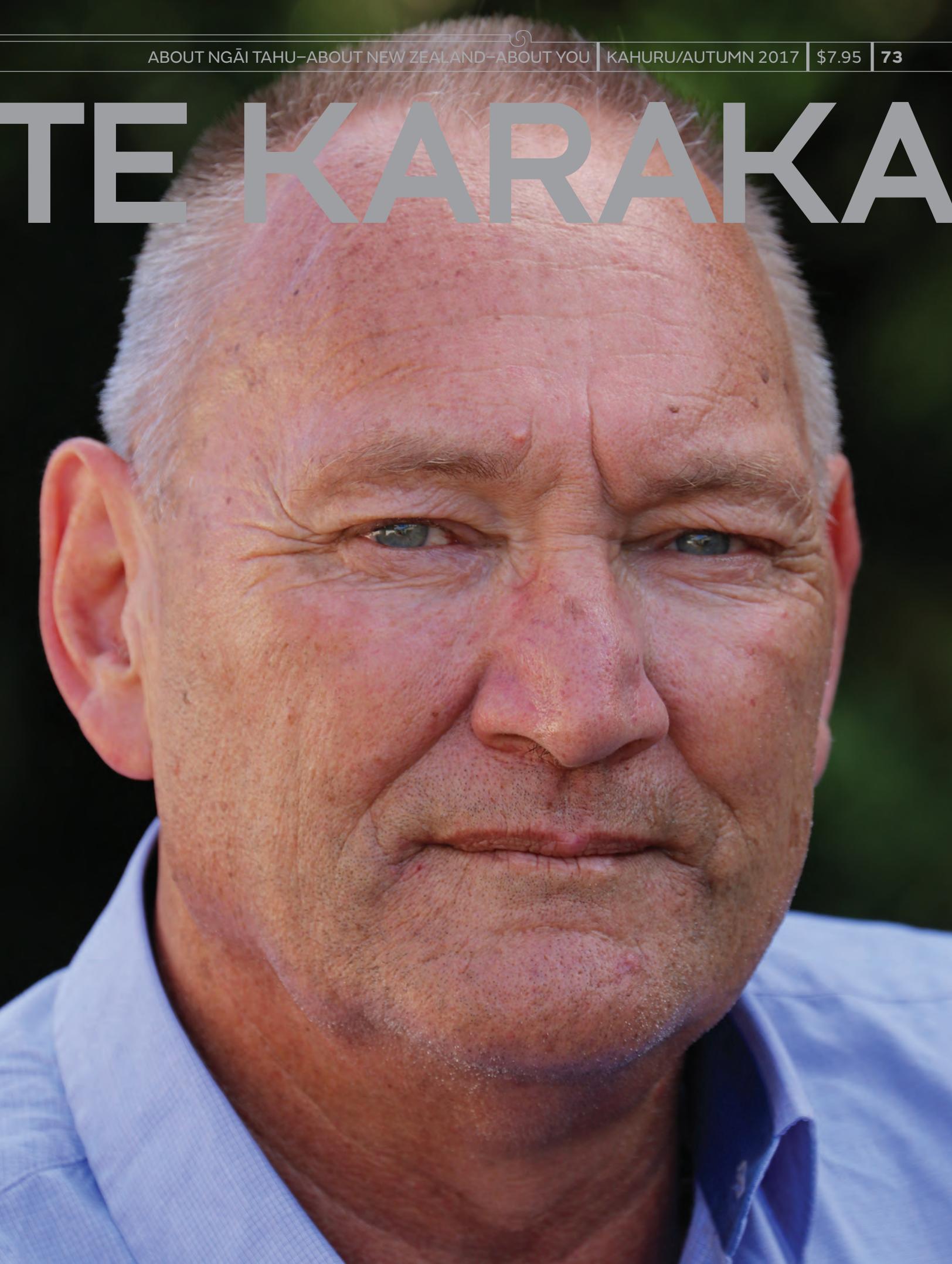


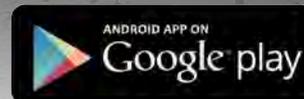
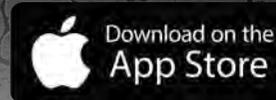
TE KARAKA



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At the end of 2016, Tā Mark Solomon stepped down as Kaiwhakahaere of Te Rūnanga o Ngāi Tahu. Kaituhi Adrienne Rewi, Mark Revington and David Slack reflect upon his 18 years of service.



16 TE WHAKA A TE WERA

Paterson Inlet off the coast of Rakiura is the largest mātaimai in the country, using customary knowledge of mahinga kai to preserve the fisheries for future generations. Kaituhi Rob Tipa reports.



20 FROM THE PĀ TO THE BATTLEFIELDS OF THE GREAT WAR

He Rau Mahara is a project being undertaken by the Whakapapa Unit of Te Rūnanga o Ngāi Tahu, telling the stories of Ngāi Tahu soldiers of World War One. Nā Kurt McLauchlan.

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Mother and daughter Roimata Tarawa and Leah Menage tell the story of their experiences in the reclusive Gloriavale Christian Community, their decision to leave and the process of reintegrating into society. Nā Anna Brankin.



**NGĀ HAU
E WHĀ
FROM THE
EDITOR**

In this issue we take the opportunity to acknowledge Tā Mark Solomon on his 18 years as Kaiwhakahaere o Te Rūnanga o Ngāi Tahu (pages 10 - 15). We reflect upon his contribution to Ngāi Tahu, to Māoridom, and in fact to the whole of Aotearoa. Over the last 18 years he has been a constant presence, playing an instrumental role as Te Rūnanga o Ngāi Tahu found its feet post-Settlement, forming strategic relationships with the Crown and other iwi, and guiding Ngāi Tahu through difficult times, such as the Christchurch earthquakes. The years he has dedicated to the iwi, and the affably humble way he has always carried himself, mean he will be missed by many.

On pages 30 - 33 we discuss the issue of whenua in *Tūrangawaewae* – *Where Do We Stand?* *Tūrangawaewae* means “a place to stand”, and this article highlights the fact that as an iwi Ngāi Tahu needs to take a clear direction on *tūrangawaewae* and the concept of land ownership. When Te Kerēme (the Ngāi Tahu Claim) was settled, the intention was to restore mana whenua and kaitiakitanga in Te Waipounamu, but in recent years there seems to have been a more commercial focus. Is there a way to honour the aspirations of Ngāi Tahu tipuna by increasing the tribal footprint, while still allowing the wealth of the iwi to grow?

Te Whaka a Te Wera at Paterson Inlet, the largest mātaimai (customary fishing reserve) in the country, is a fine exemplar of kaitiakitanga. Fifth-generation Rakiura resident Phillip Smith talks to Rob Tipa about its importance, and the responsibility to ensure sustainable use of our natural resources.

Twenty years since the Ngāi Tahu Deed of Settlement was signed, it is important that the iwi remember why Te Kerēme was fought, and ensure that their actions and decisions continue to build a legacy that Ngāi Tahu tipuna would be proud of.

Nā ADRIENNE ANDERSON

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Over the last year, Ngāi Tahu Tourism has been undergoing a massive shift in culture, seeking to better represent the values of the iwi in everything they do. This led to them winning the He Kai Kei Aku Ringa Award for Māori Excellence in Export at the New Zealand International Business Awards. Kaituhi Alice Dimond reports.

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



SETTLEMENT 20 YEARS ON: MY JOURNEY

This year Te Rūnanga o Ngāi Tahu celebrates 20 years since the Settlement was signed with the Crown in 1997. At that time our tribal membership registration was around 8500. In comparison, more than 56,000 are registered today. The year ahead will be a walk down memory lane as we set out to celebrate the long pathway leading up to the Settlement through a number of events, to be held in the coming months.

What were you doing 20 years ago? I was living the dream in the “Eighth Wonder of the World”, Piopiotahi, also known as Milford Sound. At that time some of you may not have been born, some may not have made a connection into their Ngāi Tahu whakapapa, and other whānau (like the seven generations before them) were totally immersed in the historic journey towards the Settlement.

