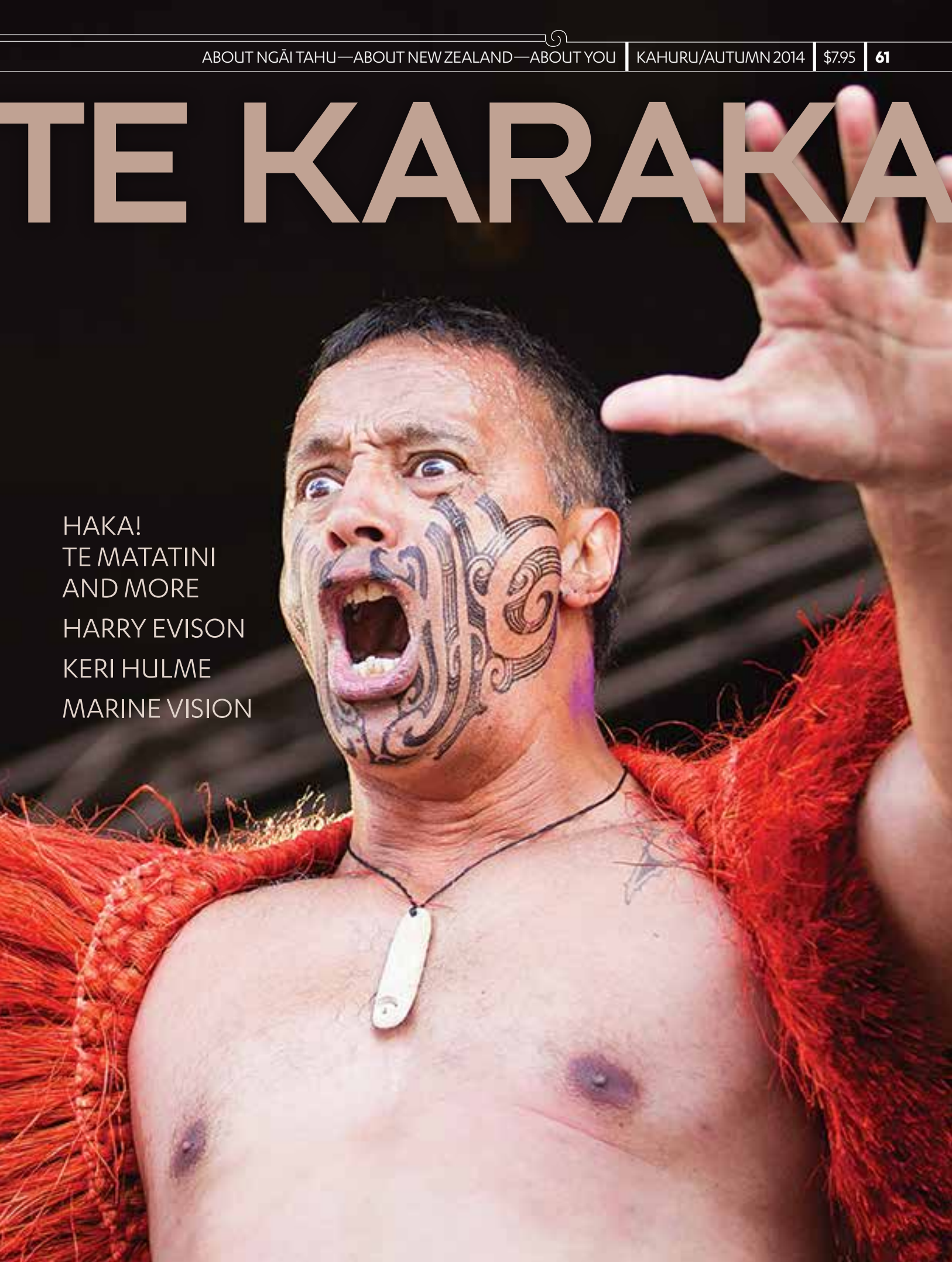
TE KARAKA



HAKA!
TE MATATINI
AND MORE

HARRY EVISON

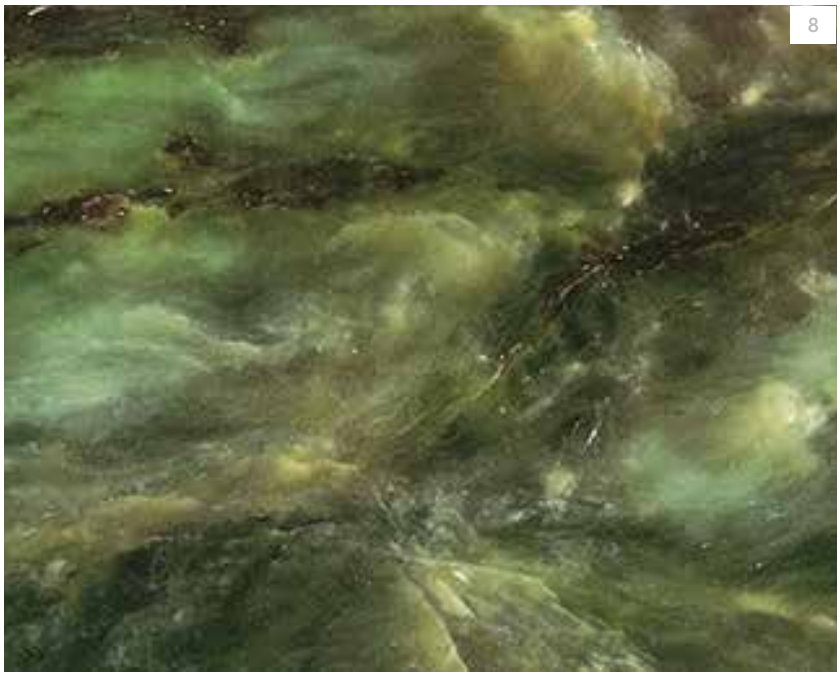
KERI HULME

MARINE VISION

tahu FM

WWW.TAHUFM.COM

MURIHIKU 99.6 // ŌTAUTAHI 90.5 // TIMARU 89.1 // KAIKŌURA 90.7 // ŌTĀKOU 95 // SKY 423



NGĀ HAU E WHĀ **FROM THE EDITOR**

One Sunday in early March I drove to Kaikōura in a rain storm. I was on my way to the launch of the Kaikōura Marine Management Bill and it seemed to be raining marine reserves.

That week the government announced five new marine reserves on the West Coast and the formation of a 14-strong community forum to consider marine protection for the Otago coastline.

The West Coast marine reserves were recommended by the West Coast Marine Protection Forum. Ngāi Tahu is represented on the West Coast Marine Protection Forum and will be represented on the Otago group.

In Kaikōura, Ngāti Kurī were pivotal in getting establishing Te Korowai o Te Tai ō Marokura, the Kaikōura Coastal Marine Guardians, and all meetings were held at Takahanga Marae to emphasise the importance of the coastline and marine resources to Ngāti Kurī and Te Rūnanga o Kaikōura.

As Gina Solomon and Nigel Scott point out in our story (p 18,19), the key to Te Korowai strategy was customary tools (the strategy includes two taipure and three mātaitai). It is fantastic news and a huge step forward after nine years of kōrero.

The skeptic in me can't help but wonder how much the prime minister thinks the announcement of this strategy and the West Coast and Otago initiatives will offset his government's determination to allow offshore prospecting.

The large bunch of protestors on the road outside Takahanga Marae weren't about to let him forget about opposition to offshore prospecting. And to be fair, in his speech he referred to the need to balance economic gain with environmental safeguards. However I am yet to be convinced that he has found the right balance.

In the meantime, we should celebrate the great work of Te Korowai o Te Tai ō Marokura and others determined to protect our coastlines.

nā MARK REVINGTON

SUBSCRIBE TO TE KARAKA

BY EMAIL: tekaraka@ngaitahu.iwi.nz
BY PHONE: 03 366 4344
BY FAX: 03 365 4424
BY POST: Te Rūnanga o Ngāi Tahu, PO Box 13 046, Christchurch 8141

MY DETAILS (for all orders):

☐ New subscriber ☐ Giving gift
☐ Renewal

Name

Address

Postcode

Daytime phone

Email

PAYMENT METHOD:

☐ Cheque
(payable to Te Rūnanga o Ngāi Tahu)
☐ Visa ☐ Mastercard

Credit card number

Expiry

Signature

GIFT SUBSCRIPTION:
If subscribing as a gift please provide your own details and a gift card will be sent to you, to forward to your friend or whānau.

Recipient's name

Address

Postcode

Daytime phone

Email

FOR ME:

☐ 1 year (4 issues) $30.00
☐ 2 years (8 issues) $60.00

AS A GIFT:

☐ 1 year (4 issues) $30.00
☐ 2 years (8 issues) $60.00

TOTAL: $

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

24

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

Frida's start to life

A couple of weeks ago we welcomed the arrival of Frida Grace into our extended whānau. The build-up to Frida's arrival has been a world journey for my niece, who deliberately chose to return home so that her child would be born into an environment of whānau support.

As Frida begins her journey, she is entirely dependent on her mother for all those basic physical nurturing requirements that will give her a healthy start to life.

Meanwhile, we dote over Frida's every sound and, monitor her growth, her feeding, and her sleeping regime, as well as the many nappy changes that will go on for quite some time.

We sit around and discuss who she looks like, who she will take after and what her career will be. Naturally, because we are based in Canterbury, the conversation gets around to what school she will go to.

I immediately think of how Frida will benefit from our tribal direction on education. As Ngāi Tahu develops an education strategy, we must think of it as lifelong learning, and if we are going to support the development of Frida and those like her, we must start at the beginning – from early childhood.

In the past it's been too easy to sprint past this phase straight into compulsory and even tertiary education as we strive to see our young talent in career pathways. I think we should learn to crawl first, and that begins by making sure our whānau get quality early childhood education.

These early years give us a window of opportunity to nurture and grow the potential of our rangatahi. To do this, we must focus on quality early childhood education options while ensuring there is wrap-around support, information, and assistance available to parents.

Frida's mum is enthusiastic and not shy to ask where she can seek such assistance. Her first stop is with Tamariki Ora, and so, with a New Jersey accent, she starts to practice her pronunciation of Te Pūāwaitanga before the Kaiwhakapuawai arrives. Then she is quickly onto downloading all the detail on Whai Rawa, while eagerly awaiting the arrival of her new daughter's birth certificate.

At a tribal leadership level, we should aim high when it comes to education outcomes, setting strategies that bring better learning opportunities and greater participation. I believe this cannot be achieved in isolation, and it demands a wrap-around approach to guide and support parents as they aim to be their child's constant coach, mentor, and champion.

I am confident of Frida's future because her mum will ask questions of those around her, and trust me, there will be no shortage of feedback. It's this sort of support that will enable my niece to make well-informed decisions for her daughter's education and well-being.

TE KARAKA

EDITORIAL TEAM

Phil Tumataroa	MANAGING EDITOR
Mark Revington	EDITOR
Faumuinā F. M. Tafuna'i	SUB EDITOR
Diana Leufkens	SUB EDITOR
Simon Leslie	WEB EDITOR

CONTRIBUTORS

Tremane Barr	Arihia Bennett
Tom Bennion	Tony Bridge
Diana Clement	Keri Hulme
Matt Philp	Adrienne Rewi
Mark Solomon	Gerry Te Kapa Coates
Rob Tipa	Phil Tumataroa
Maatakiwi Wakefield	

DESIGN
La Fábrica Design Studio

ADVERTISING
Pam Graham
pgraham@tekaraka.co.nz

PRINTING
Spectrum Print – Blue Star Business

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

Send contributions and letters to the editor to:
The Editor
TE KARAKA
PO Box 13 046
Christchurch 8141
tekaraka@ngaitahu.iwi.nz

Issue 60 published December 2013
© Ngāi Tahu Publications Limited
ISSN NO. 1173/6011

Te Rūnanga o Ngāi Tahu has used Blue Star Group, which is an FSC® certified print supplier. The paper used for this publication is FSC® certified, promoting sustainable forest management through independent third party forest certification.

FRONT COVER
Maani Stirling at Te Matatini 2013.

Have 200,000+ Māori heard from this week? YOU

Te Hononga Whakapaoho Māori
Māori Media Network

From Te Hiku o Te Ika to Te Waipounamu over 200,000 Māori tune-in to 22 Māori Radio Stations.

A "whānau-friendly" format in both Māori and English caters for the whole whānau 24/7.

To find out how Māori Media Network can help you reach this Māori audience visit our website. You'll also be able to listen to the stations online.

www.maorimedia.co.nz

Māori Media Network is a national advertising bureau specialising exclusively in Māori media and communications.

Whether you need advertising placement on 6 stations or 22, full ad production, translation, a Māori music bed — it takes just one call to Māori Media Network to deal with it all!

Contact us today for media advice or an obligation free quote.

Māori Media Network Ltd
Phone : 04 496 3330
Fax : 04 496 3332
Email : info@maorimedia.co.nz
Web : www.maorimedia.co.nz

HE KŌRERORERO
nā KERI HULME

Tidal *tracks*

I love walking tidelines. My footprints are evanescent – there at low tide, gone the next tide. Such is the life of footprints. Mostly.

I learned as a child that there were fossilised footprints in Aotearoa New Zealand – birds (especially moa) and crustaceans, mainly.

Because I love my feet (broad and sturdy Polynesian, with perfect toes), I've never worn tight footwear, have gone frequently barefoot even after childhood, worn work boots when working physically, and only once had a foot accident: some drunken idiot at an Ōkarito beach party stood on my bare right foot and broke a metatarsal. Fortunately, arthritis hasn't affected that bone, so I still enjoy my favourite physical exercise.

Because I love my feet – I was fascinated to learn that there were fossilised footprints of hominins and humans. In Africa (as you would expect) and Europe mainly, but also Australia (and, I expect, China and Papua Niugini will soon also produce some).

The Laetoli Trail is probably the best known.

Tracks of children – and hand stencils and imprints – have been found relatively often in European cave systems. Also, they and the adults made artistic swirls and grooved patterns called finger flutings. Many of these works are found quite deep in the cave systems, where it is dark... but! We have found evidence of small bowl-like lamps, and experiments have shown that melted animal fat burns with a clear flame...

An excellent book, which has photographs of many such discoveries, is Paul Bahn's *Journey Through The Ice Age* (your library may have a copy, or you may be lucky enough to find a second hand copy as I did.) And another exciting resource/entertainment is the 3D film, *The Cave of Forgotten Dreams*, which shows the magnificent art works of Chauvet cave, discovered in the 1990s. The art of the sea-locked cave system of Cosquer was also discovered recently.

The sheer power of the art in Chauvet takes my breath away... these are artists using ground ochres, charcoal, and dried earths, mixed into impastos with animal fat. We don't know, again, why they drew – initially food animals, and later beasts of prey, but Chauvet in France is full of the latter as the ceilings of Altamira in Spain are full of the former. Hypotheses and speculation have run rife since the Abbe Breuil's time. We realise there are meanings but 30–35,000 years ago is a long time ago; the world and we have changed a lot...

