopuku tae atu ki te whitu tau tēnei pukapuka. Tino pārekareka tāku pānui atu ki aku moko me te kōrerorero mō te whakahau o te pūrākau, arā he pūmanawa torohū tō tātou katoa.

MANU HAUTUTŪ

Nā June Peka te kōrero

Nā Jo Thapa kā whakaahua

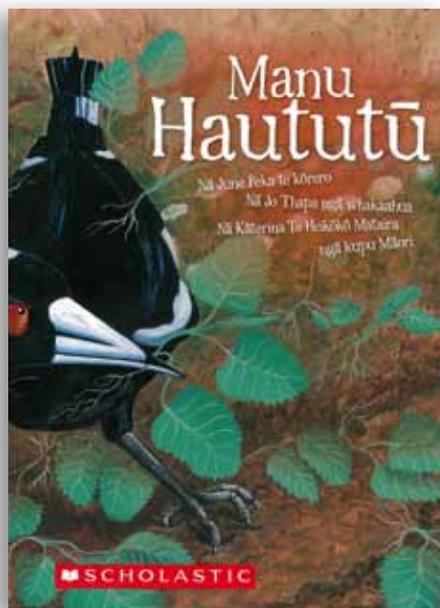
Nā Kāterina Te Heikōkō Mataira i whakamāori

Nā Scholastic New Zealand i tā

Te utu: \$17.99

Reviewed by Fern Whitau

Ka tūtaki te ūpoko mārō ki te tarika pākura, he uaua te kōwhiri ko wai ka toa i tēnei mātātahi tupua, ka kaikaha te kaupānui ki te mōhio.



He pai te āhua noho o Koro; he pai te whakatipu huawhenua rahi rawa, te kōrororori i tana wairākau hauka rawa me te noho noa i tana tūru tahito i raro i te pohutukawa. Otirā, ka huripokia tōna ao i te taeka mai o Pie. Ko te tikaka hai kaiāwhina māna i te māra kai. Tana pōhēhē hoki. He takata tino mātāpono a Koro; kāore ia mō te “mauhereretia te manu rahi pēnei ki a Pie, ahakoa nō Ahitereiria”! Ka aha a Koro Mōtohe? Ka ahatia a Pie Amioka?

He pukapuka pikitia tino pai tēnei hai pānui atu ki kā tamariki nohinohi tae atu ki te tau tuawaru pea. He kōrero kahau he puka whakakatakata hoki. Ka akona ētahi mea mō te mahi māra me taua manu haututū, arā, ko te makipai me ōna ake āhuatata. Nā whai anō i riro ai Te Tohu Taurapa i a Manu Haututū i LIANZA 2011. Tēnā, me mōhio koutou; ehara tēnei i te pakimaero noa; ekari kē kua tuhituhi a June Peka mō tōna ake whānau. Ka rawe!

He inati te mahi whakamāori a te tāua kua whetūrakitia, a Kāterina Te Heikōkō Mataira. Kāore e āriarika āku mihi atu, ka takī poro-poroaki tonu te kākau ki a ia.

He kaitā pikitia mouka a Jo Thapa; mā āna pikitia rawe ka tino kitea kā āhua o Koro me tōna hoariri. Ko tēnei te pukapuka tuatahi kua tuhia e June; ko te tūmanako ehara i te puka-puka whakamutuka!

BOOK WINNERS

Congratulations to Miriam J Wallace, Nicky de Lautour, Vivienne Goodwin and Keefe Robinson.

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

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

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Where Kiwis Play

WhaiRawa NGĀI TAHU

Insurance – a changing landscape

Take nothing for granted. Life has changed for Ōtautahi whānui since Papatūānuku shook our shores.

Eventually everyone in Aotearoa who needs insurance for their homes, businesses and cars will pay more for their policies. That's because insurers are nervous about the earthquake risk for all of Aotearoa, not just Canterbury.