So what does 20 years “post-Settlement” mean for me, apart from escalating in age and expanding my waistline? 1997 was also the year that I returned to live with my extended whānau in Tuahiwi. There was no escape from becoming immersed in rūnanga activities, especially when you only lived a few houses away from the Tuahiwi Marae, otherwise known as “the hall”, because it really did look like a community hall.

Having successfully run large hotels and tourism ventures, I thought my experiences would be welcomed in the kitchen. However, this only lasted five minutes before Aunty Toko suggested I pop out the front to find out what was happening, and come back with a report (not so much on what they were talking about, but more importantly, when they would be ready to eat). While this might appear to be idle chit-chat, it was actually quite a significant turning point for me, as it was this very activity that then catapulted me onto the Ngāi Tahu Development Corporation Board two years later in 1999.

The years ahead in my tribal journey would see me dive deep into our reason for being. Sitting on a subsidiary board (Ngāi Tahu Development Corporation) within Te Rūnanga o Ngāi Tahu and participating in your own Papatipu Rūnanga meant you needed your wits about you, so there was no excuse for not being well informed. I read furiously, I talked to lots of people, and I listened intently both at the marae and in other fora like the Hui-ā-Tau. Like many others I was in awe of our tribal journey, so to then find myself years later joining Te Rūnanga o Ngāi Tahu as the CEO in 2012, I was indeed grateful and privileged. I know I have to make best use of this time to ensure that we are truly making a difference.

Having reminisced about the last 20 years there is a real curiosity around what the future holds. How do we remain anchored in Ngāi Tahutanga while balancing constant societal changes? What will health, education, the economy, and employment look like, given the rise of automated technology, artificial intelligence, and driverless cars? How will we respond to the challenges of climate change? I’m keen to find out, so I guess I better start planning for the next 20 years now, so I don’t get left behind!

TE KARAKA

EDITORIAL TEAM

Phil Tumataroa	MANAGING EDITOR
Adrienne Anderson	EDITOR
Anna Brankin	ASSISTANT EDITOR
Diana Leufkens	SUB EDITOR
Belinda Leslie	WEB EDITOR

CONTRIBUTORS

Tremaine Barr	Arihia Bennett
Helen Brown	Michael Deacon
Shar Devine	Alice Dimond
Ranui Ellison-Collins	Kurt McLauchlan
Takerei Norton	Rata Pryor Rodgers
Mark Revington	Adrienne Rewi
David Slack	Aaron Smale
Michael Stevens	Amanda Symon
Megan Tamati-Quennell	Nuku Tau
Gerry Te Kapa Coates	Rob Tipa
Phil Tumataroa	Maatakiwi Wakefield
Fern Whitau	

DESIGN

La Fábrica Design Studio

ADVERTISING

Pam Graham: pgraham@tekaraka.co.nz

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PUBLISHER

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

Send contributions and letters to the editor to:

The Editor
TE KARAKA
PO Box 13 046
Christchurch 8141
tekaraka@ngaitahu.iwi.nz

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FRONT COVER

Tā Mark Solomon steps down. Photograph by Phil Tumataroa.

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An aerial photograph of a river landscape. The river flows from the top right towards the bottom left, curving around a large, dark, pebbly or sandy area. To the left of the river, there is a lush green golf course with several trees. Further left, there are brown and green agricultural fields. In the background, a small town or village is visible, followed by a dense line of trees and a distant horizon under a cloudy sky. The word "WHENUA" is written in white capital letters in the top left corner, enclosed in a white rectangular box with a decorative flourish above it.

WHENUA



Waimakariri The Waimakariri is one of the largest rivers in North Canterbury. Flowing in a generally south-eastward direction from Kā Tiritiri o Te Moana (Southern Alps), the name Waimakariri refers to the makariri (cold) mountain-fed waters. The Waimakariri has been a well-known source of mahinga kai with numerous kāinga nohoanga and kāinga mahinga kai situated along the length of the river. Though the river itself was a traditional travel route to Te Tai Poutini (West Coast), it was also frequently used to access the rich mahinga kai lakes of the Canterbury high country.

PHOTOGRAPH: TONY BRIDGE

Rock art gets rocking!



Ancient Māori rock art designs came to life in the most spectacular way as part of Te Ana Ngāi Tahu Rock Art Centre's Waitangi Day celebrations this year, with the world premiere of TE RERENGA – THE FLIGHT, an interactive puppet show for tamariki.

TE RERENGA – THE FLIGHT is an acoustic rock musical featuring 80 intriguing and detailed "Flatso" puppets inspired by Māori rock art sites in the Aoraki region. It's a re-telling of the Ngāi Tahu legend of Pourangahua the Birdman and his epic flight to Aotearoa in search of his own kind. The Birdman flies from cave to cave, meeting a host of colourful characters including bats, creepy crawlies, moa, pouākai eagles, Human Bird hunters and their dogs – all intent on making Pourangahua their next meal.



The show is the creation of Jeffrey Addison (Ngāi Tahu) and Whaitaima Te Whare (Ngāti Tūwharetoa), in collaboration with the Ngāi Tahu Māori Rock Art Trust. It supports the Trust's aim to raise awareness of this tribal taonga as a basis for its protection for generations to come. TE RERENGA — THE FLIGHT is touring nationwide for the next two-years. To learn more about the show, visit www.akee.co.nz



Youth custody Index

A few people have been asking me questions because of my last column. Chiefly, what is the “Youth Custody Index” (YCI), and what is it all about?

The YCI is a St Thomas of Canterbury College project run by a group of senior students and is a collation of information regarding the state of youth in custody in New Zealand – both good and bad. The point of the index is to spark debate and raise awareness of any discrepancies and issues.

As the project was divided into four parts between myself and three other students, I will just give a summary of the main points of interest from my chapters. It should also be noted that this information is from last year’s index. This year’s will be released June 28th at Ngā Hau e Whā.

My two main focus points were youth in police custody and youth in prisons. Both showed areas of concern. In regards to youth in custody there was good news, with numbers dropping in recent years. The total nationwide custody count was 7171 in 2013. The total in 2015 was 5846. However, we still found some concerning facts. We asked the New Zealand Police to identify the number and nature of youth complaints made against police over the past two years. Police stated: “That no research had been collated/collected on this”. We found this response concerning. Police are basically saying that while the evidence is available, they will not show it to us because it requires too much research. Interestingly, no such difficulties have arisen when the information was requested for past indexes.

On youth in prisons, we found positive things here. For example, all youth are kept in separate quarters from adult males, and education is mandatory for under 16s. All new prisoners are also assessed for their risk of self-harm or suicidal tendencies. However, again of concern, when we requested information from the Department of Corrections regarding the frequency and nature of incidents involving youth at prisons, we were refused the information. We were also refused information regarding self-harm, staff versus inmate conflict, and any copies of inmate feedback. Either the information didn’t exist, or they simply would not supply

us with it.

We asked Corrections to provide details regarding length of stay for all those youth in custody. The Department failed to provide further information, stating: “... we cannot readily extract information relating to the average stay of an offender in a youth unit from our electronic record. In order to identify this type of specific information, we would be required to manually review a large number of files – section 18(f).”

No such difficulties were experienced by Corrections in previous years when supplying information to former students completing previous Indexes.

We also enquired of Corrections what efforts have been made to adhere to United Nations guidelines in keeping adult and youth offenders in separate quarters.

Their response:

“The Department manages a low number of young women prisoners. In this regard we believe that housing these young women with others is in their best interests and therefore does comply with our responsibilities under the (United Nations conventions of Child Rights) to place a young person in line with their best interests.”

The Minister of Justice referred us to an academic article, Goldingay (2007), to justify this lack of provision. The article noted that at present in Aotearoa New Zealand, young female prisoners aged 14 to 19 years are either mixed with adult prisoners, or kept separate from them within the mainstream environment. Due to the practical difficulties of keeping young women separate in this environment, they may have few opportunities for participating in rehabilitative and therapeutic programmes or education, and may face extended lock-up hours.

We did not agree that this practice is optimal. We believe best and agreed practice, as asserted by the United Nations, needs to be followed irrespective of costs, and that young females need to be treated the same as young males in custody. Young male prisoners (14 to 17) are placed in Young Offender Units, where they are provided with age-appropriate services and interventions. It is our belief that female prisoners may be receiving a less satisfactory experience than

their male counterparts.