Modern human breath causes damage to the great art works, and the spores we bring in don't help preserve what has existed already for 30–35,000 years –

Chauvet is now locked down.

Children, including toddlers, also featured in the 20,000 year old site at Lake Mungo, Australia. There were adults around, including a large man carrying an animal. These tracks only became known to science

because Aboriginal people revealed their existence to the late-comers. They also interpreted the footprints and pointed out the tail drag marks of the animal the large man carried.

I've fantasised that one day tracks of the tipuna may be found here. It'd be a frabjous day eh!"

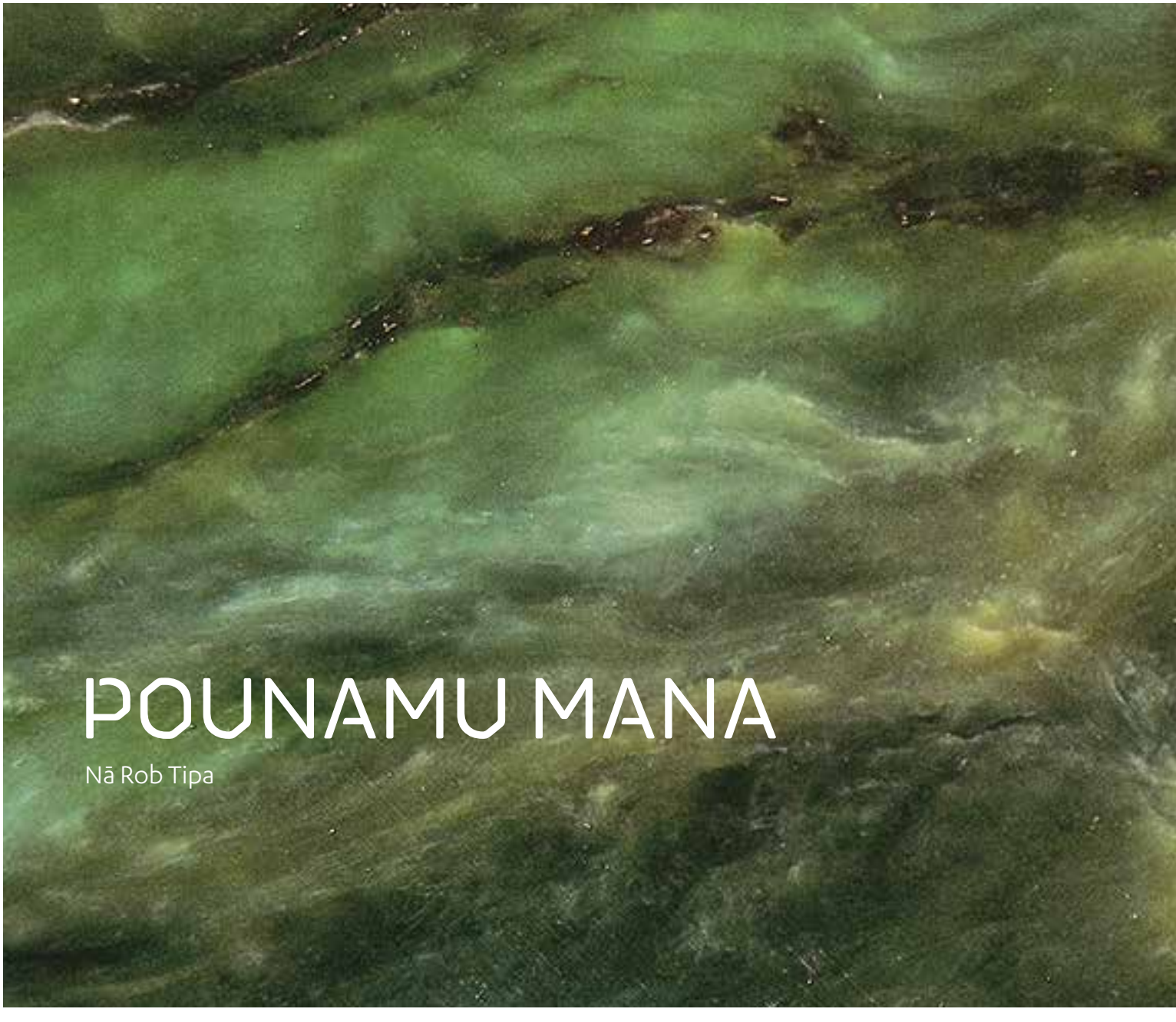
Writer Keri Hulme is southern Kāi Tahu but lives in "Big O" – Ōkarito. Among her passions are whitebait and family history. In 1985 Keri's novel The Bone People *won the Booker Prize.*

Whenua

Te Wai a Kohe and Te Kōhai

Te Wai a Kohe (Irishman Creek) and Te Kōhai (Maryburn Stream) are part of the extensive mahinga kai resources of Te Manahuna (Mackenzie Basin). Traditionally Kāi Tahu hapū from the east and south of Te Waipounamu gathered weka and tuna from Te Manahuna.

PHOTOGRAPH: TONY BRIDGE



POUNAMU MANA

Nā Rob Tipa

"IT GIVES THE MANA BACK TO THE STONE – THAT'S WHAT WE'RE aiming for," says Ngāti Waewae rūnanga chairman and general manager of the newly-formed Waewae Pounamu, Francois Tumahai.

He is talking about Poutini Ngāi Tahu and West Coast miners signing up to a ground-breaking agreement to return pounamu to Ngāi Tahu and deter the illegal black market trade in New Zealand greenstone.

The idea had been floating around for years, but the initiative came from Ngāti Waewae and Makaawhio, kaitiaki of the takiwā where the majority of pounamu is found.

Ngāti Waewae's takiwā stretches north of the Hokitika River to Kahurangi Point and inland to the Southern Alps. The land between the south bank of the Hokitika River and north bank of the Poerua River is jointly managed by both rūnanga, and Makaawhio's takiwā extends from the Poerua River to Piopiotahi.

Francois said the aim of the agreement was to provide the industry with a sustainable supply of quality pounamu at a reasonable price.

To achieve that, the rūnanga needed to find some way to encourage miners to return pounamu to Ngāi Tahu.

The black market trade developed after the Crown returned ownership of all pounamu to Ngāi Tahu under the terms of the Ngāi Tahu Claims Settlement Act 1998.

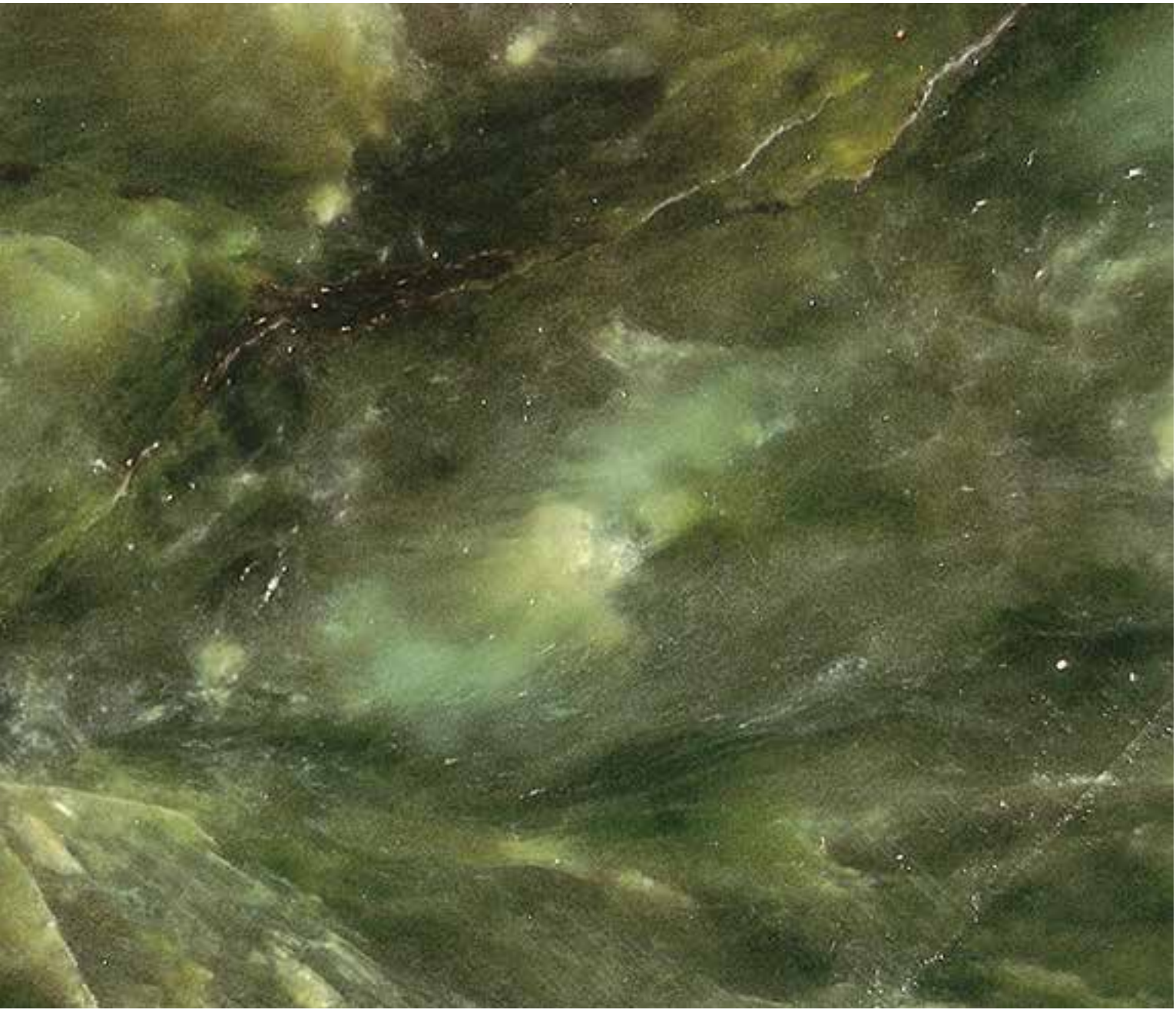
From that point, people were legally obliged to return all pounamu in their possession to the iwi, but Francois says there was only one example of that happening, the Maitland whānau, from Hokitika. No other pounamu had ever been returned.

At his initiative, Ngāi Tahu approached New Zealand Petroleum & Minerals, the agent representing the Crown, and they agreed to add the Finder's Fee Agreement to all new mining permit holders within pounamu management areas.

"The key is New Zealand Petroleum & Minerals is on board with it," he said. "They've been fantastic and have done everything they can for us. It's quite an achievement to get that level of engagement."

The agreement was sent out to all mining operations south of Greymouth, covering areas where most of the Coast's pounamu is recovered, and has now been in place for two years.

It encourages miners to contact the rūnanga and work with Ngāi Tahu to return any stone found as a by-product of their operations.



About 19 companies have signed up, and five companies have brought in three and a half tonnes of pounamu in the last six to eight months.

Miners were not legally obliged to sign up to the agreement, Francois says.

"To date we've had good buy in from the mining industry. I suspect it's going to take a few years to build a relationship with these guys, and with some we probably never will. However, we are hoping to achieve that.

"The majority will come on board and that just takes time to get around and meet and talk to them.

"A lot have signed up to the agreement, but haven't found any pounamu yet. A lot don't know what it looks like in its raw form and could be digging it up without recognising it."

Building a working relationship with miners hinged on an appropriate model. At 5–10% of the value of pounamu, it wasn't worth miners' efforts to recover it. So the rūnanga raised their offer to 50%.

"To date we've paid out in excess of $40,000 to miners and the stone is starting to flow in," Francois says.

"We'll value a piece of pounamu with the miner, and pay them 50% of the agreed value. It's purely a commercial arrangement so we get the pounamu back and we reward them for extracting it."

The deal gives the miners a cash return for a by-product of their operations, so the agreement could contribute significantly to the economics of their operations.

Francois believes the agreement is starting to stem the flow of greenstone on to the black market. He thinks it will stop the illegal trade with other New Zealand manufacturers and prevent people selling stone overseas.

He says it was beneficial for Ngāi Tahu to build a stockpile of good quality stone to draw on for prestigious gifts for its commercial partners, and to provide a reliable supply for its own carvers.

"We don't want to exhaust our resources, as China has. The whole goal of the operation is to get to the point of supplying the industry with quality pounamu at a reasonable price and to make it sustainable."

PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI

The Ōtākou Peninsula is a constant in Hoani Langsbury's life. His whakapapa (Ngāi Te Ruahikihiki, Ngāi Tahu) is on the land. It is where he lives raising his family and a place of work and play.

Hoani, who was born in Dunedin, spending his school holidays swimming in the harbour and fishing and gathering kaimoana as a boy at Ōtākou. His father Kuao and mother Francis moved with their children from Ōtākou where they farmed on whānau land to Dunedin prior to Hoani being born. Hoani lives today with his wife Roseanne and three young daughters overlooking Te Rauone at Ōtākou.

Hoani's connection with the environment was fostered as a young man. After a diverse career that included train driving, working as a self-employed courier driver and 10 years in the IT industry, he completed a Bachelor of Science in Zoology and Ecology at Victoria University in 1999, where he was working as a systems manager. He is currently completing post graduate studies in science at Otago University.

"I always thought this would enable me to give something back to my people and my tribe," he says.

