

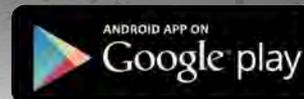
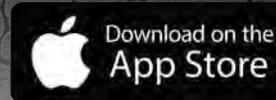
TE KARAKA



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**NGĀ HAURUA
E WHĀ
FROM THE
EDITOR**

Earlier this month I had the pleasure of attending a weaving wānanga at Awarua Marae. From the moment I arrived I was struck by the overwhelming sense of whanaungatanga and community among this group of wāhine who have been coming together monthly for the past year-and-a-half to learn the art of weaving korowai. The project, which has received two rounds of funding from the Ngāi Tahu Fund, truly exemplifies the original vision of the fund established 10 years ago – strengthening cultural excellence. The skill and talent of the group can be seen in the images accompanying Anna Brankin’s *Weaving: the thread that binds past with future* (page 38) and equally, the pride that comes with the accomplishment. The most poignant moment: the presentation of a korowai to Hana Morgan, who initiated the idea of the wānanga some years ago, but sadly has been unable to participate due to ill health. E te rehe, nāia te mihi kau, nāia te owha ki a koe.

In this issue we feature another initiative celebrating 10 successful years – Whai Rawa – the tribal savings scheme that is all about enabling self-determination for whānau through financial independence. With over half of all registered Ngāi Tahu whānau enrolled and a total fund value of \$52 million, there are many positive, life-changing stories to celebrate.

The Ashburton District Council’s recent consideration of a resource consent for the potential sale of bottled water caused public outcry in the local community and serious concerns for Ngāi Tahu. After months of discussion and negotiation, the news that the sale wasn’t going ahead was a huge relief for the iwi, and a reminder of the importance of mana whenua in decision-making relating to this taonga resource.

In the previous issue of TE KARAKA we credited Caleb Robinson as the carver of the pou featured on our cover. It was in fact his uncle – master carver Fayne Robinson. Our apologies for this error – nō mātou tonu te hē.

Nā ADRIENNE ANDERSON

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



THE SOCIAL WORKER AND THE CEO

As you get older they say that time doesn't stand still, in fact it seems to move faster. I can confirm that there is some truth in this, as I note it's now four years since I accepted the position as CEO of Te Rūnanga o Ngāi Tahu. For a moment I have paused to ask myself, "How on earth did this happen?" Was this a career goal right at the outset? Did I deliberately undertake an academic pathway that would assist to climb the corporate ladder, or was it serendipity? Here is a snapshot of how I got to be in the right place at the right time...

Although I can attest to the Virgo obsessions of being a planner and an organiser, my answer isn't that straightforward. You see my first fixation was working alongside young people in a residential care setting, assisting in their growth and development. Given we all go through teenage years I thought this couldn't be that bad. Little did I know there would be many roller-coaster challenges in this work and that it would actually lay the foundation for my career ahead.

I based my practice on a "follow your head and heart" model and there were three things that guided my approach to working alongside young people. First: my own upbringing, second: a belief that every child and young person has untapped potential, and third: always being prepared to reflect on your actions, and seek out wisdom from a credible, experienced mentor.

Consolidating my practice experience with academic learning was fulfilling. A sharp pivot into the tourism industry leading teams and living on-site with staff in several remote locations was my next step. Managing a business operation during the day and counselling the trials and tribulations of staff social and relationship issues at night took me to a new level. For someone who was only used to balancing a cheque book, a crash course in building my business acumen became a priority.

With these experiences under my belt, it was then a hop and skip into managing a couple of social service and early child care organisations, before I made the leap into the role of CEO at Te Rūnanga. This career journey may sound like a straight line from one role to another, but when I reflect, I didn't have a long-term plan up my sleeve. Instead, I motivated myself to step away from sameness and try different challenges as they arose. Over these four years I have learnt that a CEO needs to be visionary, and that I need to be courageous and exercise good judgement with the business and with our people. Staying silent is a time waster.

So all that said, I know the roles of Social Worker and CEO are both deeply ingrained in my make up, and I am both proud and happy with this way of being. If you are starting a career, midway, or moving towards a change, choose something that brings you happiness. Lost time can never be retrieved, so be courageous, be visionary, and challenge yourself beyond that rigid square.

TE KARAKA

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FRONT COVER

Hana Morgan wearing the korowai gifted to her by Maata McManus and the Awarua weaving wānanga wāhine. Photograph by James Jubb.

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Climate change

I was excited to wake up to an email from Te Rūnanga o Ngāi Tahu recently asking for my thoughts on climate change. My excitement was partly because I never get interesting emails despite checking them every seven-ish minutes, but mostly because this is the biggest challenge we will have to confront. And everything about the climate crisis is terrifyingly exciting.

In a weird, roundabout way, it is actually the challenge of fighting climate change that inspired me to properly explore my whakapapa, get clued up on tikanga and start – slowly – learning te reo. The first proper essay I wrote was on how we might be able to incorporate Māori principles into accounting systems in order to address climate challenges. It was idealistic. It was romantic. It was read once and then stored away. But importantly, it started me on my current journey.

I used the Australasia Chapter of the 2014 Intergovernmental Panel on Climate Change (IPCC) Report to identify potential or predicted threats to Ngāi Tahu whānui and takiwā. These included:

- Projected decrease in groundwater recharge over the Canterbury plains, as well as degraded water quality from wash-off following bushfires and floods
- Limited evidence that cold water-adapted fish, invertebrates, braided-river bird species, and tuatara populations are vulnerable to warming
- Projected decrease in pasture production for dairy, sheep, and beef, and uncertainty around erosion and ecosystem services provided by soils
- Temperature rises threatening biosecurity by increasing risk from invasive and native pests.

Aside from our business and environment, there are other projected negative impacts for people:

- An increase in heatwaves and related problems
- Mental health risks associated with climate-related disasters such as severe drought, floods, and storms, especially in rural areas
- Over 60 per cent of Māori-owned land

We've got generations of wisdom, and some pretty jaw-droppingly talented young scientists too. These two ways of knowing have already been married together beautifully to create the Ngāi Tahu Cultural Mapping Project.



(nationwide) is at risk to damage from rainstorms, and lowland areas are vulnerable to flooding

- Fisheries and aquaculture sectors face substantial risks from changes in ocean temperature and chemistry.

All of this, of course, is uncertain. So what can we possibly do? Well, my essay suggested, as a start, embracing and integrating whanaungatanga, whakapapa, kaitiakitanga, and the concept of taonga for valuing assets into political and business systems (using the Ngāi Tahu annual reports as an example). Often people like to boil climate change down to individual behaviour, but it's a collective problem which needs a collective solution. Te Rūnanga o Ngāi Tahu Climate Change Strategy is a step towards this. Given that each and every Papatipu Rūnanga up and down the land has diverse local needs, aspirations, and environments, putting together a cohesive climate change strategy with all of these aspirations threaded throughout will be a challenge. This challenge pales in comparison to the challenges we will face if we do nothing.

The IPCC chapter concluded that combining traditional indigenous knowledge and practices with new strategies will be the key to the long-term sustainability of climate-sensitive communities. In a desert region of North America, the Navajo Nation put together reports on the vulnerability of local wildlife, and strategies for adaptation to climate change. These were written to provide the Nation and its communities with useful information on planning for change. In the Arctic region of Nunavut, the Inuit have established the Nunavut Climate

Change Centre, which develops and distributes resources on understanding climate change that marry traditional wisdom with scientific innovation. The Centre has an interactive map to find out what is happening or could happen in a number of communities across Nunavut. I see these initiatives and more across the world and I think... "We can do that!" We've got generations of wisdom, and some pretty jaw-droppingly talented young scientists too. These two ways of knowing have already been married together beautifully to create the Ngāi Tahu Cultural Mapping Project.

So I'm excited about these plans and policies, and I cherish the opportunity to have my voice heard in their development. Some friends and I tried our best to influence the climate strategy our government took to the United Nations talks last year, but our efforts didn't seem to make any difference. I'm considering going to the talks this year, and if I do, I'll be thinking about what's important and how everything that comes up could impact on Ngāi Tahu. Whether I go or not, I will be and always am thinking about what we can do to fight for the best, but prepare for the worst. 

Matt Scobie is Kāti Huirapa – Ngāi Tahu. He is currently completing PHD study at the University of Sheffield. His research is focused on exploring ways to hold business and government accountable for their wider social and environmental impacts. He is particularly interested in engagement around the operations of extractive industries in areas of importance to indigenous groups.



Dare to be different

In an ever-growing and competitive world, it's important to stand out and make your own mark. To be true to yourself in the best way you know how, so that you may lead and make positive change. However, as a rangatahi with hormones and insecurities, this isn't always the easiest thing to do. Sometimes we need a reminder of how important it is to be yourself, stand up, and stand out. I want to talk about three men who did just that, and changed their communities and worlds.

The man you may not have heard of if you're young is actually one of the most famous New Zealanders. Michael Joseph Savage. He went completely against his opposition and the general feeling of the upper class at the time to provide New Zealanders with a better quality of life and to serve the people. Savage was born in Australia to a poor family in 1872 and came to Aotearoa in 1917 to be a brewer. He joined unions and rose through the ranks, becoming Labour leader in 1933. He faced personal attacks from his own party, the National Party, Australians, the British, and the media. However, he stayed true to his ideals, and to doing his best to serve the New Zealand public.

Savage introduced superannuation for over 65s, universal free healthcare, maternity care, and compulsory union membership. He implemented all this policy against the will of many. He did this because he cared for New Zealanders and knew he was right. He maintained the stance that Kiwis were entitled to "a reasonable standard of living in the days when they are unable to look after themselves". To this day, the policies implemented by Savage remain the cornerstones of social welfare policy for developed nations.

Muhammad Ali is another man who showed the impact of daring to be different. He personified masculinity and achievement – the heavyweight champion of the world! So in 1967, when he rejected the US draft to fight what we now know to be an unjust

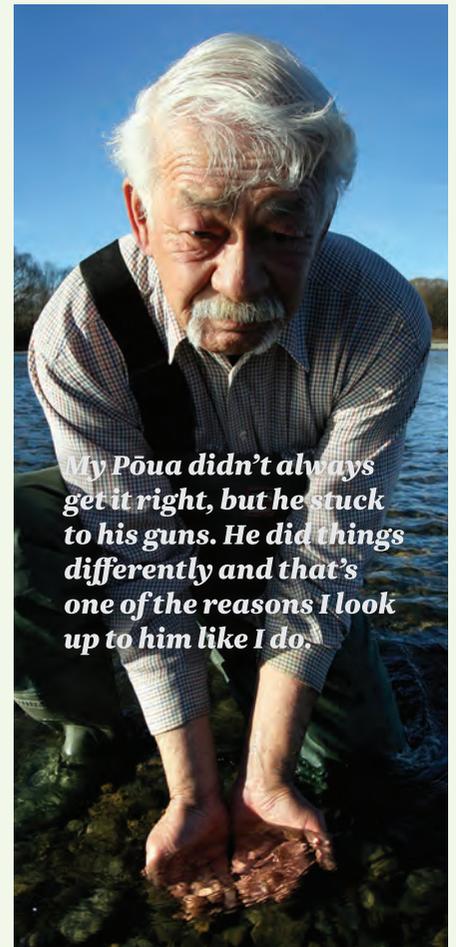
war in Vietnam, he gave many other young United States citizens the courage to say "no" and reject the army's call. When asked what he thought of the war, Ali famously said: "I ain't got no quarrel with them Viet Cong." He cited his firm Islamic beliefs and his anger at institutionalised racism in America as reasons for him not going to the war. Ali paid dearly for his stance. He was stripped of his title, banned from boxing in the States, nearly sent to prison, and lost millions. But none of this weakened his resolve. He inspired many young Americans, particularly African Americans, to say "no" to the war and stick by their beliefs. "If he don't go, we don't go" became a very popular chant. By daring to be different, Ali changed the world's mindset and has been heralded as the greatest sports personality of all time. Kua hinga te tōtara o te wao nui a Tāne.

And finally, someone in my own life who inspires me is my Pōua Rik. Pōua Rik always did things his own way and never cared what anyone else thought. He behaved that way throughout his life. Sometimes it worked and sometimes it didn't. For example, once I walked into his office and saw him using the CD-ROM as a coaster for his coffee cup.

"Pōua," I said "That's for movies ... not your coffee." He looked at me, then back at his coffee.

"No, it isn't?" I looked at him for a few seconds... "All good, up to you."

An example of when it did work was in the court with the Crown lawyers during the Ngāi Tahu Claim. Negotiations between Ngāi Tahu and the Crown had frozen. Neither side was satisfied. So sitting there in the court, Pōua took his false teeth out and cleaned them. Naturally, the lawyers were shocked. He put them back in, looked up, and suggested that Ngāi Tahu should have the Right of First Refusal to any land the Crown may sell. The lawyers were still reeling. This was a completely new proposal. After some discussion, they agreed and the Claim was settled. That Right of First Refusal is one of the reasons Ngāi Tahu is the



PHOTOGRAPH SUPPLIED BY THE PRESS

economic powerhouse it is today. My Pōua didn't always get it right, but he stuck to his guns. He did things differently and that's one of the reasons I look up to him like I do.

So I believe that when we dare to be different, to take the lead, we can change the world and our communities for the better. 

Seventeen-year-old **Nuku Tau** (Ngāi Tahu, Te Ngāi Tūāhuriri) is a Year 12 student at St Thomas of Canterbury College.

WHENUA



The **Rakahuri (Ashley River)** is one of the numerous rivers that flow into Te Tai o Maahunui (Pegasus Bay). The river and its associated tributaries, wetlands, and lagoons were traditionally well known for their mahinga kai values. In the evidence gathered for the 1879 Smith-Nairn Commission, Ngāi Tahu kaumātua including Wiremu Te Uki recorded Rakahuri as a kāinga mahinga kai (food-gathering settlement) where kāuru (cabbage tree root), aruhe (fernroot), tuna (eel), matamoe (shortfin eel), and pānako (spleenwort) were gathered.

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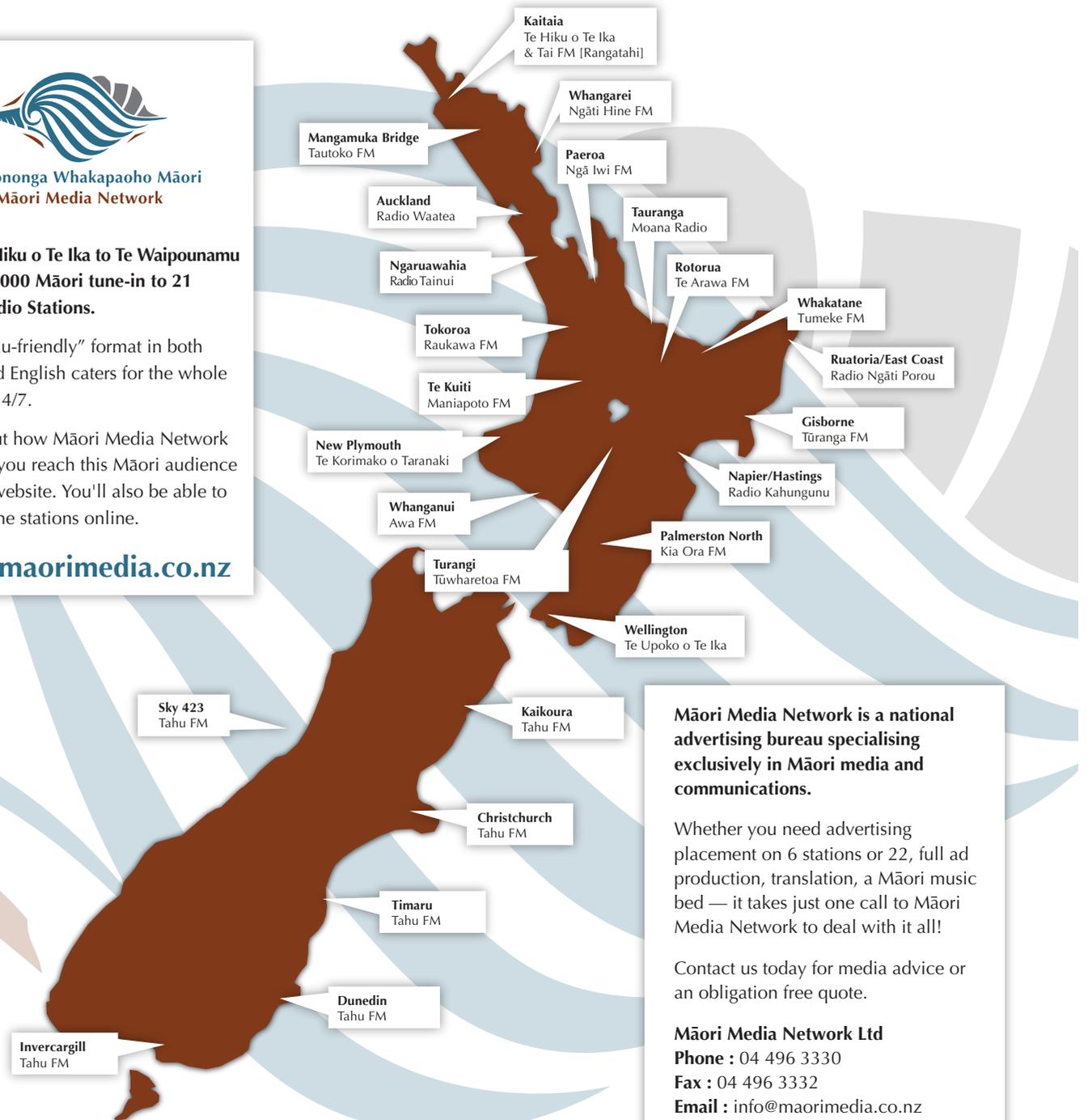
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The ongoing adventures of Ranui Ellison-Collins in Shanghai

Eat noodles, find husband...

