

TE KARAKA



NGĀ MANU KŌRERO

A WORLD HISTORY OF BLUFF
KOREY GIBSON'S DRIVE TO SUCCEED
NGĀI TAHU IN TOKYO

Two Shining Stars in Te Waipounamu



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NGĀ HAU
E WHĀ
FROM THE
EDITOR

Haere rā Uncle Hori. Haere rā Uncle Rik. One was widely known for his kōrero and his tireless work on Te Kerēme. The other was widely known for his tireless mahi in protecting kaimoana. Henare Rakīhia Tau lodged Wai 27 with the Waitangi Tribunal on behalf of Ngā Tahu on behalf of the Ngāi Tahu Trust Board. That simple act set in train the events that enabled Ngāi Tahu to move on from decades of grievance. His poroporoaki is on pages 4 and 5.

We featured Uncle Hori in TE KARAKA 57 back in the summer of 2013 where he was described as one of life’s gentlemen. He was still performing his duties as an honorary fisheries officer at 80, despite the ravages of throat cancer. He took his last ride to Rāpaki on board an MPI compliance vessel.

Nō reira e ngā mātanga mahinga kai, e ōku rangatira, nei au ka mihi. Nā kōrua mātou i ārahi i roto i ngā mahi rangatira mō te iwi. E kore rawa e warewaretia. Noho mai i te korōriatanga o te wāhi ngaro. Haere atu rā ki te kāinga wairua i te rangi, ki ngā mātua tīpuna. Waiho atu mātou ki konei tangi mōteatea ai mō kōrua. Okioki mai rā.

Tātou te kanohi ora, tēnā tātou katoa.

Elsewhere in this issue of TE KARAKA you can read a speech Tā Mark Solomon delivered to a hui on parks and the environment at Te Papa where he talks about the relationship between Ngāi Tahu and the Department of Conservation. As TE KARAKA noted last year, the relationship is often good between individuals on the ground but at a senior level, much work needs to be done. Tā Mark’s speech is a call to action on customary rights.

The exception, as columnist Tom Bennion says, is the Tūhoe agreement on Te Urewera. While the Ngāi Tahu Settlement was the first in modern times to make national park and environmental issues central to redress, as Tom notes, the climate is rapidly changing with recent Treaty settlements.

nā MARK REVINGTON

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

Generation Rangatahi

I was recently privileged to spend an intensive ‘bootcamp’ week for New Zealand CEOs at the Graduate School of Business at Stanford University in the United States. The programme was designed to extend business leaders in a way that could further stimulate and enhance New Zealand industry in the global economy.

In true bootcamp style, each morning started with press-ups among other physical activities to wake the brain and get the body moving. There was no slouching on this trip!

In the classroom we were introduced to a fast-changing global context where digital tools are a critical way of connecting to the world. We visited companies like Google and PayPal and saw technologies that are changing the face and pace of business interactions at an alarming speed. Electric cars are here, driverless cars will soon be a reality, and I suggest that George Jetson’s flying car will be down the track at some point.

Silicon Valley is full of bright young minds applying their start-up ideas across all sectors of the global economy. Pitching to angel investors is a way of life in the Valley for start-up entrepreneurs hoping that they will become the next Apple.

We were introduced to two New Zealanders: Victoria Ransom, who sold her social media software company Wildfire to Google for just over \$310 million, and Jeremy Moon, founder of the merino clothing company Icebreaker which is now worth \$200 million. Their stories were motivating as they both demonstrated the willpower to succeed. They continue to build on this by harnessing the young talent around them.

There were many highlights at Stanford. However, we all ended the week with the realisation that we must be surrounded by young talent prepared to succeed and take the business to the next level.

The 2013 census tells us we have nearly 30,000 Ngāi Tahu under the age of 30. It is their imagination, curiosity, and diversity that will shape the way of our future as long as we capture it, nurture it, and invest in it now. As iwi leaders I believe we need to become more open-minded – to let down the old guard and invite the inquisitive nature of young people to truly become a part of our future planning.

Experienced leaders bring wisdom, knowledge, and skills. However, the enquiring minds of young people are what will really stretch us into looking outside the square. They have a place in decision-making, given it is their generations who will be making the critical choices about their own future.

It is coming up time to start thinking beyond our tribal vision document, *Ngāi Tahu 2025*, created in 1999–2000, and I say leaders of today should be teaming up with leaders of tomorrow tout de suite!

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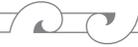
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Hori Te Ariki Mataki.

Henare Rakiihia Tau

7.4.1941 – 30.6.2014



*E iri ana te kawakawa
I kā maihi o Maahunui
Ko te kēkēao o tiwhatiwha
Ko tau ki ruka Maukatere
Ko te hōkiwai o Hine Takurua
Ka kau kino nei i te peha
Ko te roi o te tini, o te mano
Ka tāpuapua i te papa
Ko te ope o te rua Matariki tērā
E hui ana i ruka
Mōhou e te pakoko tawhito
Mōhou e te takata marae
Mōhou e te Upoko nui o Tūāhuriri
Ko tō rahi, ko tō iwi tēnei e hopo ana
Ko mātou ko makamutu
I tō weheka atu
Hanatu rā e Rakiihia
Ki te kāhui ariki i kā raki
Ko te kāri ko whakatōkia e koe
Hai whākai i tō rahi
I ō rīkarika mahi kai
I ō rika whiti
He ārai i kā tau nihoroa
I kā raro kaikore
He matomato te tipu
He haumako
He mona
Ā muri ake nei
Kāore te aroha e kōmikomiko nei
E ārikarika i te wā
Auē, ai, auē.*

The gables of Maahunui
Are adorned with kawakawa
A cloud of misery
Sits atop Maukatere
The bitterness of winter
Pierces the skin
The tears of the multitudes
Pool on the ground
And the company of Matariki
Gather in the heavens
For you the valiant warrior
For you who kept the home fires burning
For you the Upoko of Tūāhuriri
Here are the masses who grieve for you
We who are orphaned
With your departure
Leave us Rakiihia
And join those illustrious ones in the heavens
Surrender the garden
Sown to provide for your people
Propagated by your industrious hands
By your willing hands
As security against the lean years
Diverting hardship
hunger, scarcity
Know that it flourishes
It is fertile
It is laden
Forever more
The hurt which engulfs us
Will fail to abate with time
Alas, we mourn.





Whenua

Ōmakō is one of the Ngāi Tahu names for the Lindis Pass area. The name denotes both the pass and the river. This dramatic and iconic landscape which links Te Manahuna (Mackenzie Basin) with the lakes of Central Otago was part of an important ara tawhito extending from the Waitaki river mouth to Lake Hawea. Such traditional travel routes were fundamental to the operation of the Ngāi Tahu mahinga kai system. Tuna (eels) were gathered from the Ōmakō River and the wider region was renowned for weka hunting and for its plentiful plant resources including taramea (speargrass) and tikumu (mountain daisy).

PHOTOGRAPH: TONY BRIDGE



Ngā Manu Kōrero

Dry statistics would tell you the future of te reo Māori is under threat. The passion of rangatahi like Thomas Aerepo Morgan and Te Aotahi Rice-Edwards suggest otherwise.

One learnt to speak te reo Māori from birth. It is his first language. The other grew up speaking English and, aged 13, enrolled in an Invercargill kura. Sometime between TE KARAKA going to print and arriving in your mail, the pair were to compete at the Ngā Manu Kōrero nationals, in Hawkes Bay. Regardless of the results, they are the future face of te reo Māori. Proud, fluent, and unswervingly dedicated to speaking the language of their tīpuna.

TE AOTAHI RICE-EDWARDS
NGĀI TAHU – NGĀTI IRAKEHU, TE ĀTI HAUNUI-A-PĀPĀRANGI

Te reo Māori is the first tongue of Te Aotahi Rice-Edwards. When he was six or seven, he can't remember exactly, he took extra English classes to catch up. "I think my Māori side overpowered my English side," he says. Now, at the age of 14, he's the junior winner of the Māori section of the Waitaha Ngā Manu Kōrero contest, and he's learning Mandarin. It's all about new experiences, he says, and language is a window into a culture.

"Firstly I want to go to China," he says. "And I think it is important to learn other languages and gain new experiences with other cultures."

Te Aotahi took the classic route to learning te reo Māori, first at home from his mother Charisma, who is general manager Te Taumatua (iwi engagement and identity) at Te Rūnanga o Ngāi Tahu, and then at the immersion unit at St Albans School in Christchurch.

He is currently in Year 10 at St Thomas of Canterbury College where he also plays in the school's under 15 rugby side as a lock.

While the school doesn't have an immersion unit, he still speaks te reo Māori at home and at kura organised by Kotahi Mano Kāika, the Ngāi Tahu unit charged with looking after the language.

"They have te reo classes but only on a double period basis. I don't speak Māori all the time there. I have been to kura reo a few times now and it's quite interesting meeting other first language speakers there and sharing experiences and exchanging reo."

For Te Aotahi, that sharing of the language and culture is one thing he loves. So, time to ask him the obvious question, is te reo Māori a dying language?

That's rubbish, he says. The language will survive.

"It's our culture. It's our way."





THOMAS AEREPO MORGAN

NGĀI TAHU – NGĀI TE RAKIĀMOA, TE ARAWA, TAINUI, RAROTONGA

If you kōrero, it must come from the heart. “I stay true to my kōrero,” says Thomas Aerepo-Morgan. “Manu kōrero is one of my passions. I’ve always watched the national competitions and attended two nationals but haven’t stood. I saw the standard and thought it was high but thought, ‘I’m going to aim for that’. It all depends on that one person - how much effort they put in and how much they believe in their kōrero. It’s my dream to take out a national Manu Kōrero competition.”

Thomas, 16, grew up in and around Te Rau Aroha Marae in Bluff but embarked on his te reo Māori journey just three years ago. He went to primary school in Bluff, and then intermediate school in Rotorua where his uncle, Taimona Panapa, a fluent te reo Māori speaker, was a big influence. “I loved Rotorua because I was surrounded by kapa haka which I am crazy about. I went to my first Te Matatini there.” Thomas says his uncle is still an influential mentor.

Back down south, where he lives with his nana, Hana Morgan, chair of the Awarua Rūnanga, he enrolled at Southland Boys’ High School but soon decided to immerse himself in te reo Māori at Te Wharekura o Arowhenua in Invercargill. They went easy on him at first, he says. “On the first day it was supposed to be complete immersion but they made me feel comfortable. They would say something in Māori and repeat it in English.” After three years of immersion, he was good enough to win the senior Māori section of the Ōtākou/ Murihiku Ngā Manu Kōrero contest this year.

Thomas says being fluent in Māori gives him a sense of identity. He loves the language, loves learning about his culture, and kapa haka. “I think it plays a big part in keeping our language alive. It holds what our ancestors were doing in the day.”

Ask him about the future of te reo Māori and he speaks with the optimism of youth. It’s about supporting those who want to speak te reo Māori.

“I think every Māori whānau should have the language in their house, even if it is just a couple of words.

“My generation will keep the language alive,” he says.





PHOTOGRAPHS SHARDEVINE



July's Winner

Everyone wants to be a winner and if you haven't joined Whai Rawa now is the time! Each month until October one member will win \$500 and another will win \$250. Call us today- 0800 942 272!

Tūhoe settlement shows how far we have come

In 1992 I went to Australia on an ANZAC fellowship to study aboriginal land claim settlements. The High Court of Australia had just issued its Mabo decision, which held that aboriginal groups had native title interests in the land which the Crown should have recognised over the last 200 years. Māori legal interests in land had been recognised for around 150 years, so in that sense, Australian law was literally catching up on 150 years of established property law in New Zealand.

But my focus was national parks legislation, and I discovered that in the iconic national parks of Kakadu, Uluru (Ayers Rock), and Kata Tjuta (The Olgas), aboriginal groups owned the parks and co-managed them with the government. At that time, no such situations existed in New Zealand. While historic arrangements over the beds of Lake Taupō and Lake Waikaremoana had left some measure of Māori ownership in nationally important natural areas, there was no equivalent of the Australian model; that is, iconic national parks owned and managed by indigenous groups in conjunction with the Crown. In New Zealand in 1992, such arrangements seemed to be a bridge too far.

With recent Treaty settlements that is rapidly changing. The Ngāi Tahu Settlement of 1997 was perhaps the first of the recent settlements to make national park and environmental issues central to tribal redress. It introduced notions such as tribal “overlays” that decision-makers had to take into account in managing national parks in the South Island.

The 2008 Waikato-Tainui river settlement, and the Whanganui river settlement this year, establish co-governance boards for those rivers – although in the case of the Waikato-Tainui settlement, under the Waikato-Tainui Raupatu Claims (Waikato

River) Settlement Act 2010, the legal title remains unchanged, in other words, mostly in the Crown. The Whanganui River settlement has broken new ground with the establishment of the river itself as a distinct legal entity. Legislation will establish “Te Awa Tupua” as “an indivisible and living whole comprising the Whanganui River from the mountains to the sea, incorporating its tributaries and all its physical and metaphysical elements.” Its human representative is a governing board of 17 people, with six members chosen from the Whanganui iwi and the remainder representing government, environmental, and business interests. When legislation for the settlement is passed, Crown-owned parts of the river bed will vest in Te Awa Tupua.

The recent settlement with Tūhoe, enshrined in the Te Urewera Act 2014, also creates a new legal entity, “Te Urewera”, over around 208,000 hectares that make up the Te Urewera National Park. The human representative for Te Urewera will be a management board comprising four Tūhoe and four Crown representatives, and after three years, six Tūhoe and three Crown members. The Crown and Tūhoe will co-appoint board members.

An interesting feature of these settle-

An interesting feature of these settlements is the language that is used, which places indigenous groups at the centre of conservation management. To date, legislation for national parks has not done this, focusing instead on “public enjoyment”.



ments is the language that is used, which places indigenous groups at the centre of conservation management. To date, legislation for national parks has not done this, focusing instead on “public enjoyment”. The purpose of the National Parks Act 1980 is “preserving in perpetuity as national parks, for their intrinsic worth and for the benefit, use, and enjoyment of the public, areas of New Zealand that contain scenery of such distinctive quality, ecological systems, or natural features so beautiful, unique, or scientifically important that their preservation is in the national interest.” Compare that with the very different Te Urewera Act 2014.