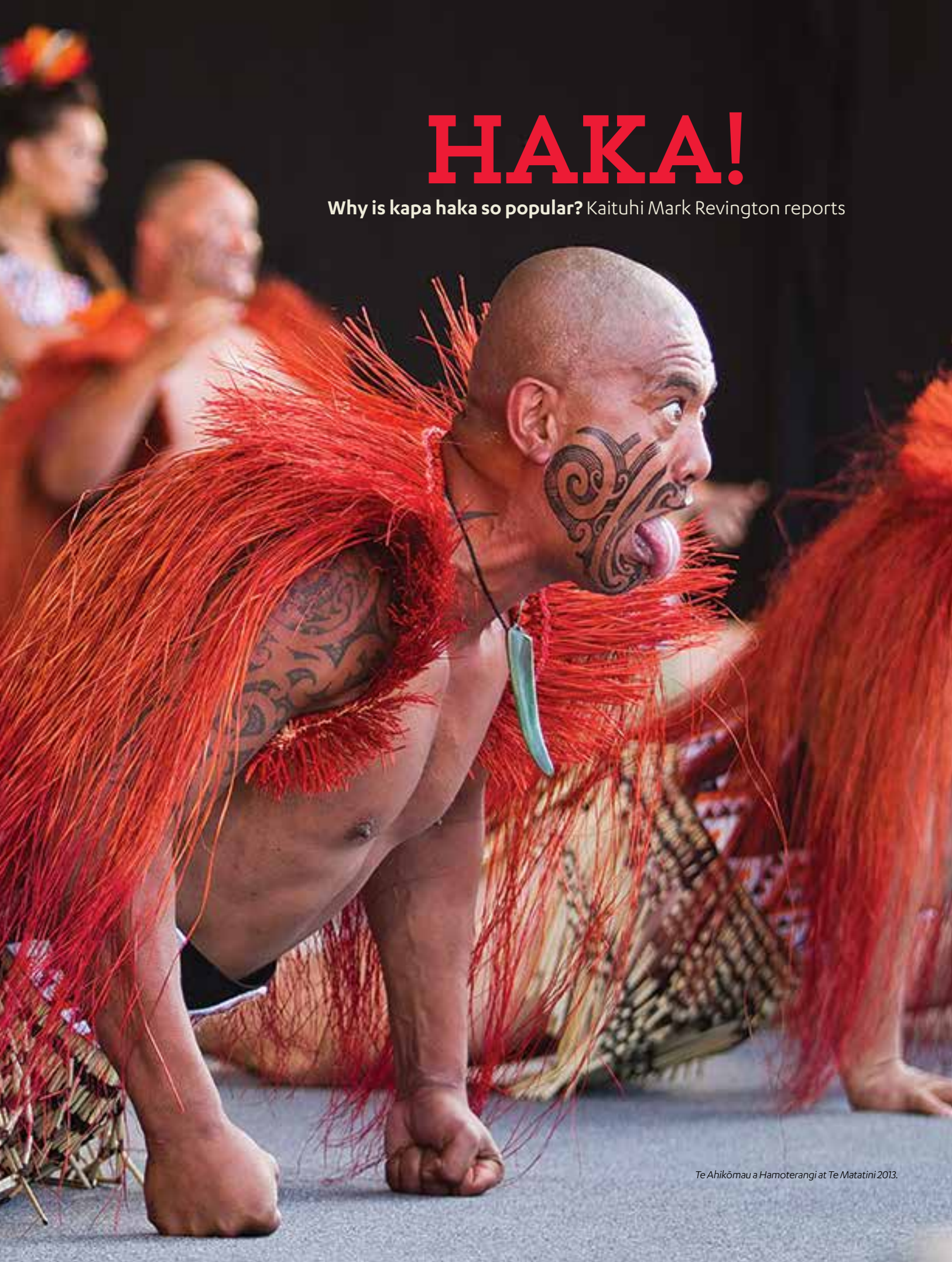
Hoani returned home and went on to spend 11 years working for Te Rūnanga o Ōtākou, many of those as marae manager. Two years ago, he oversaw the establishment of the Blue Penguin Eco Tourism business for the Pukekura Trust. Today he continues to manage this as part of a larger role as the operations manager of Taiaroa Heads Royal Albatross Colony for the Otago Peninsula Trust.

Over the years Hoani has held and continues to hold multiple leadership roles in the Otago community.

"I have strong whakapapa links to this place and a holistic view of what's going on – it's my kaitiaki responsibility to continue the work I am doing for my whānau and successive generations of my people."

HAKA!

Why is kapa haka so popular? Kaituhi Mark Revington reports



Te Ahikōmau a Hamoterangi at Te Matatini 2013.

MAANI STIRLING STARTED KAPA HAKA AS A SEVEN-YEAR-OLD because his dad John told him to. "Me and all my brothers had to do it, but not all of us carried on."

What did he like about it? "The singing, really. And of course, what boy doesn't like doing the haka? It's a chance to shout and kick and stamp."

Is it a passion, this love for kapa haka? "It's something that I do, that I am," he says. "It's in the blood."

Now 48, Maani (Ngāi Tahu, Te Whānau a Apanui, Te Aitanga a Māhaki) still gets up on stage to shout and kick and stamp and sing. His love for kapa haka has taken him overseas, to perform in Italy, Canada, and France. Back in Aotearoa, it took him to the beautiful sandy shores of Whangarā on the east coast of Te Ika a Māui.

Above: Maani Stirling with Te Ahikōmau a Hamoterangi.

Right: Ngā Manu a Tāne at Te Matatini 2013.

Kapa haka has gone through cycles but its popularity is definitely in an upswing. Here in Te Waipounamu, Ngāi Tahu introduced Te Atakura, an annual showcase for kapa haka, as a way of encouraging more people to take part, and for whānau to celebrate whanaungatanga and Ngāi Tahutanga in a non-competitive, friendly environment. Maani is chair of Te Atakura and has seen the trend come and go. A few years ago, it would have been a struggle finding more than half a dozen Ngāi Tahu to get up on stage to sing a waiata, he says. With Te Matatini coming up early next year, things have changed.

Rōpū performing at Te Atakura last year included Ngāti Kurī – Parinui o Whiti, Ngāti Wheke, Ngāi Te Ruahikihiki, Ngāti Waewae and Ōraka Aparima.

"If I had to look back even to 2007 for Ngāi Tahu, it was extraordinarily difficult to get people on to a stage or singing a song," Maani says. "At the moment we've got a bit more energy.

"I think it's been quite a difficult journey at times, with not enough people, and struggling to get groups on to a stage. It's like anything; it goes through cycles of acceptance. You've also got to keep it fresh and interesting to keep people involved and interested."

But kapa haka is not just about standing on stage. "It's about being able to do that confidently and competently or even expertly on the marae," Maani says. "That's where tradition has to link back in, particularly karanga, whaikōrero, wero, mōteatea... I mean you still do poi and waiata on the marae, but for me those are the main aspects. And haka is fundamental."

Ranui Ngarimu (Ngāi Tahu, Ngāti Mutunga) remembers standing on stage as a two-year-old with her sister and mother who was a member of the Ōtautahi Kindergarten Mothers' Māori Club because that's what was expected of her.

Kapa haka has always been a part of her life, says Ranui, a former Te Matatini judge and chair of the Waitaha Cultural Council. "It is just what we did. As young children, we used to go over to Aunty Wai's house with the Pitama whānau and haka. We would practise our poi and Aunty Wai used to get us to do all the current popular songs of that time."

Kapa haka was always part of the Ōtautahi Basketball Club. At tournaments it was a tikanga to be maintained. Kapa haka competitions became part of the South Island Māori Netball Association tournaments – the Ōtautahi club originally competed against Wairewa, Arowhenua and Tuahiwi but it soon grew to be a Te Waipounamu event, Ranui says. It was about whakawhanaungatanga.

Netball, basketball or any hui, kapa haka was a part of the tikanga; always observed, always there. And it was part of family life, Ranui says. "It was the way my whānau were. There were always occasions when tikanga was formally acknowledged and maintained. At other times there would be a moment when the family jumped up and had fun as a whānau. We weren't competing, we were acknowledging tikanga. For me it has always been a part of life."

Television, social media, the spread of kapa haka through schools – these have all helped increase its popularity. Switch on Māori Television and you will find comprehensive coverage of this year's regional kapa haka competitions across Aotearoa and Australia.

On Saturday, April 12, teams from Te Waipounamu will compete for the honour of representing Waitaha at Te Matatini 2015. Three teams represented Waitaha in Te Matatini 2013 in Rotorua. They were Te Ahikōmau a Hamoterangi, Te Kotahitanga and Ngā Manu a Tāne. The Waitaha Senior Kapa Haka Championships are hosted by Ngā Pākihi Whakatekateka o Waitaha Cultural Council Trust.

"At the last two or three Te Matatini, there has been a shift again and the level of theatre and choreography built on a solid Māori reo base is taking the performances to a new level."

PIRI SCIASCIA Ngāi Tahu

" Tradition has to link back in, particularly karanga, whaikōrero, wero, mōteatea... you still do poi and waiata on the marae, but for me those are the main aspects. And haka is fundamental."

MAANI STIRLING Ngāi Tahu, Te Whānau a Apanui, Te Aitanga a Māhaki

There is *50 Haka Moments 2013*, and *The Kapa*, a new reality series which combines top new talent with some of the country's top kapa haka performers. On Facebook you can find groups like Share your #HakaLoveStory and Kapa Haka Freaks. A new album out, *Manea*, is promoted as a contemporary pop and R'n'B album put together by five keen kapa haka competitors. The five friends from Auckland have other skills, but the kapa haka experience is seen as the hook.

What accounts for this surge in the popularity of kapa haka? Well, it's a vibrant, dynamic performing art that prompts pride in its cultural aspects but really, once kapa haka got into schools, it took off, says Piri Sciascia (Ngāi Tahu), an experienced judge and legendary kapa haka exponent who first performed at Te Matatini in 1975 as a memeber of Ōtepoti-based Araiteuru.

Kapa haka underwent an upsurge of interest in the 1980s and 1990s, he says. Now it is being taken to new levels. "It's gone beyond a renaissance now. Te Matatini as we know it developed but the renaissance spread to the schools, especially the secondary school level. At the last two or three Te Matatini, there has been a shift again and the level of theatre and choreography built on a solid Māori reo base is taking the performances to a new level.

"You could use the whakaeke and the whakawātea as quite creative pieces because there was no structure to them, so the way you came on stage and went off stage was really up for grabs.

"You've got people coming on with pōhā and whāriki – you name it. That's not a renaissance, that's huge creative development on the back of that renaissance."

As a former Waitaha judge, he says the first step to winning a competition is the script, putting a set of words in front of the judges, long before they get to see what your group is like. "I have seen some strong compositions and if you see that a week before the actual competition starts, you're already thinking 'wow' or 'not wow', because some of the compositions are amazing."

Left: Ōraka-Aparima and Ngāti Waewae at Te Atakura 2013.

Below: Handing over the mauri stone to Ngāi Tahu at Te Matatini 2013.

Hagley Park in downtown Ōtautahi/Christchurch is the venue for Te Matatini 2015, the national kapa haka championship and the world's largest celebration of Māori performing arts, expected to draw more than 30,000 people, both performers and visitors.

The event will be hosted by the Waitaha Cultural Council, the Christchurch City Council, and Ngāi Tahu from 4–8 March.

Christchurch won its bid to host this prestigious cultural event after the Waitaha Cultural Council, supported by representatives from the Christchurch City Council and Ngāi Tahu, gave a final presentation to a panel in Wellington in February 2012.

"While Waitaha are very proud to be the hosts, we can't do it on our own," says Ranui. "We are so grateful that the Christchurch City Council saw the benefits for the city and Ngāi Tahu saw the benefits for the iwi.

"It is a way for us to come together in a positive way and manaaki our manuhiri. Ngāi Tahu are especially good at that."

Ranui, a former judge at Te Matatini, has been to as many regional finals as she can, inviting qualifying groups to come to Ōtautahi.

"Quite a few had booked in anticipation before their regionals. One woman told me she came down here before Christmas and booked out a boutique hotel. "

PHOTOGRAPH GIORA DAN

Kaikōura marine vision realised

Customary tools are a critical part of the Kaikōura Marine Strategy.
Kaituhi Mark Revington reports.

IT TOOK NINE YEARS AND THE WONDER WAS THAT NO ONE WALKED away during that time. Some say Te Korowai and the Kaikōura Marine Strategy are a blueprint for community engagement and customary management of the marine environment.

Tā Mark Solomon, chair of Te Rūnanga o Kaikōura and a member of Te Korowai, says the process was a beautiful expression of community. So what is the Kaikōura Marine Strategy and who are Te Korowai o Te Tai ō Marokura?

Te Korowai o Te Tai ō Marokura, the Kaikōura Coastal Marine Guardians, is a group made up of Ngāti Kurī and community representatives to develop solutions for coastal marine management issues in the Kaikōura coastline marine area.

It presented the Kaikōura Marine Strategy to the Government in 2012 and the result is the Kaikōura Marine Management Bill which the Government hopes to pass into law by the end of the year, elections permitting.

At its core, the legislation provides for two taiāpure, managed by committee, to provide for customary management over the traditional fishing grounds around the Kaikōura Peninsula and the Haumuri Peninsula and three mātaitai, managed by Ngāti Kurī Tangata Tiaki, at Mangamaunu, Te Waha o te Marangai and Ōaro. The mātaitai are closed to commercial fishing but open to recreational fishing subject to any new bylaws, and taiāpure are open to all fishers subject to the new regulations that will be developed by the committee.

The objectives of these customary tools are to restore and maintain traditional fishing grounds which are significant to Ngāti Kurī and to ensure the traditional knowledge and tikanga of Ngāti Kurī are used to protect the fisheries of Te Tai ō Marokura.

Te Korowai is committed to sustaining Te Tai ō Marokura as the food basket of the Kaikōura community while ensuring prosperity for local commercial fishers and good fishing for customary and recreational fishers. It is all about using local knowledge and Ngāti Kurī tools, says Gina Solomon, the representative for Te Rūnanga o Kaikōura.

"The rūnanga had a clear vision from day one. We wanted a

PHOTOGRAPH ADRIENNE REWI, MAP IAIN GOVER

Image sourced from Google Earth Pro, 2014
Data SIO,NOAA, U.S. Navy, NGA, GEBCO
Image Landsat,
Image copywrite 2014 Digital Globe
Image copywrite 2014 TerraMetrics

document that reflected our values and way of life. And I think from day one we believed we could do it. As a rūnanga we're used to differences of opinion."

All discussions took place at Takahanga Marae so that everyone could recognize the position Te Rūnanga o Kaikōura held and how important the coastline is to Ngāti Kurī.

Nigel Scott, principal advisor – mahinga kai for Toitū Te Whenua at Te Rūnanga o Ngāi Tahu – says the customary tools were the critical part of Te Korowai strategy. "We knew that once we had the customary tools locked in, that all the other solutions would follow to complement the customary tools. This is the importance of Te Korowai from a customary fisheries management perspective – you get mātaitai/taiāpure with additional, regional measures such as significant recreational bag limit changes. All these tools acting in combination set Te Korowai apart. In most other regions of our takiwā, the customary tools sit as stand-alone tools, and they are more vulnerable to surrounding pressures."

Te Korowai adapted a philosophy of 'gifts and gains' from the Fiordland Guardians, a group established in 1995 which included Te Rūnanga o Ngāi Tahu, Murihiku Rūnanga, commercial and recreational fishers, charter and tourism operators, environmentalists, marine scientists and community representatives.

A major 'gain' in the legislation is the establishment of Te Rohe o Te Whānau Puha or the Kaikōura Marine Mammal Sanctuary which will include 91km of shoreline and extend 56km offshore. It is aimed at minimising the risk of seismic surveys used in mineral and petroleum exploration.

The 'gifts' in the strategy include:

- A fur seal sanctuary at Ōhau Point
- The Hikurangi Marine Reserve which covers approximately 2km of shoreline and extend out to 23km offshore. It covers just over 10,000 hectares around the world-famous Kaikōura canyon off Goose Bay, south of Kaikōura township.