The more time I spend exploring this city, the more I believe that Shanghai is simply a large city like any other – sky-high buildings, constant flows of people in a hurry, traffic jams and so on. It's not the city itself that makes this place seem foreign, it's the culture.

In venturing outside Shanghai I found a new side of China that I had never imagined existed. In all honesty, I don't know what I expected, but it certainly wasn't what I discovered. I have now traveled to a few places and have found that each has their own flavour, dialect, and beauty that differentiates them from the next. Shanghai, for instance, is a heavily developed city, with a relatively flat landscape and a dialect of its own – Shanghainese, which is very different to Yangshuo, a south central resort town with very few buildings over four stories high, surrounded by stunning mountains, and sporting a southern dialect.

Thankfully the language isn't as daunting as first thought. Don't get me wrong, it certainly has its challenges – like any new language – but every day is a new day to practice and improve. Mandarin has several layers – how to say a word, the tones which allow you to differentiate words based on pronunciation, and how to read and write the characters. Initially I thought the characters would be the most difficult: I was wrong, it's the tones, and more so combining multiple tones in the correct way to say a single word, let alone a sentence. The more I learn, the more I understand why I previously thought that Chinese was such a harsh-sounding language – the fluctuating tones, and in particular the fourth tone which can give the impression of an argument. We discussed this during class, and towards the end our teacher began to understand why our pronunciation was perhaps not so accurate – it's because we don't want to sound impolite – rather than poor pronunciation. In preparing for my recent exams, I had to deliver a speech in Chinese, and when practicing over FaceTime I found myself asking the person on the other end if it sounded weird and foreign to them, because it no longer sounded foreign to me. I no longer think of the language as a factor that makes



I have also come across things that I find slightly more difficult to get my head around. Without a doubt there is a version of manaaki here, however, where it applies seems to vary.

this place feel different – it's the culture that makes my time here all the more interesting.

By culture I mean how people behave relative to my cultural norm. On an average day I'll come across any number of small, amusing differences such as long cotton pyjamas seeming to be an acceptable outfit to leave the house in, pedestrian crossings appearing to be more or less a guideline when crossing the street, a standard elevator apparently being suitable for 15-plus people, and people staring at me because of my curly hair, not only because I am a foreigner. The list goes on.

I have also come across things that I find slightly more difficult to get my head around. Without a doubt there is a version of manaaki here, however, where it applies seems to vary. It's definitely refreshing to see people giving up their seat on the subway for kaumātua, or parents with young children, but the same manaaki doesn't apply when boarding the subway, where pushing is not only normal, but in some cases, essential. Manaaki in the sense that our teachers will take time out of a lesson to help students book a train for the upcoming holiday, give directions to a post office or bank, or answer phone calls from random numbers – all of which I greatly appreciate because they are non-examinable.

I don't think I'll ever be able to accurately explain even half of the encounters I have had here but I am beginning to understand why things may be the way they are. Thankfully I also have a few Chinese friends who are more than happy to explain things to me, set me straight, and also have an interest in knowing what my country is like. Although I'm yet to find a polite way to ask about the strange smells, driving and spitting.

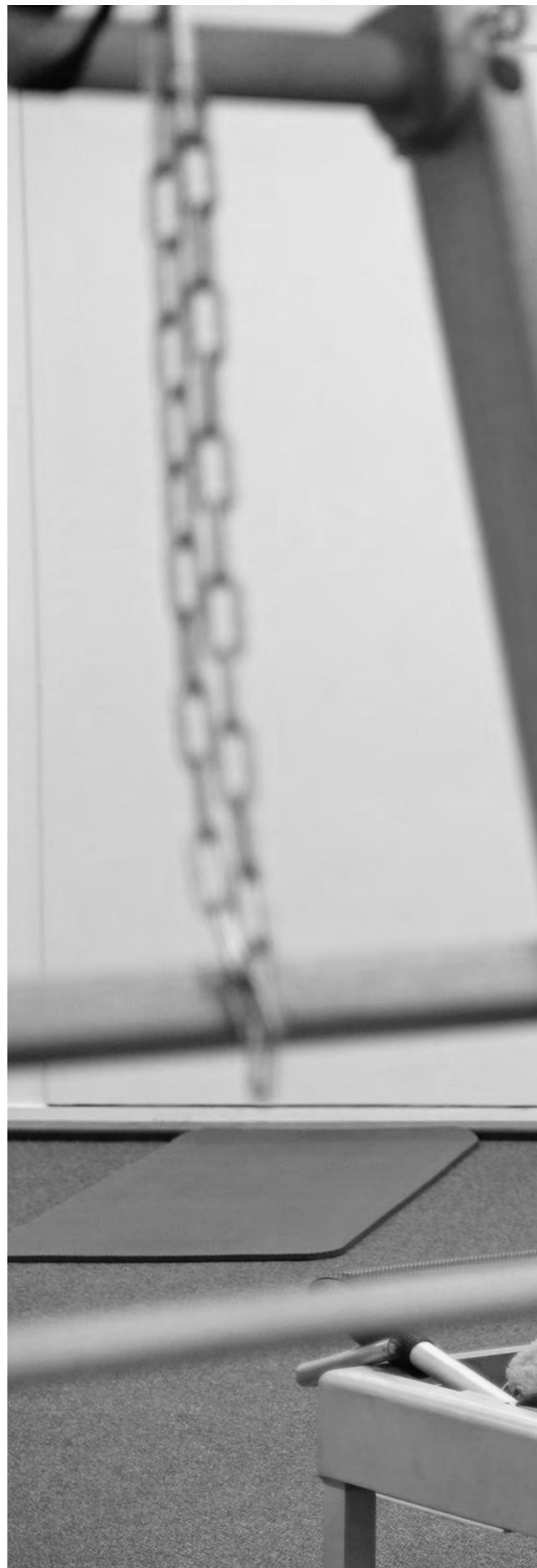
The overall feeling I get from a place arises not so much from its appearance, but more from the people. China still feels a little bit unfamiliar, but has never been so different that I have felt isolated. I don't think I will master the language in the next six months let alone the culture, but I have had a small taste and gained some understanding. It's all part of the experience, and each time I find myself understanding a little bit more, that's enough to keep me motivated to continue learning – or become completely confused – it could go either way.

Ranui Ellison-Collins (Ngāi Tahu - Ōtākou) is a recipient of an Agridia-Hōaka scholarship and will spend the next 12 months in Shanghai learning Mandarin.

PHOTOGRAPHS AND WORDS
Nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE
RICH LIFESTYLES
OF CONTEMPORARY
MĀORI







WHĀNAU





Korey Gibson (Ngāti Huia, Ngāti Tama, Ngāi Tahu) says he's not the type of person to sit on his hands.

Today not sitting on his hands means being in the boxing ring for an early morning workout, story time with his 18-month-old daughter Waitohi, singing waiata with partner Tessa Murray, and time with his beloved pig dogs before heading to the office.

The office is his Ferrymead headquarters where Korey operates three new businesses, Fit Futures Learning Institute (for training personal trainers), My First Gym (for children), and Cadence – a cycle fitness gym. These form part of his growing footprint in the fitness industry having already established, at last count, 52 Snap Fitness franchises throughout New Zealand.

For the former professional rugby league player, mixed martial arts fighter, boxer and personal trainer, health and fitness has been a way of life that he has harnessed to become a highly successful business career.

What underpins Korey's passion for business is whānau. "My whānau is very important to me. I want to do everything I can for them and for my staff – my businesses allow me to do this.

"Here everyone is part of our family. People always want somewhere to belong – it makes them feel comfortable to be in a loving environment."

Korey and Tessa are both learning te reo and speak it predominantly in their home. Giant images of Kaikōura and Taranaki, where they were raised and spend a lot of their time, adorn his premises. Karakia are used to help open and close staff hui and everyone is encouraged to use and pronounce Māori correctly.

"I'm using the Pākehā world as much as I can to strengthen the Māori world," says Korey. 





Opportunity of a lifetime

The whakataukī “E rere te huata, kapohia!” is about making the most of every opportunity. It is belief in this mantra that has driven Mahaanui Kurataiao Ltd Kaihautū, Tania Wati (Ngāi Tahu – Ngāti Kūri, Ngāi Tūāhuriri) to seize every chance that comes her way. Kaituhi ALICE DIMOND reports.

“NEVER TURN DOWN OPPORTUNITIES WITH A GOOD KAUPAPA. You may be full on at the time, but if you believe within yourself that it is a good kaupapa, do it. These experiences will teach you everything,” says Tania.

Tania’s road to her current role hasn’t been a traditional one, but the unconventional nature of her journey makes it all the more impressive. “I can honestly say working in a marae kitchen has got me to where I am today” says Tania. “I met so many people cooking in the marae kitchen ... it taught me the fundamentals of how people work, not to mention good time management.”

From the age of one, Tania was placed in various foster homes, which she sees more as a privilege than anything negative. “I was hand-picked by different families to be a part of their lives, and was able to learn a lot of different whānau values from that,” she says.

Eventually she settled in Kaikōura with her mātua whāngai (foster parents), Maurice and Heather Manawatu. Without their generosity, Tania’s life might have turned out very different. She calls them her “rocks” and says that they have made her the wahine she is today. “They taught me a lot about values and making values-based decisions,” says Tania. “Our whānau has our own set of values. Number one for me would be manaakitanga – that is first and foremost. Then whanaungatanga, aroha ki te tangata, doing things that are tika or correct, and mana. But mana is not about holding status – instead it’s about giving status to others.”

Moving to Invercargill for her high school years, Tania says she was “highly influenced” by her friends, and ended up dropping out at the age of 15. After two years of working, her parents managed to convince Tania to return to school in Kaikōura. “They said I needed some sort of education, so I went back as a return fifth former.

“I did alright and ended up passing most of my School Cert subjects, mainly because some of my teachers said I couldn’t, so I wanted to prove them wrong,” laughs Tania. “I was very competitive, especially against myself.”

After high school Tania worked as a logger in Rotorua for six years. “While in Rotorua I lived in Whakarewarewa village around the pā. I learnt a lot of cultural history and values while being surrounded by different whānau and friends. Forestry taught me a lot about work ethics.”

Eventually, Tania headed back south to work in her parents’ tourism company, Māori Tours Kaikōura. In 2010, she left Kaikōura for Christchurch with her two children, Miharo, 13, and Nikora, 10. Her move was motivated by a desire to give her children more opportunities to learn te reo Māori. She enrolled them at Tuahiwi School and found a job as administrator at Tuahiwi Marae.

Seeing potential in Tania, Eruera Tarena (Kaihautū of Te Tapuae o Rehua) asked her if she would be part of a cohort supported by Ngāi Tahu to study towards a Bachelor of Business Management through Otago Polytechnic. Again not letting a good opportunity go to waste, Tania took up the challenge, despite being nervous. “It all seemed too academic for me at first, because I had been out of school for so long,” she says.

Tania believes obtaining this degree was fundamental to her getting her current role. “People always said I had heaps of skills and a great work ethic, but I could never progress beyond that. Since

“I know we are doing our job right when we are getting positive feedback from rūnanga. I care what our people think and I care that we are able to take the pressure off our marae offices by looking after environmental matters on their behalf.”

**TANIA WATI (Ngāi Tahu – Ngāti Kūri, Ngāi Tūāhuriri)
Mahaanui Kurataiao Ltd Kaihautū**

getting the degree, doors have opened. It’s crazy that having a piece of paper has helped that much because I used to think it was just that, a piece of paper; but now I know.”

Having this insight, Tania intends to carry on with higher education when she has the chance, and would eventually like to study towards a Master’s degree. “I want to keep studying so that I can teach my children that this is normal, to make continued learning a normality.”

It was while in her role at Tuahiwi Marae that the opportunity of a lifetime came for Tania when she was encouraged to apply for the role of Kaihautū/Chief Executive of Mahaanui Kurataiao Ltd. Mahaanui Kurataiao Ltd is an environmental management advisory company established to assist and improve the recognition and protection of tangata whenua values in the area. “At the time I didn’t really think about the position, it was more about the kaupapa for me,” Tania says.

Tania was successful in her application and took up the position in June 2015. “Before I went into the role I didn’t know much about environmental management, but that wasn’t deemed an issue as the initial focus was on change management and leading positive change.”

Tania’s natural relationship-building ability equipped her well to lead this change. Through volunteer work in marae kitchens, Tania says she learnt how to manage people. “I used to always say it is easier to work with volunteers than paid workers, because you know volunteers are there for the kaupapa – because they want to be there,” says Tania. It is her mission to create a team and a culture at Mahaanui Kurataiao Ltd that shares a vision and belief in the kaupapa.

Tania’s strong whānau values have always driven her approach to her work, and made the transition into her current role easier. “We run under the Ngāi Tahu values and because they are very similar to my own whānau values, I found it easy to apply them to this job.



Tania with sons Miharo and Nikora.

“My decisions are always value-based, so even if it may not be the best business decision, if it falls under one of the values I will do it. Some of the team are a bit cheeky, they are like, ‘Oh yes, we can go home at 3pm – that is whanaungatanga,” laughs Tania. However, making values-based decisions assures her that she has made the right choice. “If I can tick through at least four of the values on any decision I have made, then I know it is correct. If I can’t, then I know maybe it is not the right decision.”

Kaitiakitanga or guardianship of the environment is the value at the core of Mahaanui Kurataiao. Established in 2007 by the six Canterbury papatipu rūnanga, the company aims to assist ngā rūnanga to achieve their objectives and aspirations for environmental management in their takiwā. “It’s about supporting and enabling them to have their voice at the table,” says Tania. “We do not speak on behalf of ngā rūnanga, we advise and advocate on their behalf.”

Tania believes the success of Mahaanui Kurataiao is measured by having happy rūnanga. “I know we are doing our job right when we

are getting positive feedback from rūnanga. I care what our people think and I care that we are able to take the pressure off our marae offices by looking after environmental matters on their behalf.”

Tania remains very humble about her position, saying she is there to serve her people. “I am a servant of the papatipu rūnanga.” She also credits the support and aroha of the many people who have supported and encouraged her to seek opportunities and give life her best shot. “I have been very fortunate to have the support of some amazing people throughout my life – way too many to mention by name – people who have believed in me and been there for me along the way.”

Humility was a quality instilled in her at a young age. “Dad taught me about staying humble and that a lot of the time you don’t actually need to talk, you just need to listen, even if you want to get your point across. He would always say, ‘Remember to keep their mana intact, it is not just about yours. Don’t give yours away but keep theirs intact at the same time.’”



Not your usual walk in the park

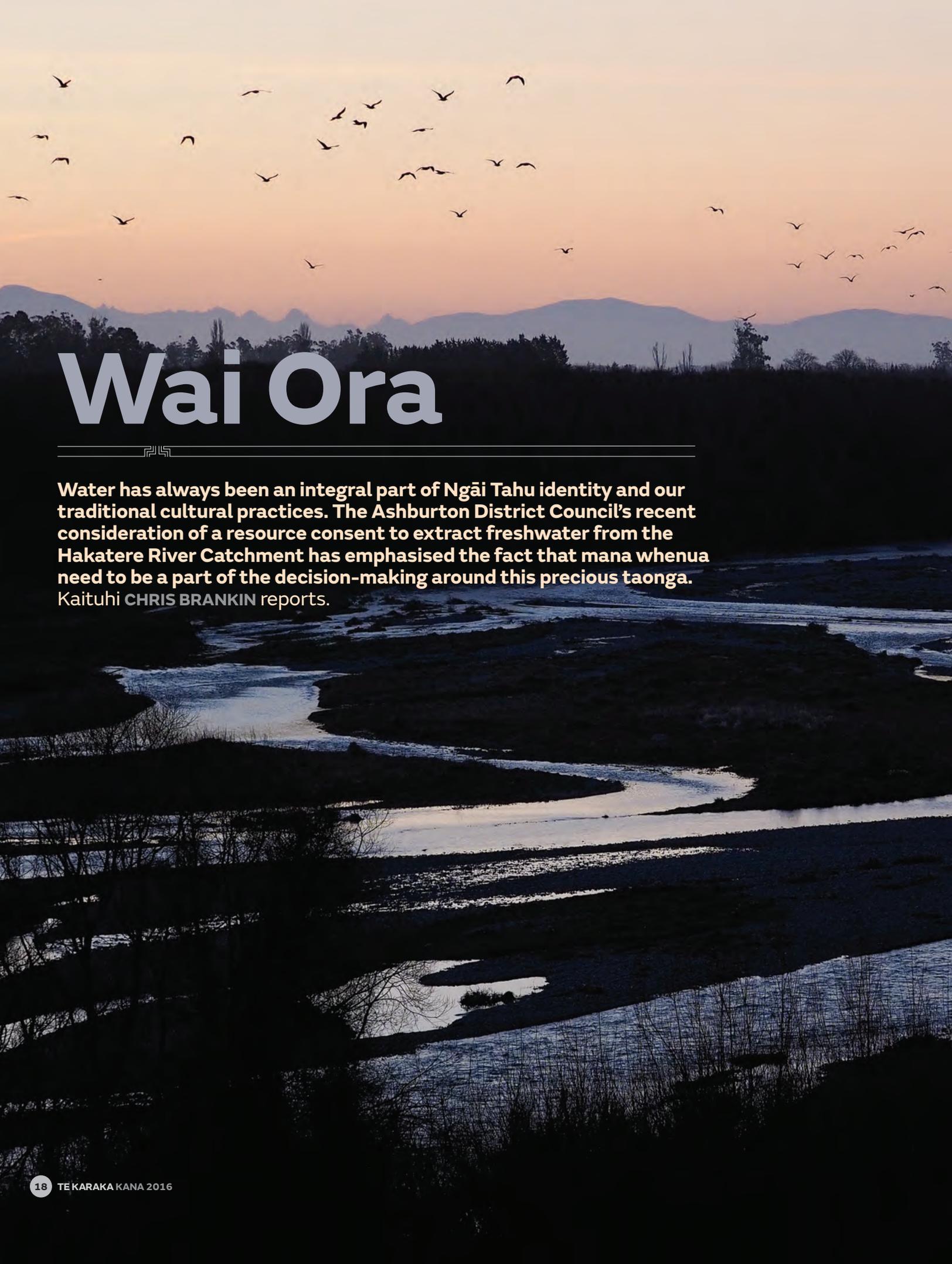


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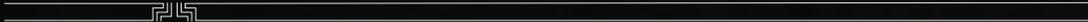
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Wai Ora



Water has always been an integral part of Ngāi Tahu identity and our traditional cultural practices. The Ashburton District Council's recent consideration of a resource consent to extract freshwater from the Hakatere River Catchment has emphasised the fact that mana whenua need to be a part of the decision-making around this precious taonga. Kaituhi CHRIS BRANKIN reports.