These Treaty settlements are not just establishing new governance arrangements; they are also talking in a new way about the management of the environment in New Zealand. ■■

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.

LOCKED OUT OF NATIONAL PARKS

A call to action from Kaiwhakahaere Tā Mark Solomon.

Note: A version of this speech was delivered by Tā Mark to the Co-governance and Co-management of Parks and Environments hui, held at the Museum of New Zealand Te Papa Tongarewa in Wellington, June 2014.

Above: Aoraki at night.

I EXPECT SOME OF YOU HEARD MY SPEECH ON INDIGENOUS RIGHTS within New Zealand national parks at the Inaugural World Indigenous Network Conference, held in Darwin last year.

In that speech I made the point that national parks are not viewed by indigenous peoples in the same way that they are viewed in the Western tradition – as places in which to be free and able to soak up vast amounts of natural beauty.

For the most part we have come to view them more as gated areas where we are obstructed from our customary practices, locked out from decision making, and held back from continuing our relationship with sites of deep spiritual or cultural significance.

Right around the world the strategy to conserve biodiversity through national parks and marine reserves continues to diminish or subvert the rights of indigenous people.

Indigenous people lose their right to manage their traditional resources, to live in and travel to places that they have traditionally lived in and travelled to, and to maintain a connection to their taonga (treasured and sacred) sites.

In New Zealand, there is more than an economic cost for conservation outcomes – there is a cost to iwi and hapū who are forced to endure cultural losses.

The indigenous advocacy organisation Cultural Survival states: “...in the past 150 years, more than 12 per cent of the world’s surface has been set aside through the establishment of some 100,000 protected areas... By some estimates, around 50 per cent of these protected areas encompass lands and territories traditionally occupied and used by indigenous peoples.” And yes, as you may guess, almost all these indigenous people lose all say and contact with what becomes to them locked up land.

I want to read you a quote from the indigenous delegates’ closing statement at the Fifth World Parks Congress (WPC), held in South Africa in September 2003. It is a little long but when I came across it while preparing for this presentation last week, I thought it very much summed up what is a recurring problem for First Nations around the world:

The declaration of protected areas on indigenous territories without our consent and engagement has resulted in our dispossession and resettlement, the violation of our rights, the displacement of our peoples, the loss of our sacred sites and the slow but continuous loss of our cultures, as well as impoverishment. It is thus difficult to talk about benefits for indigenous peoples when protected areas are being declared on our territories unilaterally. First we were dispossessed in the name of kings and emperors, later in the name of state development, and now in the name of conservation.

Tongariro, New Zealand’s first national park, was only able to be

established because of a generous act by Tūwharetoa paramount chief Horonuku Te Heuhehu, but that act has not led to the outcomes that he may well have imagined.

In its report on Tongariro National Park, the Waitangi Tribunal found that in 1887, Chief Horonuku Te Heuhehu agreed to tuku (transfer) the mountains – te kāhui maunga – into joint trusteeship with the Crown. The same year, the Crown established Tongariro as New Zealand’s first national park.

Historically, Te Heuhehu’s gesture has been referred to as a gift. But the Tribunal found this was not an accurate description. The tuku was not an English-style gift of the mountains to the Crown but, rather, an offer of partnership with the Queen as joint trustee and custodian of the mountains. What is also disturbing is that only the peaks of Tongariro, Ngauruhoe and part of Ruapehu were part of the tuku. The remainder of the park has been established via other various forms of takings. As a result, both Tūwharetoa and the Whanganui tribes have been closely involved.

However, by the very act of establishing the national park, the Crown diminished the ability of the iwi of “Te Kāhui maunga” to manage their taonga.

The Tribunal concluded that the Crown had failed to honour either the Treaty partnership or the partnership offered by Te Heuhehu, or the partnership of the Whanganui tribes who had happened to support the Crown during the New Zealand wars.

The Kāhui maunga people are not, in my view, afforded the significant status that they should have in managing this park.

Likewise, Aoraki is the ancestral mountain for all Ngāi Tahu, and while there is a tōpuni in place and enhanced input into management plans, this does not override or alter the non-indigenous framework overlaying this park and others within our takiwā.

As I pointed out last year, in New Zealand the exception is the agreement struck between Tūhoe and the Crown as part of the Tūhoe settlement. Under the agreement, Te Urewera National Park is no longer a national park but exists under its own legislation. Tūhoe and the Crown now partner in the management of the former park area in a manner intended to strengthen and maintain the connection between Tūhoe and their traditional lands.

That agreement is a beacon for the rest of Māori/iwi katoa who wish to reclaim access to our taonga and cultural assets in national parks.

My hope when I spoke in Darwin last year was that by now we might have established some significant conversations with the Crown about customary rights in national parks.

Given that this has not yet occurred, my speech today is a much louder call to action.

Iwi are ready for a discussion about a better way to manage and classify our rich natural environment. The Iwi Chairs Forum has

[The] agreement [between Tūhoe and the Crown] is a beacon for the rest of Māori/iwi katoa who wish to reclaim access to our taonga and cultural assets in national parks.

established a group to focus on a range of related matters, including the reclassification of lands, and we will be expecting progress from the Crown.

So what exactly do we want to discuss? And what are the outcomes we are seeking?

National parks in English law are about conserving what is in existence – essentially biodiversity and beauty. This is not an iwi Māori approach. For Māori we want to have a living relationship with the natural environment. By being engaged with the environment we sustain ourselves and our identity.

Let me explain to you what I mean from a Ngāi Tahu perspective.

Our identity, our Ngāi Tahu identity, is very bound up in mahinga kai, the practice of collecting, preparing, and eating food.

Food brings us together. When our families go down to the Titi Islands they are re-uniting. They often haven't seen each other for a year and it is time to reaffirm family bonds, tell stories, pass on skills and traditions.

It is the titi, the mutton birds, that we go to the islands for, but we gain much more than just birds to eat. We gain comradeship, we reconnect with our customs, our identity, our whakapapa.

Again, in the collecting of kaimoana (seafood) and the cooking in the wharekai, this is when we come together to unite, to re-live what it is to be us – mahinga kai, manaakitanga.

This is why mahinga kai was a critical component of our Treaty Claim.

We called it the ninth tall tree. When we filed our claim with the Waitangi Tribunal in 1986, it was presented in nine parts – the Nine Tall Trees of Ngāi Tahu. Each of the first eight trees represented a different area of land purchased from the tribe. The ninth tree represented Ngāi Tahu food resources – mahinga kai.

If we can't engage in customary food gathering, preparation and eating, we risk losing touch with our Ngāi Tahu identity. So for us, the national parks within our takiwā are potential havens for such connection with identity. I say 'potential' havens because right now we are not in and part of these lands.

Another example concerns the making and preparing of kākahu. If we want to continue to clothe our people in traditional garments, then we must be able to access the materials.

Did you know that most of the Ngāi Tahu kiwi kākahu are in museums? What use are they to us there? If we can't make new garments to replace worn out ones or ones in museums, then what do our mokopuna wear to graduation?

National parks are legacy entities. To us mahinga kai and the making of kākahu are legacy customs and the customs and the parks go hand in hand. Separate them and much is put at risk for us.

We believe that by practising our native customs within lands that we think of as national parks we add value to these places. We are

part of the normal cycle of these environments – take us out and the normal cycle ceases to exist.

As it was for Tūhoe, the Treaty settlement process will be a good path for some iwi to reclaim their living, breathing engagement with the natural environment. But I believe other solutions will emerge also.

I think the Department of Conservation is also in a position to support the government in this discussion.

In the past year it has had to spend some time putting its modified house in order after significant budget cuts, but we are starting to see the new model emerge.

And in that new model, DoC has emphasised the need for better partnerships. I believe DoC Director General Lou Sanson is interested in genuine engagement that leads to an enhancement of our customary aspirations and desires. And I think this is also true of many of his staff.

DoC is taking some steps to genuinely advance the aspirations of iwi and is not adverse to some larger discussions. It may be that we can even look at similar issues that have arisen in other countries and see if any worthwhile solutions are on offer.

We may find some new ways of thinking about certain areas so that

they remain both accessible and useful in a customary sense. DoC is about to embark on an assessment of stewardship lands.

Some of these lands will qualify to be added to existing national parks, but that doesn't mean we have to lock the

customary components of the land away.

What if we did something a bit more creative and instead of locking these lands up, we treated them as if they were national park areas, but with provision for customary practices.

In Canada for instance, the conflicts between the creation of parks and the need for indigenous people to continue their practices and access resources has been negotiated through co-management practices. Local people, particularly indigenous people, were given more say over national parks created in Canada in the 1980s. There is equal representation on park boards, but that is only the beginning of the process. Engagement with the natural environment is relished and encouraged at all levels and for at least one park, cultural hunting and harvesting rights are able to be exclusively practiced within that park by the First People of that land. Today Parks Canada acknowledge the importance of community involvement in order to sustain a healthy ecosystem. I like that idea, that indigenous communities are part of the ecosystem – not separate from it.

I also want to touch on the debate that is current about the role of private business in conservation areas. In some places around the world we have seen business as well as NGOs advocate for conservation areas without regard to what it means to indigenous groups, but that doesn't have to be the case. And in fact, I think the opposite is

We believe that by practising our native customs within lands that we think of as national parks we add value to these places. We are part of the normal cycle of these environments – take us out and the normal cycle ceases to exist.



true also. We are engaged with companies who are very interested in contributing to the public good, including the environment, and who wish to do it in a way that advances the aspirations of iwi/Māori.

I think there are two possibilities that DoC will face when approached by private business. In some cases they will be approached by companies looking to “acquire” the public good in national parks in order to profit from it. But DoC needs to be open to those companies who are values-based and are actually looking to invest in our special places to enhance the public good – to add value without exploitation. Iwi/Māori should be an essential part of all these conversations.

We are not about to allow our taonga within national parks to be “acquired”, but we are up for robust discussion about how to amplify the inherent value in national parks, so that the ecosystem is giving life and value – so that it becomes self-sustaining.

What use are our taonga species if there are so few of them in number that we can’t eat them? We want lands that sustain mahinga kai – we want our practices to flourish in lands that flourish. What we don’t want is for these flourishing lands to be locked up.

It remains the case that differences between iwi/Māori traditional conceptions of conservation and management of resources and the Western ethic of preservation enshrined in the Conservation Act remain a stumbling block. But a common road can be found.

The Waitangi Tribunal’s finding on a claim which concerned the place of Māori knowledge and intellectual property in New Zealand law and government practice is known commonly in New Zealand as Wai 262.

In its finding the tribunal concluded that New Zealand was at a crossroads in its race relations. It noted that on one hand a generation of hard work had seen the settlement of many historical Treaty grievances, and this had contributed to economic renewal for many iwi. On the other hand, Māori remain sidelined from decisions about key aspects of their culture.

Laws and policies in New Zealand still give others control over traditional knowledge, places, flora, and fauna that are significant to iwi and hapū identity. Although the laws fail to cater for it, Māori are connected to our intellectual property through our practices and traditions that are linked intrinsically to the resources in conservation lands including national parks.

Fortunately the Treaty means we don’t have to stand still and let this be the end to the matter. Both the Crown and Iwi can work together and act to treasure all links to identity, to enhance Māori identity, and to embrace the outcomes that will eventuate.

If we embrace co-governance and co-management, we are making a decision to sustain the identity of the people. Our national park lands will come to have broader meaning to the nation as a whole. ■■

PHOTOGRAPH NGĀI TAHU TOURISM

Left: Mt Madeline reflected on Lake Alabaster.

A TOKYO TALE

Why did a Japanese businessman and philanthropist lend millions of dollars to Ngāi Tahu? Kaituhi Mark Revington reports.







Above: Tā Mark presents Mr Yamada with the tokotoko Tākurikuri which comes from 'Te karaka tākurikuri o Tanē Moeha – the barking pups of Tāne Moehau' in remembrance of the relationship between Mr Yamada and Bill Solomon; right: Tā Tipene and Mr Yamada; top right: Tā Tipene and Mr Yamada with Mr Narimoto in the boardroom of Te Waipounamu House at Armagh St; bottom right, from left: archives manager Takerei Norton, Tā Tipene, Tā Mark, Te Taumatua general manager Charisma Rangipunga and Dr Graham Kitson in the boardroom of Yamada Corp in Tokyo this year.

THE MANAAKITANGA BEGINS WHEN THREE BLACK VEHICLES PULL up on the forecourt of our hotel on the edge of the Ginza district in Tokyo.

Kaiwhakahaere Tā Mark Solomon and Tā Tipene O'Regan are in Tokyo to present tokotoko and koha to Japanese businessman and philanthropist Masashi Yamada and his right-hand man, Yoshikazu Narimoto, in recognition of an important relationship shared with Ngāi Tahu.

It was Mr Yamada who, on the strength of a handshake, lent several million dollars to Ngāi Tahu at a time when the tribe was almost broke. "He made our future possible," says Tā Tipene.

Also along on this trip is Dr Graham Kitson (Ngāi Tahu) who introduced Tā Tipene to Mr Yamada in 1989. That introduction enabled a lifeline to be extended to Ngāi Tahu. A series of loans during the 1990s that meant financial survival towards the end of the Waitangi Tribunal hearings and into the early years of negotiations with the Crown.

"What was also so crucially important was that through the relationship with Mr Yamada we effectively capitalised Ngāi Tahu Seafood, which went onto capitalise Ngāi Tahu Property. As well as the foregoing, there was an extensive provision of securities for bank guarantees which were utilised to fund particular projects and acquisitions," says Tā Tipene.

Now Tā Tipene, Tā Mark, and Graham Kitson are honoring that relationship with the gift of two tokotoko, carved by Ngāi Tahu master carver Fayne Robinson, and a netsuke. The netsuke sculpture, symbolising Māori and Japanese traditional forms, is mounted on a stone ventifact from Tikore Island in Awarua and was carved by bone carver Brian Flintoff.

The two tokotoko were presented to Mr Yamada and Mr Narimoto in a moving ceremony at the Yamada Group's boardroom in Shibuya, Tokyo. It was filmed along with a subsequent interview with Mr Yamada for the Ngāi Tahu Archives. The netsuke was presented to Mr Yamada at his home the following night before dinner, which included lobster to commemorate a memorable dinner of crayfish Mr Yamada had with Bill Solomon at Takahanga.