TK

HARRY EVISON *and the pursuit of* TRUTH

Historian Harry Evison played a pivotal role in presenting evidence supporting the Ngāi Tahu Claim. Kaituhi Mark Revington reports.

THE FIRST TIME HARRY EVISON MET TĀ TIPENE O'REGAN, THE former was a historian who had written an interesting but largely ignored thesis, and the latter was chairing a meeting of the Ngāi Tahu Development Board.

"He asked me to write a booklet summarising the Ngāi Tahu Claim so I did," says Harry.

The booklet was called *Ngāi Tahu Land Rights and the Crown Pastoral Lease Lands in the South Island of New Zealand*. Not the catchiest title ever, but important nonetheless, it was first published in 1986, followed by a second edition in the same year and a third edition the following year.

Aimed at a general audience, the book was the first in a series called *Kā Roimata Whenua* and was published, as Tā Tipene says in the foreword, "to redress in some degree the Northern 'warp' in the history of the Māori Land issue".

He went on: "Ngāi Tahu are blessed that Harry Evison has been willing to prepare this first volume. His interest in the subject dates back to his 1952 thesis on the Ngāi Tahu land issue. That he now has the time and energy to embrace the concerns of our people is a gift we are deeply grateful for. He represents an important strand in New Zealand's history – the Pākehā writers and men of affairs who have indignantly protested against the domination of Māori culture and the injustice over land for more than a century... He writes about Māori pain from the perspective of his Pākehā roots and with the tools of Pākehā scholarship. It is right that he should, for this book is aimed at a Pākehā audience. That he is able and willing to do so reflects something important about this country – something of the hope about what we might yet become."

For his troubles, Harry Evison was paid $1000. "Tipene got the board to pass a resolution giving me $1000 and insisted I take it," he says. The money was well spent, much of it on a leather satchel which Harry has to this day. It has been through the mill, he says.

What followed that meeting of course was Wai 27 and the hearing of the Ngāi Tahu Claim by the Waitangi Tribunal. And Harry Evison was a vital witness for Ngāi Tahu during those hearings.

Going toe to toe with the Crown could be daunting, but Harry relished it. "Harry used to love a good argument," says his wife Hillary.

"But I had to be on my toes with the Tribunal," says Harry. "If I didn't know the answer, I would say I didn't know. It was impossible to bullshit them."

Harry's style was to uncover original documents and present them as incontrovertible evidence. Queen's Counsel Paul Temm, who was senior counsel for Ngāi Tahu during the Claim hearings, called this "showing the body", after a saying in legal circles based on convincing a jury in a murder trial.

It is hard to believe now, given the steady flow of books from Harry the historian and the role he played in convincing the Waitangi Tribunal that Ngāi Tahu had been cheated by the Crown, that he left school to work in insurance.

Harry was born in Beckenham, Christchurch, in 1924, and went to school in Christchurch and Wellington. After World War II began, he enrolled in the Royal New Zealand Air Force as a radar mechanic and was posted north of Papua New Guinea. He served in the air force for three years, and came home to complete a Bachelor of Arts in history at Victoria University before training as a teacher.

It was his upbringing in Christchurch and his family connections that would shape his later life, although, when Harry completed his thesis for a Master's degree, he was simply looking for the truth.

"It had always puzzled me that Ngāi Tahu were down and out. The orthodox idea was that Māori just couldn't cope with civilisation, and that was based on the idea of a clash of cultures. Supposedly when two cultures came in contact, the weaker would wither away. You don't hear much about that now, but it was all the rage from the 1940s until the 1970s."

His mother's sister Freda married Arthur Couch, from a prominent Rāpaki family, and Harry's exposure to Rāpaki Māori had him questioning that prevailing theory.

His Aunt Freda was a big help, he says. "She took me round in her old car to meet some of the Tuahiwi elders. They told me things about the Claim that I hadn't heard before, and confirmed that Ngāi Tahu were cheated of their land."

Harry called his thesis *The Canterbury Māori and the Land Question*. He says the prevalent opinion was characterised by the then head of Canterbury Museum, Roger Duff. According to Duff, Tuahiwi Māori, "in the face of civilised society, just sort of wilted and couldn't cope".

Above: from left, Anake Goodall, Harry Evison, David Palmer and Rakiihia Tau at a WAI27 hearing.

Left: Harry Evison at a WAI27 hearing.

In fact, as Harry's thesis made clear, Ngāi Tahu had been prosperous and took to trade with Europeans with alacrity.

"In the first place I asked myself why Ngāi Tahu at Rāpaki were so down and out, and yet at one stage they had the run of the country. When I started to look for answers, it became obvious that they had been cheated out of the land.

"They coped very well until their land and other mahinga kai was taken away from them. When Ngāi Tahu were put off the land, things started to go wrong."

But Harry's thesis sank without trace, collecting dust on a shelf at the University of Otago library while he and his new wife Hillary moved to Tikitiki on the east coast of the North Island, where Harry taught at the Māori secondary school.

He fell out with the principal and the couple moved back south, to Reefton, for five years. Harry then taught at Linwood High School, before becoming a senior lecturer in history at Christchurch Teachers' College followed by a couple of years at the University of Otago.

The couple returned to Christchurch in 1985, the same year the Lange Government passed an amendment to the Treaty of Waitangi Act, which allowed historical claims to be lodged with the Waitangi Tribunal, and paved the way for the Ngāi Tahu Claim to be heard. Harry had retired, but his time had come.

He continued to publish on the theme of Ngāi Tahu and the history of Te Waipounamu.

In 1989 he received a Queen's Service Medal for his work in fostering Māori-Pākehā understanding, and in 1996 he was awarded an honorary Doctor of Letters from the University of Canterbury. His book *Te Wai Pounamu – The Greenstone Island* won the New Zealand Book Award for Non Fiction in 1994.

Harry re-examined colonial history in *The Ngāi Tahu Deeds: A window on New Zealand History*, published in 2006, and looked in particular at the 10 Ngāi Tahu deeds by which the Crown acquired land in Te Waipounamu from 1844 to 1864. Harry's aim in writing the book was to "restore the integrity of the Ngāi Tahu historical record".

His book *New Zealand Racism in the Making: The Life & Times of Walter Mantell*, published in late 2010, took aim at Walter Mantell, the Crown agent who, from 1848, worked on securing land for the Crown. Mantell was seen as a friend to Ngāi Tahu but in Evison's view, this was a sham; although it took some time to uncover Mantell's disingenuous actions.

"The only thing I would change (in his original booklet for the Ngāi Tahu Trust Board) is that I was too soft on Mantell," says Harry. "He said he was sorry for what he had done and did his best to put it right. That is bullshit.

"In my last book I put Mantell on the mantelpiece and shot him down. He didn't try to put anything right. He tried to cover his tracks. When I wrote that booklet, I hadn't seen the government papers which showed Mantell to be a thorough rogue. He died in 1895 and he hadn't renounced his bullshit story about the Claim."

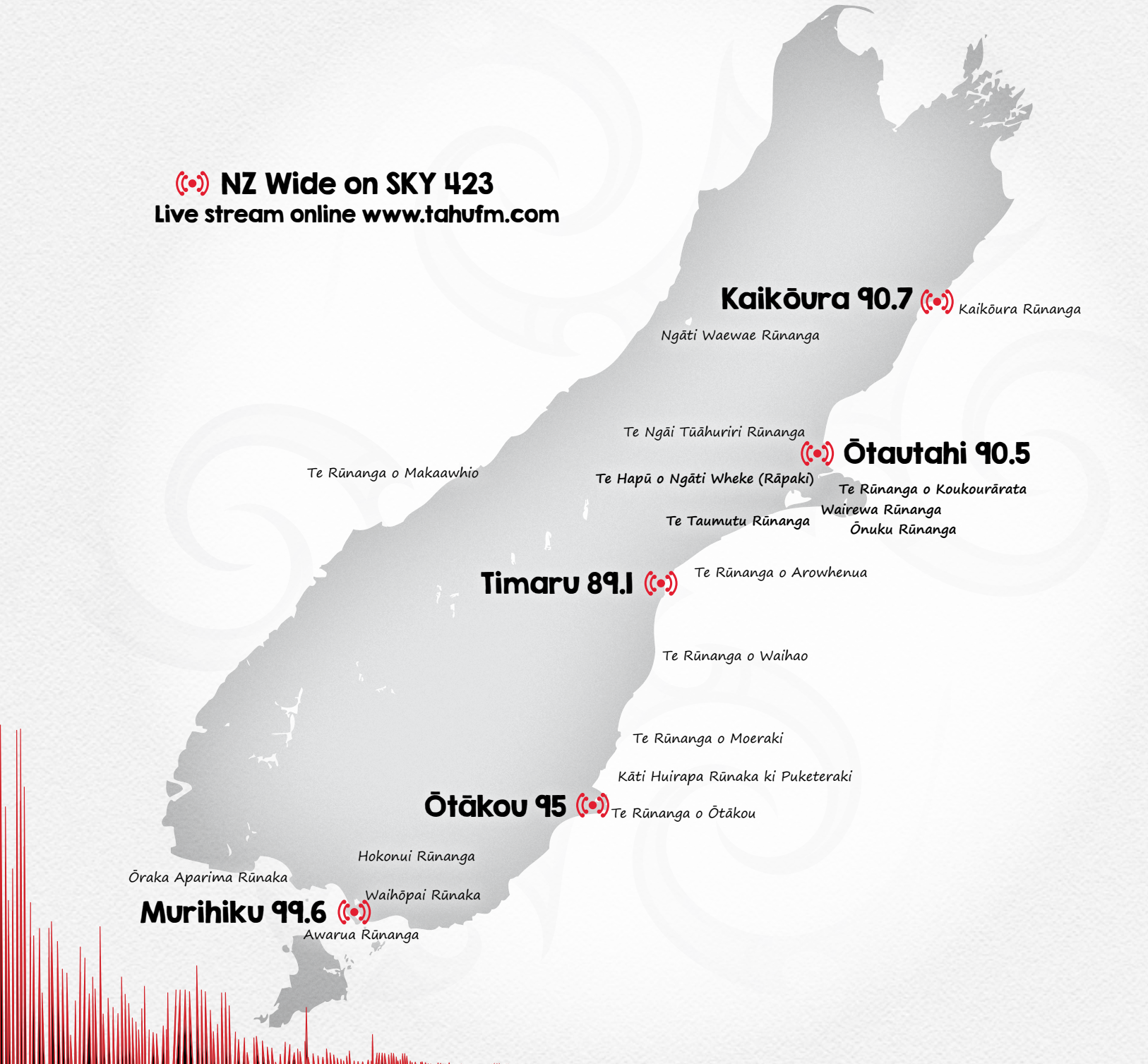
But it wasn't about making Mantell the villain; it was, as always for Harry, about putting the story right.

"I asked myself why Ngāi Tahu at Rāpaki were so down and out, and yet at one stage they had the run of the country. When I started to look for answers, it became obvious that they had been cheated out of the land."

Above: from left,Harry Evison, Anake Goodall, David Palmer and Rakiihia Tau at a WAI27 hearing.

Above: from left, Harry Evison, Hilary Evison and Rakiihia Tau.

tahu FM



tahu FM

WWW.TAHUFM.COM

MURIHIKU 99.6 // ŌTAUTAHI 90.5 // TIMARU 89.1 // KAIKŌURA 90.7 // ŌTĀKOU 95 // SKY 423

An iron will

CROSSING THE FINISH LINE AT IRONMĀORI IS MORE ABOUT THE MASSIVE FEELING OF ACHIEVEMENT THAN THE NUMBERS ON THE STOPWATCH. NOBODY KNOWS THIS MORE THAN THE EVENT CREATOR, HEATHER SKIPWORTH. KAITUHI MATT PHILP TALKS TO THIS WOMAN OF STEEL AS SHE PREPARES TO BRING IRONMĀORI TO THE NGĀI TAHU TAKIWĀ.

PHOTOGRAPH COURTESY HAWKES BAY TODAY

ON THE OPENING MORNING OF HEATHER SKIPWORTH'S CAREER AS a lifestyle coach, her first client walked in the door, all 180 kilograms of him, and said that if she didn't help him to lose weight, he'd die.

The plan she came up with was to build a relationship with him, then help him to develop some self-belief. It encapsulates her approach to working with overweight and obese Māori and Pacifica. It's also the philosophy informing IronMāori, the wildly successful sporting event/healthy lifestyles movement created by Skipworth in 2009.

The first IronMāori staged in Hawke's Bay drew a field of 300. Last year's event attracted 2500 mostly Māori participants from around Aotearoa, many of whom had never done anything like it and probably never expected to.

Later this year, the Havelock North-based 40-year-old plans to bring the IronMāori challenge to Christchurch, after making a foray into the South Island with a small event in Nelson in February. The Ngāi Tahu-backed event will be particularly special for Skipworth, who was raised in Hawke's Bay, but whose whakapapa includes Ngāi Tahu as well as Ngāti Kahungunu.

For Skipworth, IronMāori is much more than a sporting event. In fact, how quickly someone completes the course is the least important aspect. "It's a kaupapa about health and well-being; the event is just the hook. It's the journey leading to the day that is the thing for us. What we are doing is creating another whānau. People get nutritional and exercise support, accountability, and are helped to realise their potential by gaining self-belief."

She calls it a movement, and emphasises the smoke-free, drug-free and alcohol-free ethos of IronMāori. "There are now a whole lot of

people around the country who are removing themselves from what they used to do, and are moving into another realm. We've had people on benefits who have now completed degrees or are partway through degrees. People have changed career paths. We've had couples on the verge of separating who have taken the IronMāori journey together, and have had to come together in the kaupapa – they've told us it's saved their marriage."

Skipworth's path to IronMāori wasn't straightforward. She grew up in Pakipaki, a tiny village south of Hastings, where her mother Ira's family were based. In 40 years, she's probably spent only three years living outside of the place.

"My papakāinga keeps drawing me home. It's a real whānau village – one of those places where you can walk into anyone's house, and have a cup of tea or something to eat. Kids can ride up and down the street and not get bowled over, and everyone watches out for everyone else."

Skipworth's late father Jon was a Te Au from Ōraka (Colac Bay) in Southland, hence the Ngāi Tahu links. She knows little of that side, but has met some of her aunties and has been to Ōraka. "Every time I go south I say that my uncle was George Te Au, because he was well-known down south. I'm very proud of my Ngāi Tahu heritage."

Father Jon had a drinking problem but when Skipworth was 12, he started his own counselling service for drug and alcohol addiction. "He wanted to help people, and I think that planted a seed in me."

Skipworth too has trodden different pathways in her life – she was a postie and then a meter reader for a power company, but felt frustrated with the constraints of her life. Cue the first of the two epiphanies that led to her current work. "I remember one day reading power meters, and thinking, 'Surely God put me on this earth for something more than giving people bills!' At the time I was aerobics instructing, and I loved that field; loved the satisfaction people got after I exercised them."