PHOTOGRAPHS: ANDY LUKEY

IN EARLY APRIL NEWS BROKE THE ASHBURTON DISTRICT COUNCIL was considering selling a section in their business park known as “Lot 9”. A seemingly innocuous move, except that a resource consent for the extraction of freshwater is attached to Lot 9, and on the other side of the deal was a company in the business of bottling and selling water. The consent would allow for 45 litres of artesian water to be extracted per second, over 1.4 billion litres over the course of a year. While this is not a lot of water in the context of the many existing consents for irrigation and other commercial uses, the Hakatere River catchment is already over allocated by 191 per cent. Compounding the issue for the public was the fact this was a dormant consent that had been so for a number of years, and the perception that it was just not right to allow such a precious resource to be bottled and shipped away for the economic benefit of a non-local corporation.

Ngāi Tahu shared these objections, and others. Kaiwhakahaere Tā Mark Solomon publicly voiced concerns about the decision given the degraded state of the awa, and concerns about the exclusion of Ngāi Tahu, particularly Arowhenua rūnanga, from the decision-making process leading up to the announcement. For mana whenua and Te Rūnanga kaimahi engaged in the freshwater kaupapa, the issue threw into focus further mahi that Ngāi Tahu must press forward with to realise our aspirations for the management and use of wai māori.

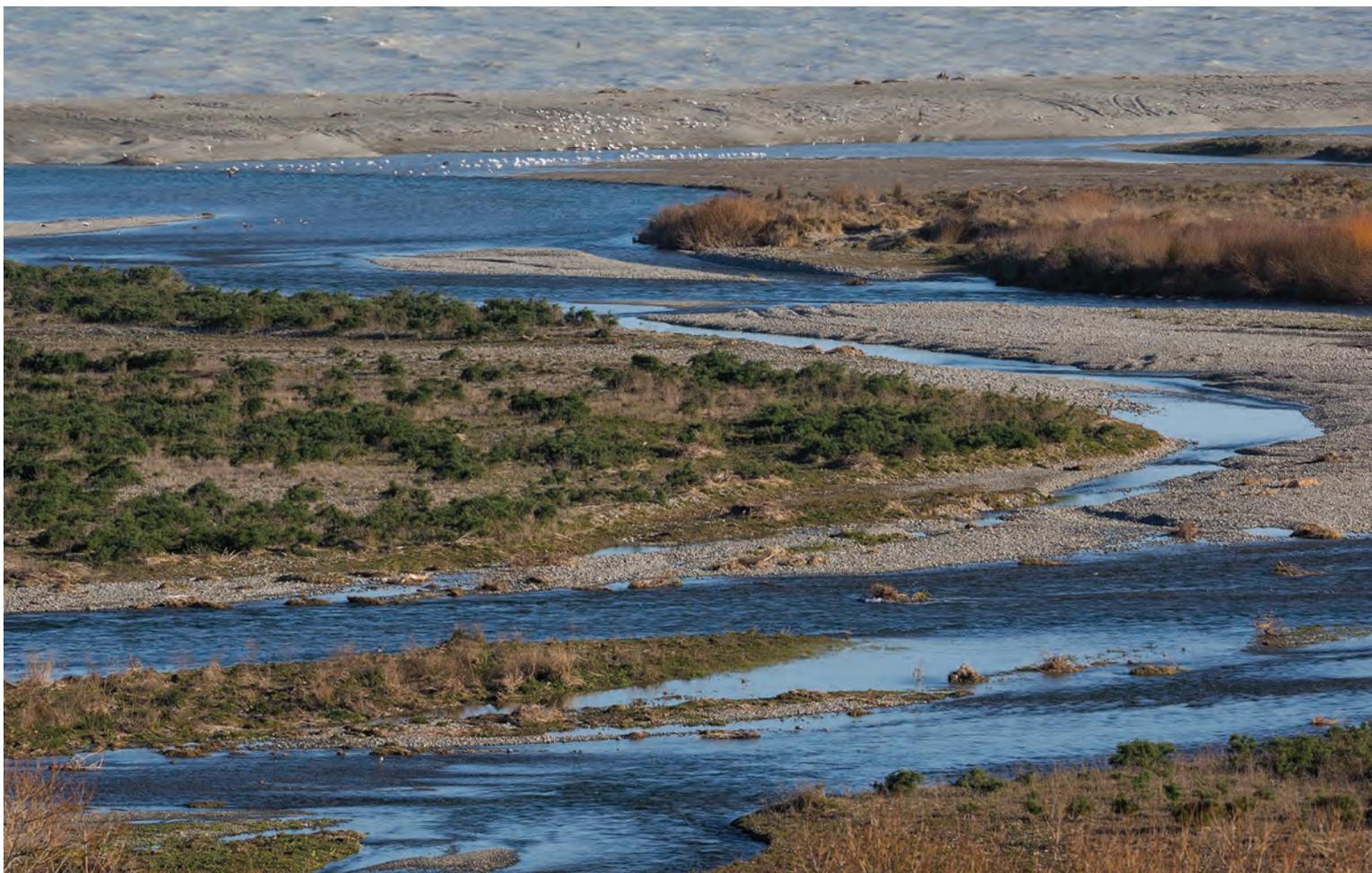
Water is woven deep into our identity as Ngāi Tahu. Without wai there is less mahinga kai for our people. No whitebaiting, no catching tuna, no access to watercress, and challenges for accessing safe drinking water for our marae. Water is the foundation for physical life, but for Māori there are further layers of meaning to these activities that make healthy waterways critical for the sustenance of Ngāi Tahu culture and spirituality. So many Ngāi Tahu practices rely on access to the resources freshwater sustains.

In order for Ngāi Tahu to maintain those cultural taonga and express meaningful kaitiakitanga, any framework for the governance and management of freshwater in Aotearoa must appropriately recognise and provide for the rights, interests, and responsibilities of iwi, hapū, and whānau in relation to the rivers, streams, and lakes in their takiwā.

At a national level, iwi have been working collectively under the mandate of the Freshwater Iwi Leaders Group. Through this group iwi engage directly with senior cabinet ministers on proposals for reforming New Zealand’s freshwater management regime. Ngāi Tahu have strong representation on the Freshwater Iwi Leaders Group. Tā Mark is chair, and a number of Ngāi Tahu are involved in the Technical Advisors Group that provides support to the leaders.

This work flows into the tribal and regional approach Ngāi Tahu take towards water management. Although many principles are the same across the nation and across the tribal takiwā, every hapū has a unique relationship with their waterways and the councils that manage them. For Ngāi Tahu, Te Tiriti o Waitangi is the origin of Ngāi Tahu expectations of governance when it comes to resource management.

Iwi have been fighting to be heard in water management matters since the Resource Management Act came into being in 1991, while concurrently seeking resolution of iwi rights and interests in freshwater. This situation has improved, with the Land and Water Forum,



involving all stakeholders, challenging the Government to work with iwi to determine how that might be achieved. Iwi believe that the progress and resolution of these issues is not only of importance to iwi, but of benefit to all New Zealanders. This is a positive indication that these important stakeholders support the iwi position that there are wrongs to be righted. It also shows that they understand that management and regulation of freshwater as a commercial resource will be inherently uncertain until iwi rights and interests in freshwater are resolved, and that such uncertainty makes it difficult for these stakeholders to confidently make economic investments that rely on access to water.

For many, the concept of Māori being true to their duty as kaitiaki, while using water for commercial purposes like irrigation, seems something of a contradiction in terms, but Ngāi Tahu do not see cultural practice and commerce as separate. Just as the harvest of local resources for mahinga kai for sustenance is an important expression of culture and tradition, it has always been a source of acquiring goods to trade as well. Ngāi Tahu are seeking a framework that allows iwi to participate, and the continued development of underutilised land supporting whānau and communities. However, that framework needs to be equitable and sustainable. Mō tātou, ā, mō kā uri ā muri ake nei – a whakataukī that drives Te Rūnanga o Ngāi Tahu to seek solutions and pathways that ensure that the generations to come will enjoy all of the benefits of our freshwater taonga in

the same way we do now, if not more.

To this end iwi worked hard towards having the June 2015 report Te Mana o te Wai included in the National Policy Statement for Freshwater Management. Described as “an overarching korowai for environmental management”, this set of principles provides iwi and councils with increased visibility of the value and role of mātauranga in providing a more complete picture of the state of our takiwā and the adoption of the National Objectives Framework. Te Mana o te Wai speaks to the aspirations of many Kiwis who want clean, bountiful rivers and lakes for the generations to come. It recognises that the mauri, mana, and health of each body of water should be the primary consideration before looking at using it for other purposes. That means setting minimum limits that ensure that there is enough water in the river to sustain the ecosystems that rely on it, only then allowing water to be extracted to satisfy external requirements. This is something everybody in Aotearoa can identify with – it is not an exclusively Māori aspiration. A river that sustains the mahinga kai practitioner also sustains fishing, and people from all walks of life aspire to rivers and lakes clean enough to swim in now, and in the future. The activation of a dormant consent on a river already under massive stress is exactly the type of decision Te Mana o Te Wai seeks to guide councils away from, to change the focus from commercial benefit to the environmental integrity of the wai.

It is not merely a coincidence that many Ngāi Tahu marae can

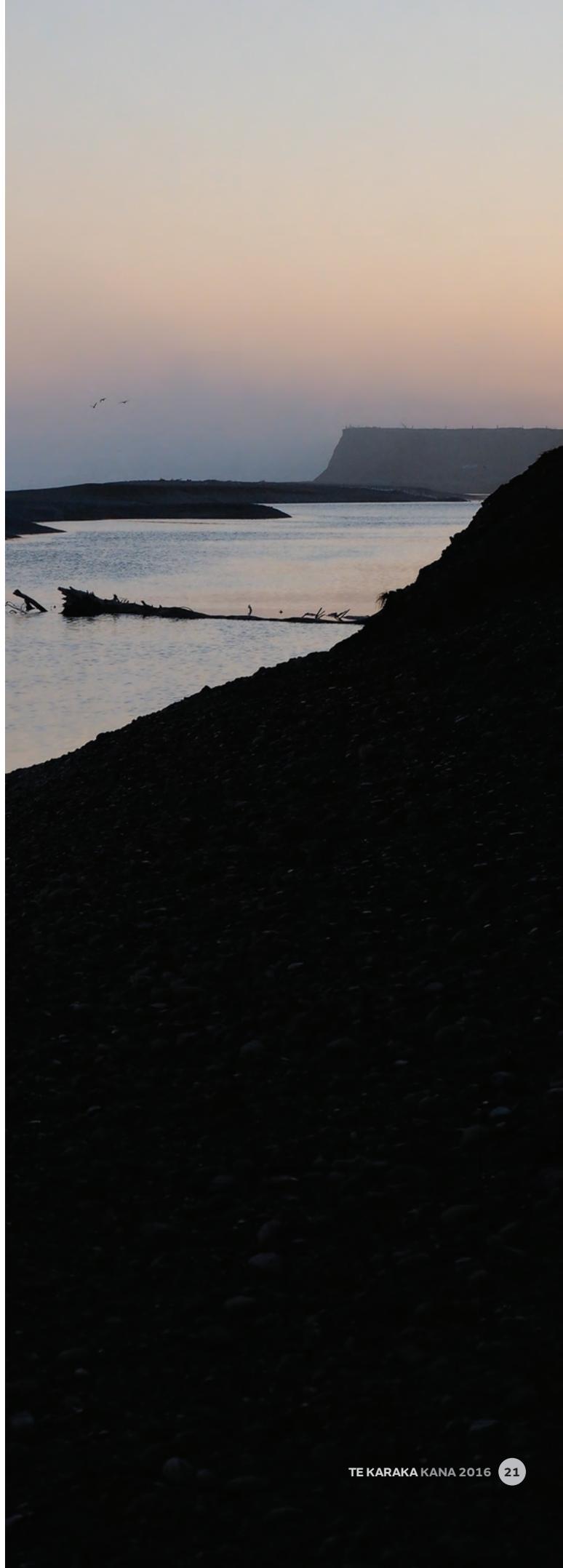
A river that sustains the mahinga kai practitioner also sustains fishing, and people from all walks of life aspire to rivers and lakes clean enough to swim in now, and in the future.

be found close to significant water bodies, and that we mihi to our awa when we introduce ourselves. The connection endures, despite manawhenua being denied a part in the management and destiny of those taonga for a long time. Te Mana o te Wai is an example of iwi demonstrating kaitiakitanga at a national level, but for many Ngāi Tahu, true kaitiakitanga is local mana whenua having a presence when decisions about water in their rohe are made. The gains made by iwi nationally are an important layer in this complex journey, but hapū also need the tools to demonstrate their mana in their tūrangawaewae, as well as bring their mātauranga to the table when discussing unique aspects of the water bodies they have had intergenerational relationships with. From a Ngāi Tahu perspective, a catchment-by-catchment approach to addressing water issues allows local knowledge to drive local solutions. The ability to play an active role in the management of wai is an important step forward for Ngāi Tahu gaining decision-making roles to deliver meaningful outcomes for whānau, and ensure that Ngāi Tahu values are integrated into policy and approach.

At the time of the Ngāi Tahu Claim Settlement, faith was placed in a new co-operative approach to resource management, one that would ensure that what was valued by Ngāi Tahu would be protected for ongoing use by mana whenua, in contrast to over 140 years of poor practice. In 2009 came the Canterbury Water Management Strategy (CWMS), a collaborative process which uses dialogue to talk through issues and find solutions as a cornerstone to delivering for a more integrated approach to freshwater management. The CWMS divides Canterbury into 10 zones. Each zone has its own committee that produces its own Zone Implementation Plan. Ngāi Tahu was involved with the development of the CWMS process, and one committee member on each Zone committee was to be a Papatipu Rūnanga representative. Refinements have been made to this process over the last couple of years to include greater Papatipu Rūnanga representation.

One of the greatest challenges will be clarifying and enhancing the role of iwi and hapū in decision-making processes under both a Treaty and a collaborative planning framework, so iwi and councils need to keep working together as partners and joint sponsors of those processes. They are not yet the finished article, but can evolve to uphold the Treaty, protect the environment, facilitate sustainable growth and development, and create fair opportunity for all by implementing the outcomes reached through consensus.

There is still a significant journey ahead, but progress will be made through strong relationships and a clear vision for what Māori want to achieve, and the best way to go about it. Just as the situation in Ashburton demonstrates where work still needs to be done, there remains evidence that collaboration and innovation are important change agents when delivered well. Ngāi Tahu engaged extensively with the Ashburton District Council in the months following the announcement of the sale, and were pleased when the sale was abandoned on July 11. It is hoped that from these adversarial circumstances a more collaborative relationship will be built between the Ashburton District Council and Ngāi Tahu – a relationship that will promote prosperity in the region, while ensuring the health and mana of the Hakatere and other rivers is improved and respected. 



Money Matters

10 Years of Whai Rawa

In 2001, a little-known charitable trust was formed in the belief that tertiary education should be for everyone. That trust lobbied two of Helen Clark's governments to form an education savings fund – a concept that was canned indefinitely just days after Clark led a third Labour victory in 2005.

Rather than following the state's example – and opting for student debt over savings – Te Rūnanga o Ngāi Tahu leaders saw an opportunity to provide their people with increased access to tertiary education, home ownership, and retirement support. And so Whai Rawa was born.

Mō tātou, ā, mō kā uri, ā muri ake nei – for us and our children after us.

Kaituhi **ARIELLE MONK** reports.

FROM THE TIME OF ENTERPRISE AND TRADE WITH EUROPEANS IN the very early 19th century, to the unstoppable generations behind Te Kēreme, Ngāi Tahu has been trailblazing, caring less for following and more for leading – often into the unknown.

It was with this cultural precedent that former Te Rūnanga o Ngāi Tahu (TRoNT) CEO Tahu Potiki set about laying a path of indigent corporate responsibility for the iwi businesses.

“I really did think that we had to figure out how to get money out of the building and into the homes of Ngāi Tahu people – every single one of them,” Potiki says. “That was my objective.”

The first Potiki heard of a tertiary education-focused saving fund, he had been slung a hook by his then-father-in-law Tā Tipene O'Regan. Too busy at the time to take the invitation, he had referred Potiki on to a contact in The New Zealand Institute, a self-funded 'think tank', now merged with the Business Roundtable to form the New Zealand Initiative. The New Zealand Institute's interests lay with the development of socio-economic policy, among other issues. At the time, the institute was investigating the rising costs of tertiary education and the barrier this presented to people pursuing further education.

“Tahu became particularly enthused by this [idea of a savings scheme],” Tā Tipene says.

“Right through the settlement process, we were looking at ways and means to be of benefit to our people.”

The actual logistics of distributing the wealth to enable such benefits, however, were complex: infrastructure was essentially required from the ground up. The year was 2001, and TRoNT and its subsidiaries were making quick work of intelligent post-settlement investment – a lot of money was being made, but not a lot was being distributed among the tribe.