What prompted the Japanese businessman to make a loan to Ngāi Tahu? At its heart is a beautiful friendship and serendipitous timing. It becomes obvious when Mr Yamada sees Tā Tipene just what affection the pair have for each other. And after the ceremony, as photos are taken, he loops his arm through the arm of Tā Tipene and beams at the camera.

He is remarkably chipper for a 91-year-old, especially when he gets the chance to show off two hole-in-one trophies won this year. Evidently he still shoots a mean round of golf.

Also present for the ceremony is Mr Narimoto, Mr Yamada's wife Violette, her cousin Isabell who does much of the translating, and his son Shinji, who plans a visit to New Zealand early next year.

The relationship with Ngāi Tahu began when Mr Narimoto was convinced by Mrs Yoshie Yamaguchi of the Yamada Corporation to send a delegation to New Zealand in 1989 to look at possible property investments.

"Yamaguchi-san was very fond of New Zealand and had been there several times, and she convinced Narimoto-san and me to come and visit New Zealand because she thought it was a very beautiful island and that perhaps we should look into property or investments in New Zealand. So that is how Narimoto-san and I came to New Zealand



Although Graham [Kitson] did not know Tā Tipene at the time, he was to contact him soon after meeting Mr Yamada about forming a potential relationship with the Yamada Corporation. “Graham said he had a proposition, and I said, ‘Well, this sounds bloody good!’” ... recalls Tā Tipene.



PHOTOGRAPHS MARK REVINGTON AND NGĀI TAHU ARCHIVES

for the first time, and that is how I first met Graham Kitson,” says Mr Yamada.

The role of Mr Narimoto in developing the relationship between Mr Yamada and Ngāi Tahu is not to be underestimated.

“Narimoto-san is the source, the origin of my knowledge and my discovery of New Zealand through the introduction that Yamaguchi-san gave to Narimoto-san. If Narimoto-san had not been there, perhaps I would have never been to New Zealand and I wouldn’t have known anything related to New Zealand. Narimoto-san has been my bridge to New Zealand, as Graham Kitson has been the bridge to Japan.”

Graham Kitson is a Christchurch-based businessman with a long-held interest in Japan. He was approached to assist with the Yamada delegation’s upcoming visit.

“In 1989 we met a group that was led by Mrs Yamaguchi and Mr Narimoto,” Graham says. “They came out in the initial party, and we spent a lot of time looking at potential resort development investment opportunities in Wānaka. The next phase was to look at an opportunity in the Marlborough Sounds, and the development of an island in the Sounds was quite attractive so the whole group shifted from Christchurch to Nelson. This was when Mr Yamada came out.” Mr Yamada recalls being pleasantly surprised being greeted in Japanese by Graham.

“I felt like I had known you for a very long time,” he said to Dr Kitson during the interview for Ngāi Tahu Archives. “And then as you recall, you showed us your dream island. On the boat on the way back, I remember we had a long conversation. We talked about fishing and you mentioned that if I was interested in investing in fishing in New Zealand, there was a wonderful person I should meet by the

name of Mr O’ Regan and we started that conversation.”

It was 1989 and the Ngāi Tahu Claim was a long way from being settled, and although Graham didn’t know it at the time, the Ngāi Tahu Māori Trust Board was nearly broke. The Trust Board sold all of its assets in 1986 to fund the Waitangi Tribunal hearings, and then with the banks refusing to lend money to the Trust Board, for political reasons, according to Tā Tipene, it soon became evident that the board would not have sufficient funding to complete the process.

Although Graham did not know Tā Tipene at the time, he was to contact him soon after meeting Mr Yamada about forming a potential relationship with the Yamada Corporation.

“Graham said he had a proposition, and I said, ‘Well, this sounds bloody good!’ The next thing I remember my sister-in-law, who was my secretary at the time, came into my office with an invitation to go to Japan attached to a return business class air ticket. This was essential because we simply did not have the money for a flight to Japan! Within a few days I was flying to Japan with Graham where we were able to have our first really substantive conversation,” recalls Tā Tipene.

On arrival at their Tokyo hotel after a 12-hour flight, Tā Tipene and Graham were immediately whisked away in a chauffeur-driven car to meet with Mr Yamada.

“It all took place in a room which was like a big university seminar room absolutely full of what seemed to be young Japanese men with notebooks and suits and ties and an old man sitting in a corner. This chap was introduced to me as Yamada-san. I still didn’t know what the Yamada Corporation was made of or anything about what it did. Basically, I just went for it!” says Tā Tipene.



“I remember sharing some delicious lobster and soup, and during that dinner that Bill Solomon and I talked about the next generations and young people and how important it was to ensure that they would keep on the traditions in which they were born. He talked about it with pride and with anxiety.”

MASASHI YAMADA

“I did my best to explain to them why they should come and fund this bunch of Māori from the South Island, with Graham translating everything into Japanese and me not understanding a word of Japanese. Everyone else was sitting there taking careful notes – except for Yamada-san – he just sat impassively in his chair and watched and listened.”

Mr Yamada vividly recalls this first encounter with Tā Tipene.

“When I met Mr O’ Regan, I was very taken by his passion and the way he talked about his culture and about Ngāi Tahu, and I thought he was a fantastic human being. He touched me very much. That was the trigger of my interest for the Ngāi Tahu, that very strong, passionate personality of his.

“And then I also remembered my mother’s words about how it was important to have friends all over the world, and I thought I should make this man my friend and support him. That was also part of the relationship, the human encounter.

To understand why a Japanese businessman would loan Ngāi Tahu several million dollars on the strength of a handshake, it is necessary to understand Mr Yamada’s upbringing, a point he was keen to make during the interview in Tokyo.

He was born in 1924 in Miyagi in Sendai in a town called Ishinomaki (which suffered severe damage in the 2011 tsunami) and brought up by his mother, who started a fishing company and founded what would become the Yamada Group.

“There were very few women in those days who could speak English and who were involved in business, so she was one of a kind, the first leader and first chair of Yamada Group. Thanks to trade she started to do some good business and invested the

profits in real estate. This is how the real estate sector of the Yamada Group started.”

As business flourished, his mother moved to Yokohama to develop the company. Mr Yamada went to university in Tokyo where he studied property management, and on graduating moved into the family business. He helped out in administration of real estate and developed the company through four streams – trade, fisheries, real estate and leisure.

His mother was very active socially, and met a lot of people in Yokohama where she also owned a couple of restaurants. She was also a woman who cherished peace and believed that education was a good basis for peace.

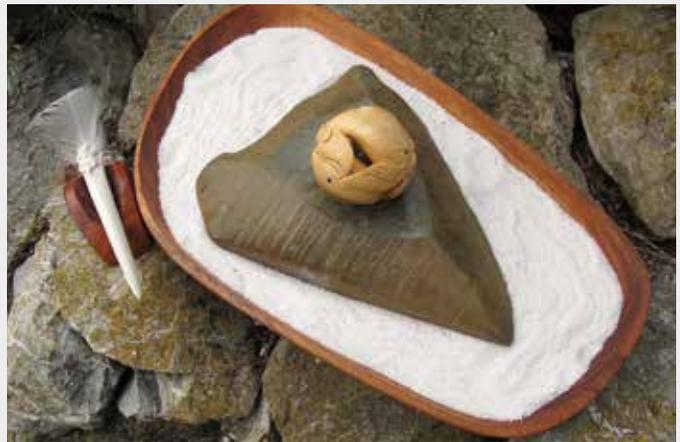
“She believed that to avoid wars, people needed to be educated properly and that education was the base of peace. I was brought up with that in mind, so education was always very important.”

In June 1992 Mr Yamada returned to New Zealand where he gifted Ngāi Tahu a traditional Japanese noh mask which is now proudly displayed in the main Ngāi Tahu boardroom. He also had a memorable visit to Takahanga Marae.

“What I remember most was the welcome. There was something extremely warm and touching about that welcome. I felt like I was in a different world. It was like nothing I had experienced before. It is really an emotion I can’t forget.

“I do remember also that day sitting next to Bill Solomon and feeling something very special about his presence. He was very warm and I think there was something extremely wise and peaceful about him.

“I remember sharing some delicious lobster and soup, and during that dinner that Bill Solomon and I talked about the next generations



Left: Mr Yamada; above: Koha given to Mr Yamada, carved in the shape of a Japanese netsuke. It is called Tiake; below: a prayer left at the Meiji Shrine in Harajuku. It says, 'May all peoples of the world experience the generosity of spirit like that shown by Mr Yamada to us of Ngāi Tahu'.

Facing page: Bill Solomon and Mr Yamada at Takahanga Marae in the 1990s; a hongī after the formalities of the pōwhiri at Takahanga Marae; Tā Mark about to present Tākurikuri to Mr Yamada.

and young people and how important it was to ensure that they would keep on the traditions in which they were born. He talked about it with pride and with anxiety. In response to that anxiety I really urged him to put a lot of focus and strength on education. And I think we shared a lot of thoughts that evening about how important it was to educate young people.”

In 1999 Tā Mark, Tā Tipene and Graham visited Japan to pay the final amount of money owing to Mr Yamada, and Bill Solomon’s impact on Mr Yamada was clearly evident when Tā Mark met Mr Yamada for the first time:

“We go up into his office and we walked in and there were three people in the room – Yamada-san, Narimoto-san, and Yamada-san’s daughter,” recalls Tā Mark. “Tipene introduced me. ‘This is Mark Solomon, the Kaiwhakahaere of Te Rūnanga o Ngāi Tahu’, and this old man then shakes my hand and says to me, ‘Are you Bill’s boy?’ ‘No I’m his nephew.’ ‘Your uncle promised to me that when I died I can be buried on Takahanga Marae. Will you honour the deal?’ I was stunned and all I could think of was, ‘How am I going to go home and tell the aunties this one!’”

Instead of accepting the final payment, Mr Yamada asked that the money be used to set up an educational fund for young Ngāi Tahu students.

“When Sir O’Regan came back to see me to repay the loan that I had given the tribe, I thought about that conversation I had with Bill about how important education was for young people, and about all that it meant to all of us, and this is why I decided to say, ‘No why don’t you keep it and let’s make a scholarship that contributes to the cause of education for the Ngāi Tahu people,’ and I think the conversation

that I had with Bill Solomon was one of the elements that influenced the way things evolved for me.

“I think my mother had quite a bit of influence on me and this is probably one of the reasons why I decided to help the Ngāi Tahu, by providing also the education support to you, because in my early days I was open to those ideas.”

The Ngāi Tahu Mātauranga Trust was established, with both Tā Mark and Graham Kitson as trustees, to administer the Yamada-O’Regan Scholarship in which \$197,000 has already been distributed to assist Ngāi Tahu students in completing secondary school.

The manaakitanga which began with the fleet of black vehicles turning up to take the Ngāi Tahu delegation to the Yamada offices, continued after the ceremonial gifting of the tokotoko.

Exquisite trays of sushi appeared on the boardroom table, and Mr Yamada continued to answer questions about his relationship with Ngāi Tahu. It was obvious he had been thinking about this visit for quite some time.

Banks, he says, are cold unfeeling institutions, but business is often about human relationships. “With the power and passion Sir Tipene has, he could probably teach them. It boils down to the same fact, that if he came to me today with the same passion, I would still say yes. It has been a plus in my heart.

“It is really the joy of sharing such an experience with other human beings. It is a human dimension more than anything else and something you don’t find every day.”

Younger generations should always that remember that business does not always come out of a financial interest, he says. Sometimes all it takes is a simple encounter and trust between human beings. ■■

Life without a stomach

Nā Mark Revington

DETROIT STIRLING (NGĀI TAHU, NGĀTI POROU, TE WHĀNAU-Ā-APANUI) HAD A 'Goodbye Puku' party the week before they removed his stomach. He drank plenty and ate KFC like there was no tomorrow.

The next week he went into hospital in Christchurch to have his stomach removed. If that sounds mind boggling, it is. A total gastrectomy operation means weight loss and often muscle loss as well. Our stomachs store and mix food until it passes into the intestine where digestion continues. Without a stomach, food passes directly from the oesophagus to the small intestine which usually develops a small bag which mimics a stomach but can't replace it.

It was a hard choice, he says, "but at the end of the day the operation means life".

Detroit comes from a whānau tagged with a death-dealing DNA. They are more at risk from stomach cancer than the general population due to a mutation in the CDH1 gene which has been associated with stomach cancer.

Detroit watched both his parents die from cancer. There was no way he wanted to suffer that fate. "I was 14 when dad died. Then in 2011 my older sister, Monique Stirling, was diagnosed with stomach cancer. She was pregnant and had to have an abortion because she had terminal cancer."

When Monique was diagnosed, it opened up the idea of genetic testing for a marker that would indicate whether the whānau was more at risk of getting stomach cancer than the general population.

"We all went in and we were all really anxious. I have an older brother who is a fireman in Wellington, my older sister who has since passed, and another older sister, both teachers. We all went in for testing. I remember that day in hospital and my sister saying, 'you better have life insurance brother, before you get genetically tested. We were laughing because I always got indigestion and was living on Quik Eze pills and they were saying, 'oh you're the one brother, you'll be the one with the gene.'"

Detroit tested positive and he went in to hospital to have his stomach removed, followed a week later by his sister Jasmine, and his cousin Alex a week after that. It is a simple choice in one way, Detroit says. Have the operation or die from cancer, but that doesn't make the decision any easier.

"Me and my sister tested positive and what they do then is take you in for a biopsy and they stick a camera down you to look for signs of cancer. We were both clean and I was like, 'oh maybe I'm fine, I've got a tour coming up. Maybe I could wait six months'. It was my sister on her death bed who said, 'brother, you have to do it'."

"I was anxious, I was worried about survival. It is really weird going into hospital feeling well and waking up feeling sick."

Detroit has since adjusted his diet, learned to live without a stomach and resumed his career playing men's netball. Time for a plug for the man who has helped adjust his diet.

"I've been working with Nick Kimber, who is a nutritionist, and has been giving me advice. It can be hard. After the operation I found it really hard to gulp down water for example. I might come off court, gulp down some water and then feel nauseous. But it is amazing how the body can adapt. The lower intestine develops a bag which is starting to act as a stomach."