Something had to change. When a position of lifestyles coach came up at a Hawke's Bay health provider, she applied. No matter that she had none of the qualifications required. "I had a passion for helping people to achieve. I managed to get an interview and told them I had no qualifications but that I wanted the opportunity, and that I hoped they believed in me."

She did the job for three years, learning as she went about how to motivate people, building her own confidence as she inspired others. When a chance came up to establish a lifestyle programme from scratch at another provider, Skipworth leaped at it.

"I felt like I'd reached the pinnacle of what I could do in the organisation, and in terms of moving up the ladder there was nowhere left to go. I thought, 'Here's an opportunity to test myself, to get some more skills and see if I can do this'."

She struggled. Only 30 per cent of the participants were achieving their targeted weight, so clearly something wasn't working with her programme. It was while competing in her first Ironman New Zealand triathlon, at Taupō in 2009, that she found her answer.

"It took me 15 hours to complete, and that's a lot of time to think. I was thinking of my clients – 'How can I change those statistics?' When I finally crossed the finish line there was a feeling I'd never had before, a huge sense of achievement. I realised 'That's it! That's exactly what I want them to feel! Whether it be in exercise, career or whatever, it's that feeling that you can achieve anything in life."

By the end of the year, she'd organised and run the inaugural IronMāori event. Larger events have followed every year since, in locations ranging from Napier, to Taranaki, to the Gold Coast. The latter event was a response to the large numbers of Māori moving to the GC for work. "They go to chase the dollar," says Skipworth. "We wanted to take a bit of Aotearoa there to remind them of where they come from in Māoridom, and that their health needs taking care of, too."

Skipworth's achievements with IronMāori have been recognised with a Sir Peter Blake Trust Leadership Award. She shared the honours at Government House that night in 2011 with two CEOs, an entrepreneur, a high-flying lawyer and a former Kiwi league star, and felt, by her admission, slightly miscast. She thinks of herself more as an encourager than a traditional leader.

"I feel I have something in myself that helps people to achieve," says Skipworth, who draws on Māori concepts such as whanaungatanga in her work with the overweight and obese.

"When you have someone who is 200 kilograms, the conventional approach is to send them to a dietician. But they already know the food they're eating is wrong, and dieticians tend to speak in almost a foreign language. Our approach is of Māori dealing with Māori; we speak their lingo.

"That's also what IronMāori does. We build relationships... When they come in we find out their name, ask what their iwi is, and straight away they're feeling empowered: 'Yes, that's right, I'm from Ngāi Tahu, or I'm from Ngāti Paoa'."

Her explanation of why IronMāori is so popular? Again, she says, it comes back to that idea of whanaungatanga. "People are realising that it's not a sport where they have to be the fastest. The final participant to finish probably gets the biggest cheer."

There have been plenty of organisational challenges along the way and a lot of "political stuff" that at times threatened to derail the dream. The experience has motivated Skipworth to seek to stand for the Māori Party in Ikaroa-Rāwhiti this year. "I'll put my nomination in and see what happens," she says.

Meantime, there's an event in Christchurch to organise. Skipworth is looking forward to seeing Ngāi Tahu feel the IronMāori effect on their home patch.

"To have the support of Ngāi Tahu makes me feel like I'm giving something back to that other half – giving something back to my Dad."

WHEN I FINALLY CROSSED THE FINISH LINE THERE WAS A FEELING I'D NEVER HAD BEFORE, A HUGE SENSE OF ACHIEVEMENT. I REALISED 'THAT'S IT! THAT'S EXACTLY WHAT I WANT [MY CLIENTS] TO FEEL! **WHETHER IT BE IN EXERCISE, CAREER OR WHATEVER, IT'S THAT FEELING THAT YOU CAN ACHIEVE ANYTHING IN LIFE."**

Promise keeper

When *Haunui* sails down the east coast of Te Waipounamu this month, it will be the first time in hundreds of years that an ocean-going waka hourua has been in these waters, apart from a two-day wānanga in 2010.

After completing a 25,000 nautical mile voyage as part of the seven-strong fleet for Te Mana O Te Moana, a voyage across the Pacific to raise awareness of the state of the ocean, *Haunui* returned to Auckland where Hoturoa Barclay- Kerr (Tainui) began to raise funds to allow Te Toki Voyaging Trust to purchase the waka, says Brendon Flack from Puketeraki who joined Haunui for the voyage across the Pacific.

"*Haunui* is a pan-Pacific waka and our kaihautū Hoturoa made a commitment to the crew who had sailed on *Haunui* that he would bring the waka to visit our shores and marae one day," Brendan says.

"Aside from the constraints of weather affecting the travel of a large voyaging waka, it is important to have a large base of capable, passionate sailors who are able to crew our canoe wherever and whenever needed.

"When *Haunui* sails into our waters, he will feed the fire that was sparked when Kaumoana Kāi Tahu was launched several years ago to provide Kāi Tahu rangatahi with the opportunities to sail as their ancestors did."

The voyage will be a continuous wānanga for Kāi Tahu sailors, supported by the Ngāi Tahu Fund. Activities will include marine monitoring, environmental education, whakapapa, and navigation. *Haunui* will stop at Kaikōura, Okains Bay, Puketeraki, and Awarua, and there will be opportunities to go on board and to sail.

Haunui *crossing Kawhia bar.*

PHOTOGRAPH MARCO GABBIANI, TE TOKI VOYAGING TRUST

Kā ara tūpuna

Tiori-Pātea

Tiori-Pātea is the Māori name for Haast Pass, and was the main travel route between Te Tai Poutini (West Coast) and Central Otago. From Lake Wānaka travellers went along the Makarore River up to Tiori-Pātea, and then once over the pass followed the Awarua (Haast River) until reaching the Tai Poutini coastline. Tiori-Pātea is historically renowned as the route used by the Ngāti Tama chief Te Pūoho in 1836 during his attacks on southern Ngāi Tahu.

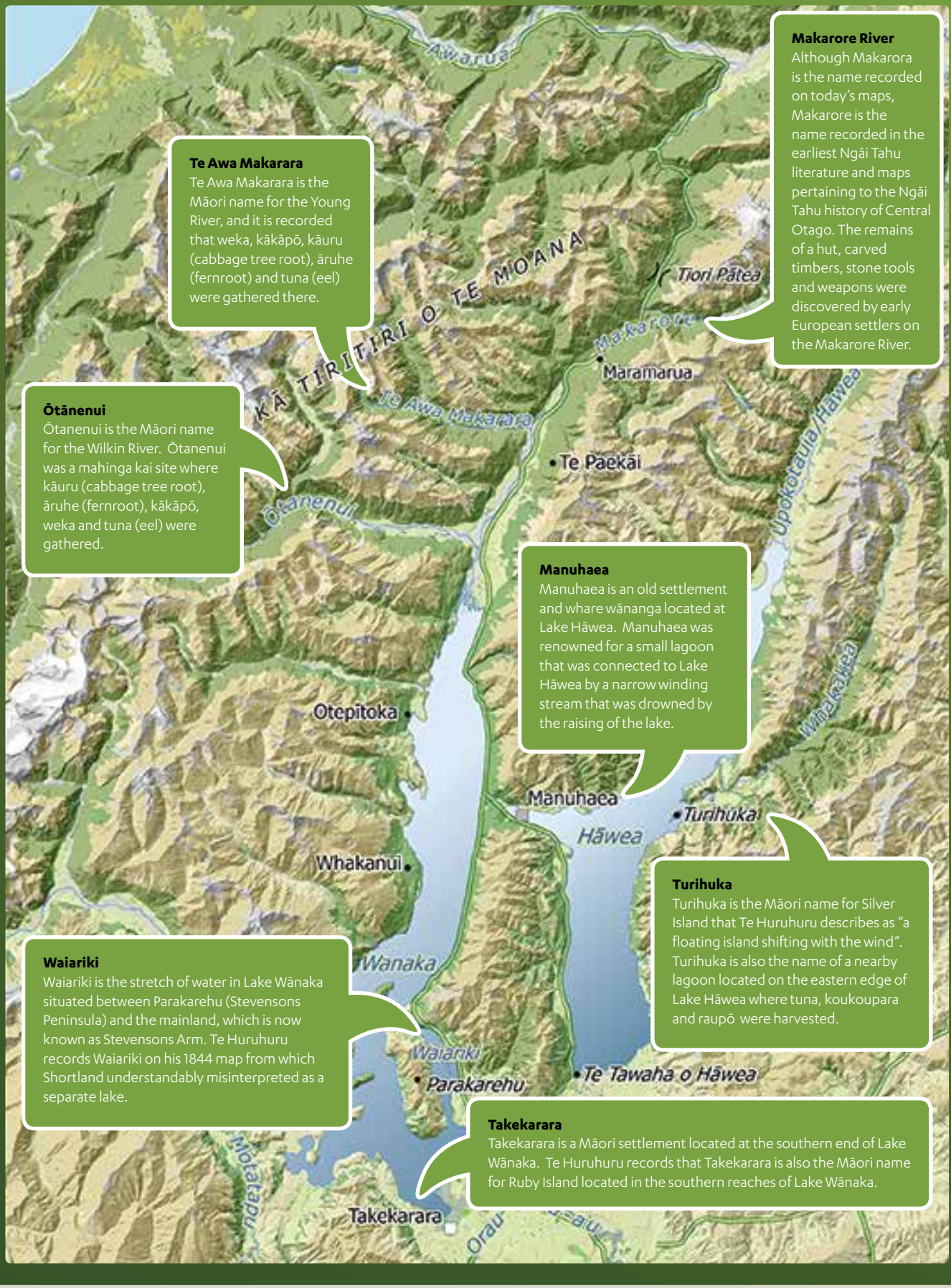
MAP HOCKEN COLLECTIONS, UARE TAOKA O HAKENA, UNIVERSITY OF OTAGO

MAP OF THE LAKES IN THE MIDDLE ISLAND FROM A DRAWING BY HURUHURU, HM882 [1844] ecd

Te Huruhuru was born about 1800 and fought at the battles of Ōraumoa near Kā-para-te-hau (Lake Grassmere). In 1843-44 Edward Shortland, who held the Government title of Protector of the Aborigines, travelled along the east coast from Waikoauaiti to Akaroa.

During Shortland's journey he was hosted by the Ngāi Tahu rangatira Te Huruhuru at the kāika, Te Puna o Maru located on the southern bank of the Waitaki River. While waiting to cross the flooded river Te Huruhuru drew one of the first maps of Whakatipu-wai-Māori (Lake Wakatipu), Wānaka and Hāwea describing the geographical nature, Māori settlements, placenames and travel routes of Central Otago. On this remarkably accurate map, Te Huruhuru records that it is nine days journey from the east coast and an ambitious two day's effort along Tiori-Pātea to the West Coast.

The name Oanaka is recorded on Te Huruhuru's map instead of Wānaka. This is a classic example of "orthographic history" of which we have a considerable number. Orthography is the term for how we spell the sound we hear – or think we hear. "Otago" is what the early Pākehā thought they were hearing when they heard the name "Ōtākou". When Shortland was recording place names from Te Huruhuru the orthography of Te Reo Māori was only just beginning to be formed, and it would be many years before it was more fully developed. He thought he heard his informant say "Oanaka" which is very close to "Wānaka", and the orthography in this example became standardised as 'Wānaka" quite quickly.



Makarore River
Although Makarora is the name recorded on today's maps, Makarore is the name recorded in the earliest Ngāi Tahu literature and maps pertaining to the Ngāi Tahu history of Central Otago. The remains of a hut, carved timbers, stone tools and weapons were discovered by early European settlers on the Makarore River.

Te Awa Makarara
Te Awa Makarara is the Māori name for the Young River, and it is recorded that weka, kākāpō, kāuru (cabbage tree root), āruhe (fernroot) and tuna (eel) were gathered there.

Ōtānenui
Ōtanenui is the Māori name for the Wilkin River. Ōtanenui was a mahinga kai site where kāuru (cabbage tree root), āruhe (fernroot), kākāpō, weka and tuna (eel) were gathered.

Manuhaea
Manuhaea is an old settlement and whare wānanga located at Lake Hāwea. Manuhaea was renowned for a small lagoon that was connected to Lake Hāwea by a narrow winding stream that was drowned by the raising of the lake.

Turihuka
Turihuka is the Māori name for Silver Island that Te Huruhuru describes as "a floating island shifting with the wind". Turihuka is also the name of a nearby lagoon located on the eastern edge of Lake Hāwea where tuna, koukoupara and raupō were harvested.

Waiariki
Waiariki is the stretch of water in Lake Wānaka situated between Parakarehu (Stevensons Peninsula) and the mainland, which is now known as Stevensons Arm. Te Huruhuru records Waiariki on his 1844 map from which Shortland understandably misinterpreted as a separate lake.

Takekarara
Takekarara is a Māori settlement located at the southern end of Lake Wānaka. Te Huruhuru records that Takekarara is also the Māori name for Ruby Island located in the southern reaches of Lake Wānaka.

A massive honour

Brett Lee isn't sure what to expect from Te Panekiretanga o Te Reo Māori but he knows it is an honour to be invited. Kaituhi Mark Revington reports.

AT TE KARAKA, WE ALWAYS ASK PEOPLE FOR THEIR HAPŪ AND iwi affiliations. Sometimes we get them, sometimes people don't know or are unsure. Brett Lee is straight to the point about his links to Rāpaki, although he is now living over the hill in Christchurch. "I always say Ngāti Wheke and Ngāi Tahu because I was born and bred in Rāpaki. Although I've got connections to some other hapū, I've always just said I'm from Rāpaki.

"I lived there until after high school. When Mum and Dad used to be out there I used to go back all the time. Since the earthquakes they've moved out to Rangiora, although in saying that I seem to be out there more than when I was flatting. Because Dad is general manager at the marae, I seem to be there a lot."

Brett, 28, is the latest from Ngāi Tahu to be invited to attend the country's top Māori language school, Te Panekiretanga o Te Reo Māori, following in the footsteps of scholars like Hana O'Regan who attended in 2004, and Karuna Thurlow and Kare Tipa, who recently graduated.

Te Panekiretanga o Te Reo Māori was set up in 2004 by Dr Tīmoti Kāretu, Dr Te Wharehuia Milroy and Professor Pou Temara, and designed to take fluent Māori speakers to a higher level. It is dedicated to excellence in scholarship, teaching, and research in the Māori language, and its founders make no apology for its focus on elite students.

Brett is nervous, of course. Who wouldn't be? "My first thought is that it is a massive honour. Second, I was kind of freaking out. A little bit nervous about going. I'm not the most fluent in te reo and I'm not sure what to expect. From what I've been told a lot of the assessment is around whaikōrero which I'm really looking forward to."