By a stroke of luck, voluntary and private sector finance guru Diana Crossan had been pulled into the discussion of rising student debt and falling Kiwi savings, and was leading the debate with a small charitable trust known as FUNZ. In late 2001, FUNZ began touring the country to research the problems posed by mounting student debt, with particular attention to Māori.

“Here, it was Tahu who was the most interested, and then Tipene became involved,” Crossan says. She presented her ideas at a first meeting with Potiki, uniting the FUNZ and TRoNT interests to promote furthering education. The organisations kept in touch. Despite setbacks to FUNZ's efforts on a national stage, in the mid-2000s TRoNT had already independently begun to research a viable channel for the exact scheme the government was rejecting. In 2005, Kaiwhakahaere Mark Solomon asked Crossan – who had then been the Retirement Commissioner for two years – to chair the Whai Rawa Trust.

“They called me up and asked me to be on the board, and I thought, ‘Why not?’”



Toya Woodgate.

RANGATAHI CARVE A PLACE IN THE WORLD

Better access to tertiary education for the people is arguably at least one of the driving catalysts that began a conversation around Whai Rawa's inception in the early 2000s.

Although some would say New Zealand tertiary education is highly accessible via the government agency StudyLink, the average Bachelor's degree from an accredited tertiary provider will cost at least \$18,000 over three years. This considerable chunk of debt does not include the costs of life's essentials like housing, food and transport.

In 2014, 186,477 students racked up \$1.6 billion in debt – an average of \$8,580 each.

So it isn't a stretch to surmise the trade-off for tertiary education is a sizeable millstone called the student loan. Whai Rawa was born with the specific intention to encourage Ngāi Tahu whānau to save long-term and allow those savings to be withdrawn at three stages over a lifetime. The first being at the completion of a tertiary qualification – paying back student debt.

The Whai Rawa programme leader himself has made a withdrawal to ease the burden of student debt. Thanks to his Whai Rawa savings, David

Tikao is just two payments away from clearing his loan entirely.

Tikao completed an Executive MBA through Massey University; his look of relief at the debt reduction is palpable. "It took out a nice big chunk for me."

For most making that first withdrawal for further education or training allows them to save for the next potential withdrawal: a first home purchase.

Toya Woodgate, 22, is an early childhood teacher.

As an employee of Te Rūnanga, Toya's mum joined her tamariki up to Whai Rawa 10 years ago. At 17, Toya began working casually for the iwi office herself and learned the value of the saving scheme up close while processing administration for the unit.

She graduated last year from the Canterbury College of Education with a Bachelor of Teaching and Learning with First Class Honours. She now teaches at Hoon Hay Primary School.

In December, 2015 Toya and partner Callum McKenzie began looking around at viable first home options. They were astounded at the real

estate market and were quickly forced to look outside Christchurch. Five months later, the Selwyn district became their hunting ground and after several false starts, with frustration mounting, the pair resorted to TradeMe. Within minutes, they found a house that ticked the boxes, arranged a viewing and put in an offer within five minutes of setting foot inside the door.

Although "stressed out" by the purchase, with support from Callum, her whānau and the Whai Rawa team, Toya was able to use her account balance as part of the settlement deposit on the Leeston property.

"I had had all my Whai Rawa withdrawal applications ready to go from December. The staff there really helped me calm down!

"I wouldn't have been able to afford to buy a house without that extra amount there, and the bank probably wouldn't have supported us as much financially either.

"It's funny, we were talking the other night and it still seems like a dream," Toya says, speaking down the phone from the comfort of her very own home.

The Whai Rawa Trust was born, and pulled alongside Crossan to govern it were Tā Tipene and former finance minister, David Caygill. Caygill asserts he was there to tell stories, Tā Tipene was there to keep them ethical, and Crossan was there to “put them to work”.

“It was a pretty revolutionary thing in its day, even more so than the KiwiSaver concept,” Tā Tipene adds, with perhaps a hint of pride at the foresight of the iwi – Whai Rawa was a calculated punt ahead of even the political powers of the time. “But there were various questions posed – one of them was that this was a benefit being distributed to a section of our people, and not to others.”

By this, Tā Tipene refers to the fact that about half of iwi members have set up Whai Rawa accounts – so what about the other half? That is an issue Whai Rawa Programme Leader David Tikao is constantly confronting in day-to-day operations with his team.

“We’ve got a glaringly obvious gap in our membership ... it’s the same gap that appears across multiple standards in New Zealand. I think we are already making a difference – we’ve got around 5,000 rangatahi in Whai Rawa. But there’s still around 15,000 that we haven’t got to.”

As it operates today, Whai Rawa offers matched savings – up to \$200 annually – at a rate of 4:1 for members under 16, and 1:1 for members aged 16–65. A distribution of profit funds, set by TRoNT annually, is also paid out at the end of the financial year and newborn Ngāi Tahu pēpi registered with the scheme receive a one-off \$100 boost. Funds can be withdrawn at the completion of a tertiary qualification to assist with student loans, to contribute to a first home loan, and after the age of 55 to support retirement.

And although access to opportunity through long-term saving is the key to the scheme, Tikao is thoughtful about the capabilities of Whai Rawa and believes that through “empowering whānau to choose to save”, they will benefit from more than just the dollar value.

“I think what’s appealing about it is having somewhere that is committed to saving. And you’re doing that alongside your brothers and your sisters, and your cousins. Anybody can save into a bank, but not everybody gets an opportunity to save along with their tribe,” Tikao says.

“The investment the tribe is making in you, and your future – that’s a big part of it too.”

Tikao has been on board for five years, returning home from London to take up the role. He would often get a snippet of iwi affairs via TE KARAKA



Tā Tipene O'Regan with then Finance Minister Michael Cullen at the Whai Rawa launch in 2005.

“I think what’s appealing about it is having somewhere that is committed to saving. And you’re doing that alongside your brothers and your sisters, and your cousins. Anybody can save into a bank, but not everybody gets an opportunity to save along with their tribe.”

DAVID TIKAO
Whai Rawa Programme Leader

on the tube commute, acutely feeling the fact that he was one Māori among hundreds of people. Here, he is but one feather in a very large, very rich cloak.

The Whai Rawa administrative unit took on another staff member recently. New legislation brought in by the Financial Markets Authority has added what equates to a full-time role to look after legal obligations. The legislation, designed to ward off money laundering and fraud, comes into full effect this December and will establish Whai Rawa as a licensed Managed Investment Scheme. Tikao says that, despite the extra costs and work now involved in running the scheme, the license is a boost in credibility for Whai Rawa.

On its 10th anniversary, the victory and the evolving organism that is Whai Rawa should be celebrated. But it is apparent to all concerned in the stewardship of the scheme that there is more work to be done.

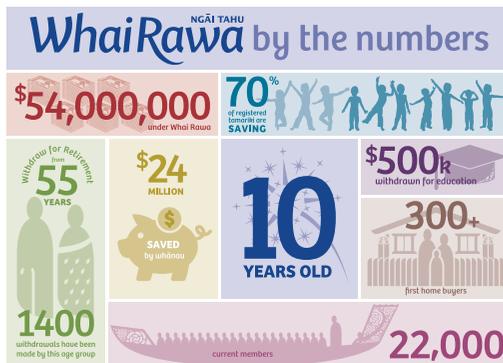
Although he champions the scheme, Tā Tipene acknowledges there are further costs that occur in life. And it’s something that TRoNT itself is facing, as the astute post-settlement business and investment continues – how else will the vast profits be distributed?

“Whai Rawa is great. But it’s only one of a suite of distributional devices that we use, and I do think we need to think more creatively about how we go beyond this initiative.”

David Caygill says the mean number of dollars by contributors is one to watch, to ensure it is always increasing, never lagging or falling. That average amount of savings has risen from under \$1000 during his early days on the board to \$2,375, and will continue to climb as scheme members develop stronger savings habits.

David Tikao sees the need to further reach whānau to increase membership in the scheme from the current 52% of all registered Ngāi Tahu. The primary benefit of increased uptake is, of course, wealth distribution. The secondary benefit is also vital: encouraging individuals to plan for a brighter future one way or another. “There is something for everyone”.

If there is one thing the voices of the foundation, support and management for Whai Rawa agree on, it is Potiki’s initial assertion. “It has the potential to improve quality of life.”





Riana Bennett with Maia, Ryan and husband Jeremy.

PĒPI TO PŌUA, TODDLER TO TĀUA

There were different priorities before motherhood but, after two tamariki, there was suddenly a more concrete long-term future to plan for Riana Bennett (Ngāi Tahu – Makaawhio, Ngāti Māhaki).

“It’s my main goal now to provide for my kids. Before them, it was all about me and ‘What am I doing Saturday night’ – but now in all our financial aspects and aspirations, we’re looking towards the kids.”

Whai Rawa enables her and husband Jeremy to do just that – with ease. Ryan, 4, and Maia, 1, are both registered members of the iwi and Whai Rawa. More than 70% of Ngāi Tahu children registered are already saving, and every pēpi signed up by parents before their first birthday is gifted a \$100 kick-start into their account.

Riana says the administrative side of signing up can be a barrier for whānau, but the Whai Rawa applications are well worth it in the end.

“I don’t want them to have a financial burden if they want to study something amazing ... if I can provide that for my kids, it means that when they go to buy their first home there will be money sitting there.

“As soon as they were born, we set up bank accounts for them, we got their IRD numbers sorted and they have their Whai Rawa accounts. Actually, the kids have more money than me!”

Riana has been a member of the iwi saving scheme since it began in 2006, and hasn’t made a withdrawal to date.

“[It’s for] retirement, absolutely,” she says, nodding.

Her grandparents lost faith in saving schemes after money they invested in 1975 was effectively wiped under Robert Muldoon’s government. The money was never returned.

“And they have had financial challenges because of that. I don’t want to be struggling, so we’ve thought, ‘What can we do now and in the next 30–40 years?’

“My beliefs are that I have my faith and trust in Ngāi Tahu.”

Wiremu Rickus (Ngāi Tahu, Arowhenua, Ngāti Raukawa) couldn’t agree more.

As a member of Whai Rawa for seven years, all of those after the age of 55 when a kaumātua can withdraw, he knows well the value of the iwi investment. He can’t quite remember why he signed up, but he is glad he did.

“I thought, ‘yeah, may as well’. It’s a Māori kaupapa, it’s the whānau, which I like.”

He has withdrawn from his account a few times in the past few years. His elderly mother, still living in Horowhenua where he grew up among Ngāti Raukawa whānau, is suffering from advanced dementia. To help her carer provide quality of life, he purchased a car for her. His aunty, who lives two houses away, drives her to the shops and around the Horowhenua district.

“It’s been very stressful for us, the whānau. I know I’ve spent a bit on her but it’s been about trying to get our mum settled,” Wiremu reflects.

He has also withdrawn after answering the call home and expected to find his mother on her deathbed. And he did – but she made an unexpected recovery – a “false alarm,” Wiremu chuckles.

Although a serious stroke forced him from his job as a bus driver five years ago, he still religiously contributes to Whai Rawa from his income at the Lincoln GoBus service bay. He works 4.30 pm–1.00 am servicing buses as they come and go, until the last has finished its route –Tuesday through Saturday.

“It keeps me motivated and fit. We may be at the bottom, but like the old saying goes, when things are right in the back, things will be right in the front.”

Wiremu, 64, is hoping GoBus will expand further in Wellington; a transfer is high on his mind.

“I’m missing my family up north. I miss my sons and my daughter.”

His three grown children live in Taupō, Hamilton and Hawke’s Bay respectively, and he has 11 mokopuna and two great-grandchildren. Does he think he’ll go back?

“Oh definitely, definitely. I miss them so much, it’s hurting me here,” he indicates to his heart.

And when the time comes for his big move, he knows his Whai Rawa account will stand him in good stead to realise the dream of returning to his northern whānau.

Bringing home the trophy

Sheer team work. Rakaia Incorporation is the winner of the oldest and most prestigious award for Māori agriculture – the Ahuwhenua Trophy – a competition to find the country’s best Māori dairy farm. No wonder chairman James Russell is proud to be raising the trophy with his colleagues. Kaituhi MARK REVINGTON reports.



Rakaia Incorporation whānau receiving the Ahuwhenua Trophy at the awards night.

UP THERE AT THE AWARDS CEREMONY EARLIER THIS YEAR WAS Ngāi Tahu Farming, also a finalist along with the Tewi Trust from Tirau. And when Rakaia Incorporation won the trophy, there to haka tautoko and waiata were their fellow Te Waipounamu representatives from Ngāi Tahu Farming. You could say it was a good night for Ngāi Tahu.

Behind the prestigious win lies a story of ancestral land dating back generations. The farm lies alongside the traditional Ngāi Tahu coastal travel route between lakes Wairewa and Waitarakao (Washdyke Lagoon), which connected Te Pātaka o Rākaihautū (Banks Peninsula) with the kāinga of South Canterbury, including the prominent pā of Te Waiateruatī. The 216-hectare Tahu o Tao farm, south of the Rakaia river mouth, is named after a traditional kāinga mahinga kai located on the coastline nearby. In the 1879 Smith-Nairn Commission, Ngāi Tahu kaumātua gave evidence that foods gathered there included tuna (eel), paraki (smelt), kōkopu (native trout), pānako (fish sp.), inaka (whitebait), tutu, wharetata and poketara (sp. of mushroom).

Originally there were 27 owners. Now there are 300 shareholders,

who all whakapapa to Ngāi Tahu, spread throughout New Zealand and offshore. One vision of the Incorporation is to own 27 farms, one for each of the original owners.

The colonial story of the land goes back to 1848, eight years after the signing of the Treaty of Waitangi, when Ngāi Tahu began negotiating with Henry Kemp for the sale of much of the Canterbury Plains in what became known as ‘Kemp’s Deed’. The Crown, represented by Kemp, agreed to provide adequate reserves to ameliorate the small purchase price and money paid in instalments. The Crown didn’t keep its side of the deal, resulting in Te Kerēme, the Ngāi Tahu Claim. In 1877 as a result of protests by Ngāi Tahu at the inadequacy of reserves, the Kaiapoi Native Reserves Act granted a number of blocks of land to people who had been inadequately provided for in earlier awards. One of the reserves set aside was the land which would become Tahu o Tao.

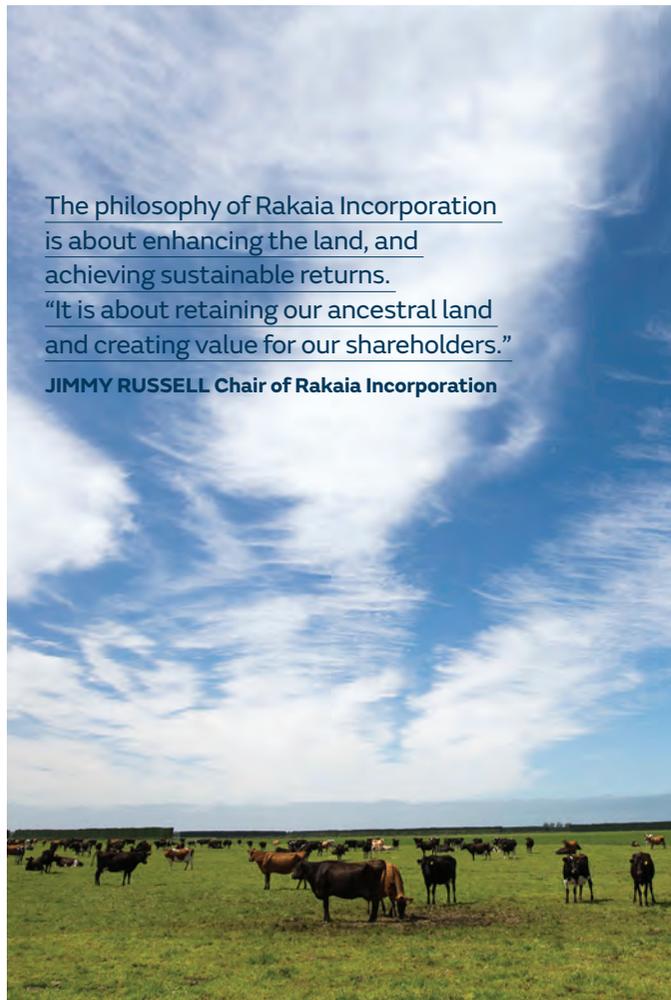
At that time, the land south of the Rakaia had recently been surveyed but not yet allocated to European settlers, so it was one of the scarce blocks still available for the Crown to allocate to Māori. At the time of allocation, it would have been in a fairly bare look-

The philosophy of Rakaia Incorporation is about enhancing the land, and achieving sustainable returns.

“It is about retaining our ancestral land and creating value for our shareholders.”

JIMMY RUSSELL Chair of Rakaia Incorporation

PHOTOGRAPHS ALPHAPIX.NZ



ing state due to extensive sheep grazing. However, unlike many of the later reserve allocations which were located in far-flung places and were of poor quality, the soil and drainage offered considerable potential for development.

The Ahuwhenua Trophy was launched by Sir Apirana Ngata and Lord Bledisloe, then Governor-General, in 1933. Ngata argued that Māori land had been decimated by forced sales and lack of opportunity and capital during colonisation. The trophy would encourage skill in Māori farming, and emphasise retaining and improving what remained of Māori land.

Tahu a Tao was originally set aside as one of 16 blocks of land known as Rakaia 2058, and, in its early years, leased out to crop farmers. Of those 16 blocks of land, 14 have been sold and only Tahu a Tao was developed into an outstanding dairy farm that has dramatically increased in value and produced annual dividends for its owners. The philosophy of Rakaia Incorporation is about enhancing the land, and achieving sustainable returns.

“It is about retaining our ancestral land and creating value for our shareholders,” says Jimmy Russell.