The Canterbury earthquakes highlighted the fact that the seismic risk in many areas may be higher than previously realised, and insurers are paying more attention now. Auckland, for example, is no further from the main fault line that runs through Wellington than Christchurch is. That means it has a similar risk of experiencing a devastating earthquake.

Much of the decision-making over Aotearoa's insurance future is happening overseas. Our insurers such as AMI and Tower need to pay for insurance with international reinsurers such as Swiss Re, in case they get hit with numerous or very expensive claims.

The reinsurers are currently reassessing their "loss models" for New Zealand. Suzanne Totaro, vice president of communications at the world's second largest reinsurer Swiss Re, says this may result in changes in terms and conditions, and in premium increases.

Another reason premiums will rise is that the earthquakes caused a sudden end to the price war between local insurers that was driving premiums down to unsustainable levels. EQC levies will also go up.

The rising cost isn't the only insurance issue for Ngāi Tahu whānau. Phil Snookes of the Insurance Brokers Association of New Zealand (IBANZ) says insurers may decide not to cover earthquakes at all, as is the case in California.

Already some insurers have limited the amount they pay out if a house is destroyed. Vero, for example, has altered the terms and conditions of its home insurance policies for people living in its "Christchurch Exclusion Zone". The exclusion zone is the area north of the Rakaia River and south of the Waipara River, extending west to the foothills of the Puketeraki range.

Instead of being offered open-ended

replacement of a house following an earthquake, tsunami or flood, cover will be limited to a \$2000 per square metre rebuild cost. Until now there was no such limit for most home owners with replacement cover. Vero has, at the same time, added a \$10,000 excess for flood claims.

Other insurance companies will almost certainly follow suit and tighten terms and conditions. One expected change is for insurance companies to remove the clause that reinstates the sum insured following an event such as an earthquake or tsunami. So after such an event, an insurer may adjust what your property is worth.

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

COMPETITION

Do you want to learn more about ngā tāke pūtea/finance?

TE KARAKA has three copies of the personal finance book *Gold Start* by Andrew Lendnal (Exisle Publishing, RRP \$34.99)

to give away. The book gives advice on educating children and teenagers about financial matters.

To enter, fill in the gap below and email your answer, subject: Gold Start, to tekaraka@ngaitahu.iwi.nz or write it on the back of an envelope and address it to Te Karaka, PO Box 13-046, Christchurch 8141.

Fill in the gap:

Teaching your child about



BUYING A HOME

The process of buying a home in Canterbury has changed since the earthquakes. Raewyn Smith (Ngāi Tahu, Te Arawa) and her husband Stewart returned after a two-year teaching contract in Brunei Darussalam, looking to buy their first home. Their first baby is due in January.

Finding a property to purchase wasn't the biggest hurdle, says Raewyn, a bi-lingual teacher at Tuahiwi School. "In general, insurance is really complicated and hard to get (in Canterbury)."

Without insurance the couple, who used the Whai Rawa Fund to help buy their home, couldn't get a mortgage. "The insurance was really touch and go."

The Smiths took the approach that many homebuyers and sellers in the country's second-largest city are taking – they arranged for the vendor's insurance to be transferred to their names. Only then was Westpac willing to offer them a mortgage on the Sydenham home.



INSURANCE TIPS

- Don't cancel existing insurance policies without finding replacement cover.
- Be careful to pay the premium on time.
- Use insurance brokers or advisors. They understand policies and can find the best deal.
- Inform your insurance company about any changes you make to the house.
- Get help if you have trouble understanding your policies. Insurance companies can change the terms and conditions of insurance policies on the date of renewal.
- If you are unhappy with the outcome of a claim, complain to the Insurance and Savings Ombudsman.



REREAHU HETET

Tainui, Ngāti Maniapoto, Ngāi Tahu

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

When I know I have achieved a goal of mine that I have been meaning to get out of the way, and at the end of the day I can just sit down and relax with my family.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

Definitely Fakarava, a little atoll in the Tuamotu Islands. Everything's just untouched, with beautiful waters and generous people.

WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?

My mum – she's like the ultimate mum. When I need something she's always there to help me out.

WHAT IS YOUR FAVOURITE SONG?

I like the songs of The Green Band, House of Shem and Katchafire and Six 60.

ON WHAT OCCASION DO YOU TELL A LIE?

When I can't be bothered doing anything but watching TV and lying in bed. It's hard to get me outta the house – that's all I'm saying hahaha.

WHAT CONSTITUTES A BAD DAY?

When someone's in a bad mood and they take it out on me and I don't know why. Not nice when your day was going good two seconds ago.

WHAT IS YOUR GREATEST FEAR?

Knowing that my family wasn't here anymore.

WHAT IS YOUR WORST CHARACTER FLAW?

I get bored really easily and have a short attention span.

WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

I'd like to be naturally musically talented. My Koro could sing and play any instrument.

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Christmas and New Year's out in Kāwhia, when all the whānau were together. I always look forward to swimming at the beach with all the cuzzies on hot summer days. Oh, and big Christmas meals.

WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

Kaua'i, Hawaii.

DO YOU BUY LOTTO?

No, I have never bought one in my life, that's what my mum's here for ha ha. It's on my to-do list though.

WHAT WOULD YOU DO IF YOU WON LOTTO?

I would set up my close family for life – house, vehicles, buy a farm with horses, pigs, cows, chickens, sheep and goats, also dogs and cats. I'd get a house in all the places where I'm from so I have to go back and visit. But I'd still keep working.

DO YOU BELIEVE IN REINCARNATION?

Yeah I do.

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

I hope I come back as a horse, like my Koro's old horse, Brownie.

WHAT IS THE BEST GIFT YOU'VE EVER RECEIVED?

Being able to meet great people in my life and becoming really good friends.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Not sure.

FAVOURITE WAY TO CHILL OUT?

At the beach with family.

WHAT IS YOUR MOST ADMIRABLE QUALITY?

That I love being an aunty to my seven nieces and nephews.

DANCE OR WALLFLOWER?

Dance; not sure what a wallflower is?

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

Probably rugby league, who wouldn't? If not, waka ama or fighting, like karate or boxing.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Generally I love food, so it's hard to choose just one. My sister Emah's seafood chowder alongside my other sister Evette's delicious homemade garlic bread.



Rereahu Hetet, 19, is a crewmember on the Polynesian sailing waka *Haunui*, which is captained by her uncle and sailing pioneer Hoturoa Barclay-Kerr (Tainui). In 2011, as part of Te Mana o te Moana fleet, Rereahu undertook an extraordinary voyage from Aotearoa to the Tuamotu Islands, Marquesas, Hawaii and to the west coast of the United States from San Francisco to San Diego. This year, Rereahu will be sailing from Tahiti to Solomon Islands for the South Pacific Arts Festival. She says one of the highlights of sailing is she has met voyagers and navigators she had only read about in books.

Rereahu is Tainui, Ngāti Maniapoto and Ngāi Tahu. She is the daughter of Ngatai Hetet and Joanne Porima. Her greatest influences are her koro Fred Porima, uncles Hone Ranga and Hoturoa. Rereahu lives in Hamilton with her mother, step-father Peter Rawiri, sister Emah and nieces Desiree and Lei-ana.

WHAT MEAL DO YOU COOK THE MOST?

Maggi two-minute beef noodles.

WHAT'S YOUR BIGGEST REGRET?

Not thinking about getting a job sooner – like in high school. It's a must do!

WHAT IS YOUR GREATEST ACHIEVEMENT?

Graduating from high school in December 2010 and sailing on a traditional waka hourua from Aotearoa to the Pacific Islands and the States when I was 18 years old.



Supporting Ngāi Tahu

Calling for project applications now

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

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SUPPORTING NGĀITAHUTANGA

Applications close last Friday of March and September. www.ngaitahufund.com email funds@ngaitahu.iwi.nz

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