This is just a small snapshot of the complete index and our findings as a team, but already I hope you can see the points of concern for our youth in custody. The index is not at all a critique of the people working in our prisons or youth units or in rehabilitative programmes. I know that those who work with these youth are passionate about their wellbeing, because I’ve seen it in action. The index aims more to shine light on flaws in policy, practice, and spending – things like the lack of provision for young female offenders.

Something often encountered when bringing up this topic in conversation or when people ask about it is a sour face and a scowl. People often say, “Why should we spend more money on kids who made bad choices?”, “Why should my taxpayer dollars support idiots?” or things along those lines. As my last column hopefully showed, it’s usually much more complicated than one bad choice. If the changes made in response to the points of concern found by last year’s index cost more in government funds, then so be it. Solving problems badly only creates more problems, and will cost more in the long run. We know the earliest possible intervention works best and costs the least. For me, it’s common-sense compassion – our society places the emphasis at the wrong age. We are driven by fear and lock people up, rather than being driven by compassion, and seeking earlier interventions that will change young offenders’ trajectory. 

Seventeen-year-old Nuku Tau (Ngāi Tahu, Te Ngāi Tūāhuriri) is a Year 13 student at Christ’s College.

The final chapter in the adventures of Ranui Ellison-Collins in Shanghai

Eat noodles, find husband...

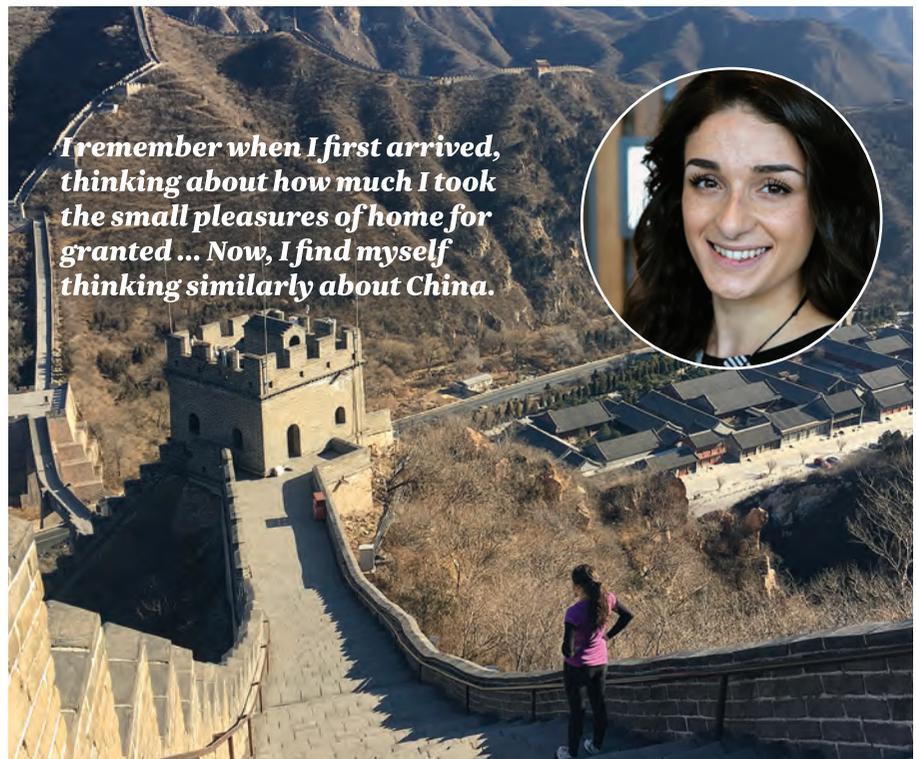
After learning thousands of characters, attending hundreds of classes, making dozens of friends from all over the world, travelling to several new places, sitting four exams, and completing two semesters, my time in China is coming to an end.

I remember when I first arrived, thinking about how much I took the small pleasures of home for granted. Things like a clear blue sky, fresh air, the green landscape, being able to see the horizon, the stars at night, how fresh our food generally is, how you can get from one side of town to the other without any hassles, and so on. Now, I find myself thinking similarly about China.

I've always been a huge fan of street food, not only due to the fact that vendors would park their food carts up right outside the main gate of my dorm, making it very convenient to get dinner; but also because they cook the food right in front of you so you know exactly what you're getting, which was more than I could say about the canteen food. During my first few weeks I was reluctant to try street food, internally debating the cleanliness of the food, the contents of the seasoning, and what meat, if it was even meat, they had out in the open. Those thoughts never really abated – the only thing that was able to ease my mind by the end of my stay was that I was able to ask what things were, although my ability to understand their response remains 50/50. Plus, I have never been sick from the food and I'm still alive to write this article, so all must have been OK.

After getting over my initial fear of navigating Shanghai, I found that navigating not only within this city but also within China is very simple. There are so many forms of transport, including the metro, tuk-tuks, taxis, Uber, bullet trains, and of course planes that run at almost any hour of the day. To travel via taxi, instead of calling the taxi company, giving your address, and patiently waiting for the car to turn up, you can just step out onto the road and wave one down. This will work in almost any instance. How convenient is that!

Irrespective of how long I have spent in China, I still find myself being caught off guard. Most recently, I made a trip to



I remember when I first arrived, thinking about how much I took the small pleasures of home for granted ... Now, I find myself thinking similarly about China.

the Great Wall, and, as the title suggests, I thought it would be safe to assume that the Great Wall was largely flat and stretches from one side of China to the other.

Well, I was wrong. I spent the first hour and a half climbing the steepest, most unevenly-spaced steps of my life, and this only covered the first third of the Juyong Pass of the Great Wall. Thankfully, the remaining two-thirds weren't quite as steep and were able to be completed in half an hour. I had earlier discovered that every section of the wall may not connect to the next, due to it being too dangerous, wild, or under-maintained. This put my day-long leisurely walk plan to rest.

I then travelled to the Ming Tombs, which host 13 out of 16 Ming dynasty emperors. The appearance resembled that of a pā – that is if a pā contained a museum and an urupā. A local taught us about the tikanga when entering and exiting. Females are meant to step over this small raised piece of wood representing the entrance with the right foot

first, and males with their left. Once leaving the museum, it is important to only look in front of you, to never look back where the tombs are, and to never walk on the middle pathway, as that path is reserved for the emperors to be carried along once they have passed.

It's certainly a shame that my Agria-Hōaka experience has come to an end, and it's a very odd feeling, knowing that soon I will have to clear out or give away all the things I have acquired during my time here, only to start again when I return to Otago.

On the other hand, I am fortunate to be able to take so much away from this year that has not only helped me to grow as a person, but has also opened the door to so many more opportunities. Watch this space. 

Ranui Ellison-Collins (Ngāi Tahu - Ōtākou) is a recipient of an Agria-Hōaka scholarship and has spent the last year in Shanghai learning Mandarin.



Walking the talk

Nā MARK REVINGTON, ADRIENNE REWI AND DAVID SLACK

Tā Mark has always been big on addressing the issues. He's known for his passion for the Iwi Chairs Forum, which he helped establish in 2005. He is highly regarded for the attention he has brought to addressing family violence; and he makes no secret of the fact that re-establishing Māori trades training after the Christchurch 2011 earthquakes gives him a special sense of pride.



Left: Taku Parai (Ngāti Toa Chair) Tā Mark Solomon and Te Kenehi Teira at Iwi Chairs Forum in Blenheim, 2016; above: Tā Mark speaking at the signing of the Ngāi Tahu Deed of Settlement in Kaikōura, 1997 alongside Bill Solomon (far left) and Tā Tipene O'Regan (centre); following pages: Tā Mark and family.

TĀ MARK SOLOMON IS NOT THE KIND OF MAN WHO SPEAKS AT length about himself. He values his privacy and he's prone to underplaying any suggestion that he's made a significant contribution to Māoridom, to Ngāi Tahu.

The fact that he was knighted in 2013 in recognition of the work he has done for Ngāi Tahu and for Māoridom is a case in point. His initial reaction was to balk at the honour, but there were those who told him to “pull his head in,” that it wasn't just for him, it was for the tribe. He relates how he was told firmly to “get up there to Wellington and receive the honour on behalf of the tribe.”