He became chair of Rakaia Incorporation in 1996. A year or so later the land was transformed from cropping into dairy when the lease expired. The management committee commissioned John Donkers to advise on the conversion, and today he is still the farm’s adviser. Old pastures were re-sown, a method of increasing production that has continued to this day.

The transformation from cropping to dairy was about creating value for the shareholders and taking control of the land, says Jimmy Russell. In 1974, the cropping farmers who leased the land put in an offer for it, but an independent valuation revealed the offer was around half what the land was worth. Today that farm is valued at \$13 million, and Rakaia Incorporation owns a second farm, Pāhau, near Culverden, bought nine years ago for \$1.1 million, and valued today at \$10 million.

“I had farming experience with Māwhera Incorporation and could see the benefits of dairying,” says Jimmy Russell. “Everything fell into place when the lease expired in 1996 and we went into dairying.”

In 1995, income from the land was \$90,000. In the first full season of dairying in 1997/98, income rose to \$500,000, he says. Rakaia has made profits of \$6.5 million over the past 10 years, and paid out \$2 million to shareholders.

You could say dairying has been good to the shareholders of Rakaia Incorporation, but there is more to the tale than rivers of white gold.

“In difficult times it is important that leaders emerge and show the way for others,” writes Kingi Smiler, chairman of the Ahuwhenua Trophy management committee.

“There is no denying that the dairy industry is going through some difficult times at present with a combination of international factors well beyond the control of our farmers. We live in challenging times where market volatility and political crisis affect the sale and price that New Zealand earns for its primary exports – especially dairy products.”

But downturns are also an opportunity, he says, and a time to really focus on what makes a farm successful.

The philosophy of Rakaia Incorporation is about keeping land and improving it, says Jimmy Russell. Everyone works in together, from the management committee to the share milkers and staff. The land and the farm’s success enhances the mana of its shareholders.

“The management committee is concerned with governance and doesn’t interfere with day-to-day farming. But we work together with the share milkers, who love the way we operate.”

The share milkers, Mark and Julie Cressey, have been there for nine years, and the Ahuwhenua judges pointed to their relationship with the management committee as a factor in the farm’s success.

Also contributing to the win was a focus on the use of the latest seed cultivars to increase production, an advanced irrigation system, and a commitment to kaitiakitanga or guardianship of the land. All farm and household waste is recycled and effluent from the rotary milking shed is stored in a pond, allowing flexibility in applying effluent to the land to reduce the risk of nitrogen leaching.

The commitment to tikanga Māori is reflected in the values which underpin Rakaia Incorporation, says Jimmy Russell. The land is Māori reserve land and the owners farm not only for current profit, but for future generations.

“The land has the ability to give mana to people.”



Oranga Tamariki





Protecting our children

Nā ANNA BRANKIN

TE RŪNANGA O NGĀI TAHU ESPOUSES THE TRIBAL PHILOSOPHY: “Mō tātou, ā, mō kā uri ā muri ake nei – for us and our children after us”, to ensure that we protect the interests of future generations as well as our own. This whakataukī also emphasises our duty of care towards the children that we have amongst us already. Our tamariki are the promise of our future, which is why the issue of child care and protection is of utmost importance to the iwi.

Recently, there have been a number of changes in this area, including the appointment of Judge Andrew Becroft to the role of Children’s Commissioner, and the decision to replace Child, Youth and Family Services (CYFS) with a new agency called Oranga Tamariki (also known as the Ministry for Vulnerable Children). In addition to this, at the recent Iwi Chairs Forum in early August, iwi leaders from around the country were the first to sign the Children’s Covenant, which commits to protecting children from violence, abuse, and neglect. These events offer a unique opportunity to reflect on what changes can be made to the way we handle this issue, both at a governmental and iwi level.

It is no secret that we can improve in this area, particularly given the horrific national statistics of the number of children who are exposed to unsafe living situations. In many cases, these same children go on to form part of the equally shocking statistics around the number of young offenders appearing before the Youth Court. Unfortunately, Māori are disproportionately represented in both groups. Around 60% of children in the care and protection system and about 64% of those who appear in Youth Court are Māori. This raises two key questions: why are these outcomes so prevalent amongst our tamariki, and what can we do to resolve the problem?

Nathan Mikaere-Wallis (Ngāi Tahu, Tainui), child counsellor and neuroscience expert, says that one of the first steps is to clear up the common misconception that Māori feature so highly in these statistics because of any inherent characteristics. “We need to make the distinction that there is nothing innately violent or dysfunctional about being Māori, any more than any other ethnicity in the world. In New Zealand, Māori are simply more likely to be caught in a cycle of intergenerational poverty.”

Judge Andrew Becroft agrees, stating that there are pockets of a third-generation underclass scattered throughout Aotearoa. Within these groups are micro-communities in which serious drug use, family violence, educational disengagement, and unsupported teenage pregnancies are prevalent, all of which contribute to the cycle of poverty. “I want to be careful, because many equally disadvantaged families provide loving, secure, stable environments for their children,” Judge Becroft says. “But there is a greater risk. People in those areas are under high stress, and they’re disadvantaged. The reality is that a disproportionate number of abuse or neglect cases come from those groups.”

Judge Becroft is very familiar with this sad fact as a result of his years serving as a Youth Court Judge, and sees his new role as a chance to turn the tide.

“While I found my previous role challenging and absorbing, it seemed to me that there were more strategic gains to be achieved by helping to change systems and structures. I wanted to be more preventative instead of being the ambulance at the bottom of the cliff.”

According to Mikaere-Wallis, preventative measures that protect

“If you want to stop family violence, it’s got to be about supporting the whānau, and the major way to do that is by valuing [the] first thousand days. I’d like us to follow the example of countries with really low rates, and what they’re doing is investing in the early years.”

NATHAN MIKAERE-WALLIS (Ngāi Tahu, Tainui) Child counsellor and neuroscience expert



children in their early years have the greatest efficacy. This is based on research that suggests that crucial brain development takes place in the first thousand days of life, from conception until the age of about two-and-a-half years.

“We used to think that if your parents were intelligent, then you would be too. Now we’ve learned that the biggest driver for brain development is the data you gather in those first thousand days,” Mikaere-Wallis says.

A child who is exposed to an unstable or hostile environment will develop a larger amygdala, the reactive centre of the brain. A child who is exposed to a stable environment will develop a larger frontal cortex, which is the problem-solving, empathetic part of the brain. These factors will determine the architecture of the brain for the rest of that child’s life.

Mikaere-Wallis describes the relationship between the amygdala and the frontal cortex by saying, “You can think of them as being on a set of scales. When one’s engaged, the other’s not. Someone who has been exercising their amygdala would have a reduced frontal cortex capacity.”

This means that children who are abused or neglected in the first two-and-a-half years of their lives are more likely to have bad outcomes, which is why Nathan is hoping that New Zealand will become more research-based in our approach.

“If you want to stop family violence, it’s got to be about supporting the whānau, and the major way to do that is by valuing those first thousand days. I’d like us to follow the example of countries with really low rates, and what they’re doing is investing in the early years.”

Judge Becroft intends to address the problem of protection during the early years, as well as the disproportionate representation of Māori in family violence and youth offending statistics, with his three key priorities. These are:

1. Constructive input into the “Investing In Children” work, and the re-design of the prevention, intervention, and care system for our most vulnerable children
2. Influencing the decision to include 17-year-olds in the youth justice system
3. Achieving better outcomes for tamariki Māori by promoting better engagement and partnership with whānau, hapū, and iwi.

The first priority is already underway. In August, Social Development Minister Anne Tolley announced that as of April 2017, a new agency named the Ministry for Vulnerable Children – Oranga Tamariki – would be introduced. While Judge Becroft is encouraged by the aspirations of this agency, he has been vocal in his disapproval of its name.

“I think it is terribly disappointing and disillusioning for those working in the sector, and more importantly for those families and children who most need help. The te reo name, Oranga Tamariki, is a better name and everyone in this office is using that.” For the Commissioner, the idea of promoting oranga, or wellbeing, for our tamariki is more positive and consistent with the needs of the agency.

Judge Becroft’s third, and perhaps most significant priority, is about achieving better outcomes for tamariki Māori. “If someone arrived from Mars and saw the numbers and populations in our youth courts and care and protection agencies, they would design our system to target Māori,” he says. “What we have now is a Pākehā system with Māori add-ons, but we need to turn that upside down.”

Judge Becroft recognises the unique role that whānau, hapū, and iwi can play in the development and implementation of such a system. In fact, he says, “whānau, hapū, and iwi have been embedded in care and protection and youth justice legislation for over 25 years, if we only take a better look.” Indeed, the phrase “whānau, hapū, and iwi” is mentioned no less than 26 times in the Children, Young Persons, and Their Families Act 1989. Judge Becroft says these are revolutionary principles which designate that whānau and hapū should be central to the decision-making process around tamariki Māori who need care and protection. For some reason these provisions have not been implemented properly over the last 25 years, but Judge Becroft is committed to ensuring that they become an integral part of the framework for the new agency, Oranga Tamariki. “We need to build iwi capacity so they can actively implement exactly what the Act allows,” he says.

This commitment to empowering whānau, hapū, and iwi is exactly what Ōtākou Rūnanga Chair Donna Matahaere-Atariki has been advocating. She is involved in E Tū Whānau, an organisation that supports whānau to combat domestic violence. In Donna’s experience, real progress in this area can only be made at the community level.

“Change needs to be led by those who it is intended for. Government and iwi need to be able to resource the communities to support their whānau.”

One strategy that has already been embraced by a number of rūnanga is the concept of a violence-free marae. Donna says that this means anyone who is known to be violent within their whānau is

“Whānau, hapū, and iwi have been embedded in care and protection and youth justice legislation for over 25 years, if we only take a better look ... We need to build iwi capacity so they can actively implement exactly what the Act allows.”

JUDGE ANDREW BECROFT Children’s Commissioner

no longer allowed to stand on the paepae at their marae. “It’s about recognising that this person needs our support to better themselves, but in the meantime we don’t want them representing us.”

She has high hopes that the changes at the government level will result in whānau and hapū being able to take greater responsibility for their own, both because it is the most effective way of handling family violence, and because “part of having more responsibility makes whānau more accountable, and I do think they need that within their communities.

“I’m pragmatic enough to know that government works really slowly, but I’m hoping that’s what the change will achieve.”

Judge Becroft also acknowledges that there is a long road ahead, but he’s optimistic. “We’re going to need a radical change in mindset from the government agencies, and maybe from iwi too. But I sense that iwi are up for it.”

He says he felt encouraged when he attended the recent Iwi Chairs Forum and witnessed the signing of the Children’s Covenant. “I thought it was very positive. It was a New Zealand contextualisation of the United Nations Convention on the Rights of the Child that was signed in 1992. I think it makes some very clear statements about the responsibilities and obligations to look after children as gifts, as treasures, and to draw a line in the sand about what sort of behaviour simply cannot be tolerated in terms of violence, abuse, and neglect.”

Te Rūnanga o Ngāi Tahu deputy kaiwhakahaere Lisa Tumahai, who is also the formal governance lead on Oranga and Education, says the covenant is just a start. “In reality, what does it mean, and what are the iwi committing to? What are they tangibly going to demonstrate that they are doing as a response to signing?” It is her belief that Te Rūnanga o Ngāi Tahu has a duty to uphold the aspirations of Ngāi Tahu 2025, the tribal vision document that expresses the aspirations for our development.

In keeping with the concept of Oranga Tamariki, Tumahai suggests that the iwi should be focussing on preventative measures that promote whānau well-being and prosperity. “If we continue to drive forward and focus on our ideas around housing, education, and tribal economic strategies, we will increase well-being. These social determinants will lead to better outcomes.”

An increased awareness of the issues and commitment for positive change, as well as a true partnership between government and iwi, will go a long way towards ensuring that our tamariki are provided with loving, stable environments. This is crucial, especially during the developmental years, and if this can be provided within their own community, all the better. As Matahaere-Atariki says, “the one thing the iwi should never do is lose faith in the fact that whānau and hapū have the capacity to make real transformation.”



Judge Andrew Becroft.

PHOTOGRAPH COURTESY OF THE OFFICE OF THE CHILDREN’S COMMISSIONER

25 Years on the airwaves

Nā ALICE DIMOND

ON 6 FEBRUARY 1991, THE DREAM OF OPENING AN IWI RADIO station became a reality for Mahina Kauī (Ngāi Tahu – Huirapa) and Tahu Stirling (Ngāi Tahu/Te Whānau a Apanui/Ngāti Porou/Ngāti Whātua).

“They had a dream, a moemoeā, and without dreams miracles do not happen. And this is a miracle. So we have them to thank in terms of the longevity of Tahu FM,” says radio broadcaster Brett Cowan (Ngāi Tahu – Ngāti Wheke, Ngāi Tūāhuriri, Ngāti Kuri). “Without their vision, their courage, and their bravery we would not be here today. We would not have a frequency. We would not have Tahu FM.”

The dream began over lunch at the Gladstone Hotel in Christchurch for Tahu Stirling and his cousin Mahina. “She shouted me lunch and I was like, ‘Hmm, there is something going on here...’ and then she said, ‘Hey cuz, can you help me set up a radio station?’ I looked at her and just said, ‘Eh?’ I mean, who does that!” laughs Tahu. “But then actually from that moment on we were really obsessed. We got obsessed with the idea of setting it up, and it took over us.”

While Mahina’s idea may have started the ball rolling for Tahu personally, he speaks passionately about the role of the Treaty of Waitangi and the Ngāi Tahu Claim in the creation of Tahu FM.

“Key changes to the Waitangi Tribunal Act and a need for protection and promotion of te reo as a taonga under Article 2 of the Treaty laid the path for Māori radio,” he says. “Around 1987 the Māori Renaissance was really starting to pick up. Everyone was becoming more proactive about being Māori and speaking Māori. There was a hell of a lot of movement for Māori at that time, and I am proud to be a small part of that beginning,” says Tahu.

Brett Cowan agrees, saying the climate was very different 25 years ago when Tahu FM first started. “We had just dealt with apartheid issues, the fiscal envelope, marches throughout New Zealand. This was our opportunity to have our voice on air.”



Back, from left: Tahu Stirling, Brett Cowan, Mahina Kauī; front: Rahui Denny.



“While others [radio stations] were giving away cars and holidays, we were giving away packets of chips and a six pack of Pepsi.”

LISA REEDY (Ngāti Porou – Ngāti Uepōhatu, Te Whānau a Hinetāpora)
Tahu FM broadcaster 1992–2011



The journey to launch the station was not easy, however, and the pioneers of the station have many tales of tougher times.

“The climate that was set up by the government at the time meant it was a political funding arena, and we had to compete in terms of lobbying for funding”, says Brett. Nevertheless, within six months they had secured funding for the station.

“It took a lot of time to get the support but we got it,” says Tahu. “I think our enthusiasm really helped ... the enthusiasm everyone had for te reo, and for being a Māori radio station in Te Waipounamu.”

Mahina Kauī also reflects on the difficulties of the endeavour. “It took blood, sweat and tears. We had tāua and pōua moving rocks. They were really the backbones for us young ones, and pushed us to achieve our collective goals. Everyone helped and supported us to get this radio station set up,” she says.

“We were competing against all these amazing, already established stations that had a hell of a lot more money than we did. We had nothing at the start, not even a production studio. But we did it.”

Lisa Reedy (Ngāti Porou – Ngāti Uepōhatu, Te Whānau a Hinetāpora), who was a Tahu FM broadcaster from 1992–2011, also talks about the limitations of starting a radio station with little funding. “While others were giving away cars and holidays, we were giving away packets of chips and a six pack of Pepsi,” laughs Lisa.

However, Tahu FM was never about the glitz and the glam. “We didn’t need those fancy prizes,” Lisa says. “We were a whānau and people could relate to that. And just from being ourselves, while still working our butts off, we managed to take the station to number one.”

The success of the station is partly due to the niche market Tahu FM tapped into. “We thought that because we were in a metropolitan area, in a city, we could actually produce commercial and community radio at the same time,” explains Mahina. “We identified the niche and that was to do the whole ‘black’ format and play Māori music. There was not enough Māori music back in the day, and we were struggling to find it. So this was an opportunity for us (as Māori musicians) to actually put our music out there. And that really resonated with us all, because we all loved Māori music.”

Tahu also agrees that identifying this niche played a part in the success of the station. “At that time no one was playing RnB or soul music, so we did – and our ratings shot through the ceiling, because young people were sick of the stuff that was playing on other stations.”

The success of Tahu FM has never wavered, and the station is now heard throughout Aotearoa and the world. It operates 24 hours a day,

7 days a week, bringing a distinctive Ngāi Tahu flavour to the airwaves through a diverse mix of music, news and views in te reo Māori and English. Around 43,000 people listen to Tahu FM each month and over 517,000 each year.

“Tahu FM now has a state-of-the-art studio space at Te Whare o Te Waipounamu,” says the station’s current general manager, Blade Jones. “Keeping up with technology is key to us still being on air in another 25 years.”

Blade believes that today’s innovation stems from the station’s ability to speak through a wide variety of media channels, adding that having an app, being online, and being on Sky TV allows them to speak to whānau around the world.

“It has been crucial in ensuring we are a voice for Ngāi Tahu. The different media platforms allow us to send local messages nationally and internationally.”

The one thing that has been consistently important to Tahu FM over the 25 years is the need to provide high-quality broadcasting, while keeping a distinctive Māori flavour. Aubrey Hughes (Ngāti Porou), better known as “Aubz”, was an announcer from 1995 to 2012.

“I am not going to be grandiose and say that we made it cool to be Māori, but people always gravitate towards other people who look like them. At that time, people didn’t see a lot of people who looked like us. So that is what we were about, trying to represent our people and be Māori. But deliver just as professionally as any other radio station in the industry.”