Detroit has been a keen netballer since he was little, winning 13 national titles with the Canterbury men's team who have dominated the sport in New Zealand for almost two decades. Canterbury were aiming for an 19th straight title at the national championships in Rotorua in September but were beaten 51-36 by North Harbour in the final.

Detroit has also been named in the New Zealand men's open side for a three-test series against Australia this month. He has been in the national side for more than a decade and has been to several world cups.

He loves the opportunity but says men's netball misses out on funding, despite playing a fast, physical, high-action version of the sport. "When I see what the women get... wow. My dream is that one day the men will have a professional league like the women do."



PHOTOGRAPH ANDY LUKEY



A WORLD HISTORY OF BLUFF



MICHAEL'S BONDS WITH NEW ZEALAND'S SOUTHERNMOST commercial deepwater port date back six generations on two branches of his family, which includes a multicultural mix of German, Polish, and Ngāi Tahu ancestry. Three generations of his family still call Bluff home, and he can name the day of his next visit, a three-hour drive south from his current home and workplace in Dunedin where he is a lecturer in the Department of History and Art History at the University of Otago.

"It's my abiding place," he says thoughtfully. "When I come back (to Bluff) it's like pulling on my favourite old jersey or re-reading one of my favourite books. I guess it's that complete sense of familiarity you have with a place you have a deep connection with."

Michael has just launched himself into the most challenging research project of his career to date, writing a monograph entitled *Between Local and Global: A World History of Bluff*. The title alone hints at the magnitude of the task.

Michael was awarded a prestigious Marsden Fast-Start grant of \$300,000 by the Royal Society of New Zealand to enable him to

research and write a historical case study of Bluff from 1800 to 2000 – a work he believes will reshape the way people think about the town's place in the maritime world, New Zealand's economic development, and race relations.

"This project builds on my PhD, which was on muttonbirding," he says. "That study looked at what ideas, practices, and resources have changed since 1800, and which of them have stayed the same. When did certain things change and what were the drivers of those changes? Was it change from within the community or was it imposed from the outside?"

Muttonbirding only occupies one or two months of the year though, and Stevens wants to know more about where and how its practitioners have lived in the intervening 10 months over the last two centuries. A big part of the answer, he thinks, is found in Bluff, and other maritime settings.

Land was central to New Zealand's colonisation and this means that historians focus mainly on land-based issues, such as the Crown's pre-emptive land purchases following the Treaty of Waitangi, the

Ngāi Tahu historian Dr Michael Stevens believes his study of Bluff will reshape the way people think about the town's place in the maritime world, New Zealand's economic development, and race relations. Kaituhi Rob Tipa reports.



PHOTOGRAPH: KAREN JOHNSON

New Zealand Wars, and the Native Land Court. This obscures the maritime threads of New Zealand's history, and the importance to Māori of maritime spaces and species.

Michael says that to this day, about 90 per cent of New Zealand's imports and exports (by weight) arrive and leave by sea, but very few people realise that.

"Professional historians know relatively little about who lived in ports. Who built and operated boats? Who were the 'wharfies'? I'm part of an informal group of scholars who want to put the ocean back into New Zealand's story. We're not seeking to displace land and agriculture, but simply connect these things to their maritime dimensions."

In pre-colonial days, Bluff was a place where southern Māori visited and worked stone, but when European sealers began visiting southern New Zealand, numerous Kāi Tahu people arranged themselves in small settlements along both sides of Foveaux Strait.

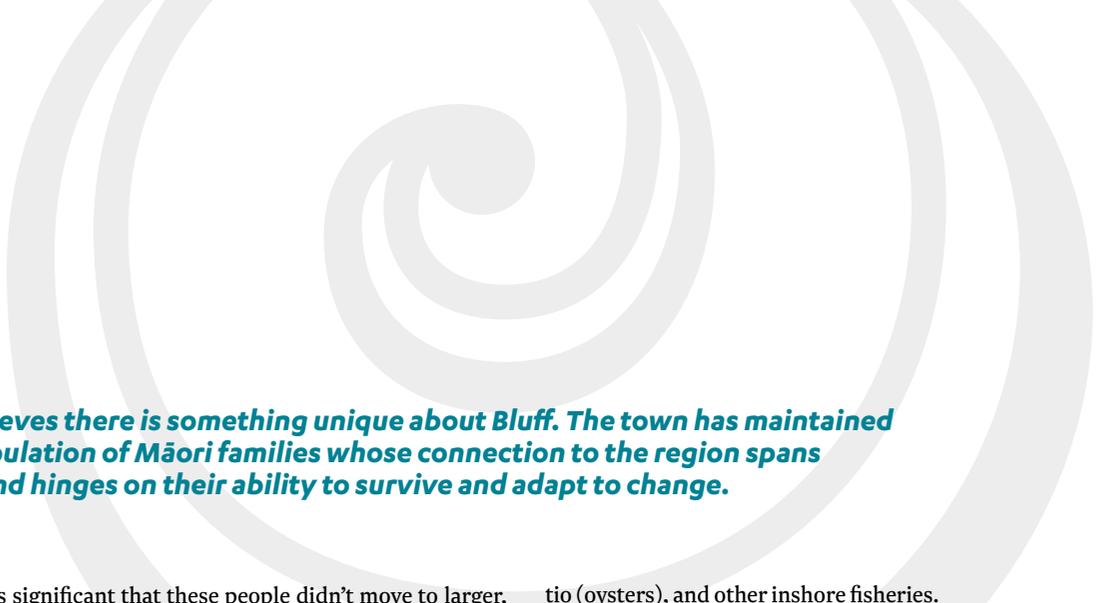
Ruapuke Island was a key site of cultural encounter. A lot of early contact with European sealers, whalers, and traders was initially

focused on this island. It was a place where ships anchored, people met, and goods and services were traded. Small interracial settlements then emerged at the likes of Whenua Hou (Codfish Island), Riverton, The Neck, and of course Bluff.

At the time, Foveaux Strait was one point in the "Tasman Triangle" that connected Ngāpuhi in the Bay of Islands with southern Kāi Tahu and Port Jackson (Sydney) in New South Wales. That shipping link brought a tide of multicultural influences from all over the world – escaped or former convicts from Australia's penal colonies; sealers and whalers from Britain, Europe, and America; Aboriginals, African Americans, and Native Americans, to name a few.

After New Zealand became formally incorporated into the British Empire, Bluff became increasingly important as the focal hub of the region, as a shift occurred away from an extractive maritime economy based on seals and whales to an agricultural-based economy.

Small pre-colonial settlements around the shores of Rakiura and Foveaux Strait were then abandoned as people were drawn to Bluff where infrastructure was established to handle key goods.



Michael believes there is something unique about Bluff. The town has maintained a robust population of Māori families whose connection to the region spans centuries, and hinges on their ability to survive and adapt to change.

Michael says it is significant that these people didn't move to larger, inland settlements, but instead chose to remain in coastal settings.

By the 1860s Bluff was the main feeder port for the Southland province, with settlers, livestock, and goods pouring in and cargoes of oats and wool exported out. The discovery of gold in Central Otago brought gold-diggers flooding into Te Waipounamu, with Bluff second only to those arriving through Port Chalmers.

Dr Steven's German great-great-grandfather, Joseph Metzger, arrived in Bluff in 1872 and, among other things, eventually established a chain of fish-receiving sheds around Foveaux Strait. He then froze fish down in Bluff's cool stores and exported it to Melbourne. He married a German-speaking Polish woman and had a large family, laying the foundations of a commercially successful business dynasty that eventually moved on to other commercial ventures throughout New Zealand.

Stevens' great-grandfather, Nick (The Fox) Metzger, married into a Māori family descended from one of the original European founders of the Moeraki whaling settlement, William Isaac Haberfield, and his wife Teitei. Today the only Metzgers remaining in Bluff are those with the Kāi Tahu connection.

Through this whakapapa link, his family has maintained the Kāi Tahu tradition of muttonbirding on their small tītī island, one of 36 islands in the Tītī Islands group. It is an important social tradition for Michael and now his own children to spend time with his grandfather Graham (Tiny) Metzger, who has been influential in passing on traditional cultural practices of preparing and preserving the birds using pōhā.

Michael has only ever missed a couple of birding seasons when he was a student.

"It would be easy not to go; it's a big effort, especially now with a wife and three kids," he says. "It's almost like you shouldn't think about it too much or you probably wouldn't do it. It's pretty special, though, because it's such an exclusive space. It's nice, for instance, to be able to build a house without needing a resource consent. We really are in charge there."

In much of his PhD thesis, Michael told the story of muttonbirding through successive generations of his own family, not because they were special, but because they were representative of many core Kāi Tahu families from southern New Zealand.

He believes there is something unique about Bluff. The town has maintained a robust population of Māori families whose connection to the region spans centuries, and hinges on their ability to survive and adapt to change.

In the 2006 census, 43 per cent of Bluff residents self-identified as Māori, statistically surprising considering only 11.8 per cent of Southlanders and 15 per cent of New Zealanders claim the same connection. It is one of few places in Te Waipounamu where large numbers of Māori families actually live close to one of their marae. Many families maintain a lifestyle that revolves around the seasonal collection of mahika kai, traditional resources like tītī (muttonbirds),

tio (oysters), and other inshore fisheries.

"Bluff was an industrial port, so people with a love of the sea stayed because there was work here for them as wharfies, fishermen, oystermen, and freezing workers; but they could also more easily go muttonbirding and maybe hunt feral pigs and deer, or run a few sheep on some land. Bluff allowed them to do that," Michael says.

This lifestyle pattern persists. Recently it was estimated that more than 70 per cent of skippers and crew of all vessels working out of Bluff are Kāi Tahu, or are married to a Kāi Tahu person.

By the 1960s, Bluff was the largest exporter of frozen mutton and lamb in New Zealand, substantially due to the Ocean Beach Freezing Works, established on the town's outskirts in 1891. This company attracted a huge influx of North Island Māori, but it also ran a special chain for muttonbirders to start earlier and finish earlier in the season than their colleagues, thus allowing them to work both seasonal jobs.

"There's a large group of Bluffies who now live elsewhere and who wouldn't come back nearly as often if the Tītī Islands didn't exist," he says. "There are still family groups who return to the town every year and maintain their links with family and friends still living in Bluff because of those islands."

The town's population peaked at about 3000 in the early 1970s and has declined to about 1800, partly due to containerisation of cargo and the closure of Ocean Beach in 1991. Many Bluffies have moved on, but often to other ports like Port Chalmers, Timaru, Lyttelton, Picton, and Nelson, where they have found work on the wharves, on fishing vessels, or in fish processing. In other words, they have sought to retain their old lives rather than escape them.

Several months into his research, Michael is in the "archival smash-and-grab" stage of a project that is strongly archive-based. He has a research assistant to help with the research.

"At the moment the net is being cast very wide," he says. "The project will take form and evolve as sources continue to roll in, but I do have a strong sense of key turning points already."

Besides the Hocken Library in Dunedin, which is a key source of information, he has plans to visit Wellington, Sydney, London, and Edinburgh to dig through records from the likes of the British Admiralty and the Colonial Office, and The National Archives.

Michael does not think that "bicultural" approaches to history give a full picture of the Māori past, and says the project offers him an opportunity to re-cast it in new ways. He hopes that his research will help people to understand the long-standing multicultural influences on towns like Bluff.

"One of my overall goals is that I want everyone who has a connection to Bluff to see some part of themselves in the book I end up writing; I would like them to see some sense of themselves in New Zealand history that they don't see at the moment. I also hope that they find out something about themselves and our little corner of the world that they didn't know before."



Arahura dreaming

WHEN NGĀTI WAEWAE RŪNANGA OFFICIALLY OPENS ITS NEW WHARE TIPUNA IN NOVEMBER ON THE TERRACE OVERLOOKING THE ARAHURA RIVER AND THE OCEAN, IT WILL REALISE A LONG-HELD DREAM. KAITUHI MARK REVINGTON REPORTS.

PHOTOGRAPH BY CHRIS MATTHEWSON

IT IS A DEPRESSINGLY FAMILIAR STORY. IN 1859 POUTINI NGĀI TAHU entered into negotiations with the Crown for the purchase of Te Tai Poutini (West Coast). The Arahura Deed of Purchase was signed in 1860 between the leading Poutini chiefs and the Crown agent James MacKay at Māwhera Pā on the south side of the Māwhera (Grey River).

Historian Harry Evison records how Poutini Ngāi Tahu wanted to keep around 375,000 acres between the Māwhera (Grey) and Hokitika rivers but instead had to settle with 58 native reserves scattered throughout the Tai Poutini totalling 10,224 acres, including a 2000 acre reserve at Arahura. In the 1860s part of the Arahura Māori Reserve was taken for rail and roading purposes, which is now State Highway 6 and the West Coast rail corridor, severing the Arahura Pā from its urupā.

As people poured onto the coast, seduced by the West Coast gold rushes of the 1850s and 1860s, land at Māwhera became more valuable. It sparked the Māwhera leases which would eventually become Greymouth. As Greymouth grew, the people of Māwhera began to move down the coast to Arahura to live with the families who were already there.

Over the next 140 years, those living at Arahura would congregate in a variety of buildings, from a church to a hall to a school and then a whare wānanga.

In November, when the striking new whare tipuna of Ngāti Waewae Rūnanga opens, it will realise a long-held dream, says former rūnanga chairman Ned Tauwhare.

“It’s fantastic. It’s just a shame that a lot of the old people who passed on recently and I’m talking the last 15 or 20 years, they didn’t get to see the result of that moemoeā we had.”

In 2006 Ngāti Waewae was gifted the land for the marae on the terrace overlooking the Arahura River by the Riki Te Mairaki Ellison Taiaoroa Trust. At the time the trust was leasing the land to the Māwhera Incorporation who in turn sub-let it. Māwhera agreed to surrender the lease. That allowed the trust to gift the land to the rūnanga.

In 2008 plans were put forward for a marae to be built, with the project receiving a major boost in December 2009, when Lotteries granted \$900,000 towards the project. Construction of stage one – office, ablutions and kitchen – started in March 2010, with the main building phase to follow once funding was secured.