The day after tangata whenua and manuhiri celebrated his honour at Takahanga Marae, Tā Mark was up at 5am to catch a plane to Australia for a speaking engagement at a conference – proof, if it was ever needed, of just how much time he devoted to the iwi.

As he leans back in his chair in the family home he has shared with his wife Maria, their four children, and their whāngai son for the last 38 years, Tā Mark (Ngāi Tahu, Ngāti Kuri) is reserved. He's reflective and he's clearly thinking through the sort of brief, articulate response to questions that has characterised his 18 years as Kaiwhakahaere of Te Rūnanga o Ngāi Tahu.

It hasn't always been this way. In the beginning, Tā Mark – or “just Mark” as he was known then – was tongue-tied and terrified. He still vividly remembers the blinding panic when called upon to speak on behalf of Ngāi Tahu just after he was elected as kaiwhakahaere, on one of the biggest days for the iwi.

He was called upon to do the whaikōrero at Pipitea Marae in Wellington on behalf of Ngāi Tahu that afternoon. There was one small problem, he says. He reckons his grasp of te reo Māori was simple at best. Others may say it was close to non-existent. He remembers a feeling of abject terror.

He adds that the next day when he arrived at Parliament there were television crews and over a hundred people waiting to be welcomed. He was told it was his turn to speak.

“I bumbled my way through the pōwhiri,” he says.

“I was terrified. I finished and then twigged that I hadn't acknowledged all the rangatira from other tribes who had come to tautoko Ngāi Tahu and they're all standing together.

“I was bright red. I went up to them and one of them was Api Mahuika. ‘Uncle,’ I said, ‘I've come to apologise for not acknowledging you being here to support Ngāi Tahu.’ Api looked at me with a big smile on his face and said, ‘Oh boy, we could see the tūtae running down the back of the legs’, which immediately brought me back to earth.”

It was also that afternoon when he realised the goodwill which existed in the highest echelons of the government.

“When we did the hongī and the harirū at that pōwhiri ... when I got up to Jim Bolger (then Prime Minister), he had his business card in his hand, and slipped it into mine and said to me, ‘My private number's on there, any support or help you need, ring whenever you like.’ It was the first time I ever met Jim Bolger.”

Born in Ōtautahi in 1954, Mark initially worked as a foundry metal worker before being elected as the representative of Te Rūnanga o Kaikōura in 1995. His first meeting with Te Rūnanga o Ngāi Tahu was at Taumutu in 1995.

“The first person to walk up to me there was George Tikao. He introduced himself and said, ‘You know, we are close relations. It is an honour to have you with me – sit at the table beside me.’ I was also told that day by Cath Brown and Ruahine Crofts that they were my mentors, and that they would look after me. That was my first meeting,” he says.

Mark Solomon was elected to the position of Kaiwhakahaere of Te Rūnanga o Ngāi Tahu in 1998, having been nominated by Puketeraki and Waihōpai rūnanga, and supported by Ōraka Aparima. It was a role he would hold until the end of 2016.

The election came just days before the third reading of the Ngāi Tahu Claims Settlement Bill in Parliament, with the iwi watching on. It was one of the first treaty settlements, the passing of Te Kerēme, and a resolution of sorts to seven generations of struggle.



He looks back on his first three years in the role as an introduction of sorts.

“I was just getting out and meeting people,” he says.

He was still a smoker back then, and could often be found during hui either out on the roadway, or out the back of marae, having a puff.

“Get out the back, talk to the cooks – that’s when you hear all the issues,” he says.

Tā Mark has always been big on addressing the issues. He’s known for his passion for the Iwi Chairs Forum, which he helped establish in 2005. He is highly regarded for the attention he has brought to addressing family violence; and he makes no secret of the fact that re-establishing Māori trades training after the Christchurch 2011 earthquakes gives him a special sense of pride.

He has been a staunch supporter of iwi development and the education and self-empowerment of rangatahi; and he has been a powerful voice in the recognition of Māori business and the hefty contribution it has made – and continues to make – to the New Zealand economy.

Tā Mark’s colleague on the Iwi Chairs forum, Ngāti Whātua iwi and community leader, Naida Glavish, describes him as extremely well-researched, and a brilliant leader and speaker.

“He also cares enough to address the issues that others wouldn’t dare address. For instance, Mark would speak strongly about domestic violence, whether that domestic violence is right under his nose or under someone else’s.

“He is a decent person caring about his whānau in particular and about community in general. It doesn’t matter whose community, he actually does care.”

From his first tribal hui in 1988, two years after Te Kerēme was filed, it has always been about people. Along the way he has become an enormously influential figure and he acknowledges that it has been “an amazing journey across the whole of Māoridom.”

“It’s been a huge eye-opener. I’ve met a lot of amazing people, both Pākehā and Māori.”

Kaumātua Kukupa Tirikatene (Waitaha, Ngāti Māmoe, Ngāi Tahu), also known as Uncle Kū, says what has surprised him about Tā Mark is that aroha for all people. “He thinks and cares about everyone.”

Ngāi Tahu kaumātua Ranui Ngarimu agrees.

“Tā Mark is unassuming, forward-thinking and caring for all. Those qualities are all wrapped up in his cloak of humility,” she says.

“At the same time he has a measured yet very determined approach to everything he does. There’s nowhere that was better evidenced



“The earthquakes have provided us with an unprecedented opportunity to design a cityscape that acknowledges our shared past, our shared experiences, and our common future.”

TĀ MARK SOLOMON

than during the Christchurch earthquakes. He was very determined that Ngāi Tahu and Te Rūnanga o Ngā Maata Waka should be included in all decisions that affected our people.”

It was that determination, she says, that let other organisations know that Ngāi Tahu had a lot to offer and, along with Te Rūnanga o Ngā Maata Waka, could reach multiple communities.

“He was determined and tenacious, and the assistance the two organisations offered during the quakes turned out to be one of the most helpful things Civil Defence could have had.”

In line with that, many believe that the tragic earthquakes of 2010 and 2011 enabled him to show his leadership qualities in a way that some may not have experienced previously.

The Minister Responsible for the Earthquake Commission, Gerry Brownlee, testifies to Tā Mark’s calm head in a crisis, and the concern for people he showed after the quakes.

“When so many were tested he sure as hell stood up. I think he’s an extremely honest man, in my experience, deeply committed to the wellbeing of Ngāi Tahu.

“Over the last six years he’s been on the speed dial and a very reliable source of advice. He has a mana to him that just conveys solid dependability, and I think that a lot of people in Canterbury and in

Christchurch in particular have not only noticed that but taken some strength from it. He’s been an extraordinary leader. He articulates powerful ideas in very understandable terms and he has, in every sense of the word, great mana,” Brownlee says.

The Christchurch earthquakes may have been a tragic natural disaster but when, as a result of new post-earthquake legislation, Ngāi Tahu was made a statutory partner with CERA (now Ōtākaro Ltd) and began actively taking a partnership approach, working closely with Christchurch City Council, it was a major step forward for the iwi.

Academics called the legislation “globally unique”, and Tā Mark said it was the best expression of the Treaty relationship he had ever seen.

“The earthquakes have provided us with an unprecedented opportunity to design a cityscape that acknowledges our shared past, our shared experiences, and our common future,” he said at the time.

“It’s a known that there are two stories that belong to the heritage of this nation, and for a long time only one of those had dominated. I think with the new legislation, we realised the potential of what we can achieve when we share a common experience and belief,” he says.

One of the key markers in Tā Mark’s journey as Kaiwhakahaere has



been his contribution to the Iwi Chairs Forum. In the group's early years of the establishment, Tukoroirangi Morgan (Tainui) remembers Mark seeking the support of Dame Te Atairangikaahu – “and she gave it willingly because she was an ardent supporter of rallying our people, advancing our social transformation, and collectivising our economic capability. I came in not long after and we had a very fruitful productive and solid relationship,” he says.

“Tā Mark always reminded the forum that demographically the country was in for some changes – that by 2050 the bulk of New Zealand's tax-paying workforce would be made up of Māori, Pacific Islanders and Asians; and that we would need to be prepared for that.”