It is a marvelous opportunity – 12 wānanga over the year, one a month, with up to 25 students invited to take part. "Participants are selected based on their commitment to Kura Reo and their commitment to language development within their community," says Brett who, for the past three years has worked for Te Rūnanga o Ngāi Tahu as a language advisor, helping implement Kotahi Mano Kāika, Kotahi Mano Wawata (one thousand homes, one thousand aspirations), the tribal strategy for supporting te reo.

He knows how hard the journey to learn te reo can be. "Growing up, I was always around the marae and most Māori spoken was during pōwhiri and tangi. When I went to Cashmere (High School), I did kapa haka. But I didn't feel like I could hold conversations in te reo, and it got worse in the seventh form when I was the only one at school studying Māori and had to do it through correspondence."

After taking te reo Māori at Cashmere, Brett went on to complete a degree in Māori studies at the Christchurch Polytechnic Institute of Technology. Getting involved in kapa haka at high school helped him focus on te reo, he says.

"When you start learning all those songs or when you are competing, you need to know what those words are and what the actions mean."

Brett reckons he still struggles a bit with conversational te reo these days. At polytech, because he was with a tight group of friends, they began to speak te reo among themselves.

"We had a core group of us that stayed three years. We were pretty tight and we started getting our conversational skills up, but I still struggle today to be honest. It's hard to find people to hold conversations with.

"For me, my whānau doesn't really speak it; they choose English. My partner is Pākehā, and the majority of my friends speak Pākehā."

As a language advisor for the tribe's language strategy, Brett sees the challenges in keeping te reo alive. What is the best hope for survival of te reo? That question is asked a lot, he says. Wānanga are important, especially full immersion, which helps a great deal with conversational skills.

"You've got to find a way to make it the norm. Sports teams speaking te reo is good, but the main focus needs to be on young ones and their parents speaking te reo in the home. If you can get parents involved, they will pass on the language.

A language has to be relevant, he says. "You have to find a way to make it part of everyday life."

PHOTOGRAPH KEREPETI PARAONE

In June 2004, 25 invited students formed the first intake of Te Panekiretanga o Te Reo Māori (the Institute of Excellence in Māori Language). Te Panekiretanga was set up by Professor Tīmoti Kāretu under the umbrella of Te Wānanga o Aotearoa, fulfilling a dream he had held since he worked as the Māori Language Commissioner.

Professor Kāretu was involved in setting up Kura Reo — week-long wānanga aimed at those with an intermediate or advanced grasp of te reo Māori, but he also saw the need for training for those who were expected to lead in oratory and tikanga.

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

Autumn 2014 – *The Miracle of Life*

After reading about the benefits of sauerkraut, I decided to make use of the excess of my vegetables by beginning to experiment with making sauerkraut with cabbage as the main ingredient.

The abundance of the māra at this time of year can sometimes make it difficult to figure out what to do with all the food that is being produced. Traditional cultures from the Romans to the Chinese found that one way of preserving vegetables was through a process of natural fermentation, with salt being the only additive to get this process going. One of the main side effects of this fermentation process is that it increases the bioavailability of the nutrients in the food. Cabbage-based sauerkraut, for example, has much more bioavailable vitamins C, B, K, and some B12; as well as important minerals such as calcium, magnesium, folate, iron, potassium, copper, and manganese. In addition, raw sauerkraut contains live lactobacilli as well as other beneficial microbes, and is rich in enzymes that are a product of the fermentation process. In general it is estimated that we only pick up on average 20 per cent of the available nutrients in our food, but adding naturally fermented foods to one's diet helps increase the uptake of bioavailable nutrients from all the food eaten (not just the fermented ones) to around 80 per cent. As such, there are many health benefits that can come from eating fermented foods like sauerkraut, with some studies suggesting it can even help with recovery from cancer.

Fermenting food is nothing new to Māori. They learnt to preserve, for example, tītīpuku by fermenting the guts of tītī; and to preserve maize by putting it in baskets and then leaving it in fresh flowing water for a period of time. This created the delicacy called "Kaanga Piro" – however, I have to say most people either love it or hate it. Usually the ones who love it have been brought up eating it, and while it has a very strong smell like all fermented foods, it is very healthy to eat (if you can keep it down – so far I haven't been able to). A few years ago some enterprising scientists tried to turn Kaanga Piro into a type of hummus, but I suspect this was a challenge too as I have not seen "Kaanga Hummus" being sold in any delicatessens yet.

After reading about the benefits of sauerkraut, I decided to make use of the excess of my vegetables by beginning to experiment with making sauerkraut with cabbage as the main ingredient. At its most basic, it is quite simple to make sauerkraut, but getting it to work has been a process of trial and error for me so far, with a couple of failures along the way.

Above: tomatoes in tunnel house.

PHOTOGRAPHS TREMANE BARR

Above, left to right: garden overview, beans, rainbow silverbeet; below right: waiting for the building to begin.

However, here is a general beginner recipe that I have found to work:

- The basic ingredient is two large cabbage heads, 3–4 teaspoons of natural sea salt, and water. Lots of different vegetables and herbs can be added to suit one's own taste, but for the time being I am keeping it simple.
- Finely slice up the cabbage, and rub salt into it.
- Leave it to rest for 10 minutes, and then really massage it hard to get the juices flowing.
- Find a preserving jar (or two if necessary – I bought a fermentation crock pot especially for making sauerkraut). Put the mixture into it a bit at a time, then press down really hard with each layer.
- Leave about 20 per cent at the top of the jar free. Some people then put a weight (like a clean stone) on top of the cabbage to help press it down.
- At the end there needs to be a layer of liquid about 1 cm above the food line, so use some water if necessary, and then cover with a cabbage leaf internal to the jar.
- Place a linen cloth above the jar. This allows airflow, whilst keeping any dust and insects out.
- Place jar in a cool dark area and allow the sauerkraut to ferment for 7–14 days, depending upon the desired degree of sourness.
- The finished sauerkraut can then be stored in sealed jars or kept in a refrigerator for many months.

A mistake I made with my first experimental batch was to use Himalayan salt, which I found did not help the fermentation process. Be sure not to use ordinary iodised salt, as this also does not help the fermentation process. However, I am starting to get the hang of it. While it is possible to buy sauerkraut in some health food shops and supermarkets, check to see that it isn't pasteurised and as such devoid of the probiotics that help digestion. But basically, any vegetable and/or herbs can be included, to help create unique varieties of sauerkraut to suit your own taste.

Mahi in the māra at this time of year revolves around clearing away the old dead plants and planting out the last of the vegetables that can be expected to grow through the winter months, such as cabbage, broccoli, Brussels sprouts, silverbeet, kale, cavolo nero, and leeks. Lettuce and parsley I plant in the tunnel house. It's around this time that I sow lupin as a cover crop in any spare spaces, and also among the outside tomatoes, even though they will keep producing something up until the first frost.

It is also a good time to plant new trees or fruiting plants so they have some time to get established before winter really hits. My strawberry patch is quite old and didn't produce much this past summer, so I am going to dig my old one over and establish a new patch somewhere else. Some of the new young plants will be worth saving, but most of them are only good for the compost heap. I also hope to find space for a new blueberry patch and maybe a few more dwarf cherry trees, as I love eating these fruits fresh when they are in season. They will also help cut down on garden space as we transition into our easy (easier) care section with our new house, which should be completed by the end of autumn (assuming pigs will also have started flying by then, of course).

SAUERKRAUT LINKS

http://en.wikipedia.org/wiki/Sauerkraut

http://www.naturalnews.com/033659_sauerkraut_health_benefits.html

http://www.naturalnews.com/024492_food_foods_vegetables.html

http://www.fishpond.co.nz/c/Kitchen/q/Sauerkraut+Crock

http://benourished.co.nz/

http://bodyecology.com/

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

Rātā

A flamboyant blaze of scarlet

For the conservationist in all of us, the sight of rātā in full flower against a backdrop of snow-covered mountain peaks is a sight to warm the heart. Until it advertises its presence with its flamboyant blaze of scarlet, its foliage just blends into the bush.

Southern rātā (*Metrosideros umbellata*) is a magnificent specimen tree that belongs to the myrtle family, a close cousin of northern rātā (*Metrosideros robusta*) and pōhutukawa, and more distantly related to mānuka, kānuka and swamp maire.

Southern rātā is common on Te Tai Poutini (the West Coast) and Rakiura (Stewart Island). It is less commonly found in Te Ika a Māui, and is rare in Northland. It prefers colder regions with a high rainfall. That explains why it grows as a dense ground cover on the subantarctic Snares, Auckland, and Campbell Islands.

The southern rātā is smaller than its northern cousin, growing to about 15 metres with a trunk up to a metre in diameter, as opposed to the 25-metre height and 2.5-metre diameter of northern rātā.

There are a few other conspicuous differences between them. Northern rātā often starts life as an epiphyte, sprouting in the fork of another tree and gradually sending aerial roots down to earth, often ultimately consuming its host.

Southern rātā also sprouts aerial roots that go in search of crevices, soil, and moisture, but the tree normally starts life as a well-grounded seedling. It has good resistance to strong winds and salt spray, which makes it ideal for coastal environments.

Its leaves are dark green, glossy, 3–6 cm long, and sharply pointed. Its rough flaky bark is an ideal medium for other epiphytes such as astelias and kiekie. The trunk of the tree is often gnarly and twisted.

Southern rātā is best known for its brilliant show of scarlet flowers between November and February, depending on locality. It is a major honey source on Te Tai Poutini and provides an abundant nectar supply for bellbirds, tūī and kākā.

While the southern rātā is not regarded as threatened in Te Waipounamu, it is uncommon in Te Ika a Māui. Possums have developed a strong preference for its taste, and the tree does not tolerate intensive browsing. Consequently, it is part of a conservation plan by Project Crimson to protect it and its pōhutukawa cousins from destruction by browsers.

For southern Māori, the hard, dark red timber of rātā was highly prized for carving. They used it extensively wherever a strong, dense timber was required for weapons, paddles, construction beams, and eel weirs. It was also used for mauls and clubs for dispatching seals or pounding aruhe (fernroot).

The timber was used for some refined pieces such as traditional flutes, waka huia and spinning tops, while the roots of rātā and kōwhai were selected and shaped into hooks for hāpuku.

Historical sources say taiaha were generally made of rātā in the south and maire further north. Paiaka, known as tewhatewha in Te Ika a Māui, were also made of rātā or mānuka.

Early European settlers also valued "iron-hearted" rātā for its hardness, strength and durability; all qualities that made it useful for shipbuilding, bridge construction, cartwheels, wood-turning, and in the absence of metal, as a substitute for machine bearings. It also burnt hot as firewood as well.

Like most trees of our native bush, rātā has a long list of medicinal and industrial uses for its bark and leaves, best documented by Murdoch Riley in *Māori Healing and Herbal*.

The external bark was cut from the sunny side of the tree for use as a splint to bind fractured bones and broken limbs. A lotion made from the bark was used to bathe aches, pains, wounds, and bruises, and to treat ringworm.

Riley records that the inner bark of rātā was used to treat diarrhoea and dysentery. In 1890 the famous French nun Mother Aubert patented her natanata recipe of koromiko, pukatea and rātā bark or toatoa. She claimed it was unrivalled in the treatment of chronic illnesses of the stomach, especially in young children and old men.

"Many small children who have been abandoned by doctors and are dying from diarrhoea and continuous vomiting have been restored to perfect health in two or three weeks by the use of natanata," Riley records she wrote to the French Consul in 1890.

Mother Aubert also used rātā leaves as one of the ingredients in her Marupa medicine for treating asthma, bronchitis, chest colds, influenza, sore throats, and whooping cough.

The sap of the rātā vine is believed to have antiseptic and anaesthetic properties, and was used to treat toothache.

Unless it is grown in ideal conditions and moist soil, rātā is slow-growing; but that makes the wait for this beautiful rākau rangatira of our native bush to flower all the more worthwhile. TK

PHOTOGRAPH MICHI KRAUSS/MYCHILLYBIN

A **NEW** BEGINNING

Nā Mark Revington

KEITH CHURCHER (ŌRAKA-APARIMA – NGĀI TAHU) has wanted to work on a dairy farm for at least the past 10 years. But when you're 51, with no previous experience on dairy farms, that can be easier said than done. "I applied for numerous jobs with no success," he says. "The ads would often say no experience required but that obviously wasn't the case."

So when he saw a pānui for Whenua Kura, he applied immediately. Now here he is, enrolled in a Diploma of Agriculture course at Lincoln University, leaving behind in Nelson his partner Yvette and their three children, Neihana, Tanesha and Keanu.

Whenua Kura is a partnership driven by Ngāi Tahu Property, Te Tapuae o Rehua and Lincoln University, aimed at getting more local Māori into agriculture. Developing pathways for Māori to pursue leadership roles on iwi farms is an aspiration of the mana whenua working party, made up of members of Ngāi Tūāhuriri and Ngāti Kurī, which works closely with Ngāi Tahu Farming providing advice on the cultural, environmental and social aspects of the tribe's foray into dairy farms in north Canterbury.

It's fair to say he has a chequered past, especially in his teen years when he left Aranui High School at 15, had three brothers wearing patches, and did several stints in boys' homes. "I was the only one out of my whānau who stayed for a third year at high school," he says.

He reckons he's had several mentors throughout his life who have stopped him from making truly dumb choices. He spent time in the army as a territorial, went back to school to learn to work on deep sea fishing boats and then spent several years aboard fishing boats before finally starting a period of sustained work as a painter.

Eruera Tarena manager of strategy and relationships for Te Tapuae o Rehua, says Keith showed the right attitude and talent for Whenua Kura.

"Working on the farms is not an easy job but Keith has a solid work history and knows how to work hard. He just needed the opportunity to gain a qualification and learn some new skills as he already had the talent and attitude.

"Keith's whānau are supportive of his choice to return to study and also for the whole whānau to shift to a new on-farm lifestyle. With the support of his whānau and the training he will get, Keith will be able to move into a career pathway that could see him in a leadership role. It is crucial that more Māori move into these leadership pathways to support Māori farms and to develop and lead farming practices in a Māori way."

Keith hopes to achieve a diploma in agriculture in 46 weeks and then attempt a diploma in management. Right now he's nervous and anxious and extremely conscious that most of his course colleagues are probably half his age. "I am chuffed but I am well out of my comfort zone."

Unexpected journey

Discovering her grandfather's story took Tania Simpson on an unexpected journey. Kaituhi Adrienne Rewi reports.

WHEN TANIA SIMPSON SET OUT TO WRITE a history of her grandfather's experience in World War I, she embarked on a journey that would reconnect her with her Taumutu whānau. It culminated in an invitation to read at the 125th anniversary celebrations of Hone Wetere Church at Taumutu in 2010.

"That's when I felt reconnected. We discovered that my great-great-grandfather, Te Maiharanui Maopo, had assisted with the building of the church and it was lovely when Mum got to ring the church bell."