Rūnanga chairman Francois Tumahai was operations manager and chief fund raiser. He estimates he managed around 25 presentations in a little under two years to raise money for the project. “I knocked on corporate doors, went to Lotteries, the Ngāi Tahu Fund, Solid Energy, Meridian... it was 18 months of knocking on doors and doing presentations to anybody and everybody. The sad thing is that they said they’d heard it all before because the project had been promised for a long time but hadn’t got off the ground.”

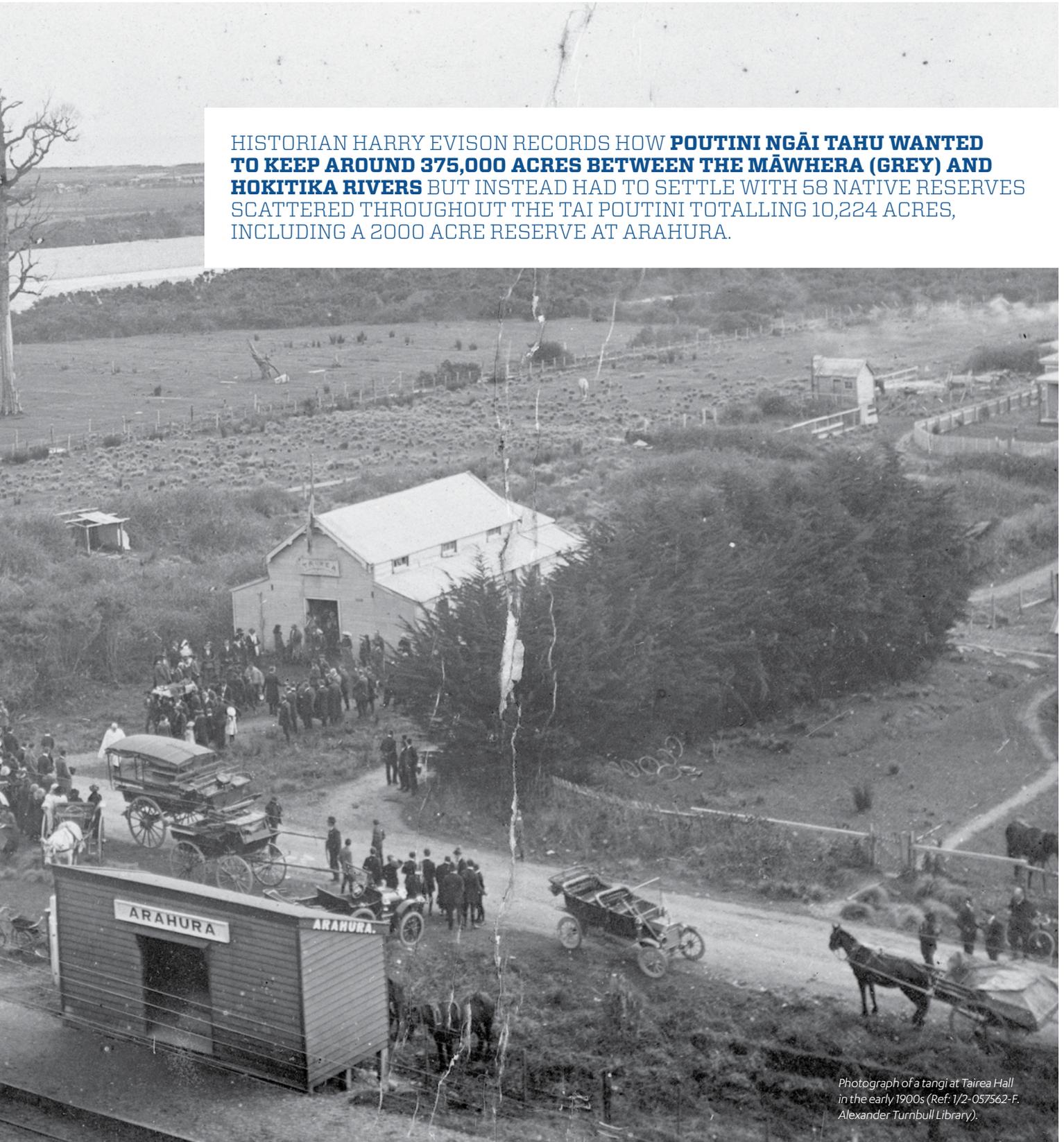
The striking black whare tipuna was designed by MAP Architects who were also responsible for Maahunui II at Tuahiwi. Its carvings have been supervised by Ngāi Tahu carver Fayne Robinson.

“Some people weren’t too sure about the black,” says Francois, “but once it went up they changed their minds. It’s stunning.”

Traditionally Arahura has been an important source of pounamu, and is of immense cultural significance for Ngāti Waewae. The original Arahura settlement by the river mouth moved to its current location on the state highway to escape the regular flooding that was occurring at the river mouth.



HISTORIAN HARRY EVISON RECORDS HOW **POUTINI NGĀI TAHU WANTED TO KEEP AROUND 375,000 ACRES BETWEEN THE MĀWHERA (GREY) AND HOKITIKA RIVERS** BUT INSTEAD HAD TO SETTLE WITH 58 NATIVE RESERVES SCATTERED THROUGHOUT THE TAI POUTINI TOTALLING 10,224 ACRES, INCLUDING A 2000 ACRE RESERVE AT ARAHURA.



Photograph of a tangi at Tairea Hall in the early 1900s (Ref: 1/2-057562-F. Alexander Turnbull Library).

THE FAMOUS TAIREA RŪNANGA HALL WAS LOCATED NEAR THE PRESENT SITE OF THE ARAHURA WHARE WĀNANGA. THE HALL WAS OPENED IN 1897 [AND] INCLUDED RAISING OF THE FLAG NAMED TAMA FOLLOWED BY SPEECHES, A HĀKARI AND HAKA.



One of the first communal buildings established at Arahura was the St Paul's Māori Anglican Church, which was opened on St Andrews Day, November 30, in 1871. The church was funded by the local Māori community and described in the local newspaper as being an "exceedingly pretty structure, thoroughly finished within and without".

When the Reverend George Mutu visited Arahura in 1873, he reported that "there is a church that the natives are greatly proud of, capable of holding about 60 people, well built and arranged, and kept in scrupulous order". He also described in detail "a very handsome room that had recently been completed for the purpose of holding meetings and discussions, and for general social purposes. It is very tastefully painted in old Māori style inside, and nicely carpeted with matting".

The famous Tairea Rūnanga Hall was located near the present site of the Arahura Whare Wānanga. The hall was opened in 1897, an occasion that the local newspaper promised to be "one of the most unique and interesting entertainments ever witnessed in Westland". The opening included raising of the flag named Tama followed by speeches, a hākari and haka.

Tairea Hall was used for a variety of purposes, including tangi, concerts, and fancy dress balls before falling into disrepair in the early 20th century. It was eventually pulled down.

Following a major flood in 1903, St Paul's Church was moved from its original location near the river mouth to the main Greymouth-Hokitika highway, in line with the gradual movement of the Arahura settlement. The church was destroyed by a whirlwind in 1976, but until then had been a focal point for the community, says Horiana Tootell (nee Mason). "The whole community used our church – the Pākehā community up the valley, our neighbours – they all used St Paul's."

Jimmy Russell has similar memories. "St Paul's was an Anglican church but other denominations used it. We had church service every

Sunday and in the afternoons we had Sunday School. All our Pākehā friends from the Arahura Valley used to come to the church."

The memories of those kaumātua interviewed for this story go back as far as the 1930s and 1940s, after the demise of Tairea Hall, and all have fond memories of growing up at Arahura.

Georgina Hilda Mason, affectionately known as Taua Tilly, is the last sibling alive out of 18 brothers and sisters. "Arahura was a living pā, my father had a farm. There were lots of fruit trees, plums next door, all sorts of fruit. There was no gorse growing in the pā. No broom. The pā was that beautiful. I can remember those market gardens, turnips and carrots, and all the pā kids swimming in the river."

Ina Elizabeth Panapa-Pu, known locally as Nan Pu, was born at Arahura and warmly talks about life at the pā. "We had to go to church every Sunday. The hall was before our time. We would have church in the morning and then in the afternoons we used to have kapa haka at somebody's place, and that was one of the things we used to do to raise money for the war effort. Church in the morning and kapa haka in the afternoon every Sunday."

Violet Bradley, nee Russell, who was born at her grandmother's house in Arahura in 1933, recalls everyone attending church services on Sunday. "Once we heard the bell ring, look out if we weren't at church. Sometimes you wouldn't have time to get changed but you just go.

"We had a beautiful pā, and we had aunties and uncles and grandparents who cared for the pā and kept it lovely. We would go and give them help as kids but they did all the work. It was a lovely pā for us kids."

After Tairea Hall, tangi at Arahura were held at people's houses. "A lot of our relations would come on the train from over the hill for major tangi. They would arrive at the station and there would be karanga and all that important stuff. I can still see it," says Horiana.



Left: Photograph of Tairea Hall
ca. 1897 (Courtesy of History House
Photograph Museum Greymouth)

Right: Photograph of St Pauls
Anglican Church at Arahura
(Collection of John Wilson).

In 1971, centennial celebrations were held for St Paul's Church. "It was a major event for the church community and our pā. I can remember Canon Rangihu came and assisted the Bishop of Christchurch. He came and stayed with my mother. At the time I was hapū. My mother asked him, did he have a name. He said he would think about it and went to bed. When he came out in the morning, he said he had a name. He called my baby Rautahi," recalls Horiana.

In 1976 the church was demolished by a whirlwind. "Me and my wife were the second to last couple to be married there," says Ned Tauwhare. "The day the whirlwind happened out there, one of our relations Sam Tainui was at Arahura visiting his mum, and he was at the railway station waiting for the rail cart to come in and he told us it was like a big roar coming up from the river."

Most of the children from the pā attended the nearby Kaihinu School. They caught the train in the morning, and then had to walk home in the afternoon along the road or the railway track. Following concern from parents about the dangers of the long walk home, the Arahura Māori School was opened in the pā in 1955.

Although Horiana was living at Hokitika during this time, her parents sent her to the Arahura Māori School. "I was a foundation pupil and our teacher was Mr Bond. School in Hokitika didn't have many Māori children so going to school in Arahura was really different. We were all whānau. I have wonderful memories. It was a beautiful new school. I remember the day we did the pōwhiri at the opening. Aunt Mary Mason composed the waiata for the pōwhiri and we practiced, the boys put together a haka and it was great. It was a major happening. It was just huge to have a new school."

The school was to literally become the hub for the community, says Ned Tauwhare, until it was closed in 1965 due to a declining roll. "We talk these days about the school being the hub of the community. Back in those days it actually was. A lot of the parents used to drop in and that was encouraged."

"We used to have our meetings in the school. Once the school closed most meetings were held in people's homes or in the Greyhound Hotel which had a big lounge which wasn't part of the bar so we used to meet there," says Jimmy Russell.

In 1989 the whare wānanga was built by the government-funded Maccess scheme. "Maccess was to train people into employment and another reason to get the number of unemployed down. My brother Bill managed the project and it was built within a year," says Jimmy Russell.

Rauhine Coakley, Taua Tilly's mokopuna, was on the Maccess course. "First of all we started cleaning up all around the pā, all the gorse, the marae site was all gorse then. We cleaned all the public areas that belong to the community. We used to get loads of wood for all the old ones. Fish, whitebait we would drop it off.

When the funding came in, we started building the whare wānanga. All of the materials were second hand. The building was all built in stages. Every three months we would get an allocation of funding. We did the foundation, then there was no money so we did the work things around the pā, we cleared the patch up at the urupā and things like this before the next lot of funding came in."

The whare wānanga was opened in 1989, an opening notable for the attendance of the Māori Queen, Dame Te Atairangikaahu, who happened to be on the West Coast at the time attending a Tauwhare family reunion in Hokitika. A few years later an extension was added onto the whare wānanga, built by Jock Tullock.

"When the whare wānanga was built, it gave a place for us to meet and has served as a marae until now," says Rauhine. ■■

The official opening of the Arahura whare tipuna is on Friday, 21 November. The dawn ceremony (blessing) is to be held at 6am, with the official marae opening pōwhiri to be held at 10am.





In a league of his own

Korey Gibson has the same full contact approach to business that made him excel as a rugby league player and mixed martial arts fighter. Kaituhi Brent Melville does his best to keep up.

KOREY GIBSON HAS JUST TAKEN DELIVERY OF AN INBODY composition scanner from Australia, a machine you stand on to measure your body's water content, percentage of body fat, bone mineral content, protein content, and visceral fat levels – all in about a minute.

Pretty cool, but at a price tag of \$27,000, not something you'd find in your average home. Korey considers it a necessary tool of trade for his fast-expanding network of health clubs.

He's come a long way from Carisbrooke Street, Aranui; the Avoca Street Flats, Kaikōura; and Veronica Place in Bell Block, New Plymouth; but has never lost sight of his roots.

With a natural physicality, unflagging energy, and hunger to win at all costs, Korey, 37, first represented his country in international rugby league at age 18. A few years later, he successfully fought for two Australian and the New Zealand lightweight mixed martial arts (MMA) titles.

In leveraging his passion for physical fitness, Korey has acquired the New Zealand area development (franchisor) rights to the fast-growing Snap Fitness 24/7 health club chain, and holds joint ownership in 14 of the 38 gyms currently open around the country.

Korey spent his formative years in Taranaki, though he was born in Christchurch. His whakapapa includes Kāi Tahu (Wairewa, Ōnuku, Waihōpai, Ōraka-Aparima, Awarua), Ngāti Huia o Ngāti Raukawa ki te tonga and Ngāti Tama. Deeply proud of his Māoritanga, one of his major goals is to speak fluently in te reo and he is blessed to have inspiring kaiako in his life who are helping him every week. He has also spent time learning the art of mau rākau (taiaha).

His earliest memories were of living at his grandfather's house in Aranui. After moving to Kaikōura for a couple of years, the family headed to Taranaki where Korey's dad had found work in the fisheries. "We lived first at my Nana's in Drake Street before securing government housing at Veronica Place. It was the toughest yet most influential street in Bell Block, though I really loved it there. I guess tough neighbourhoods become the norm if that's what you're used to," he says.