Tuku Morgan says Tā Mark is highly skilled in strategy and goal setting, drawing on the Ngāi Tahu success in housing, language restoration, and economic development.

“It was easy for us to set targets and build a road map. When we got into a scrum with the Crown around Whānau Ora and all those innovative transformation initiatives, Mark was a powerful ally. He's calm and reasoned. Nothing seems to fluster him. He's a details person and he mixes that with vision and strategic nous.”

Naida Glavish agrees.

“He does his homework really well. At Iwi Chairs he's got every agenda item researched and he's able to articulate an iwi and, in particular, a Ngāi Tahu perspective on agenda items. He's an amazing spokesperson for Ngāi Tahu, a brilliant leader.”

It is his unswerving dedication to his leadership that Tā Mark will perhaps be best remembered for. Leadership is something he has been sought out for, something he has spoken about numerous times. It's something he has strong views on.

“To survive in today's fast-paced world, Māori and the wider community, need to consider a much broader range of ideas about leadership. Leadership to me is about empowering our people – allowing them the space to identify their own needs and the time to come up with their own way of addressing those needs, to improve their lives,” he says.

He talks about leadership being “ever-changing and evolving”, and he stresses the need to make sure we are growing our young people into the well-educated leaders we need them to be.

“It is vital that all iwi work with their young people to ensure our national kete is filled with future leadership talent. Our economy and the social fabric of our nation depends on it,” he says.

Tā Mark says leaders need to be able to stride confidently between multiple cultures – leaders who are as confident and comfortable on the global corporate stage as they are on the marae.

1954

Born in Ōtautahi.

1974

Married Maria and went on to have four children.

1995

Elected representative of Te Rūnanga o Kaikōura.

1998

Elected Kaiwhakahaere, Te Rūnanga o Ngāi Tahu.

1998

September: the Ngāi Tahu Claims Settlement Bill is passed into law.

Tā Mark observes the third reading after just days in the job.

Payout of \$170 million received.

2001

Elected board member of the Museum of New Zealand Te Papa Tongarewa, a position he held from 2001–2007.

2005

Instrumental in setting up the Iwi Chairs Forum. Co-chair of Freshwater Iwi Leaders Group. In 2005, the first Iwi Chairs Forum was convened at Takahanga Marae in Kaikōura. The Forum meets four times a year at marae throughout the country to discuss and enable Māori aspirations in cultural, social, economic, environmental, and political development. The Forum is a platform for sharing knowledge and information between the tangata whenua of Aotearoa. Its primary focus is for participants to educate one another about what they are doing, how they are doing it, and how they can best support one another. The first hui had 36 tribes in attendance. Now, there are more than 70, and the Forum is recognised as one of most powerful lobby forces in the country.

2009

Tā Mark became an original member of the Minister for Māori Affairs' Māori Economic Development Taskforce, established in 2009 and chaired by then-Minister of Māori Affairs, Hon. Dr Tā Pita Sharples.

The taskforce has seven key areas: tribal assets and collaboration, the primary sector, education and training, small-to-medium enterprises, social and community development, investment and enterprise, and economic growth and infrastructure.

2011

Played a key role in re-establishing the Māori trades training initiative, He Toki ki Te Rika, led by Te Rūnanga o Ngāi Tahu in partnership with CPIT (now Ara) and Hawkins. Patron of He Toki ki Te Rika.

“To survive in today’s fast-paced world, Māori and the wider community, need to consider a much broader range of ideas about leadership. Leadership to me is about empowering our people – allowing them the space to identify their own needs and the time to come up with their own way of addressing those needs, to improve their lives.”

TĀ MARK SOLOMON



From far left: Tā Mark addressing the crowd at He Toki ki te Rika graduation in 2013; left to right, Taku Parai (Ngāti Toa Chair), John Leggett (Malborough Mayor), Richard Kempthorne (Tasman District Mayor), Waihaere Mason (Ngāti Kūia Chair), Tā Mark Solomon and Rachel Reese (Nelson City Mayor); Tā Mark assisting Te Rūnanga staff member Sharon Karipa with a mail-out at the Wigram offices; Tā Mark standing before Te Poho o Tamatea at Rāpaki.

2012

Named Visionary Leader of 2012 in the Deloitte and *New Zealand Management* magazine National Business Awards.

2013

Recognised in the 2013 Queen’s New Year Honours as a Knight Companion of the New Zealand Order of Merit for services to Māori and Business. Officially knighted in a ceremony on Friday 24 May, 2013 by the Governor-General in Wellington.

2014

Re- elected as Kaiwhakahaere for a three-year term.

2015

Received an Honorary Doctorate from Lincoln University as Doctor of Natural Resources, recognising his enduring interest and concern for our natural environment.

2015

Appointed to the National Science Challenge Governance Boards for Sustainable Seas and Deep South, which relate to ensuring our marine environment is understood and cared for, and understanding the role of the Antarctic in determining our climate and future environment.

2016

April: announces resignation as Te Rūnanga o Ngāi Tahu Kaiwhakahaere, to take effect in late 2016.

2016

Awarded the Kea World Class New Zealand Award, which celebrates the work of New Zealanders who make outstanding contributions to the country’s social and cultural development. The award is unique in that it recognises individual contributions to New Zealand’s success on the world stage. Kea is the organisation that represents New Zealanders who work abroad.

2016

Champion for Tū Pono: Te Mana Kaha o Te Whānau, a pilot programme to explore ways of enabling stronger Māori responses to family harm and violence.

2016

A key driver in the establishment of and a signatory to the Children’s Covenant, with Naida Glavish and Judge Carolyn Henwood.

A strong leader is always willing to acknowledge those who have helped them along the way and Tā Mark is no exception. He has always spoken of his grandfather and his Uncle Bill Solomon with deep respect and affection.

“Leadership can be learned and developed through experience. I am an example of that. I wasn’t born to leadership. I had to learn to be a leader as an adult, and in doing so, I often looked back to my uncles and my grandfather – the men I turned to after my father passed away. They had a profound influence on my life. They showed me through example that leadership is all about whānau first.”

Tā Mark has devoted a good chunk of his life to the role of kaiwhakahaere, and is the first to admit that his own whānau have been incredibly tolerant of the time he has devoted to the iwi. In fact, his wife Maria was warned shortly after he was elected that the iwi would become his life, he says. They made a pact: she would bring up the family, and he would be in the service of the iwi.

“I could not have done it without the support of my wife, who was willing to put up with the hours that I do,” he said in 2013 at a ceremony at Takahanga Marae in Kaikōura to celebrate his knighthood.

Tā Mark may ultimately wish to let his deeds and achievements speak for themselves, but as Tuku Morgan says, “he has spread himself far and wide across this country in his own effort to help others,” and in light of that, he will always be remembered as a key figure in the rise of iwi Māori, as powerful contributors to both the New Zealand economy and to wider society.

Ranui Ngarimu has spent many years working with Tā Mark, and says one of his greatest contributions to the tribe has been his principles and his sense of justice in ensuring everyone in the tribe is treated fairly and justly.

“He really strove to make that happen. He has always taken an interest in everyone from the most successful people to the tamariki and the less fortunate, and although he’s donated a huge part of his life to the tribe, he’s always been a dedicated family man.

“He’s always walked the talk. That’s one of his greatest contributions, and what I admire most about him,” she says.

Like many others, Gerry Brownlee also praises Tā Mark’s selflessness, and wonders what may be yet to come. He notes that “there are plenty of other things that he will yet achieve.”

So what does the future hold? Tā Mark has been approached by four political parties, and has turned them all down. He chairs the Canterbury District Health Board, and has four other directorships. Beyond that he won’t be drawn, but there have been reports of gardening.

Te Whaka a Te Wera

It would be hard to find anyone with a stronger historical connection to Rakiura than fifth generation Stewart Islander Phillip Smith (Waitaha, Ngāti Māmoē, Ngāi Tahu). It would be even harder to find anyone who has spent as much time as he has on the pristine waters of Paterson Inlet, as kaituhi **ROB TIPA** recently discovered.