Current breakfast show hosts Rocky Roberts (Ngāi Tahu – Kāti Kuri ki Kaikōura, Kāti Irakehu ki Wairewa) and Sheree Waitoa (Ngāti Porou, Rongowhakaata, Ngāti Raukawa) also believe Tahu FM is unique. “The listeners are different here. You give away tickets and they give you back smoked fish,” laughs Rocky.

“I have been around for a while and people have come and gone, but what still remains is that whanaungatanga,” agrees Sheree.

The dedication and passion of past and present staff is at the heart of the success of Tahu FM. For Tahu FM their ongoing success will come from continuing with the kaupapa of engaging with the iwi and the wider community.

“I started this radio station with Tahu and everyone else because I wanted to see our young people have a platform they can utilise for generations to come. They were the dreams and aspirations of our tipuna,” says Mahina.



PHOTOGRAPHS: PHIL TUMATAROA

Above left: Lisa Reedy.
Above: Sheree Waitoa and Rocky Roberts.
Far left: Sheree Waitoa.
Left: Aubrey Hughes.

“I am not going to be grandiose and say that we made it cool to be Māori, but people always gravitate towards other people who look like them. At that time, people didn’t see a lot of people who looked like us. So that is what we were about, trying to represent our people and be Māori. But deliver just as professionally as any other radio station in the industry.”

AUBREY “AUBZ” HUGHES (Ngāti Porou)
Tahu FM announcer 1995–2012



Sleep safe

precious pēpi

*Ngāi Tahu pēpi Sebastian Lardelli
with his wahakura (tāmaiti of Renata
and Jeremy Lardelli).*

Sudden Unexpected Death in Infancy (SUDI) is an umbrella term that describes any infant death that was not anticipated, of either unexplained or explained causes. There are between 60 and 70 cases of SUDI in New Zealand each year, the worst rate in the Western world. More than half of these deaths are caused by unintentional suffocation when babies are bed-sharing with their parents. Over the past 10 years safe sleep devices have been developed using the concept of wahakura to keep our precious pēpi safe. Kaituhi ANNA BRANKIN reports.

IN JULY THIS YEAR, THE MINISTRY OF HEALTH announced that it would be withholding funding for the pēpi pod, a device that seeks to minimise the risk of accidental smothering. This news was of particular concern for Māori, as Māori babies make up 65% of SUDI cases across the country, despite representing only 20% of the population. The reason for this is simple: Māori babies are more likely to be exposed to cigarette smoke and to bed share with their parents than non-Māori. These factors are the two biggest contributors to SUDI. Babies who are exposed to cigarette smoke, especially during pregnancy, suffer from a reduced arousal mechanism. This, when combined with bed sharing, means that babies are less likely to wake up if their airway is obstructed by their parents.

A study conducted by Ed Mitchell, Auckland University Professor of Child Health Research, and Dr David Tipene-Leach, a GP and Māori health expert, revealed that the combination of smoking during pregnancy and bed sharing in the Māori population was 19%, while for non-Māori it was 1%.

Safe sleep devices such as the pēpi pod have been developed to combat this problem, by minimising the risk of accidental smothering when bed sharing occurs. These devices work by providing a safe sleep space for the baby within the parents' bed. The first safe sleep device was the wahakura, developed by Dr Tipene-Leach in 2006. This is a woven harakeke basket that can be placed in the parental bed, with the baby sleeping safely on a tiny mattress. The wahakura allowed Māori parents to continue the cultural practice of bed sharing while diminishing the risk of unintentional suffocation. However, according to Professor Mitchell, who has been involved in this project since 2008, the initiative was limited by the difficulty in producing enough wahakura to meet demand.

This is why the pēpi pod was developed by Stephanie Cowan, Executive Director of Change for Our Children. This device serves the same purpose as the wahakura, but is far easier to mass produce and distribute. Essentially, it is a plastic box, or pod, complete with mattress and bedding. Over the last four years, pēpi pods have been distributed to vulnerable families thanks to the support of grass roots fundraising and District Health Board budget shuffling, but this simply isn't sufficient. The programme needs consistent funding in order to reach its potential.

This is why, when the Ministry of Health announced their decision, Professor Mitchell and his research team resolved to gather enough evidence to change their mind. In August they presented their findings to the Ministry, proving that there had been a 29% decrease in cases of SUDI in the five-year period from 2010 to 2015. Furthermore, this decrease could be directly linked to the use of pēpi pods. Professor Mitchell commented that, "the most compelling statistic is that the deaths dropped in Māori communities where mortality rates had been at their highest, and the biggest decrease occurred in those regions that had the biggest distribution of safe



sleep devices, or in other words, the most active safe sleep programmes."

These findings were sufficient to convince the Ministry of Health to reverse their decision, and funding will be dedicated towards the safe sleep programme and an urgent national rollout of pēpi pods. Professor Mitchell says this is an excellent outcome. "I believe that with a continuous, well-funded programme, reaching all the most vulnerable babes, we will see an even bigger effect."

Hana O'Regan, General Manager of Oranga ite Te Rūnanga o Ngāi Tahu, says she is pleased by the Ministry of Health's decision. "I take my hat off to the Ministry for the turnaround. Real leadership comes when you take the bull by the horns, admit your mistakes, and make the change that's required for better outcomes."

Last year the Oranga team developed the pēpi pack, a Ngāi Tahu initiative that pays tribute to safe sleeping programmes such as the pēpi pod and wahakura, while also providing a way to connect Ngāi Tahu babies with the iwi from birth. This pack contains clothes, blankets, te reo Māori books, Whai Rawa savings scheme information, a piece of pounamu, and a whakapapa scroll tracing the baby's genealogy back to the eponymous ancestor of the iwi, Tahu Pōtiki. The pack is delivered in a wahakura, complete with mattress. Hana says that "first and foremost, the pēpi pack is a way to celebrate the birth of our Kāi Tahu pēpi and link them to their whakapapa. The wahakura was chosen as a way of supporting that. We love the idea that it uses harakeke, reinforcing the connection to Papatūānuku, and that it's woven by our Kāi Tahu weavers. And it also has safe sleep benefits."

However, the benefits of safe sleep devices such as the wahakura and pēpi pods should not be seen as the solution to the problem of SUDI. "The safe sleep programme is more than just issuing a safe sleep device. It needs to be about education of the parents," Professor Mitchell says.

Hana agrees, saying that in the future her team would like to develop a more targeted approach. At this point, however, they are working on meeting the demand for pēpi packs, which has been far greater than expected. "We'd like to mihi to our whānau who have been tolerant in this regard. We want to develop our capability so we can incorporate key messages around keeping babies safe and supporting development in the early years, but our priority at the moment is responding to the demand we've already created for the pēpi pack."

The final word on pēpi packs belongs to Te Rūnanga o Ngāi Tahu CEO Arihia Bennett, whose background in Child, Youth and Family and Barnados means she is well versed in this topic. Arihia says succinctly: "The introduction of the pēpi pack is not about putting a baby in a wahakura. It's actually about whakawhanaungatanga. It connects the baby to Ngāi Tahu, and it fosters a sense of responsibility in the whānau to gather around the child as the taonga." 

TOIHO

Weaving

The thread that binds past with future



A series of wānanga being held in the deep south have reignited a passion and excitement among the local wāhine for the traditional practice of weaving.

Kaituhi ANNA BRANKIN reports.

AITIA TE WAHINE O TE PĀ HARAKEKE – MARRY THE WOMAN OF the flax cultivation. This whakatauki is a reminder of the historical importance of weaving to Māori. Weavers, who were mostly women, used harakeke and other plants to produce objects ranging from the practical (food baskets and floor mats) to the treasured and prestigious (korowai and tāniko). From the early 20th century, weaving became less common as the accessibility of mass-produced household items and clothing meant it was no longer integral to daily life.

However, in recent years a growing trend of cultural revitalisation has seen many communities regain the knowledge of these traditional practices. Maata McManus (Waikato Tainui) is renowned for her skill in weaving korowai, the prestigious feathered cloak worn at significant occasions such as tangi, weddings and graduations. Maata is committed to ensuring that her knowledge is passed on, saying: “When I first started teaching, the art was starting to die. I’m very passionate about it because I think it’s about whanaungatanga, whakapapa, manaakitanga. It’s about bringing people together.”

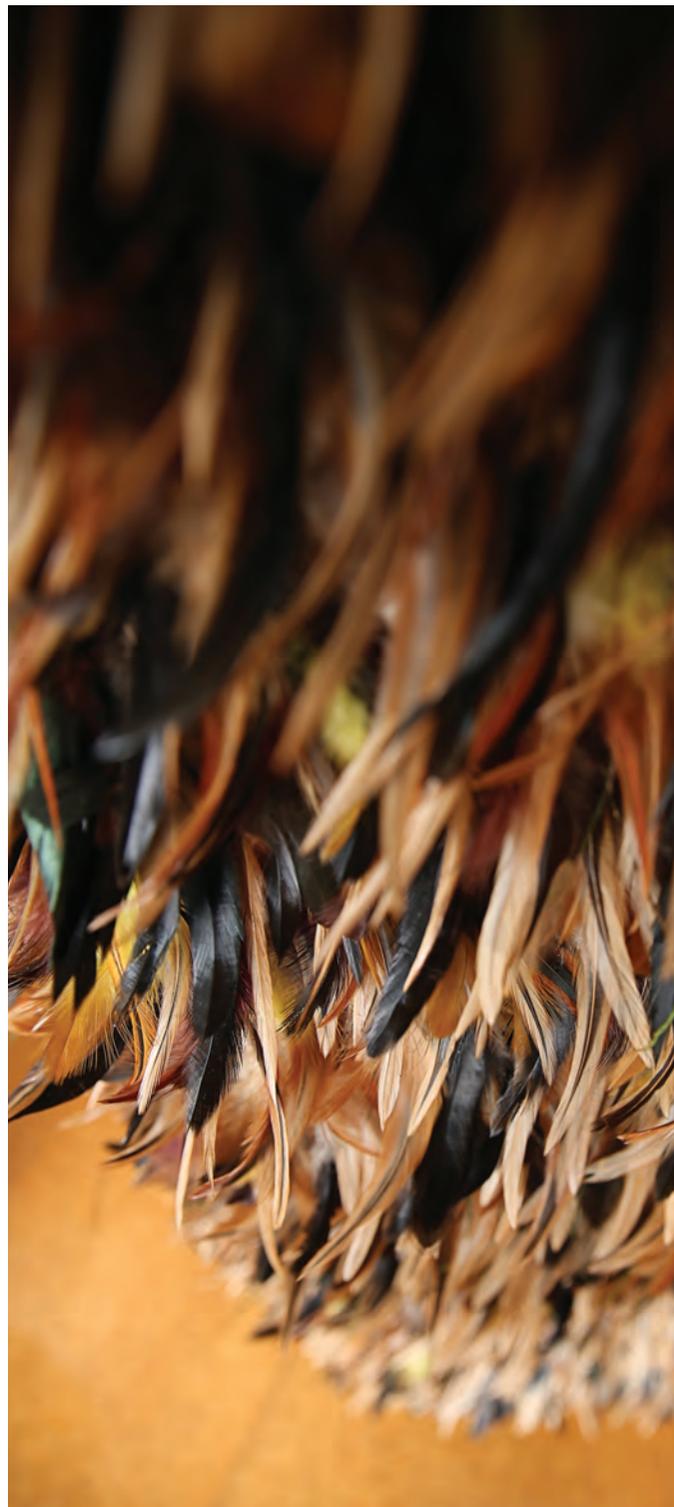
Well, the people have been brought together at Te Rau Aroha Marae, where the Awarua Rūnanga has been able to enlist Maata’s tutelage and host a series of wānanga that teach participants the skills to weave a korowai. Awarua kaumātua Hana Morgan (Ngāi Tahu – Awarua, Puketeraki, Moeraki, Taumutu, Waihōpai), a talented weaver in her own right, has been behind this kaupapa from the start, saying: “We are so fortunate to be able to have Maata to come down from Tainui to do this, to support and teach our women. These women have never done this mahi before, and the opportunity has been created thanks to the Ngāi Tahu Fund. I’m absolutely thrilled.” Hana’s expertise in tāniko, the skill used to weave the intricate borders of cloaks, means that she has been able to provide invaluable support to the students. Furthermore, the respect she has earned as a longstanding member of the Awarua community has brought mana to the project as a whole.

The wānanga began in June 2015, and take place on a monthly basis. I have been privileged enough to attend two of these wānanga and meet the women who have taken up this challenge, observe their progress, and learn more about their journeys.

The first thing I noticed when I arrived at Te Rau Aroha Marae on a foggy Friday evening in early August was the buzz that emanated throughout the whare. Wāhine moved back and forth throughout the space, setting up their looms, preparing the feathers for their korowai and admiring one another’s progress since they last gathered together.

As I walked around the room, I discovered that while everyone had their own unique story to share, they all wanted to express their gratitude to the Ngāi Tahu Fund and Awarua Rūnanga for providing this opportunity for them. The students were overwhelmed by the patience, wisdom and guidance that they received from Maata.

Maata is an old hand at this, having established Te Korowai o Maata 18 years ago at her home, Tūrangawaewae Marae in Ngāruawāhia. The wānanga at Te Rau Aroha follow the tried and true formula that Maata has used for years: the students begin work at the marae on Friday evening, stay overnight, and continue weaving until Saturday afternoon. Those who have been before carry on with their korowai under the guidance of Maata and two tutors (her mokopuna,



“When you’re weaving, you start thinking about your tūpuna, you start thinking about your whānau and it brings it right out. I’ve had women who have lost loved ones, who are grieving, and as soon as they put their hands to the korowai it’s brought it out of them and they feel comforted.”

MAATA McMANUS (Waikato Tainui)



Jayden Abraham, and Annie Rewharewha) who accompany her from Ngāruawāhia. First-time students are shown the art of whatu, or finger weaving, before beginning their first project. This is a short cloak using materials provided by Maata: the string and feathers, as well as a loom that can be kept and used again. Once this has been completed, students move onto their whānau korowai, for which they need to source their own feathers.

Maata became involved in the Awarua weaving wānanga as a result of her long-standing friendship with rūnanga member Barbara Metzger (Ngāi Tahu – Awarua, Moeraki, Taumutu, Waihōpai). “I met Maata about 20 years ago when we were doing our Kaiāwhina training for Plunket,” says Barbara. “She was weaving way back then, and she took me to the health centre where they’d all been making their little korowai out of feather dusters, and they were amazing. I said, ‘Oh my goodness, one day I’m going to do this.’” Twenty years later, this plan has finally come to fruition.

For Barbara, the wānanga have been an opportunity to learn the craft of korowai alongside her daughter, Lara Stevens (Ngāi Tahu – Awarua, Moeraki, Taumutu, Waihōpai). The mother-daughter duo has created their whānau korowai together, with Lara undertaking the weaving and Barbara helping to pluck the birds and prepare the feathers.

The experience has been very meaningful to the pair.

“My grandfather, mum’s father, has a kiwi feather kākahu,” Lara says. “That’s always been in the family and has always been a very special thing to us. So to be able to learn the skill to make another one that can be passed down to future generations is pretty exciting.”

Lara developed the design for their korowai shortly after she began weaving with some weka feathers she had been given by family friends. “The brown weka feathers represent the land, and then I moved into some greens to represent the bush and nature, and then into coastline and beaches with the lighter brown. I wanted to represent the sea because it’s very important to us, growing up in Bluff, so there’s blue. And because my favourite colour is orange I wanted to finish with Rakiura and the glowing skies.” Barbara and Lara have been able to source the feathers for this design by applying to the Department of Conservation for feathers from rarer birds such as kākāpō, as well as relying on the generosity of whānau and friends who have done everything from sending them sacks full of feathers after a cull, to picking up individual pūkeko on the side of the road. Lara says, “We feel lucky to have these birds in our korowai. To know that these are native birds and that a lot of them have come from this area, that’s pretty special.” Barbara adds, “The kākāpō came from



Left: Priscilla Blair working hard on her second whānau korowai; above top: Tutors Annie Rewharewha (left) and Maata McManus (right); above bottom: Te Rūnanga o Awarua co-ordinator Gail Thompson shows Sharon Malofie her progress.

Whenua Hou, and that's where our people came from back in the day." The two women are overwhelmed by the support they've been given, and plan to acknowledge their whānau and friends by making a booklet that explains the origins of the feathers.

For Barbara, the experience of weaving with Lara has been rewarding in more ways than one. "Lara can be a bit of a stress bunny, so as a mother it's been really good for me to see her enjoy something so much, and relax and be completely involved in it." Lara agrees, saying, "It's quite absorbing, and I look forward to getting home after a stressful day so I can get back into it and see it coming together."

According to Hana, this feeling is common amongst weavers. "Weaving is good for you, for the wairua. You get into a rhythm and you just keep going. It's very soothing, very satisfying. It's good for your wellness. The techniques that you're using are hundreds and hundreds of years old, so you're doing what our tūpuna did. It's a real sense of connection."

Maata adds that the process of weaving can actually help people during difficult times. "When you're weaving, you start thinking about your tūpuna, you start thinking about your whānau and it brings it right out. I've had women who have lost loved ones, who are grieving, and as soon as they put their hands to the korowai it's brought it out of

them and they feel comforted."

This has certainly been the case for Maira Boyle (Ngāi Tahu – Ngāi Tūāhuriri). Her son's recent illness has made it difficult for her to attend every wānanga, but she says that working on her korowai has also been a way for her to relieve stress. "I've always been a bit spiritual when it comes to my Māori side, and this is a way to channel that. I believe that this is meant to be. I made three attempts to start my whānau korowai and it wasn't until February, when my son was in a good place, that it just flowed." As her korowai has progressed, her son has taken an interest in it, and has even contributed by designing the pattern for Maira's tāniko. "It's very special that he's getting involved. I'm so happy that he is part of the whānau korowai."