Both Korey and his brother Rickie picked up their love for rugby league at that time. "We played Union initially but switched to league because it was a more physical game. Not being able to tackle properly with the introduction of 'new image' rugby or simply touching a boy on the hips made no sense to me, though it made it easier to score tries," he laughs.

And score tries he did. By the age of 10 he was playing for the Bell Block Marist Dragons in the under 13 league and went on to make every Taranaki rep team for league and touch footy. Ultimately this led to his first international experience, a scholarship with the Illawarra Steelers in Sydney in 1995.



[Korey is] dedicated to helping Māori youth. "If your body is healthy and your mind is healthy, it's hard not to be successful in what you choose to do."

One of Korey's proudest moments was as a New Zealand Secondary Schools player in 1995 where he marked State of Origin player Ben Ikin, and as captain in 1996 at age 18. His only regret in rugby league was not being picked for the junior New Zealand Māori Rugby League team. "I heard afterwards that the selectors didn't know I was Māori, which was sad as I think I could've made a real contribution."

At age 17 he'd also already signed with the Auckland Warriors, which meant a move out of his parents' house.

"It was exciting but it was also tough," he says. "I wasn't just leaving my family, I was leaving my bros and in a sense, my childhood."

The move also effectively ended his formal schooling. In Auckland he went to work as a labourer, up at 5 am, working until 4 pm, and then to league training.

He was still a teenager but even at that stage, he was considered the fittest man in the Warriors. "The hierarchy wanted my coach

to make me repeat the tests, but my coach said that those were my results and I wasn't going to repeat the trials."

For the next two years Korey thought he was unbeatable, until he was diagnosed with cancer at the age of 19. "I grew up fast. It was scary, it made me realise I wasn't invincible. But I never doubted that I would beat it," he says.

It took surgery and nine years of check-ups but Korey was eventually given the all clear, a process which he believes gave him inner strength. "It made me want to expand my horizons and it also helped shape my perception of people. To ensure I achieve something while I'm here, have something to leave for my children and family, and leave the planet in a better state than when I arrived; but most of all to keep the people around me who I love the most."

In 1998 Korey left the Warriors and was contracted to play league in England. As with many young people with a bit of money in their pocket, he had no trouble spending his hard-won earnings. While he continued to train hard and enjoy the professional lifestyle, the game started taking a huge physical toll on his body. These were significant injuries, including spinal fractures, two broken ankles, a torn quadriceps, a dislocated shoulder, damaged rib cartilage, and a cracked sternum.

Despite the numerous injuries, in 1999 Korey signed with the South Brisbane Magpies. He lasted two more seasons before quitting rugby league altogether in 2001. "League was never about the money. It was about playing with my boys, my brothers. And the game had become too regimented. I didn't want to play with too many team patterns and structure."

He'd arrived in Australia with \$50 to his name. "Part of that actually went to buying dog food for a dog that my younger brother Rickie had given me." He needed to put his own food on the table, buy furniture, and get a place to live. His first job was washing cars at a Brisbane car dealership, a job he did for 18 months. When a job came up selling gym memberships for Healthland Fitness International, he jumped at it. Roles with Allsports Lifestyle Clubs, Fitness First, Sports Motion Wynnum and Bardon Health Club followed.

Korey had found his niche.

He sold gym memberships during the day and studied personal training and business management at night. He opened his first personal training business in 2002, and two years later started an outdoor group exercise company called Boot Camps Australia with one Australian business partner. Within six years they'd expanded the business to more than 50 sites throughout Australia.

During that time Korey had a brief flutter with boxing, winning his first two amateur bouts, but his work commitments were taking more and more of his time, so boxing was shelved. Two years later he started training with Danny Higgins of Integrated Mixed Martial Arts and his first MMA fight followed in October 2006. Since then he's won two Australian lightweight belts and the New Zealand belt in 2013, with his New Zealand team coached by Karl Webber at Strikeforce in Christchurch. "I might fight again next year but I think this might be my last one, as my body's taken a fair bit of battering with a further three surgeries in the last 10 months, with one or two more on the cards soon."

After selling Boot Camps Australia in 2010 to a former franchisee, Korey returned to New Zealand in 2008 with a vision to

help New Zealanders, and in particular Māori youth, to adopt healthier lifestyles.

Not one to shy away from risk, he took on massive debt to build Quest Health Club in Ferrymead. “The original building was really just a warehouse. I bought a table and did interviews from a nearby café, hiring five staff who had to undertake two weeks unpaid training, ‘cause I couldn’t afford to pay them at that stage,” he laughs.

“I knew that building the gym, at an investment of almost \$4 million, was a risk; but we managed it, launching with 943 members, which was kind of disappointing at the time as I wanted to start off with 1,000 members.” It didn’t take long for Korey to get to his target of 2,500 members, returning \$600,000 profit annually and only a projected six to eight months away from returning the magic million dollar annual profit.

Everything changed on 22 February 2011.

“I was actually in the gym training about eight staff when the February earthquake hit. We all dived for cover and the building took a massive hit – there was liquefaction almost immediately and when you consider the type of machines and gear you have in a gym, we were really lucky nobody was seriously injured or worse.”

When the full impact of the disaster became apparent, Korey and his team went back to the gym, grabbing stuff like protein bars and shakes and delivering these to locals. “The community had taken a huge blow, and in our view, every little bit helped to get us back on our feet.”

It took 15 months of negotiation to sort a settlement with his insurers, though it didn’t stop him going into the office every day. “We had no insulation, holes in the walls, and my office was wrapped in cellophane – not exactly ideal conditions to run a business,” says Korey. His temporary solution was to buy a nearby physio practice, where he and his staff worked for nine months.

In the meantime his Australian business partners had come to Korey with the idea of rolling out the Snap Fitness 24/7 chain in New Zealand. “It was an innovative concept out of the US – 24/7 gyms with state-of-the-art equipment, minimal staffing, and no long-term commitments. Young people in particular are scared of long-term contracts, yet our average stay is nine to 12 months and we’re comfortable with that.”

Snap started with one club in Papanui, and Korey and his partners have expanded the fitness franchise quickly over the past four years. Today, Snap has 38 franchises around the country and there are another seven due to open by the end of this year.

Korey believes health clubs and fitness centres also have an important role to play in the rebuild of Christchurch. “I think that keeping physically fit, having fun, and burning off steam and frustration can be an important part of the recovery.”

Fun is one thing, of course, and he loves getting up and going to work, but Korey hasn’t lost his competitive edge. For example, he’s the undisputed table tennis champion at the gym. “I’ve started playing with my left hand, just to keep it interesting,” he boasts.

He remains dedicated to helping Māori youth. “I think a lot of our younger people don’t know where they are heading. It’s not just about setting goals for the sake of setting goals. Lifestyle and career balance often comes down to little choices. If your body is healthy and your mind is healthy, it’s hard not to be successful in what you choose to do.”

Just up the hill from the gym in Redcliffs is Korey and partner Tessa’s modern house. With an impressive view of the city and Pegasus Bay, it is full of Korey’s pictures, trophies and belts – reminders of his remarkable career both on the league field and in the MMA cage.

He has a staggering number of projects on the go, including the establishment of a learning institute for personal trainers, the Fit Futures Learning Institute, which will launch next year. The free time that he does have is generally spent with friends and family, more often than not at his second home in Mangamaunu, Kaikōura, where he enjoys studying New Zealand history, researching his whakapapa, diving with dad Mike, or hunting wild pigs with his mates Hayden Dreaver, Stump, and Corrie Adams, and their dogs.



“Aotearoa is blessed with natural resources, fertile oceans, and land. We need to protect and nurture that, and also ensure that our future generations are able to do so. Those are two things I would truly fight for.”

“I’ve always loved the New Zealand bush, enjoyed diving and giving kaimoana to elders, preparing a hāngī or cooking pāua in rimurapa (bull kelp) the traditional way. I also head up to Taranaki as much as possible to visit my mum, Aroha, and Tessa’s family (also from Taranaki); and a few times each year I head to Brisbane to catch up with friends and spend time with my nephew Tahī.”

Korey hopes to spread his love of the outdoors by purchasing a hunting block in the near future. Here he plans to establish a wildlife sanctuary and help street kids experience the bush and our unique wildlife by staying in huts and hunting, preparing, and cooking food in traditional ways.

“Aotearoa is blessed with natural resources, fertile oceans, and land. We need to protect and nurture that, and also ensure that our future generations are able to do so. Those are two things I would truly fight for.”



TOI IHO

KA MUA, KA MURI

Nā Kristy Bedi.





Sitting beneath the Arcades Project on a Sunday, the stillness is palpable.

The reverberating earth and the drone of heavy machinery that are incessant throughout the week are quiet. The cranes stand still across the skyline, towering like sleeping giants. The dust is settled, the traffic quieter, and the sense of unyielding “progress” calmer.

Above me, an enormous 50-metre-long hīnaki moves gently and organically in the breeze, its permeable woven nature a visual respite from the tonnes of concrete and surrounding scaffolding.

In Te Ao Māori you’ll often hear it said that we “walk backwards into the future” – ka mua, ka muri. Our vision fixed on history, learning from those who have gone before us as we forge new paths.

Amid its urban surroundings and in this ever-evolving city, the giant hīnaki speaks to those who have gone before us, and to those who will follow. Its impermanence is just another reminder of the fragility that surrounds. It is a clue to the environment and the relationship our tūpuna had with this whenua, with the Ōtākaro/Avon River.

The hīnaki, or eel trap, is the latest public artwork by Lonnie Hutchinson (Ngāi Tahu, Samoan). The work, titled “I Like Your

Form” is located at the former site of the Crown Plaza Hotel, in close proximity to the Ōtākaro/Avon River and what was earlier known as Market Square (Victoria Square).

The work is a response to an invitation by FESTA (the Festival of Transitional Architecture) to intervene in the Arcades project, temporarily transforming the space.

For Lonnie, who is actively engaged in several of the rebuild anchor projects, this installation posed an exciting opportunity to make visible the mana whenua in this urban landscape. It is a recolonisation of the urban environment, and serves as a visual reminder of the traditions and cultural significance of the space, aspects which are not immediately apparent amongst the rebuild.

For Lonnie, the hīnaki can be interpreted in many ways. The trumpet-like form can be seen like a karanga. “It’s a shout out in a sense, a calling to the centre of town, to that site, to the river. It’s a reclaiming of a site”. With an immense personal investment in the project, it was an opportunity to “put something that has the essence of Māori and Ngāi Tahu back in the space”.

While the form is a literal one, its scale and context offer an invitation to the viewer to reimagine the space, the whenua, and the future.





HEI MAHI MĀRA

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

Toxic spring



I believe all regional councils should come clean and tell the public what they do know about Hazardous Activities and Industries List (HAIL) properties in all regions, even if the information they have is imperfect.

The news in May of this year that the soil around our house was toxic with high lead levels necessitated the need for further testing of our vegetable garden area, which takes up about one-third of our quarter acre section. Not that we were alone, as 11,000 property owners in Canterbury were served notice by Environment Canterbury (ECan) that their properties may be contaminated with toxic material. For our testing we were lucky enough to be offered a charitable reduced rate by Geoscience Consulting and Hill Laboratories after they saw the story on *Campbell Live*.

Geoscience Consulting undertook extensive testing of the soil in our garden area using a hand-held XRF machine, which uses x-rays to provide instant feedback on the heavy metal content in soils. The XRF showed us straight away that we also have a problem with toxic amounts of lead in our garden. There is a margin of error with the XRF, and to correct this, four soil samples were taken which also allowed for testing of any chemical residues. We were also concerned about the extent to which the vegetables might take up any of the heavy metals in the soil, so had samples of carrot, silver beet, and celery tested as well.

A month later our worst fears were confirmed. The combined soil tests showed that overall lead levels were at 224 mg/kg compared to the acceptable residential limit of 210 mg/kg in soil (organic

certifier BioGro has a limit of 100mg/kg). The residential limit is based on the assumption that only 10 per cent of one's vegetable intake would come from a contaminated area like this, and yet our consumption rate was closer to 95 per cent for most of the past 20 years. The testing of the silver beet, carrot, and celery plant material also showed that these plants had taken up dangerously high levels of lead, cadmium and copper. These vegetable test results contradict information given to the public by ECan and the Ministry for the Environment which states that so long as you thoroughly wash vegetables grown on contaminated ground, they should be safe for eating. These test results prove that it is not safe to eat vegetables grown on land that is high in heavy metal levels.

This rather shook me, as all the literature I had read to that point conveyed the idea that the use of compost and lime over time would dilute and inhibit the uptake of heavy metals by vegetable plants. This is clearly not the case. Over 20 years I had put on copious amounts of dolomite lime and organic compost which by my rough estimate would be at least one metre high of compost if it had been put on the garden all at once. Yet still the garden soil and vegetables contain toxic amounts of heavy metals. Indeed I have now found out that the very leafy green vegetables I have been relying on to help me overcome pancreatic cancer are the ones most prone to uptake



heavy metals, e.g. silver beet, kale, spinach, lettuce, and broccoli. This latest news is very disturbing for me because there is a known connection between cancer and heavy metals, and specifically a higher risk of pancreatic cancer with higher levels of lead and cadmium.

I believe all regional councils should come clean and tell the public what they do know about Hazardous Activities and Industries List (HAIL) properties in all regions, even if the information they have is imperfect. ECan did not identify my property as a HAIL site. It was only due to geotech testing for the rebuild of my house that toxic levels of lead in the soil were identified. If one has any doubts as to the potential for previous toxic activity on one's property, I can only recommend that for peace of mind it is better to have your soil tested, rather than have regrets later on. For example, a neighbour had her children's blood tested for lead and the youngest was well over the limit for



Tunnel house produce – left: zucchini; above: basil and carrots; below right: beefsteak tomatoes.



PHOTOGRAPHS TREMANE BARR

Vegetable Heavy Metal Test Results

These heavy metal results are well over the MfE tolerable daily intake.

Heavy metals in vegetables, mg/kg	Carrots	Silver beet	Celery	MfE tolerable daily intake mg/kg bw/day
Lead	0.066	0.097	0.043	0.0019
Cadmium	0.0041	0.0151	0.011	0.00083
Copper	0.21	0.79	0.27	0.15

lead poisoning. This resulted in the children being banned from having contact with the soil on their property, e.g. playing outside like young kids do. When they were re-tested a couple of months later virtually no lead was found in the youngest child's blood. This will hopefully mean there will be no future negative health consequences for the children, now that they know to avoid this soil.