UNTIL RECENTLY, PHILLIP SMITH REGULARLY CLOCKED UP between 280 and 290 days on the inlet every year at the helm of one of his Bravo Adventure Cruises' charter vessels. Some days he was out on the inlet three times a day – the first trip at dawn, taking tourists to explore Ulva Island during the day, and an evening tour kiwi-spotting at Ocean Beach after dusk.

Although he recently handed Bravo Adventure Cruises' kiwi-spotting concession over to the Rakiura Māori Land Trust, Phillip is still actively involved in tourism and charter work on the island, and was instrumental in the establishment of Te Whaka a Te Wera Mātaitai Reserve in 2004.



Covering more than 89 square kilometres, Te Whaka a Te Wera is the largest mātaitai in the country by a considerable margin. It encompasses 8000 hectares of sheltered waters within the inlet, excluding about 25% covered by the Ulva Island/Te Wharawhara Marine Reserve, and a marine farming area within Big Glory Bay.

As chairman of the group that manages the mātaitai, Phillip is confident the inlet's resources are sustainable in perpetuity if they are carefully managed under its current mātaitai status, provided there is no significant increase in the island's population.

His confidence is based on his family's strong customary knowledge of the inlet's mahinga kai resources spanning 157 years.



PHOTOGRAPHS ROB TIPA

Stewart Island's early history reads like a League of Nations with sealers, whalers, and other mariners arriving from all over the world in the early to mid-1800s. There were the Spanish, Portuguese, English, Scottish, and French; Americans, Norwegians and other Scandinavians, and a few Aboriginal peoples from Australia.

Phillip's great-grandfather Yankee Smith was an American whaler and boat-builder from Nantucket who jumped ship in 1860. Yankee initially worked in a sawmill, and built many fine boats on Stewart Island.

He met and married the daughter of Pura (Susan) and a Portuguese sealer, Joseph Antoni, a descendant of one of the earliest

Covering more than 89 square kilometres, Te Whaka a Te Wera is the largest mātaimai in the country by a considerable margin.

“There are lots of places we fished where we only went back once a month or once in 40 days so there was never any pressure on them. There are some patches we still fish today ... I could count 53 patches in the inlet that I could identify just from marks in my head that I could go to on any given day depending on the weather. If it was blowing, there was always somewhere we could catch a fish.”

PHILLIP SMITH Waitaha, Ngāti Māmoē, Ngāi Tahu



intermarriages between Portuguese sealers from Whenua Hou (Codfish Island) and Ngāi Tahu women who fled south to escape the raids by Te Rauparaha on the Ngāi Tahu stronghold at Kaiapoi.

In those days, Phillip says, seamen often married Māori women for their own protection through their tribal affiliation.

Yankee and Susan Smith settled on Bravo Island in the heart of Paterson Inlet, and had 14 children. Phillip's grandfather, Sam Smith, was born on Bravo Island and lived there most of his life.

Sam married Lena West, who traces her ancestry back through Maraetaia, the last full-blooded Ngāti Māmoē chief to die on Rakiura. Maraetaia is buried at Ringaringa, overlooking the entrance to Paterson Inlet.

Like many Stewart Island families, Phillip can track his family story through hand-written diaries, some written in Māori, the originals of which have been passed on to the Hocken Library in Dunedin by agreement with whānau.

Ruapuke and Whenua Hou were the first semi-permanent multi-cultural settlements in Foveaux Strait, but by 1870 people started moving from Ruapuke to The Neck at the entrance of Paterson Inlet.

At one stage Phillip says there were about 200 people living at The Neck, which had its own school, but by 1915 most permanent residents had moved on to permanent settlements in Halfmoon Bay or Bluff.

For people living at The Neck, Paterson Inlet provided abundant mahinga kai resources – blue cod, flounders, groper, pāua, pipi, kina, scallops, cockles and even titi and weka – all harvested seasonally from within the inlet.

The Rakeahua and Freshwater River tidal estuaries offered tangata whenua an unlimited supply of eels and ducks, while North Arm was a reliable source of flounders, mussels, and scallops.

Phillip grew up on Paterson Inlet, and fondly remembers regular picnics on the beach, lighting a fire and boiling up a billy to cook a wide range of seafood.

Much of his family's traditional knowledge of the inlet's resources was passed on to him and his brothers by his father Russell, who fished with Phillip's grandfather Sam from a young age.

“I don't think Sam fished out of the inlet,” Phillip recalls. “Dad said in three months from January to March, they caught three tonnes



of blue cod a month from the inlet just with hand lines, because the summer months were the best time to catch blue cod.”

Some of his favourite blue cod patches are a closely-guarded family secret.

“There are lots of places we fished where we only went back once a month or once in 40 days so there was never any pressure on them,” he says. “There are some patches we still fish today.”

“I could count 53 patches in the inlet that I could identify just from marks in my head that I could go to on any given day depending on the weather. If it was blowing, there was always somewhere we could catch a fish.”

Customary knowledge of these traditional fishing grounds was a key consideration taken into account when the boundaries of Te Whaka a Te Wera Mātaaitai and the Ulva Island/Te Wharawhara Marine Reserve were established in 2004.

Originally authorities wanted to create a marine reserve covering the whole of the inlet, but that proposal met with strong opposition from the Stewart Island community and Rakiura Māori.

“If they had locked the whole place up with a marine reserve,

we would have lost the lot,” Phillip explains candidly. The concept of a mātaaitai was supported by most of the island community. The big issue was the boundaries, particularly the boundaries for the proposed marine reserve encompassing Ulva Island.

Historically, Phillip says people could always fish anywhere in the inlet, depending on the direction of the wind. Traditionally, the eastern and western ends of Ulva Island were highly valued by tangata whenua as fisheries, as there was always shelter from the prevailing winds.

“If you take that away you are compromising the safety of people,” Phillip says. “They would have to go elsewhere, which concentrates fishing pressure in areas more exposed to the prevailing winds.

“Only about three of us stood our ground,” he says. “When the application for a marine reserve went in, it was the first time the Ministry of Fisheries had changed the boundaries to suit the tangata whenua, so we had a bit of a win there.”

Both Te Whaka a Te Wera Mātaaitai and the Ulva Island/Te Wharawhara Marine Reserve were approved and signed off on the same day in 2004 at Sydney Cove on Ulva Island, an achievement Phillip and Rakiura Māori are very proud of.

So how has the mātaaitai worked in practice?

Phillip says the inlet’s current status works as well as a marine reserve.

While all commercial fishing of the inlet actually ceased before the mātaaitai or marine reserve were created, the public perception is that the Inlet is closed to fishing altogether. Some charter boats have stopped taking tourists fishing in the inlet, despite being legally entitled to do so.

All that has changed is that the daily catch limit has dropped to 10 finfish per person per day, including blue cod, which is still a generous limit in relation to other areas of the country. Phillip says most people don’t catch that many cod in a day.

He believes Paterson Inlet’s blue cod fishery is in good health. He can still visit a patch he hasn’t fished for 18 months or two years, and catch enough blue cod for a feed in 10 minutes.

He says the new fishing regulations are easy to manage.

“We have eyes and ears out there all the time,” he says. “The grapevine works pretty well around here to let officials know of people fishing or taking shellfish illegally.

“You always get the odd pirate in here who could destroy a resource if they target a particular species,” he says. “I have caught a few people (fishing in the marine reserve), usually through their own ignorance, and asked them to leave.”

Paterson Inlet’s legendary scallop fishery was closed before the mātaaitai was created, because researchers found no evidence of replenishment of scallop populations at 19 study sites within the inlet.

“We thought we can’t keep taking shellfish when we know there is nothing replacing them, so we closed the fishery for scallops with the provision to open it again, but that hasn’t happened, even today.”

Likewise, the pāua beds around Bravo Island were closed through mātaaitai bylaws to aid their recovery. These beds are still closed today and will remain so until the iwi has the research to justify lifting the rāhui, Phillip says.

Overall, Phillip reckons Paterson Inlet’s resources are in good health. The only obvious change is the decline in the scallop fishery because of the lack of replenishment of populations. Despite the closure, that fishery has not yet recovered to the levels needed to sustain fishing.

He believes the inlet would best be managed as a mātaaitai in perpetuity.

“If you manage it as it is today with the population that’s here, that resource would be sustainable forever.”