Tania's book *The Last Maopo* tells the story of Lance Corporal Wiremu Kaihau Maopo, believed to have been the last survivor of his family line, who joined the 2nd Māori Contingent in the First World War. The book will be launched at Ngāti Moki Marae at Taumutu on Anzac Day, to coincide with the 100th anniversary of the start of the war.

Tania (Ngāi Tahu, Ngāpuhi, Tainui), of Hamilton, carries on a line of the family Wiremu never knew he had. Wiremu was one of thirteen children born to Te Maiharanui Maopo and Ani Wira of Taumutu. When he left for the war, only his father and one sister had survived a disease that decimated the family. When he returned home three-and-a-half years later, they had passed on, leaving him to think he was the last survivor of his family. He was unaware that his Pākehā girlfriend, Phoebe Prentice, had given birth to a daughter who would carry on his line.

"Knowing these people and their history is also about knowing yourself. We are living repositories of our ancestors and this knowledge helps me understand myself better."

Tania is the CEO of Kōwhai Consulting, deputy chair of Landcare Research New Zealand and a member of the Waitangi Tribunal, and has written several works on tribal history. The launch of *The Last Maopo* is the culmination of more than twenty years of questioning, she says.

"I was intrigued by the fact that my Nana (Phoebe's daughter, Marjorie Prentice), didn't know her father but never wanted to talk about it. I was told to leave the matter alone. I felt more empowered by the time I was eighteen and that's when I started finding out little snippets of family history.

"But it's in the last six years that I've made good progress and the culmination of that was the discovery of Wiremu's letters."

The Last Maopo follows the story of Phoebe Prentice and includes more than 40 letters Wiremu wrote during the war to his friend Virgie Fincham. She kept the letters for many years and eventually passed them to her niece, who found a good custodian for them in the Ellesmere Historical Society.

"A member of the society, Dr Garth Cant, had heard through Dr Terry Ryan that I was reconnecting with my Taumutu whānau and he let me know about the letters," says Tania.

"It's been one hundred years since they were written and I was shocked and overwhelmed when they surfaced. Their existence meant I could write a much more fulsome account of my family history and when people started showing interest in my material, I knew I had something I could share in a book."

Tania says the letters alone represent a significant account of Māori service in World War I.

"I was surprised by how the soldiers managed to find cheer in the midst of the horrors of war. There was a unique character to our Māori soldiers and the tone of Wiremu's letters is so upbeat and cheerful when research tells us the conditions of war were ghastly. What we know of the Māori character comes shining through."

She says the letters also give a clear insight into the Taumutu community in the early 20th century and the closeness of the Māori-Pākehā community and the strong friendships between them.

Tania says she had to dig deep to find out the intricacies of her family history. Her great-grandmother, Phoebe, was sent to a Salvation Army home for unwed, pregnant mothers and when her baby daughter was born, she was adopted out against Phoebe's wishes. Phoebe then spent twelve years looking for her daughter and eventually found her. Both mother and daughter believed that Wiremu had died in the war. They were unaware he had returned and was living his remaining years as the last Maopo family member.

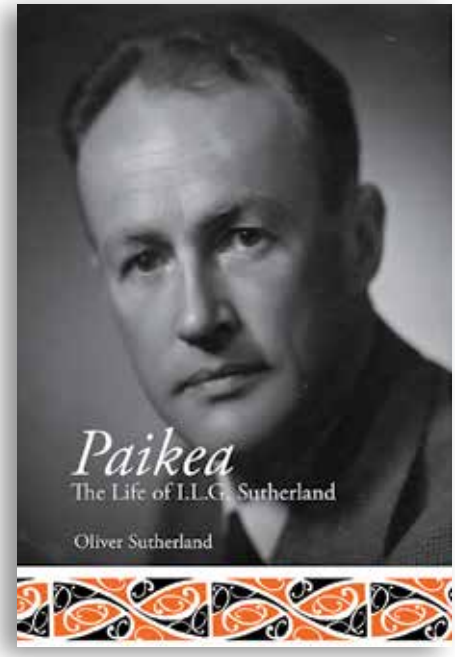
"All I knew in the beginning was that Nana was adopted and she refused to talk about it. My mother supported my research though and we decided together not to upset Nana. I do regret now that she died not knowing everything we have since discovered. She was a product of her era but this is such a beautiful story of a proud heritage and these details of her past may have filled in a few gaps for her.

"Knowing these people and their history is also about knowing yourself. We are living repositories of our ancestors and this knowledge helps me understand myself better. I've had a huge amount of help along the way though; it hasn't just been one person's journey. It's been a group effort and many people – especially the Taumutu people – have helped me along the way."

BOOKS

PAIKEA: THE LIFE OF I. L. G. SUTHERLAND

Nā Oliver Sutherland
Canterbury University Press
RRP: $65.00
Review: Nā Gerry Te Kapa Coates



Oliver Sutherland is Ivan Sutherland's son and was only eight when his father died after a very full and busy life as an academic and campaigner for building better Māori-Pākehā relations. Oliver is a respected scientist, member of the Ngāi Tahu Hazardous Substances and New Organisms Kōmiti, and a very fine biographer who does not intrude on the fascinating unfolding story of Ivan's life.

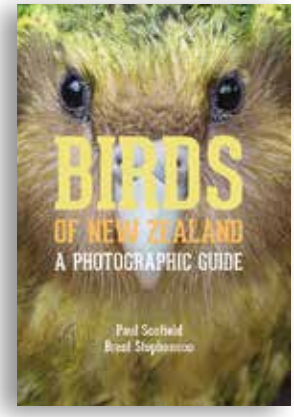
Ivan Sutherland, a Masterton boy with a strong church and moral background, studied at Victoria University College from 1916 as a protégé of Professor Thomas Hunter. He then studied moral philosophy and psychology at both Glasgow and London universities for his doctorate. Back home again and "crazy to get into the New Zealand bush", he began lecturing at Victoria. In 1930 Ivan came to the attention of tireless Ngāti Porou leader Sir Āpirana Ngata. Ngata wanted someone to encourage Pākehā support for his ideas of Māori rural redevelopment, and so began Ivan's parallel career of writing and speaking empathetically about the Māori and Polynesian world. So much so, that a few years later he was given the honorific title of Paikea. A milestone was the publication of a book, *The Maori Situation* in 1935, and more substantially, *The Maori People Today* in 1940. Ivan was clear that to retain their identity, Māori needed to be able to retain their culture, especially their language.

In 1936, Ivan was appointed Chair of Philosophy at Canterbury University College – ahead of Karl Popper, a philosopher and Austrian Jew who was appointed as a lecturer under Ivan – and remained a thorn in his side for the next ten years. While in Wellington Ivan had developed a relationship with Nancy Webber. They quietly married at her family's homestead at French Pass shortly after his arrival in Christchurch, and soon began a large, much-loved family. Oliver says, "It was a happiness that was to last just 15 years." Ivan became a very popular and caring head of department and a skilled public lecturer on emerging psychological and social topics, particularly on race and other public issues such as war and international solutions following World War II.

In 1950 Ivan was hit hard by the death of Ngata, his friend and mentor of 25 years. Taking a year's "refresher leave" in Christchurch, he planned a major project – a study of rural and urban race relations, including four months of fieldwork in the North Island. He was disheartened when in mid-1951 a paper by his friend Ernest Beaglehole appeared. Although "not of great substance", he saw it as pre-empting his own work. He was by this time unwell and anxious, and depression and medical treatment followed. It was to no avail, however, and in February 1952 he took his own life. So ended the life of a complete and original New Zealander of immense energy and liberal outlook. It is surprising how few people know of him. Perhaps this book will remedy that.

BIRDS OF NEW ZEALAND: A PHOTOGRAPHIC GUIDE

Nā Paul Scofield rāua ko Brent Stephenson
Auckland University Press
RRP: $59.99
Review nā Rob Tipa



Identifying birds in the bush or on the beach is often not as easy as it looks or sounds.

Most of us are familiar with our iconic native species like tūī or kererū but struggle to identify subtle differences between numerous species of shags.

Bird watchers will welcome this beautiful publication that offers a definitive guide to recognise and positively identify 365 different bird species.

The layout and text are tightly edited and displayed to help with easy identification of birds, including all essential information on their range, distribution, breeding biology and biometric details.

The author's graphic description of birdcalls is effective and engaging. Did you know, for example, that a male paradise shelduck has a deep zonk-zonk-zonk call and the female has a shrill zeek-zeek-zeek call?

You probably did, but it is that level of detail for every species that makes this book

Gerry Te Kapa Coates (Ngāi Tahu) is a Wellington consultant and writer.

Rob Tipa (Ngāi Tahu) is a career journalist and a regular TE KARAKA contributor.

Maatakiwi Wakefield (Waitaha, Kāti Māmoe, Kāi Tahu, Ngāti Mutunga, Te Āti Awa, Ngāti Toa) is the Kaihautū for Te Rūnanga o Koukourārata.

such an entertaining reference.

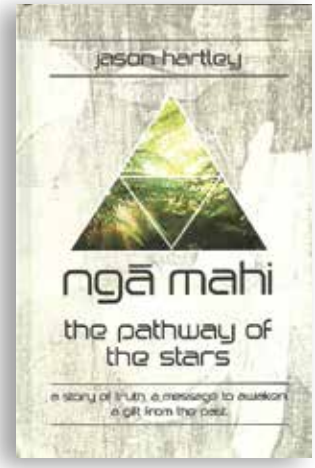
Brent Stephenson's gallery of over 1000 images is stunning and consistently shows variations in age and plumage that can assist readers with a positive identification.

This is a book full of surprises on every page. You'll be amazed by the extraordinary range of species found here, and possibly alarmed by the number classified as threatened or endangered.

NGĀ MAHI – THE PATHWAY TO THE STARS

Nā Jason Hartley
Publisher nā Jason Hartley
RRP: $28
Review nā Gerry Te Kapa Coates

Jason Hartley is a criminologist who was contracted by the NZ Police to reduce the criminal offending and related suffering of Māori. This book is the tale of a 20-year journey that involves matakite experiences and visions, coincidences, assistance from kaumātua and other insights. It all began with a powerful vision of Mokomoko one night at Mount Eden prison – executed for the murder of the Rev Volkner and belatedly pardoned.

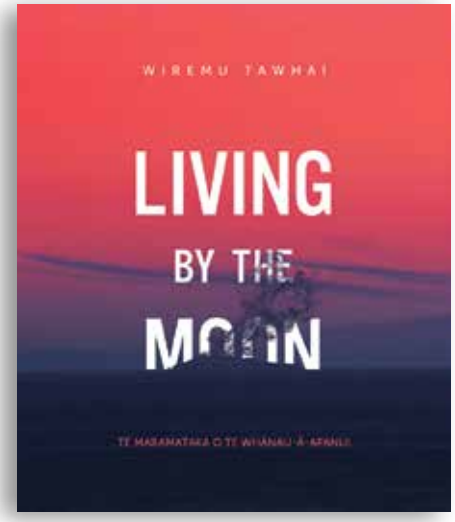


Hartley says "my deepest hope in writing this book is to bring together a number of precious and unusual pieces that will allow a sacred code to be exposed so that we can be aided in our sacred pursuit to unleash our heavenly potential". His frequent use of the words "creator" and "heavenly potential" could turn off potential readers, but the essential message is one of living in harmony with the "life force" or whatever higher consciousness the reader can accept in their own frame of reference.

Towards the end he states, "this book has always been about the potential for enormous reward if we have the courage to show fit and proper respect of sacred things" and "it presents us with an honest and open challenge to stand and oppose the senseless disregard of sacred things. As such the main question is how?" By this stage, it is already Chapter 26 and most of the book has been setting the scene for what needs to be done. For example any structural analysis of the reasons Māori were colonised – "the day will come when you will become labourers under the European" – is left to the preceding chapter. He has some disdain for "social science paradigms" as failed solutions but provides no real concrete alternatives in this book. I look forward to another book outlining more solutions to what remains a pressing problem – for Māori and other New Zealanders and countries.

LIVING BY THE MOON – TE MARAMATAKA O TE WHĀNAU-A-APANUI

Nā Wiremu "Bill" Tāwahi
Huia Publishers
RRP: $25.00
Review nā Maatakiwi Wakefield



Ko te Kuti, ko te Wera, ko te Haua e ko Apanui.

Every now and then you get the opportunity to read a book that not only leaves you feeling privileged to have read it, but more importantly, wiser for having done so. *Living by the Moon – Te Maramataka o Te Whānau-a-Apanui* is one such book.

Written by the late Wiremu "Bill" Tāwhai, a well-respected kaumātua of Te Whānau-a-Apanui, Whakatōhea and Ngāti Awa, it is a collation of Te Whānau-a-Rutaia intergenerational knowledge pertaining to the Whānau-a-Apanui lunar calendar. Long before shopping malls, smart phones, "Uncle Google", and social media, our tīpuna planned their lives by the lunar calendar. Every iwi had one. Knowing the lunar cycle, understanding how it affects your environment, and your competence to analyse and interpret correctly those effects, determined your ability to hunt, grow, and gather food. Thanks to Wiremu's natural skill as an orator, this knowledge is conveyed in a way that is not only easily understood but leaves the reader feeling as though they are sitting with him. It took me back to a time when I was young and would sit with my own father listening to tribal kōrero.

Sadly, Wiremu Tāwhai died on 2 December 2010, before his book, which began as his MA thesis for Te Whare Wānanga o Te Awanuiārangi, was published. However, he left various legacies for future readers within his text. These include the consideration of what is to become of traditional wisdom and knowledge such as the maramataka, reminding us of their importance "to sustain a healthy environment for the enjoyment of generations to come." Encouraging words for all Māori to research their tribal knowledge, build tribal repositories, and openly share this knowledge among tribes and internationally with other indigenous nations.

His final words are for his people of Te Whanau-a-Apanui, encouraging them to continue the exploration of their traditional knowledge basis, record their findings, and therefore ensure that the distinctiveness and character of the tribe will endure.

Living by the Moon is beautifully written in both Māori and English. As Joan Metge notes in her foreword:

"Wiremu Tāwhai demonstrates his own gifts as a word-weaver ... the rewards [of this book] are greatest when the texts are read side by side, paragraph by paragraph. Taken together, they complement and illuminate each other."

Doing this makes the book an easy read, with an insight into a world that once was and that many are now returning to. It is certainly one book I will return to again and again, even just for the pleasure of reading it.

E Tā, ka rere āmiomio atu te whakamiha ki a koe e te huia kaimanawa mō tēnei taonga i tākoha mai nei. Maringanui katoa mātou i tōu tiro whakamua i tō whare kōrero kua whakakaohia e koe, hei taonga whakamahi mō ngā uri whakaheke e manakotia mai ana ki ēnei mea. Nā reira e Tā ahakoa kua riro koe ki te manaakitanga o rātou mā, ā, e ora tonu ana tōu owha, te owha nā ngā tīpuna. Āpōpō ko te Rakaunui te tīmatanga o te maramataka hou hei arahi i tō rahi.