Helen Wilson (Ngāi Tahu – Ōraka Aparima, Waihōpai) has also had a deeply personal journey as a result of her experience at these wānanga. Her journey began at the beginning of 2015 when her sister Rachel took her to one of Maata's wānanga in Ngāruawāhia. "I got hooked. I was trying to work out how exactly I was going to progress after the workshop I'd been to because I wanted to finish. And then I found out that Maata was coming down here!" Helen was not brought up with her Ngāi Tahu culture, and never knew much about it until she visited a marae for a tangi. "I was in my late 30s when that happened.



“My grandfather, mum’s father, has a kiwi feather kākahu. That’s always been in the family and has always been a very special thing to us. So to be able to learn the skill to make another one that can be passed down to future generations is pretty exciting.”

LARA STEVENS (Ngāi Tahu – Awarua, Moeraki, Taumutu, Waihōpai)

It was a whole culture shock for me. It made me really aware, it was like an awakening. So in a way this project is a bit of a homecoming for me.” Helen chose the feathers for her whānau korowai to reflect this cultural connection, using black and white feathers to represent her Māori and Pākehā heritage respectively, intermingled with blue-green feathers that reflect her connection to the land and the sea.

It is this cultural connection that has driven Joyce Manahi (Ngāti Porou) to attend these wānanga. “I love the traditional side of it,” she says. “It’s not just about learning the techniques, it’s the link back to our tipuna, and how they used to do it. That’s what I really connect with.” Joyce has completed her first whānau korowai, as well as two tiny cloaks for her mokopuna, and is currently working on her second full-sized one. There will be a graduation ceremony for the wāhine in November, and she is determined to finish before then. “My mum is coming down from Blenheim. She doesn’t know it yet but she’s going to be wearing one of these korowai. One of my daughters is coming back from Australia with my moko and they’ll each be wearing one as well. To see them wearing them altogether when I graduate from this korowai class is going to be amazing.”

For Hana, seeing this skill become more widespread throughout the community is of special significance. She is renowned for her work weaving harakeke and tāniko, and last year she received Creative New Zealand’s Ngā Tohu ā Tā Kingi Ihaka award in recognition of her outstanding contribution to Māori art. But she has never learned to weave a korowai. “I always meant to. For a family to have their own korowai, it’s very special. It’s theirs, for their occasions, be they happy or sad. And now all these whānau will have their own. What better gift can you give your children?”

After spending a day at this wānanga, I am overwhelmed by the manaakitanga of the wāhine who have welcomed me, by the openness with which they have shared their stories and by the incredibly precious taonga they are creating. Above all, it has been heart-warming to see the marae so full of life, bustling with a sense of purpose as the traditions and techniques of our tipuna are practiced within its walls. Maata tells me that she loves to teach her craft like this, harnessing the mana of the marae to further the cause of cultural revitalisation. And, as Barbara says, “What’s a marae without people? It’s only a big empty building if there aren’t people here.”



Above top: Barbara Metzger preparing feathers for weaving; above: Helen Wilson wearing her completed whānau korowai outside Te Rau Aroha Marae.



Herbs for good health

This is the first spring since September 2010 where nothing needs to be done to my māra in order to recover from the effects of the earthquakes of 2010–2011, and the subsequent house rebuild. It has taken six long years of blood, sweat and tears (and more than a bit of ranting and raving about EQC) to get to the point where I have the luxury of just focusing on the simple tasks of getting my māra organised, fertilised, and planted for spring.

For this article I thought it would be a good idea to focus on herbs that are incredibly beneficial for your health. I am a recent convert to herbs after years of having a very restricted plain diet. However, as I am not dying of cancer this means that I can eat a much broader range of foods than I have been able to since being diagnosed with terminal cancer in July 2012 (not very “terminal” after all, but I will get around to explaining my recovery in detail in my forthcoming book sometime next year). So what follows is a list of my favourite herbs, ideas on how to grow them, and their potential beneficial health properties.

BASIL

Basil is a must-have herb for the kitchen, and is one of the easier herbs to grow in soil or in a pot. Sixty varieties of basil have been identified, with three main types: sweet, purple, and bush, each having a subtle difference in taste. They grow up to 40cm in height, and need to be planted 20cm apart. They can be grown from seed and can last a whole season if looked after. Snip off budding heads going to flower to keep the plant full, and a new branch with leaves will appear. Basil contains an impressive list of nutrients from being high in vitamins A, K, and C; along with iron, calcium, manganese, magnesium, potassium, and DNA-protecting anti-inflammatory flavonoids. Basil tastes great with tomatoes, and combined with ingredients such as nuts and other herbs to make pesto.

PARSLEY

Parsley is a biennial herb, which means it only flowers in the second year. It has two basic types: one with curly, crinkly leaves,



For this article I thought it would be a good idea to focus on herbs that are incredibly beneficial for your health.



Above: A selection of herbs growing outdoors. Facing page, clockwise from top left: Zucchini in tunnelhouse, basil and carrots in tunnelhouse, thyme.



PHOTOGRAPHS TREMANE BARR

and the Italian flat leaf parsley. It can be difficult to start from seed, taking up to 3-4 weeks to sprout, so I usually buy parsley seedlings and plant them 15-20cm apart. Parsley prefers fertile soil and dislikes dry soil.

Parsley is nutritionally impressive, with high levels of vitamins K, A, and C (3 times more than in oranges). Parsley is also high in minerals like iron (twice as much as spinach), copper, and manganese. It also contains one of the highest antioxidant levels found in herbs, helping to purify the blood and detoxify the body.

OREGANO

Oregano has been called an essential herb for the kitchen as it is the foundation for Mediterranean cuisine, particularly for flavouring tomato-based dishes. As a perennial it is easy to grow, whether from seed, or from small seedlings. It matures into a 30-40cm tall bush with attractive grey-green leaves. It needs full sun and likes its soil kept moist. Oregano is an excellent source of fibre, vitamins A, C, E, K, and B6, folate, iron, magnesium, calcium, potassium, manganese, and copper. Oregano has one of the highest antioxidant activity ratings, with more than 42 times the antioxidant level found in apples.

CHIVES

Chives are a fragrant evergreen herb with a mild, pleasant, onion-garlic flavour. Beginner gardeners find chives easy to grow. Chives thrive in full sun and rich, moist soil, although they'll tolerate partial sun and other soil types and still produce generously. Each spring's chive crop is generally double the last, so thinning is necessary to keep it tidy and productive.

Chives are an excellent source of vitamins K, A, and flavonoid antioxidants like zeax-

anthin and lutein that help protect against lung and mouth cancers. Chives are also high in fibre, folate, calcium, iron, magnesium, potassium, copper, manganese, thiamine, niacin, pyridoxine, pantothenic acid, phosphorus, riboflavin and zinc; as well as antioxidants that kill free radicals.

THYME

Thyme is a perennial from the mint family of plants. It is a small, attractive herb with a plethora of small white, pink, or lilac flowers. There are more than 350 known thyme species, with a variety of forms from bushy to low-growing and leaves varying in colour from deep to paler green shades, some with touches of olive, silver, or bronze. Common thyme (*Thymus vulgaris*) or lemon thyme (*T. citriodorus*) are the most popular varieties used for cooking. Thyme is very easy to grow, especially in full sunshine, even in rocky dry soil or containers. It grows 20-30cm tall, and can be grown from seed spaced 30cm apart. The flowers are known for their nectar, which attracts bees into the garden.

Thyme is an excellent source of vitamins C and B6, as well as fibre, riboflavin, iron, copper, manganese, calcium, phosphorus, potassium, and zinc. The combination of vitamins and minerals, plus rosmarinic and ursolic acids, which are powerful terpenoids, are known to help prevent cancer.

CORIANDER

Coriander (or *cilantro* as it is sometimes known) is a member of the carrot family that has a pleasant aroma, and is commonly used raw or dried for culinary applications. It is an absolute favourite of mine for flavouring salad dishes. It is an annual that grows to 40cm in height and can be grown from seed spaced at 20cm apart. It prefers full sun, but does have a tendency to go to seed in the heat of summer. I let some of them do

this, and then spread the seeds, which easily sprout and grow. The leaves are a treasure trove of beneficial flavonoids, polyphenols, and phenolic acids, including antioxidant and anti-inflammatory kaempferol and quercetin. Kaempferol may help fight cancer and lower the risk of other chronic diseases including heart disease. The leaves of the plant are also high in vitamins A, K, and C, as well as calcium.

As my recovery from cancer is going well, I have started to occasionally include meat in my diet like fish, chicken, and lamb. Unfortunately, when meat is cooked at high temperatures this can create heterocyclic amines (HCAs), which are linked to cancer. By adding herbs (and spices) like coriander and the others mentioned in this article to the meat as part of a marinade, dressing, or spice rub, it can significantly reduce the formation of HCAs during the cooking process. It has also been found that coriander helps decrease the uptake of heavy metals into the body, so is a good complement with kaimoana that might be high in mercury. 

Tremane Barr is Ngāi Tahu/Kāti Māhaki ki Makaawhio. He has been gardening organically for more than 20 years. Tremane is currently a Research Fellow based at the Ngāi Tahu Research Centre at the University of Canterbury and is working on the Raumanga Rōnaki Mahinga Kai project.

Pānako

A family of sacred, edible ferns

Māori names: **Pānako** (also parenako, paretao and paretau)
Common names: **Shore spleenwort, parsley fern, fine-leaved parsley fern**
Botanical names: ***Asplenium obtusatum*,
Botrychium australe, *Botrychium bifforme***

Pānako was the name given to three different species of edible ferns, a number of which were known to be part of the Māori diet. The part of the plant generally eaten was the young curled fronds.

Shore spleenwort is a coastal fern with thick, fleshy fronds that thrives on exposed headlands and cliffs throughout New Zealand, and on several sub-Antarctic islands.

In *Māori Healing and Herbal*, Murdoch Riley writes that pānako is one of several sacred *Asplenium* species that held great spiritual significance for Māori, featuring in psychic healing and divination ceremonies.

It was used ceremonially by tohunga to diagnose health issues of patients, or to predict the outcome of any tribal enterprises or battles.

In Māori tradition, anyone felling a tōtara tree in the forest to build a waka was expected to cover the tree stump with these ferns, to placate Tāne at the loss of one of his forest children.

Riley records cases where the juice of the bruised roots of these



ferns was used as a remedy for running ulcers, and other skin eruptions.

Paretao was the name given to a fern of which the inner fleshy root was scraped and applied directly to a burn. It had a cooling effect as well as healing properties when applied twice a day, his source noted.

A Whanganui woman described the process of using the root of the paretau fern to alleviate teething pain in babies. The root was cut from the plant, washed, and scraped clean, and then rubbed on to the gums of the baby until blood appeared.

“When you see the blood, the baby is cured,” the woman said.

The Ngāi Tahu taonga plants list includes two other references to pānako from the *Botrychium* genus, commonly known as the parsley fern (*Botrychium australe*) and fine-leaved parsley fern (*Botrychium biforme*).

Both are fleshy ferns with red/green to bright green foliage, and are found throughout the North and South Islands in lowland to

alpine tussock grasslands, forest clearings, shrublands, river flats, and reverting pastures.

B. australe is an unusually sparse fern in that it only carries one single frond at a time. It is uncommon, and is listed as “at risk” – its survival in some places threatened by predation by pigs. Experts say it is difficult to grow, and should not be removed from the wild.

B. biforme is widely distributed but often sporadic in its occurrence. It is more tolerant of heavily-shaded sites than parsley fern, and is often found in full forests, or under dense thickets of scrub. This fern is difficult to propagate, and like *B. australe*, should not be removed from the wild.

Considering their taonga status, there are surprisingly few historical references to Ngāi Tahu eating pānako, but with few sources of native vegetable foods available in the south, the parsley ferns in particular certainly look palatable.

TK PHOTOGRAPH ROB TIPA

REVIEWS

PUKAPUKA NĀ REO PĒPI

Nā Kitty Brown rāua ko Kirsten Parkinson
Reo Pēpi Tapui Ltd
RRP: \$44.99 (set), \$16.99 (each)
Review nā Jeanine Tamati-Elliffe

Kākahu, kanohi, kararehe.

Nā te pūkeka o te rika toi me te pūmanawa o ēnei hākui o Reo Pēpi ki te whakanui i tō tātou reo, e toru kā take e areare mai kā tarika me te oturu mai o kā karu o tāhaku pōtiki ia pō, ia pō. He pukapuka reo rua ēnei, ā, te mīharo hoki o te wāhaka akiaki ki muri, kai reira he kuputaka me ētahi tohutohu whakahua tika.

Ahakoia he iti o kā kupu kai rō ia pukapuka, he nui te kōrerorero i puta i a māua ko taku tama ia pō. Nō reira, he rauemi whakarauora reo, he rauemi whakarauora hinekaro Māori ēnei.

Hākui mā, hākoro mā – tēnā, hokona mai ēnei pukapuka kāmeheameha.

These three delightfully-crafted bilingual bundles of pictures and words have been engaging the ears and eyes of my two-year-old at bedtime every night since we ordered our set online. These two amazing Kāi Tahu māmā (Kirsten Parkinson and Kitty Brown) have even thrown in a helpful section on correct pronunciation, and a glossary for

good measure – which makes the books not just any ordinary story, but an enjoyable and easy-to-use language learning resource for our most basic users of te reo.

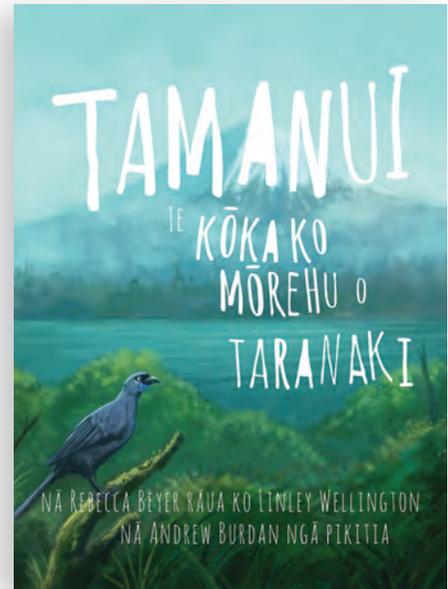
For more fluent speakers like my pōtiki and I, the pictures themselves provide plenty of opportunity for language extension through conversation. A wonderful reo resource for every whānau. Ka wani kē kōrua o Reo Pēpi!

TAMANUI: TE KŌKAKO MŌREHU O TARANAKI

Nā Rebecca Beyer rāua ko Linley Wellington
Huia Publishers
RRP: \$23.00
Review nā Jeanine Tamati-Elliffe

I whakamiharo āku tamariki ki te kōrero o tēnei kōkako, ko Tamanui. Nō te taeka mai o kā kararehe Pākehā, ka mōrearea haere te kāhere mō ēnei tūmomo manu o Taranaki. Nā wai, nā wai, ka karo haere te whānau o Tamanui, ā, manatu noa nei, ka noho mokemoke ia i tōna kāika – ko tērā pōhēhē tērā! Hai tōna kimihaka kāika rua, e kō mai ana tōna manawa ki te roko i te taki o tētahi kōkako hou... ekari he rauhaka noa iho, a, kua tāria kē! Mā te wā, ka whai whānau hou tēnei tamaiti o Tāne ki te haumarutaka o te takata.

He autai te pakiwaitara nei hai whakamahi ki te tamaiti o te tāmitanga o te Pākehā ki te taiao me ā tātou kararehe Māori. Ahakoia he pōuri te tīmataka, he kōrero whakaohoho tonu tēnei i te whakaaro o te takata ki te kaupapa whakarauora kōkako ki Moki o Parininihi. Hai tāpirika, mai i te



tauwhiro atu o te hoko i tēnei pukapuka, ka raupī atu koe ki te ope Tiaki Te Mauri o Parininihi. Kai whea mai!

My tamariki were amazed by this story about Tamanui and through this book increased their knowledge about the survival of one of our most endangered birds, the kōkako, since the arrival of predator animals in our forests. This story tells of how Tamanui became the last surviving member of his family – or so he thought. He sets off on a journey to find a new home when he hears new kōkako birdsong... however it was a trick and he was captured instead! In time, under the protection of the people of Ngāti Tama in Taranaki, Tamanui finds a new family and the kōkako of the Moki Forest can continue to regenerate once more.

This fantastic story offers us a way to discuss the impact of non-native predator animals on our environment, with our tamariki.

Despite the story's sad beginning, we can also make a real and positive impact by supporting the regeneration of these manu, as all royalties from the sale of every book will contribute to the campaign aiming to bring back the kōkako to its native habitat in the forests in Taranaki.



Jeanine Tamati-Elliffe (Kāi Te Pahi, Kāi Te Ruahikihiki nō Ōtākou) is a passionate reo advocate working in the area of child and maternal health. She has committed to raising her five tamariki in te reo Māori and is a founding member of Māori 4 Grown Ups, an organisation that supports more whānau to speak more reo to their tamariki.



Anna Brankin (Ngāi Tahu – Ōraka Aparima, Awarua and Puketeraki) is a TE KARAKA Reporter within the Communications Team at Te Rūnanga o Ngāi Tahu. She previously spent 18 months on reception at Te Rūnanga o Ngāi Tahu. Before returning to Christchurch in 2015, Anna was studying English and PPE (Philosophy, Politics and Economics) at the University of Otago and working in a second hand bookstore.