From the pā to the battlefields of the Great War

Nā KURT McLAUHLAN

TŪHAITARA. MARU. TŪHAWAIKI.

These are our tīpuna, men and women whose names are immortalised in our legends and waiata for their actions in the defence and advancement of our lands and peoples. They are just three of many warriors that Ngāi Tahu remembers and honours for their fierce bravery.

He Rau Mahara, a project being undertaken by the Whakapapa Unit of Te Rūnanga o Ngāi Tahu, seeks to do the same for those Ngāi Tahu men who served in the Great War of 1914–1918. They fought on battlefields far from home, with some of them never to return to the country they were fighting for. “Their names are not often celebrated in our tribal history, but the struggles and sacrifices they went through deserve our recognition,” says Whakapapa Unit Manager Arapata Reuben. “He Rau Mahara is about creating a taonga that recognises the contribution they made.”

Although the project has yet to be completed, it has already received considerable praise, with the WWI Centenary Committee, 28th Māori Battalion, and the Canterbury Museum endorsing the programme of work.

Over the last year, the Whakapapa Unit has been working with the whānau of Ngāi Tahu soldiers, conducting interviews and poring over diaries, letters, and military records to uncover stories that have never been shared. Ultimately all of this information will be published online and in a book showcasing a selection of the stories.

With more than 265 profiles created so far, and more in the works, everyone who reads the book or accesses the website will gain a greater understanding of what these men went through. On the website viewers will be able to read profiles, as well as scroll through archival material such as interviews, diaries and letters.

Allanah Burgess, the lead advisor for this project, says she has been truly struck by the stories and materials that their research has brought to light. She remembers working on the story of Private George Skerrett (Ngāi Tahu, Ngāti Māmoe). “The Skerrett whānau sent me a DVD of an interview with George. As soon as I watched it I knew we were doing something special to showcase our tīpuna.”

George was in the Otago Infantry Battalion, and served in Egypt and Gallipoli. For his service he received the British War Medal, Victory Medal, Gallipoli Lapel Badge, Gallipoli Medallion, and 1914–15 Star for his services.

In the interview, George describes the landing at Anzac Cove on April 25, 1915, saying:

“We didn’t land until three in the afternoon. Ashore it was frightful terrible ... We started to climb up Walkers Ridge, following the infantry up. Men were falling everywhere. We were right behind them, picking them up and dressing them the best way we could. I was part of the advanced dressing station. Stretcher bearers were getting them



Top: Private George Skerrett; above left: Private Poihipi Te Hua Wereta; above right: He Rau Mahara cover image featuring Corporal William Te Koeti Bannister. Opposite, from left: Māori Pioneer Battalion Queens Colour; Private Wereta’s Souvenir of Egypt silk flag.

PHOTOGRAPH SUPPLIED BY WHAKAPAPA UNIT WITH THE PERMISSION OF RELEVANT WHĀNAU

[the wounded] down to the beach as quickly as they could. That was going on all night.”

George also describes taking fire while at Anzac Cove:

“There was shrapnel coming down all the time. Day and night. The shells detonated in the air and the shrapnel came down like rain. I was walking along and I heard this bang, and a bullet landed near me. It was a sniper. So I lay down for a while and then got up and started to walk, when all of a sudden ‘bang!’ – another bullet just missed. So I lay down and pretended to be dead.”

George’s grim first-hand account of his experience gives the horrors of the Great War real immediacy, reminding us that he and his fellow soldiers put their lives on the line for their country. George was lucky enough to return to Aotearoa, and lived to celebrate his 100th birthday in Christchurch. He passed away on the 30th June 1993.

Uncovering these stories is of huge significance to the iwi, but it is especially meaningful to the whānau of the soldiers who have been profiled. For Allanah, it has been an honour to work with whānau members, to hear their stories and occasionally help them to uncover information they weren’t aware of. She can even recount a number of occasions where whānau members have met one another for the first time through this project, celebrating their shared tipuna. “Just last week I connected two cousins,” she says, smiling.

Shira Crofts, great-granddaughter of Private Poihipi Te Hua Wereta, says that working with the project team on He Rau Mahara has given her whānau the opportunity to learn more about their tipuna, who spent almost five years fighting overseas in Africa and Europe as part of the Whanganui Natives Reinforcements. In 1918 he contracted tuberculosis in the trenches and was sent to England to convalesce before returning home aboard the Ruahine in December 1918.

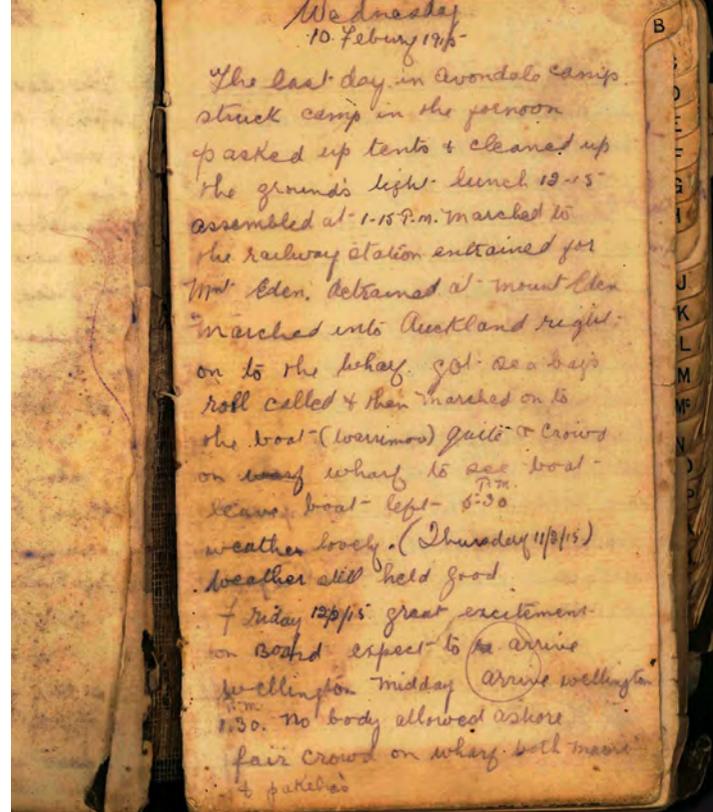
Poihipi was married to Meri Matehaere after his return to Aotearoa, and lived until 1965. He is buried at the Tuahiwi cemetery.

“It is great that there will be a place we can go to see him and share his amazing story,” Shira says. 



Without this project, the stories of men like Poihipi and George would have remained unspoken. Now, one hundred years on from “the war to end all wars”, He Rau Mahara is uncovering and sharing the stories of our Ngāi Tahu men who fought so far from home.

The Whakapapa Unit plans to launch the World War One publication and website later this year and are urging whānau to come forward and share information they hold on tipuna who served in WWI. If you would like a full list of those Ngāi Tahu soldiers currently identified as serving in WWI, please email: whakapapa@gaitahu.iwi.nz



HOHEPA TEIHOKA BIOGRAPHY EXTRACT

When everyone else arrived home from the war, it was believed that Hohepa Teihoka had gone missing, and a memorial service was held at Sedgemere (near Southbridge) for him. A returned soldier heard about the service, and informed the relieved family that he had spoken to Teihoka in a Cairo hospital, and that he was on his way home. Hohepa Teihoka arrived in Lyttelton on 10 April 1916, about a month after the memorial service for him.



“That would have sent the family into a bit of a run-around,” says his granddaughter, Francis Diver. “There were newspaper articles at the time about it; that family members spoke at the service and then he came back.”

Born in Kaiapoi in 1886, Hohepa was the son of Mere (Mary) Elizabeth Hopa and Taare Wi Teihoka, rangatira of Kaiapoi. Although Teihoka would spend most of his life at Taumutu, near Lake Ellesmere, his granddaughter reflects that “his heart, his tūrangawaewae was at Tuahiwi because that’s where his family were buried. None of his family are buried at Taumutu, except for him.”

Teihoka enlisted for the New Zealand Expeditionary Force (NZEF) in September 1914, and joined the first Māori contingent to serve in World War One. Travelling first to Auckland, and then on to Wellington for training, Teihoka left New Zealand aboard the Warrimoo on 14 February 1915.