It looks like we are going to have to bite the bullet and pay (through the nose) to have our garden soil removed and replaced with new clean soil. The whole process is estimated to cost around \$30,000–\$40,000. By the time the bureaucracy to do this is dealt with, I probably won't be able to use the old vegetable garden area before early 2015 – just in time to get in the crops for winter. The good news is that we will end up with a property that will be a virtual blank slate, which will allow me and my wife to start again with a whole new (easy-care) garden design. In the meantime

I was just going to put grass on the newly remediated land close to the house which the insurance company has taken responsibility for, but I have decided instead to have the tunnel house moved onto this fresh new soil and will focus on growing tomatoes, cucumbers, capsicums and spring lettuces in it. Beside the tunnel house I will also pilfer some more of the (future) lawn and have a small lettuce garden – just enough so we can still have some fresh summer salads. Next year I will move the tunnel house back and start anew with establishing a new patch of lawn. If there is one thing the recovery from the earthquake disasters has taught me, it is the need to be flexible and to make the best of your opportunities while you can.

WEBSITES

- www.nzgeoscience.co.nz
- www.hill-laboratories.com
- www.soils.tfrec.wsu.edu/leadhistory.htm

www.llur.ecan.govt.nz

www.mfe.govt.nz/issues/managing-environmental-risks/contaminated-land/is-land-contaminated/hail.html

Campbell Live reported on Tremane and his partner's story in May: www.3news.co.nz/Concerns-over-contaminated-soil-in-Christchurch/tabid/817/articleID/345205/Default.aspx

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.



HE AITAKA A TĀNE
PLANTS nā ROB TIPA





Roaring Forties gales blast through the turbulent tidal shallows of Foveaux Strait, which separates Te Waipounamu from Rakiura. This is no place for the faint-hearted, and that goes for plants as much as the hardy southern souls who live and work here.

The salt spray and frequent westerly gales are fierce enough to strip coastal headlands of native bush. But there is one hardy member of the daisy family that thrives in the windiest of places, never far from the sea; and actually struggles in more civilised, sheltered surroundings.

Tētēaweka (*Olearia angustifolia*) is a stoic Southern Ocean fringe-dweller, one of several different species confusingly described in many historical references as the ubiquitous “mutton-bird scrub”.

As its colloquial name suggests, this stout shrub or tree shares the same wild, windswept habitat as another Ngāi Tahu taonga species, tītī (the sooty shearwater), which nests on the headlands and islands of Foveaux Strait and Rakiura.

Tētēaweka is very localised to its preferred habitat amongst coastal scrub along the Southland coast between Bluff Hill and Preservation Inlet in southern Fiordland, and on headlands, spurs, and islands around Rakiura and Foveaux Strait itself.

Like all plants in the *Olearia* family, it is hardy and well adapted to its environment, with a strong tolerance of gales and salt spray. It is often found growing right down to the water’s edge.

Surprisingly, this six-metre-tall tree daisy belongs to the largest family of flowering plants in the world, containing about 14,000 species including dandelions, sunflowers, dahlias, chrysanthemums, and another Ngāi Tahu taonga plant, tikumu, also known as *Celmisia spectabilis*, the New Zealand mountain daisy.

The biggest giveaway of tētēaweka’s lineage is its beautiful, pleasantly-scented flowers perhaps 3.5–5 cm across, with a characteristic daisy-like circle of white petals around a purple or violet centre. The dark green, scented leaves are 7–15 cm long, widest at the base and tapered towards the tips with a distinctive serrated edge. Like tikumu, the underside of the leaf is generously covered with a soft white down.

In *Traditional Lifeways of the Southern Māori*, Herries Beattie gives a detailed description of the method of construction of whare pōtaka (round houses) or whare rau (thatched houses) built without a centre pole in the

Tītī Islands, using the curved timbers of tētēaweka, the closely-related tūpari (*Olearia colensoi*) or a species of *Dracophyllum* (grass tree) known in the south as inaka.

One of Beattie’s Murihiku informants recalled helping to build several of these huts on the Tītī Islands, and said the soil on the islands was soft and peaty so the branches of these trees could be pushed in deeply to anchor the whare.

“To construct a round whare, in which no centre pole is used, timber with a curve or bend in it is sought,” Beattie writes. “This timber is known as whiti and the cross pieces as kaho. It is thatched with wiwi (rushes), patiti (tussock) or similar vegetation, this thatch being called rau.

“A hole called putaka-au or sometimes koro-puta is left in the top to let in light and let out smoke,” Beattie continues. “A fireplace guarded by stones (called pae by one of my informants) was in the centre of the floor and this fireplace was called taukahi according to two of the old men and takuahi according to others.”

This description captures the essence of traditional shelter design, making full use of the limited resources available. Obviously the size and shape of the whare pōtaka or whare rau was dictated by the curve of stems shaped by the prevailing winds, and the thatch covering depended on what was obtainable. No doubt the better the construction and tighter the thatch, the warmer the hut was.

Before the days of gas bottles, tētēaweka was used by muttonbirders for firewood to boil up pots of tītī, the fire burning with an intense blue flame and leaving a slag like clinker. If water was thrown on the fire, it sometimes set off a small explosion.

In *Māori Healing and Herbal* author Murdoch Riley records that scented leaves of tētēaweka were used on Rakiura and the Tītī Islands to reduce fevers. They were used in steam baths and to bathe bruises and aching limbs. Riley also records instances where the sap was used to heal festering wounds.

Tētēaweka’s conservation status has declined from “naturally uncommon” in 2012 to “at risk”.

Despite its handsome foliage and beautiful flowers, botanists say this hardy specimen, which looks like an ornamental succulent, is very difficult to grow in cultivation. It prefers to grow in soil that never dries out and in a cool situation on the southern sides of buildings or gardens. ■■

REVIEWS

BOOKS

FRED GRAHAM, CREATOR OF FORMS, TE TOHUNGA AUAHA

Nā Maria de Jong with Fred Graham
Huia Publishers
RRP: \$49.99
Review nā Megan Tamati-Quennell

A book written about Fred Graham, his art, and legacy is well overdue. Fred Graham belongs to the group of artists who were pioneers in the development of a new form of Māori art developed in the late 1950s and 1960s, and now often referred to as Māori modernism.

It was a unique form of modernism where the artists created a critical distance between their work and the art of their forefathers. Rather than continuing the marae-based traditions of Māori art – carving, weaving and kowhaiwhai – Graham and his contemporaries established themselves as painters and sculptors.

Graham's contemporaries include Paratene Matchitt, Selwyn Muru, Muru Walters, Cath Brown, Arnold Wilson, John Bevan Ford, Ralph Hotere, Kātarina Mataira, and others. They created a new and individual Māori art that combined Māori concepts and forms with the methods and styles of European modernism. Their work was particularly influenced by the work of Constantin Brâncuși, Henry Moore, Barbara Hepworth, Pablo Picasso, and Paul Klee; and was reflective of the post-war urban reality of the 1950s and 1960s that many Māori were living in.

This book touches on some of that art history through some

of the essays within it, especially the essay by Jonathan Mane-Wheoki, but it is primarily a survey of artist Fred Graham's life, work and practice.

In his foreword, Sir Sidney (Hirini) Moko Mead says the book is "...a fantastic story well worth reading", one that "...leads us towards a full appreciation of who Fred Graham is, what he has achieved, the quality of the taonga he has created, where he came from, and the position he holds today".

Mead's foreword provides insightful background about Graham from their shared experience working under educationalist Gordon Tovey. Mead describes Graham as "phenomenal" and a "kaumātua artist".

The second essay, by Maria de Jong,

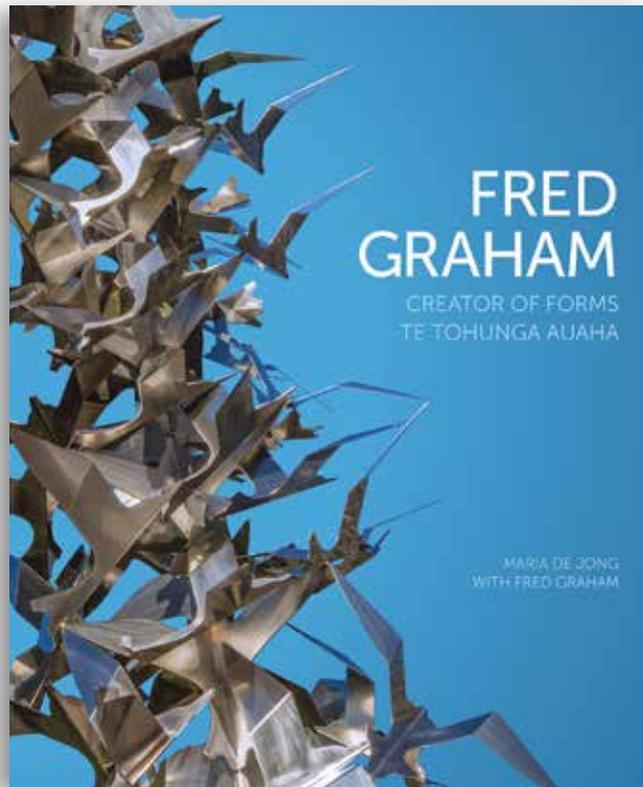
adds another layer to our understanding of Graham. Written following a series of interviews with Graham in his home, it is a sensitive and generous biography that tells of his upbringing, his family life with his wife and children, and his work.

There are three academic essays in the book. Jonathan Mane-Wheoki and Robert Jahnke highlight Graham's importance from an art perspective. Jill Smith's essay focuses on his work as an educationalist and art specialist.

Robert Jahnke's essay is complicated and a bit dense. Jonathan Mane-Wheoki's writing starts off strongly and provides some useful information but tapers off, making generalised statements towards the end. The

book's content is good; however, the design of the book – its scale and weight – is disappointing. I wanted a more generous size, to reflect the work it was showcasing – full page reproductions of works, not the small-scale images in the catalogue of works, and also, more reproductions of working drawings by Graham to give insight into his development process. Being the first major book focusing on him, I also thought the book should have been a hardcover, to represent the significance of Graham as a senior and important artist.

I would have enjoyed some additional writing, quotes, or an interview with one of Graham's art contemporaries such as Selwyn Muru or Muru Walter. Also, it would have added to the book to include writing from a younger Māori artist who has inherited the legacy of the Māori modernists. This could perhaps have been undertaken by Brett Graham, Fred's son –



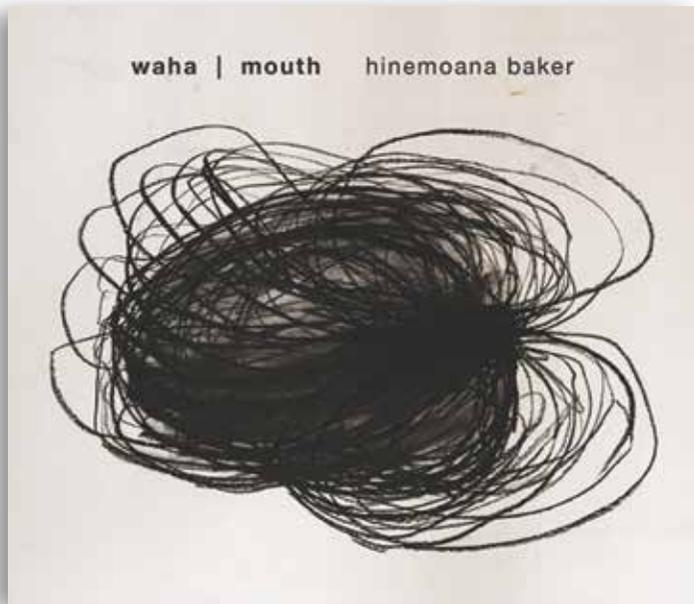
Megan Tamati-Quennell (Ngāi Tahu) is the Curator of Modern & Contemporary Māori & Indigenous Art at Te Papa. She lives in Wellington with her son Taniora.



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



Southland-born and raised Dr. Michael Stevens (Ngāi Tahu) is a lecturer in Māori History in the Department of History and Art History at the University of Otago.



an important artist in his own right, and one I am sure was instrumental in the development of this publication.

WAHA | MOUTH

Nā Hinemoana Baker
Victoria University Press 2014
RRP: \$25
Review nā Gerry Te Kapa Coates

She says on the cover, “I’d like to think that opening this book to read is like standing at the mouth of a cave, or a river, or a grave, with a candle in your hand”. Perhaps in the fragility of life personified? This book, which I read in one sitting the first time on a flight to Auckland, is a fine woven mat with the texture and connections between poems like weaving. Words crop up and are repeated – such as candles, mouth, hollow bamboo, and “two white horses” – in Parts 1 and 2, but separated by many pages.

There are lines that stay with me: “In my mind I wrote letters to all those I’d wronged, I want to be buried with a family

resemblance”. A lot of us Kāi Tahu look similar, with a common ancestor but have our family feuds – I know what she means. The yearning for connection with life in, “I want to touch my lips on the nape of someone’s neck, breathe there”. Or, “something rumbling up behind me like God’s bowling ball” reminded me of those falling asleep dreams I used to have as a child, with ominous portentous noises. She can still break my heart open a little.

A repeating strand in her poetry is death and fertility. This one is a “found poem” cobbled from a medical pamphlet’s gobbledegook called “there are almost no risks associated” that begins: “There is a very small risk/but there are almost no risks associated./ If all goes well, there is a tremendous/ strain, some early studies suggest./ There is a very tremendous/ strain but there is almost no risk.”

These are very personal poems that may be more felt than fully understood, observed as part of her life, as well as yours or mine. It seems a long time ago that Hinemoana Baker and I shared a stage with Keri Hulme at the Christchurch Writers Festival. It was one of those gatherings of disparate artists not used to cohabitating. She was the consummate performer with her music, and roadie jokes. I admired her energy, and her skill with words, blogs, and the whole paraphernalia of the ego. This is her third book and comes out opportunely during her term as Writer in Residence at Victoria University. May there be many more. Kia kaha, kia manawanui e hoa.