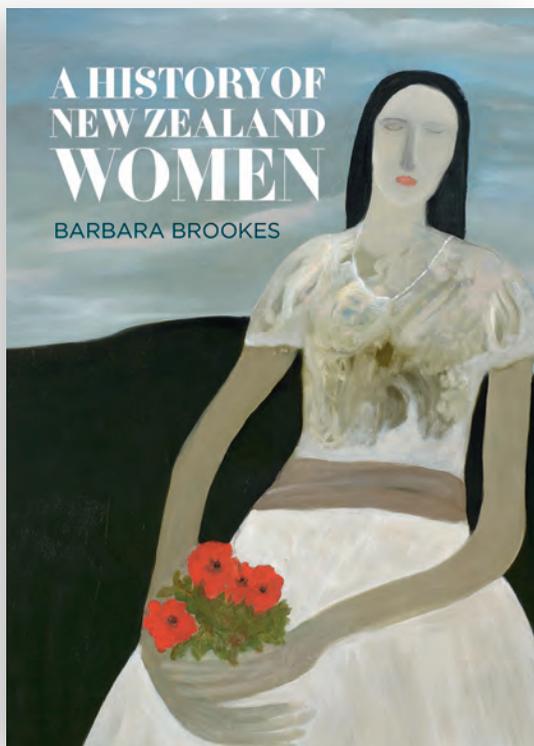
A HISTORY OF NEW ZEALAND WOMEN

Nā Barbara Brookes
Bridget Williams Books
RRP: \$69.99
Review nā Anna Brankin

This vast and engaging book is the first example of a comprehensive history of this country that is written through an entirely female lens. It spans New Zealand's history beginning with Polynesian settlement, passing through landmark eras such as European settlement, the Land Wars, and World Wars I and II, and concludes with an analysis of the status quo and the future this may lead to. Brookes recounts the achievements of many notable women such as Kate Sheppard, Jean Batten, and Arapera Kaa; stories which are set within the broader framework of nation-building, women's rights, and the ongoing struggle for equality.

As the first self-governing country in the world to give women the vote (in 1893), New Zealand earned itself a reputation as a trail-blazer in matters of gender equality. Brookes argues that the success of New Zealand's suffragette movement was a result of the increased freedom and opportunities offered to European women in New Zealand during the colonial era. She shares the stories of women who emigrated to New Zealand to open their own businesses, taking advantage of the pressing need to support a quickly-growing society. Dressmakers and domestic servants were in particularly high demand, but women also owned milliners and grocery shops. New Zealand offered opportunities for independence that many women were denied by expectations of female domesticity and rigid social structures in England.

However, Brookes is careful to acknowledge that while European women enjoyed greater freedom, the opposite was true for Māori women. Colonisation, and the introduction of patriarchal family structures, disenfranchised Māori women in a very real



THE FIRST MIGRATION – MĀORI ORIGINS 3000BC–AD1450

Nā Atholl Anderson
BWB Texts 2016
RRP: \$14.99
Review nā Gerry Te Kapa Coates

way. Accustomed to a level of independence that meant they could own property and be active participants in their communities, Māori women were suddenly stripped of these rights with the introduction of European legislation. Dissatisfaction with gender inequality was a unifying factor for women throughout New Zealand during this era, regardless of their background.

Brookes' narrative follows the trajectory of continual improvement that women have experienced since settlement, beginning with the suffragette movement in the late nineteenth century, and the more recent trend of women entering the workforce in ever-greater numbers. She concludes with thoughts on the future of New Zealand women, emphasising that issues such as equal pay, rape culture, and abortion laws still need to be addressed. This is an important book that celebrates the achievements of New Zealand women throughout history, and provides inspiration for the enactment of future change.

Many people know of the theory expounded in TV documentaries that Māori came through the Pacific via Taiwan. This book by Ngāi Tahu's Atholl Anderson, co-author also of *Tangata Whenua*, is more of a monograph on an erudite topic, and reaches back even further to 5000 years ago. At this time, a group of people left South China and moved through the Asian archipelago, when the sea level was 60 metres lower than now. Anderson's narrative looks at the evidential basis for what we now know, and how we know it: through radiocarbon dating, mitochondrial DNA, the location of strains of a human bacterial parasite, and stylistic changes in red-slipped Lapita pottery (interestingly, pottery was abandoned in favour of wooden vessels more suited to earth ovens).

It's a fascinating though not always easy read, with the many end-notes needing to be read but breaking the flow, and many technical terms like haplotypes, cognatic kinship, and autochthonous, to name a few, but with no glossary or index. However, that aside, it is a very good story and summary laying out the evidence about why the Wairau Bar waka and moa-hunting site is so important in dating the probable arrival time at about AD 1150, and why whakapapa can also be relied on as an accurate if somewhat imprecise timeline tool.

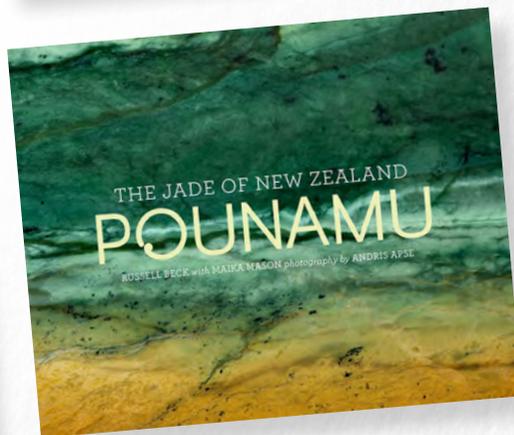
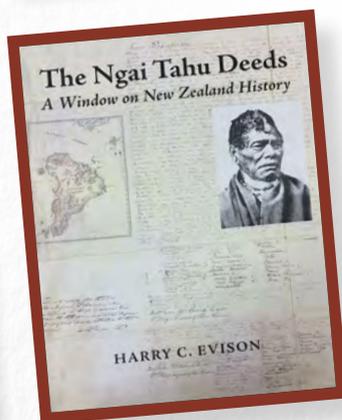
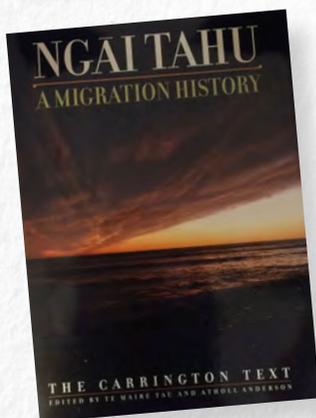
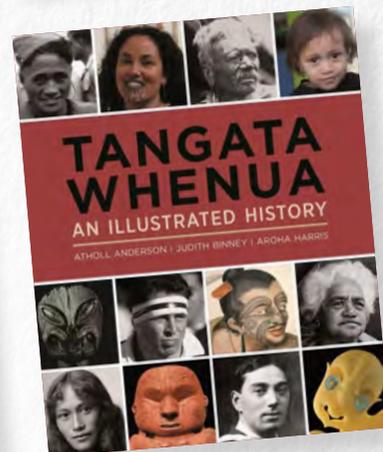
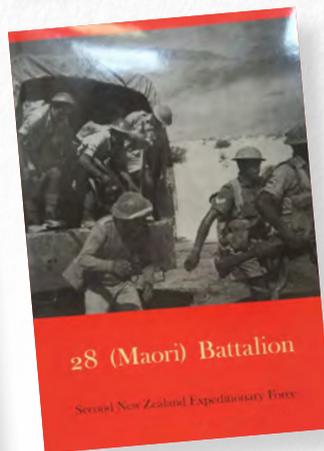
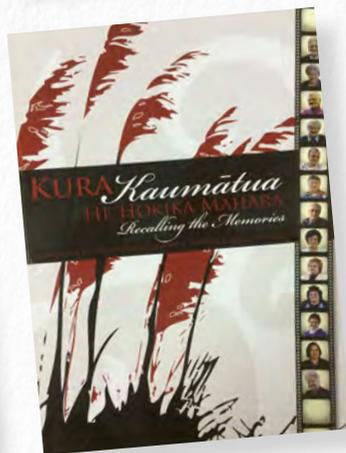
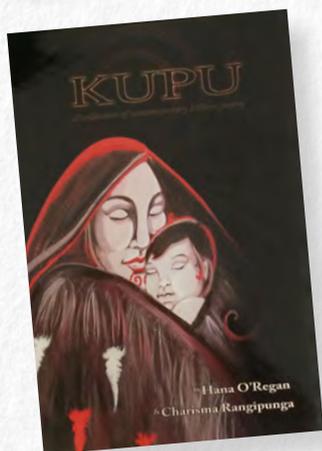
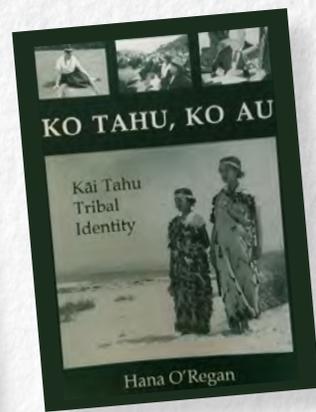
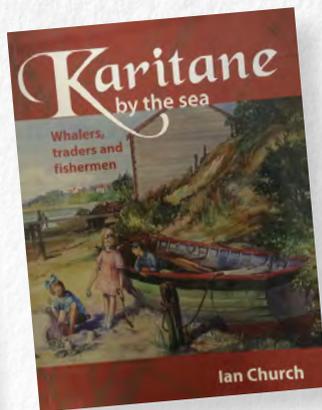
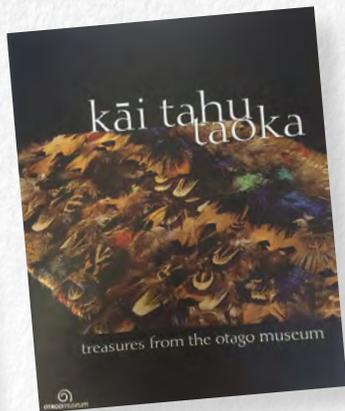
Anderson says: "The status of Māori traditions as a source of historical evidence has been debated for more than 150 years,

Reviews continue over.



Gerry Te Kapa Coates (Ngāi Tahu, Waihao) was born in Ōamaru, and is an author of poetry – a collection of poems and short stories called *The View From Up There* (2011) – and widely varied non-fiction. He is a consultant working on hearings as a commissioner and Māori advisory work.

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



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REVIEWS

accepted or rejected at either extremes.” The traditions are consistent in terms of the period of migration, and although there appears to have been no “Great Fleet”, the facts do not support the idea that there were people in Aotearoa before Māori. He says unequivocally: “Polynesian seafarers were the first human inhabitants of New Zealand when they arrived about 800 years ago”, and this was a “common understanding of people throughout Polynesia.” However, he also gives little support to “the idea of Kupe and Toi arriving in the tenth or twelfth centuries respectively.”

He discusses the development of the vital technology of sail, and double-hulled canoes (“seemingly a Polynesian invention”) that dramatically allowed the advent of migrations into the remote eastern Pacific. He says: “It is probable that sailing reached Southeast Asia around 3,500–4,000 years ago.” However, he discounts Taiwan as being our principal origin, and suggests it is more “realistic” to regard the origin as a result of a conjunction of factors that coalesced around the Bismarck Islands of Papua New Guinea about 3500 years ago. As he says, “sailing into exile was generally a solution of last resort to problems of hunger, boundary disputes, personal feuds, and warfare”, and that “it is not difficult to imagine such scenes in the case of migration to New Zealand.” Downwind voyaging “would have been relatively easy and quite fast.” Anderson also discusses the difference between the mythological spiritual Hawaiki to the west, and Hawaiki as the origin of migrations being to the north-east of New Zealand.

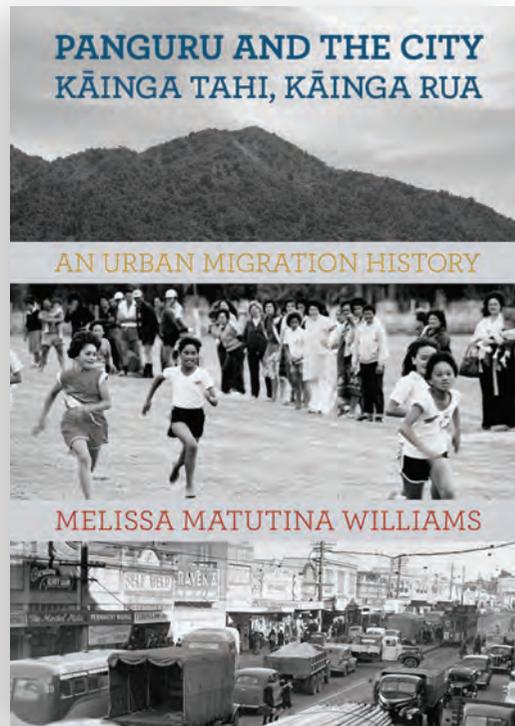
This brief book fulfils its promise, and “gives an excellent sense of the lives of our Māori ancestors as they voyaged through centuries toward the South Pacific.”

PANGURU AND THE CITY: KĀINGA TAHI, KĀINGA RUA AN URBAN MIGRATION HISTORY

Nā Melissa Matutina Williams
Bridget Williams Books
RRP: \$49.99

Review nā Gerry Te Kapa Coates

Melissa Williams was part of the urban migration in the middle of the 20th century following WWII, from Māori rural communities such as the one centred on Panguru on the west shore of the Te Hokianga-nui-a-Kupe and Auckland city. It was a major cultural shift which happened for many reasons, and this is a first-hand and thoroughly-researched story to help understand



how and why it happened – and how connections with the home community were maintained. Williams points out that 1854 was a peak year for Māori selling their produce in Auckland, but ten years later a slump in markets and a hardening of settler attitudes following the outbreak of war in Waikato and Taranaki squeezed Māori out of the market. This heralded a new phase of colonialism led by voracious land sales, that “would render future generations homeless in their own land.” But in “a cruel twist of fate”, in 1952, the need for workers drew Māori from other tribal areas back to Tāmaki Makaurau, not as land owners but as factory hands and office workers.

The book follows 42 individuals from Panguru who migrated to Auckland from the 1930s to 1970. It is lavishly illustrated with photographs, and underpinned by the interviews of the author for her doctoral research, which shaped “the framework, concepts and overall arguments” of her book. Williams was mindful that stories such as these can be both empowering and also a tool to “perpetuate negative Māori stereotypes or to determine what is best for Māori communities.” The destructive approach from Māori leading to official policies of assimilation and integration was at odds with research by anthropologists and social scientists such as Keesing, Sutherland, and the Beagleholes, who were generally in favour of more constructive policies respecting Māori culture.

The 1960 Hunn Report’s recommendations were major – some would say last ditch – attempts to embed assimilation in a Māori

policy that would be “complete when Māori attachment to their homelands and culture was severed.” In 1952 the Māori Women’s Welfare League revealed Māori were living in Auckland in “atrocious conditions”, with an urgent need for better housing, something which still haunts us today. The stories in the book reflect the attempt by migrants to Auckland to transform an unfamiliar inner-city environment into a home for their families, where the values and goals they brought from Panguru were supported by cultural forces like whānau, whakapapa, and the ties of religious faith to provide a solid framework. It was important that whānau also had their elders alongside the parents and children of this new urban community whenever possible. Racism became a movable feast, as the Ākarana Māori Association joined the frenzy of “moral panic” over assimilation to align with the anti-Asian White New Zealand League in a fragile arrangement.

Life was different in a Pākehā dominated city – housing, food and even using Te Reo – and sometimes it was only visitors from Panguru who reminded them of their roots, by being able to use Te Reo freely. How did it all end? Williams says, “To have found beauty amidst daily discrimination and coercive state policies required optimism about their futures... and the ability to accept if not be happy with their lot in life.” For the people of the Panguru hapū, it meant surmounting these challenges for themselves and future generations, and ultimately having that “beautiful ending”.

MARY KAMO
Ngāti Pākehā

He Tangata

WHAT CONSTITUTES A GOOD DAY?

Knowing that I'm loved and needed, no matter what goes right or wrong.

ONE THING YOU COULD NOT LIVE WITHOUT?

My family.

WHO OR WHAT INSPIRES YOU AND WHY?

Father Jim Consedine (Catholic priest) because of his compassion for the poor, and his lifelong commitment to speaking out for justice.

HIGHLIGHT IN THE LAST YEAR AND WHY?

The making, by women prisoners, and installation of Tukutuku panels in the Chapel of Christchurch Women's Prison. The Chapel, in appearance, was very monocultural. Māori spirituality was not reflected there, despite the population of the prison being over 50% Māori.

The project took many years to organise, mainly because of a lack of funding. I am grateful to the managers of the prison for their support.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Coffee seven days a week, in a coffee bar with a scone or muffin, and with a good book to read.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

Reading books. Birdling's Flat beach where my husband and I lived in a family bach for two years after we were married. We are now returning to live there again.

DANCE OR WALLFLOWER?

Dance always. Loved ballroom dancing, rock'n'roll, jazz, the twist etc. Not so good at it these days though.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Boil-up.

WHAT MEAL DO YOU COOK THE MOST?

I am not a happy cook. Ray has always been the chef. When hard put to it I can produce a good feed of meat or fish with lots of vegetables.



PHOTOGRAPH DEPARTMENT OF CORRECTIONS

Mary Kamo is a good Ōtepoti girl who moved to Ōtautahi in 1958 and discovered a rather infamous coffee bar owned by a local Māori musician, Raynol Kamo, who she went on to marry. Together they have five adult children.

Through her extensive involvement in the local community, Mary was invited to take on the role of Prison Chaplain to the Christchurch Women's Prison, then later to Paparua (Christchurch Men's Prison) and Rolleston Prison as well. She describes it as a "richly educational and rewarding experience."

"I've never been quite sure who learned the most from it, me or the women prisoners. I was warmly received, respected, trusted, and looked after."

While Mary retired from her Chaplain role earlier this year, she remains the current chair of the Care and Protection Resource Panel in Christchurch. She and Ray are the official kaumātua for the Pillars organisation, which provides support for children and families with a loved one in prison.

GREATEST ACHIEVEMENT?

Chasing, catching, and marrying my husband, and letting him think it was the other way round.

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

As a Pākehā with a Ngāi Tahu husband and five Ngāi Tahu children my aspiration for Ngāi Tahu achievement is for all Ngāi Tahu children to know and stand proudly in their whakapapa and their tikanga.



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