REVIEWS *continue on the next page.*

BOOKS

THE SPIRIT OF MĀORI LEADERSHIP

Nā Selwyn Katene
Huia Publishers
RRP: $45
Review nā Tā Mark Solomon

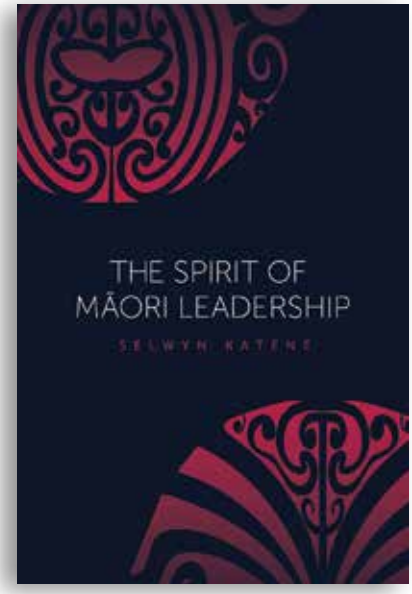
An interesting read as Selwyn Katene looks at different styles and models of Māori leadership, traditional and contemporary leaders, and examines what makes a good leader.

He gives a blueprint for leadership while looking at different styles and models of leadership and the qualities of traditional and contemporary Māori leaders.

He says the absolute importance of whakapapa and associated mana has been a characteristic of both traditional and contemporary Māori leadership but the importance of life experiences and representing the iwi to the best of one's abilities cannot be overstated.

That really resonates with me. True leadership is about servitude to your people and that message comes through strongly.

It is important, as he points out, to develop strong relationships and good networks. Be connected, because you can't be a leader in isolation. He also stresses the value of strategic planning, and lists six criteria to guide aspiring leaders, which is important for Maoridom.



Tā Mark Solomon is Te Rūnanga o Ngāi Tahu Kaiwhakahaere.

MĀORI IN AOTEAROA NEW ZEALAND

Nā Buddy Mikaere
New Holland
RRP: $29.99
Review nā Mark Revington

Buddy Mikaere is widely known as a historian with a special interest in nineteenth century race relations and Māori history. He keeps it simple for this book, which covers traditional Māori society through to contemporary Māori society.

It isn't meant as a comprehensive account. As the author says, he had in mind the many Māori growing up in Australia, tourists and Pākehā with an interest in Māori culture who don't know who to ask.

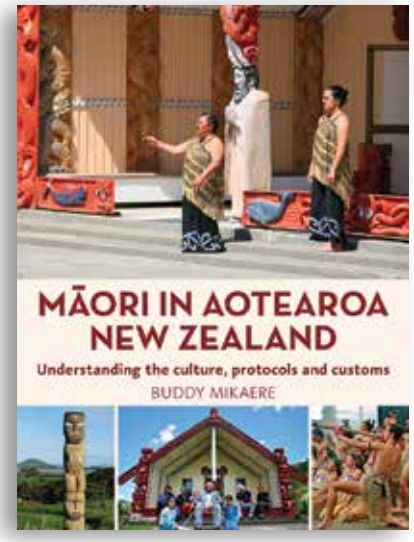
Mikaere (Ngāti Pūkenga, Ngāti Ranginui) casts an eye on history relating to trade, warfare, missionaries, land loss and the church and then explains contemporary Māori society and the value of ritual.

He doesn't pretend to know everything. "The ceremonials described in this book are the ones that I am familiar with and which make up the tikanga, customary practices followed by descendants of the Mataatua ancestral canoe," he writes.

"There are of course many local variations depending on hapū and iwi affiliations and the various tikanga that they consider fitting but the practices described here hold true for most contemporary Māori communities."

And there are plenty of great photos from long-time TE KARAKA correspondent Adrienne Rewi, worth the price of admission on their own.

Mark Revington is editor of TE KARAKA.



MOVIE

HOW FAR IS HEAVEN

A documentary film by Christopher Pryor and Miriam Smith
Review nā Mark Revington

A quietly stunning beautiful documentary about the Sisters of Compassion, a Catholic order of nuns which has lived in the remote village of Hiruharama/Jerusalem on the banks of the Whanganui River for 120 years.

How Far Is Heaven, over the course of a year, follows Sister Margaret Mary, the newest nun and a regular volunteer at the local school. The others living there at the time were Sister Sue Cosgrove, who had been there for 10 years, and Sister Anna Maria Shortall, then 94, who had been living in Jerusalem for 22 years. All three nuns have since left the village and convent.

The film makers lived in Hiruharama/Jerusalem for a year while filming, gradually winning the trust of most residents and the result is an incredibly moving and at times very funny depiction of life for three Pākehā Catholic nuns living in a remote Māori community.

You can download the documentary or buy a DVD. Go to howfarisheavenfilm.com

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

Multi-million dollar *custom law*

Late last year I attended the launch of *Te Mātāpunenga: A Compendium of References to the Concepts and Institutions of Māori Customary Law* (Victoria University Press). It is an excellent resource, taking key concepts like ahi kaa, mana whenua and mana moana and providing commentary from historic and contemporary written sources on them. The written sources are sometimes very rich, such as committees from different tribal groups arguing in Māori newspapers about the proper owners of different land blocks according to custom, while also complaining about the Native Land Court simplifying and misconstruing matters.

The compendium, and other recent writing on customary concepts, is timely. If you haven't been watching, you might not have noticed that arguments about the application of custom law in Aotearoa now have implications for the allocation of tens and sometimes hundreds of millions of dollars worth of assets.

This is because many issues related to custom law arise in the claim settlement process. Which iwi and hapū should be included in particular settlements? What should the boundaries of such settlements be? Who should get particular sites? What membership and voting powers on new structures best reflects local traditions and interests?

A good example is the argument over the extent to which the claims of non-Ngai Tahu tribes can be settled using resources falling within the Ngāi Tahu settlement area under the Ngāi Tahu Settlement Act. Ngāi Tahu boundaries that had been apparently firmly 'fixed' by a Maori Appellate Court decision in 1990 and found to be exclusive, were found to be distinctly non-exclusive by further historical analysis in the Waitangi Tribunal's report on the northern South Island claims in 2008.

Iwi, hapū and whānau can be dramatically affected by rulings on custom. If the rulings are wrong, the damage can last for generations.

A second example is the arguments over the correct customary approach to the allocation of the fisheries settlement, and whether iwi shoreline lengths were the best customary measure, or whether population was more relevant. That argument involved, in part, lengthy litigation in the general courts where experts were called to give evidence about the customary meaning of 'iwi'.

A third example is the ongoing arguments in the Central North Island about the allocation of forest lands under the Central North Island Forests Land Collective Settlement Act 2008.

A fourth is ongoing arguments in Auckland about customary ownership by Ngāti Whatua to certain sites versus other groups such as Ngāi Tai and Hauraki iwi. The issue was extensively discussed in the Waitangi Tribunal's 2007 Tamaki Makaurau Settlement Report.

But more important than the money involved, is the impacts on people. Iwi, hapū and whānau can be dramatically affected by rulings on custom. If the rulings are wrong, the damage can last for generations. It is generally agreed that the Native Land Court system of the nineteenth and early to mid 20th centuries was, as a leading Māori academic put in in 1977, an 'engine of destruction' of custom. Books can be written, and many have been, about how custom ought to be approached. The general message seems to be, proceed very cautiously.

Inevitably, the settlement process is in some respects creating new custom, even while it attempts to respect the old. Whether this generation gets custom 'right' is hard to say. Perhaps we can hope for no more than general agreement as to the right way forward, while keeping a clear accounting of what custom is being retained, updated, and discarded.

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.

NGĀ TAKE PŪTEA
nā DIANA CLEMENT

Taking the *long view*

Scotty and Stacey Morrison with Kurawaka, Hawaiki and Maiana.

Radio host, TV presenter, mother, Whai Rawa member. When Classic Hits breakfast presenter Stacey Morrison meets other Ngāi Tahu she checks if they belong to Whai Rawa, the Ngāi Tahu matched savings scheme, and goes into campaign mode if they don't. "It is your right if you are Ngāi Tahu to be part of Whai Rawa," says Morrison.

"People often ask me what we get on a day-to-day basis from the settlement," she says. "Whai Rawa is a great example of it." In a society where, as Stacey says, it's "hard to get extra money for anything", Whai Rawa is a tangible way to benefit, with matched annual savings up to $200.

Auckland-based Morrison, Ngāi Tahu – Kāti Irakehu and Te Arawa, first became aware of Whai Rawa by reading TE KARAKA and other iwi publications.

"I also knew about Whai Rawa because I am involved in Ngāi Tahu events whenever possible. I studied with help from a Ngāi Tahu reo fund, and will be passing on these learnings within the iwi through the Aoraki Matatū scheme."

Morrison jokes that husband Scotty was so impressed with Whai Rawa that he searched long and hard for Ngāi Tahu whakapapa so that he could join, but failed.

When the couple's youngest daughter Maiana (15 months) was born, Morrison ensured she was signed up to Whai Rawa before the 12-month cut off to get her $60 baby bonus. "It's a really busy time with a newborn, but I made sure she got the newborn bonus." Likewise Maiana's two older siblings Hawaiki, 7, and Kurawaka, 5, joined early.

The long-term plan is that all three children will have a lump sum of money to go to university. Along with whānau having sufficient funds at retirement, Whai Rawa is also designed to improve Ngāi Tahu participation in tertiary education, and improve home ownership levels. Like many parents, Morrison is amazed at how quickly the tamariki are growing up. "Hawaiki will be at varsity in 13 years' time," she says.

Whai Rawa is one of the ways that Morrison keeps in touch with Ngāi Tahu. Being part of the Ngāi Tahu diaspora means that she has less face-to-face contact with whānui and the iwi in general. "It's so expensive with three children to go to Christchurch."

Morrison adds: "I have tried to be involved in Ngāi Tahu mahi when I can, even though I don't live in the South Island." She also follows Ngāi Tahu on Twitter to stay in touch. "Whai Rawa is secondary to whakapapa and whānau, but it is another way to stay connected."

When Morrison reaches kaumātua age, she will be able to start withdrawing her savings and deposits made over the years by Ngāi Tahu. Two withdrawals a year are allowed from the age of 55.

The Morrison family's involvement in Whai Rawa is more than a financial investment. It's a cultural investment and an investment in the education of the tamariki. The

PHOTOGRAPH JASON DORDAY

children's accounts are helping the development of financial literacy in the whānau. "They don't get much (financial teaching) at school, and Whai Rawa is beneficial for their financial education," Morrison says.

"(Thanks to Whai Rawa) the kids are getting to become financially savvy. I wish I had this opportunity when I was younger."

It also helps foster discussions around the dinner table over kai. "It helps me point out to the kids that although they live outside Ngāi Tahu that it's a really important part of their whakapapa and they should be grateful for the benefits they will get." Their poua, Monty Daniels, "was part of the board that worked tirelessly putting their hearts and also finances into the claim and settlement.

"At seven, they say, 'Oh yeah, whatever, mama.'" But Morrison is confident that the message is sinking in.

Another benefit of Whai Rawa is that the whānau's savings are safe and secure. "You know the money is going to be well managed. There seems to be a lot more risk and fees involved with other funds," she says. The funds are invested in the Mercer Defensive Fund, and all costs and expenses other than the investment manager fees are currently met by Te Rūnanga o Ngāi Tahu.

Diana Clement is a freelance journalist who writes on 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 2006 and 2007 she was the overall winner of the New Zealand Property Media Awards.

TAIMA VAN DER LEDEN
Ngāi Tahu - Ōraka-Aparima, Tūhourangi

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?
A good day for me is when I've done everything I'm supposed to do and then have time left for what I want to do. A perfect day would be to have a nice hot bath at Tokaanu after a long day skiing on Mount Ruapehu.

ONE THING YOU COULD NOT LIVE WITHOUT?
My family, friends, and delicious food – not necessarily in that order.

WHO OR WHAT INSPIRES YOU AND WHY?
I'm inspired by new challenges and trying to figure out how to overcome them. I also love seeing and learning from the ways in which other people overcome their challenges.

HIGHLIGHT IN THE LAST YEAR AND WHY?
Realising I could do things I had previously thought were too difficult. I did not study pure maths or physics in high school and I expected to be completely out of my depth at university. I soon found that with hard work and the help of some excellent tutoring, a good understanding of these subjects could be achieved.

WHAT IS YOUR GREATEST EXTRAVAGANCE?
A flash ski jacket. I was sick of being cold on the mountain.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?
In the summertime, swimming at the jumping rocks on Lake Tarawera in Rotorua, and going out for dessert with friends.

DANCE OR WALLFLOWER?
Dance!

WHAT FOOD COULD YOU NOT LIVE WITHOUT?
Mum's roasts. Doesn't matter what kind it is, nothing can beat them.

WHAT MEAL DO YOU COOK THE MOST?
My specialties. Slow roasted pork belly, and ginger and pistachio slice.

GREATEST ACHIEVEMENT?
Definitely being awarded the Agria-Hōaka Scholarship for 2014.

DO YOU HAVE AN ASPIRATION FOR NGĀI TAHU TO ACHIEVE BY 2025?
Growing up in Rotorua and attending a Kura Kaupapa Māori I took for granted being immersed in te reo. All my friends are fluent speakers of te reo, as are most of their parents. Recently I have come to realise what a gift this is, and it would be great to see all Ngāi Tahu children have the opportunity to grow up with te reo and tikanga Māori. By 2025 I would like to see initiatives such as Kotahi Mano Kāika and Ngāi Tahu Kura Reo used by thousands more Ngāi Tahu whānau. I would love to see Ngāi Tahu take a lead in providing schooling in the reo and increasing the number of Kōhanga Reo and Kura Kaupapa Māori.

Taima is the first recipient of a new scholarship established by Te Rūnanga o Ngāi Tahu and Agria Corporation. The first Agria-Hōaka scholarship will enable Taima to spend the next 12 months studying Mandarin at the prestigious Tsinghua University in Beijing, China.

Twenty-year-old Taima has just completed her first year studying toward a Bachelor of Science, majoring in mathematics and physics, and a Bachelor of Arts majoring in Māori and Spanish at the University of Auckland. She plans to start a Bachelor of Engineering (Hons) once she returns from China, with a focus on environmental or natural resources.

Taima was raised in Rotorua where she was immersed in Te Ao Māori from a young age, attending kōhanga reo and kura kaupapa Māori, and being involved with her several marae. Taima and her whānau are also actively involved with the Ngāi Tahu ki Rotorua Taurahere group.

Supporting Ngāi Tahutanga

Calling for project applications now

Ōraka-Aparima at Te Atakura 2013

ngāitahufund
SUPPORTING NGĀITAHUTANGA

Applications close last Friday of March and September. www.ngaitahufund.com email funds@ngaitahu.iwi.nz

Call 0800 524 8248 today