**NEW MYTHS AND OLD POLITICS:
THE WAITANGI TRIBUNAL AND THE
CHALLENGE OF TRADITION**

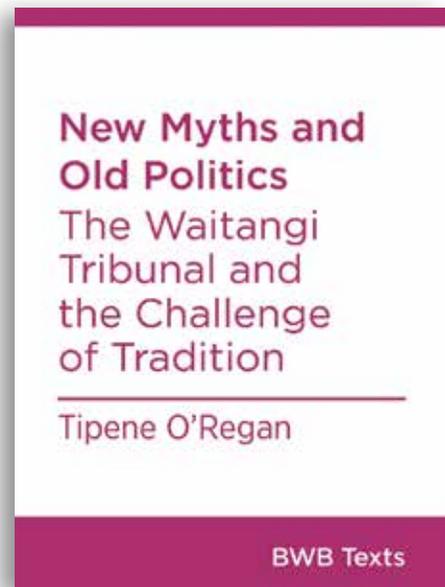
Nā Tipene O’Regan
Bridget Williams Books
Review nā Michael Stevens
RRP: \$4.99

As the public face of a resurgent Ngāi Tahu people in the 1980s and 90s, Tipene O’Regan widely communicated his interconnected thoughts on the Māori past, present and

future of Te Waipounamu. This occurred most visibly in media interviews and public talks, typically laced with his inimitable gusto and own brand of chutzpah. However, Tipene is a scholar before he is a politician, and his views were contemporaneously expressed in academic forums. In most instances, though, his ideas and the way he framed them were shaped by his chairmanship of the then Ngāi Tahu Māori Trust Board and its entanglements with the Waitangi Tribunal and Treaty settlement processes. This was especially evident in May 1991 when he delivered the J. C. Beaglehole Memorial Lecture at a biennial meeting of the New Zealand Historical Association, the premier gathering of New Zealand’s professional historians.

Entitled *Old Myths and New Politics: Some Contemporary Uses of Traditional History*, Tipene’s “Beaglehole Lecture” advanced positions and posed questions concerning the organisation and deployment of the Māori past that were extremely pertinent then and now. It was accordingly prepared for publication in the *New Zealand Journal of History* in 1992, reproduced with an afterword in an edited collection of essays published in 2001, and in June of this year was updated and re-released as an e-book as part of Bridget Williams Books’ laudable digital publishing strategy.

One of the subtle changes of this e-book iteration is found in its title, the main



REVIEWS continue on the next page.



Mark Revington
is editor of
TE KARAKA.

REVIEWS

part of which now reads “New Myths and Old Politics”. This speaks to that fact that in 1991 the “marriage of inconvenience” of history and law that underpins the treaty claims process really was new political terrain, whereas now it is an established part of the landscape, and thus comparatively old. However, as this process has bedded in and evolved, new myths have indeed been born. Tipene’s desire to expose these for what they are and concomitantly “defend the integrity” of authentic Māori memory – in other words, to challenge cultural charlatans – is at the heart of this text, and much of his life’s work. He thus reminds me of Lee Kuan Yew, another of my favourite enlightened despots, who once remarked that “wrong ideas have to be challenged before they influence public opinion and make for problems”. In lieu of alluring mysticism, Tipene therefore argues convincingly for the necessity and possibility of “solid evidence about our [Māori] past”. His view is that this is achieved by “the mundane business of applying scholarly standards to Māori tradition and history”, in tandem with a functional knowledge of whakapapa, which he endearingly describes as simply “a task of

intellectual management”. In other words, examination of the Māori past does not in his opinion require “deep spiritual insights of the guru”. Tipene’s defence of empirical truth is refreshing as is the role he envisions for academic disciplines in pursuing it.

“New Myths and Old Politics” refers to ACCESS and MACCESS training schemes, COGS funding, and the Iwi Transition Agency, which illustrate that the base text is certainly of its time. It therefore offers a valuable window into the drivers and uncertainties of the State’s renegotiation with Māori at an important juncture in New Zealand history. However, as I have indicated, its value goes far beyond this. I think that it will be read and ruminated over long after Tipene and the claims process that he reflects upon have been reduced to dust. In the meantime, both have much more work to do.

ARMS RACE

Nā Nic Low
Text Publishing
Review nā Mark Revington
RRP: \$37

This is the first collection of short stories by Nic Low, a Melbourne-based Ngāi Tahu writer who also works as an arts festival director and organiser. From 2009 until 2013, he ran the international writing programme at the University of Melbourne’s Asialink Institute. These 12 stories range in setting from the title story, set on Rakiura with a nod to the Ruatoki raids, to a frozen London in the near future, an eerie metaphor for climate change. My favourite is about what happens when a photocopied version of *Lonely Planet* becomes more popular in India than the real thing.

At the heart of these stories is a compelling, energetic intelligence and world view which one reviewer described as “activist literature”. Nic Low’s stories take aim at technology, modern culture, and society’s obsession with image, and are often frightening and funny all at once.

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

Pre History

Black Jack roamed
Moeraki – Ōtākou
& kaik tween

a suspected Vogelboomer
by birth
by cadence

a nineteenth century life
doubtless double
records can’t place him

save SILNA 1906
multiple-owned
& land-locked

unplaced on paper
& unknown to land
tween layers of kōrero

yet his name stood
for his son
and his son again

a plethora of names
on any coast
just take one to suit.

CAJ Williams

Regional Conservation Hui: Ōtautahi

Our tūpuna smile,
as kōrero searches
for a place to stand.

They know the
standing place
is our kōrero.

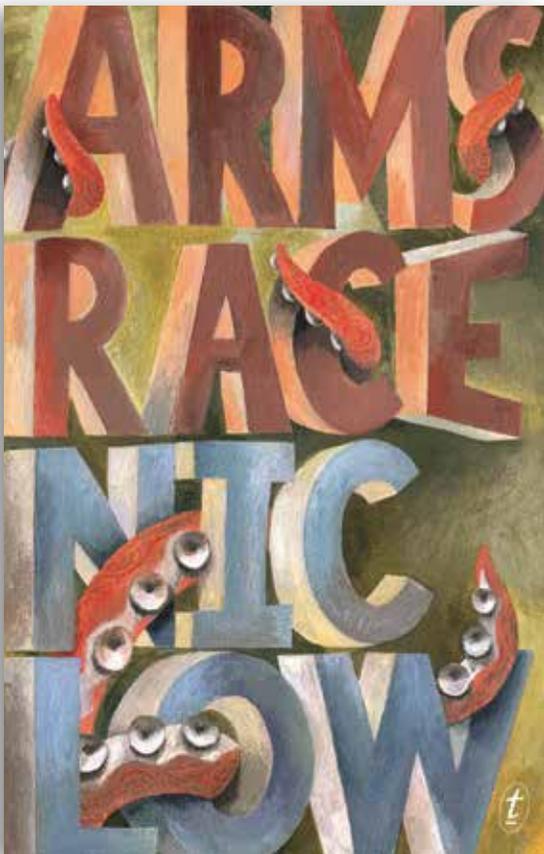
We, the inheritors
of Pacts, concocted
before our times.

Concocted, cooked,
yet never really
honoured.

Our tūpuna
give us the
tools required,

to bring
these Pacts
to life.

Teoti Jardine 18/07/14



Learn more about *money*

Your credit card is maxed out again. The tamariki need new shoes for school. And you know in your heart of hearts you should follow your KiwiSaver more.

Whatever level your knowledge is at, you can improve or even transform your financial wellbeing. It is much easier than most whānau imagine. Sometimes concepts such as knowing the difference between a ‘need’ and a ‘want’ or budgeting your money into different envelopes can be very powerful and surprisingly simple to put into practice.

You owe it to your babies to get sorted financially. Five minutes a day is all it takes to get started, and your efforts could pay off for generations to come.

Everyone is different in how they learn best. It might be through kōrero with friends and whānau, at a course, or one-on-one contact with an expert. Sometimes “just doing it” is the answer. The idea is that as your money grows, a light bulb turns on.

Here are more ideas:

Google: Start by Googling anything you want to know more about. Maybe it’s “interest”, “how debt works”, “KiwiSaver basics”, “how to make my money go further”, or “pocket money”. Google one term a day and you’ll pretty soon start to develop a good basic knowledge.

Read: Read the paperwork from KiwiSaver and Whāi Rawa. Read personal finance blogs, books, newspaper articles, and anything about your money that you can get your hands on. You’d be amazed at the effort that goes into making this stuff understandable.

Use budget advice and community services: Budget advice centres provide an awful

lot of informal learning opportunities. Lisa Kahu’s budgeting clients at Te Tai o Marokura in Kaikōura can gain lifelong financial learning from their interaction with the service. Whānau are encouraged to do one-on-one training to help them control the cost of kai, which might be the only flexibility they have in their budget. Kahu, a MoneyMinded facilitator, also teaches The Incredible Years training programme to whānau, and helps them learn about financial concepts ranging from how debt is accrued through to simple money-saving tips such as alternatives to using baby wipes.

Sign up for Papa Whairawa: The NZQA Level 1 Papa Whairawa course from the Open Wānanga is home based and lets you learn at your own pace. The course covers key financial concepts such as budgeting and getting out of debt. You’ll learn about the choices you can make with your money and the consequences those choices will have. A kaitiaki (guardian) is assigned to all learners to help and support you and keep you motivated.

Go to a face-to-face course: If you prefer face-to-face learning you can attend a MoneyMinded, Money Smarts or CAP Money course. Check with your local budget advice centre to find out where your nearest course is. MoneyMinded is a course sponsored by the ANZ bank, Money Smarts courses are offered by Habitat for Humanity and other community groups, and CAP Money courses are run by Christians Against Poverty in local churches.

Take the Certificate in Money Management Level 3: If you’ve got a basic understanding how a budget works and the ins

and outs of managing your day-to-day money, then the next step up is this certificate from Te Wānanga o Aotearoa. It’s free, but you need to attend one class per week at a wānanga and a workshop every three weeks at one of 18 locations nationwide. You’ll learn about how to create wealth and protect it with insurances and/or trusts. It also covers property, share investment, and business.

Sign up for an online course: Massey University’s Financial Education and Research Centre, which is behind the Money Smarts courses, also offers other online personal finance management certificate courses, details of which can be found at <http://tinyurl.com/masseyfin-ed>.

Attend a Money Week 2014 event: Great timing! Money Week 2014 starts on October 13 and runs for a week. You’ll find seminars and workshops around the country. Find out what’s on in your area here: moneyweek.org.nz/whats-on.

Finally, just do it. Choose one or more of these options today and get started. Your whānau will be richer as a result. ■■

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.



NIC LOW

Ngāi Tahu (Ōraka-Aparima, Awarua, Puketeraki)

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

A good day is one where the words are flowing. I'll start around seven (am), go for a run or a mountain bike ride in the bush, have breakfast, scull a whole lot of coffee, then sit down to write. I try to get 1000 words done each day, and it's a kind of race. The sooner I finish the sooner I'm free. Some days it's like pulling teeth and I'm still there at midnight. Other days I'm done by lunchtime and the day's mine to catch up with friends, brew beer, or work on the house. Those days are the best.

ONE THING YOU COULD NOT LIVE WITHOUT?

Good conversation!

WHO OR WHAT INSPIRES YOU AND WHY?

Keri Hulme is a big inspiration for me. I love *The Bone People* and *Te Kaihau*, and the way she weaves together history, myth, and place, and how inventive she is with language. By winning the Booker Prize she also encourages us to aim high – we know readers all over the world are interested in our stories.

HIGHLIGHT IN THE LAST YEAR AND WHY?

Finishing my first book, *Arms Race*. I've been working on it for a few years now and at times it was tough going, so it's a real highlight being able to finally share it with whānau and friends, seeing it in bookshops, and getting messages from readers.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Tramping gear. Full-time writers aren't exactly loaded, but... let's just say that I have at least four sleeping bags.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

There's something about our mountains that really speaks to me, so my favourite way to chill is to load a pack and head off into Kā Tiritiri-o-te-Moana with my brother Tim and friends. We go exploring for eight or ten days at a time, sometimes on tracks, sometimes just following our noses. We ramble during the day, then at night cook gourmet tramping slop, drink whiskey, and solve the world's problems.



DANCE OR WALLFLOWER?

Dance! I love bass music and when I'm in the city I'm often out on the floor. I'm also obsessed with the idea that we should take what we're doing more seriously – really write like there's something at stake – and take ourselves, as writers, a whole lot less seriously, which is why the launch of *Arms Race*, at the closing party of the Melbourne Writers Festival, was also the Third Annual Pan-Melbourne Interpretive Dance Championships.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Muesli and fresh fruit. Sad, but true.

WHAT MEAL DO YOU COOK THE MOST?

Does making muesli count as cooking?

GREATEST ACHIEVEMENT?

Creating *The Bookwallah*, a roving writers' festival that took a bunch of writers and a travelling library 2000 km across India by train. We travelled third class, lugged round a quarter of a tonne of books, did something like thirty public events, and talked about culture, race, and history till we were hoarse. It was insane, but somehow a lot of fun.

DO YOU HAVE AN ASPIRATION FOR NGĀI TAHU TO ACHIEVE BY 2025?

By 2025 I'd love to see a whole generation of young Ngāi Tahu writers collaborating, critiquing, and supporting each other to publish books in te reo Māori and English, so that our stories are one of the engines of culture in Aotearoa and beyond.

Nic Low is a writer, installation artists and arts organiser. His parents are Hikatea Bull and Geoff Low. Born in Christchurch, these days he divides his time between a hyper-social Melbourne sharehouse and an anti-social bush retreat. His first book is *Arms Race*, a collection of fierce, playful short stories touching on mining, drone warfare, climate change, and tino rangatiratanga. His second, a literary, historical, and bicultural expedition through Kā Tiritiri-o-te-Moana, comes out in 2016.

Nic has published essays and short fiction in *The Monthly*, *Griffith REVIEW*, *The Big Issue*, *Overland*, *The Press*, *Sunday Star Times* and various suspect anthologies. He writes about place, race, culture, politics, and earthquakes. He won the 2011 GREW Prize for non-fiction, a shortlisting in the 2012 Commonwealth Short Story Prize, and runner-up in last year's *Overland* Short Story Prize. When not writing, he exhibits art at festivals around Australia, and until recently ran the International Writing Program at the University of Melbourne's Asialink Institute.

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