Arriving in the Dardanelles in July 1915, Teihoka spent his first day on Turkish soil digging out trenches while “shells were whizzing all day overhead”. Eleven days later, Teihoka laconically recorded that the “snipers made bathing very uncomfortable, [with] bullets landing very close to some of the chaps” while taking a swim, and that a Private was “shot going towards the beach”.



Moving on from Gloriavale

Gloriavale Christian Community claims to be a haven where like-minded individuals can practice their faith and enjoy a wholesome lifestyle free from the pressures of the modern world. The community is self-sufficient, preparing their food onsite and supporting themselves by means of several businesses which over the years have included dairy, deer and sheep farms, an air charter service and an export company specialising in sphagnum moss products.

However, in recent years dozens of members have fled the famously private community, telling stories of manipulative leadership, brainwashing and abuse. This is the story of mother and daughter Roimata Tarawa and Leah Menage, who met kaitiaki ANNA BRANKIN to share their experiences.

“THERE’S A SAYING I LOVE,” SAYS LEAH MENAGE. “‘LIFE IS FOR living, so get a straw and suck it dry.’ To me that means seize every opportunity that you can and never give up.”

This message is particularly poignant for Leah, who grew up believing that she was not entitled to many of the opportunities that most of us take for granted – simple things like holding a driver’s licence, opening a bank account, and choosing who to marry. She spent her childhood in the community that we now know as Gloriavale Christian Community. “I never knew how restrictive it was, because it was just my life. I didn’t know anything else until I left,” says Leah. “A woman’s role was to get married and have children. I never thought about studying or having a career because it just wasn’t an option there.”

Gloriavale Christian Community was started in 1969 by well-known Australian evangelist Neville Cooper (now known as Hopeful Christian), and was originally located near the small Canterbury town of Cust where it was called Springbank Christian Community. In the early 1990s the community brought land at Haupiri near Greymouth and they are still based there today.

So how did Leah come to grow up in such a place? The answer lies with her mother, Nga Honore Roimata Tarawa, known to her whānau and friends as Onrie or Roimata. The widowed mother of six became involved with the community in 1972, when it was in its infancy at Springbank.

Like many others, Roimata joined Springbank Christian Community because of her admiration for Neville’s religious convictions as well as the simple, wholesome lifestyle he promoted. According to Roimata, for many years the community really was just a place for like-minded people to share their faith and enjoy the communal lifestyle.

“In the beginning it was really good,” she says firmly. “The children loved it because there were so many other children for them to play with. And we learnt a lot. Every woman who comes away from that community knows how to do all sorts of things. They could grow vegetables, they could sew, they could make bread, butter, yoghurt, ice-cream.”

After a few years, Roimata and her four youngest children moved into what was called “full community” at Springbank. They lived in purpose-built accommodation, eating their meals in a shared dining hall and sharing a bedroom in one of the accommodation blocks. To begin with, Roimata was content. “I was a widow, you see,” she says. “It had been a real struggle for me, and when I went into the community it wasn’t a struggle anymore. My children were looked after, they were fed, they were clothed, they were able to go to school and get an education.”

However, Leah says that her first memories of oppression coincide with living in the community full-time. She was 11 years old, and remembers going to school to learn domestic skills like sewing and cooking, while the boys were being pushed into career paths that would benefit the community. For the first time, she realised that they would not be able to choose what to do with their lives.

Things came to a head when Leah was 15, and Neville Cooper discovered she was in a secret relationship with one of his sons. Neville insisted that the young couple must marry, but as Leah was so young he needed her mother to agree to the marriage. Roimata tried to object. “You don’t just marry the first person you like when you’re that age,” she says. “I told Neville it was just puppy love, and that I wouldn’t sign the papers. But then I was threatened with a men’s meeting.”

Roimata had attended a men’s meeting before, so she knew exactly what this meant. She would be called into a meeting room and made to sit facing all of the community’s senior men. They would take turns to outline her wrongdoings, explaining how sinful and wicked she was. They would continue to do this until she repented, lecturing her for hours if necessary.

Roimata did not want to go through that experience, especially when Leah herself had no objection to the marriage. “I thought I was in love,” she says. “But I was fifteen years old, and he was sixteen. How were we supposed to know what we wanted?”

Regardless, in the face of Neville’s threats and Leah’s willingness, Roimata signed the papers permitting the young couple to marry.

Shortly after their marriage, Leah and her husband grew dissatisfied with the restrictions they faced in the community. Leaving was strictly prohibited, so they snuck away in the middle of the night. But, as Leah tells it, after the structure of the community they struggled to adjust to the freedoms of the outside world. “We didn’t know how to live in the world, and we were completely cut off from our families as soon as we left. We weren’t allowed any contact at all.”

“We didn’t know how to live in the world, and we were completely cut off from our families as soon as we left. We weren’t allowed any contact at all ... My life was such a mess. I was confused about where I should be. I didn’t want to go back to the community but I didn’t know how to live outside of it.”

LEAH MENAGE

The teens were exposed to influences like alcohol and drugs for the first time, and as Leah says, “We were told that if we left the community we would go to hell, and if you’re already going to hell you might as well enjoy yourself along the way.”

Even though Leah had escaped the oppression she had experienced there. With no parents to guide them, the young couple struggled to integrate into society and this eventually took a toll on their marriage. When Leah fell pregnant and gave birth to their son she found herself a single mother at the age of 18.

“That was a really tough time in my life, but my son Kane is the best thing that happened out of it,” says Leah. “My life was such a mess. I was confused about where I should be. I didn’t want to go back to the community but I didn’t know how to live outside of it. And I missed my mum.”

Meanwhile, Roimata was growing increasingly unhappy about life within the community as the restrictions became more apparent. “We weren’t allowed to have phone calls so we snuck around and did everything on the sly,” she says. “And that’s when I started thinking, I need to leave. If I can’t be free to use the phone, I’ve got to leave.”

But it wasn’t that straightforward. Two of Roimata’s children were still living in the community, married and with children of their own. They weren’t ready to leave and Roimata was torn. If she stayed, she would never be reunited with her whānau outside the community. If she left, she would have to say goodbye to those who chose to remain.

This decision weighed on her mind for three years as she worked



Whānau performing at Roimata's 80th birthday.

up the courage to leave, but it was when she received word of Leah's troubles that she finally resolved to go. She made arrangements with a friend on the outside, and one day after 20 years in the community she simply walked out and was picked up on the roadside.

"I was so pleased to be out," she says. "It was getting to that place where everything was getting out of control, and it was just horrible and nasty."

For Leah, her mother's escape from the community was exactly what she needed. "When she came back into my life, everything just came together. She was there to look after my son, she was there for everything that I needed. Slowly I built my life up with her support."

Over 20 years later, Leah is happily married to Roger and has just graduated from Laidlaw College with a Bachelor in Counselling. She is now working in Christchurch at Te Puna Oranga, a kaupapa Māori whānau service. "I'm passionate about helping people succeed," she says. "I changed my life for the better and now I want to support others to do the same."

When Leah began to find her feet, Roimata turned her focus to the whānau she had left behind, and eight years ago she made the difficult decision to return to the community. "I did not go back for the purpose of getting them to leave," she says. "But things were so bad that when I spoke to them about my life outside, they started to think for themselves."

Her son and daughter-in-law made the decision to leave with their nine children, and after two years Roimata followed them. It is now six years since she left the community for a second time, and just over a year ago her remaining daughter also left with her family.

In November 2016, Roimata celebrated her 80th birthday and was overjoyed that all six of her children were able to attend, as well as her 36 grandchildren and 26 great-grandchildren. "It's a dream come true to have my family together," says the proud matriarch. "They're all doing so well, they all have good jobs or are studying. And I tell everybody that they're the best looking children in the world."

For Leah, everything comes back to her close-knit family and the special bond she feels with her mother. Even today, the mother and daughter live just 10 minutes apart and are as inseparable as ever. "At the end of the day it was that whānau support that got me through," says Leah. "It was having a matriarch like Mum at the centre of our whānau, with that wairuatanga wrapped around us all." 



"I'm passionate about helping people succeed. I changed my life for the better and now I want to support others to do the same."

LEAH MENAGE

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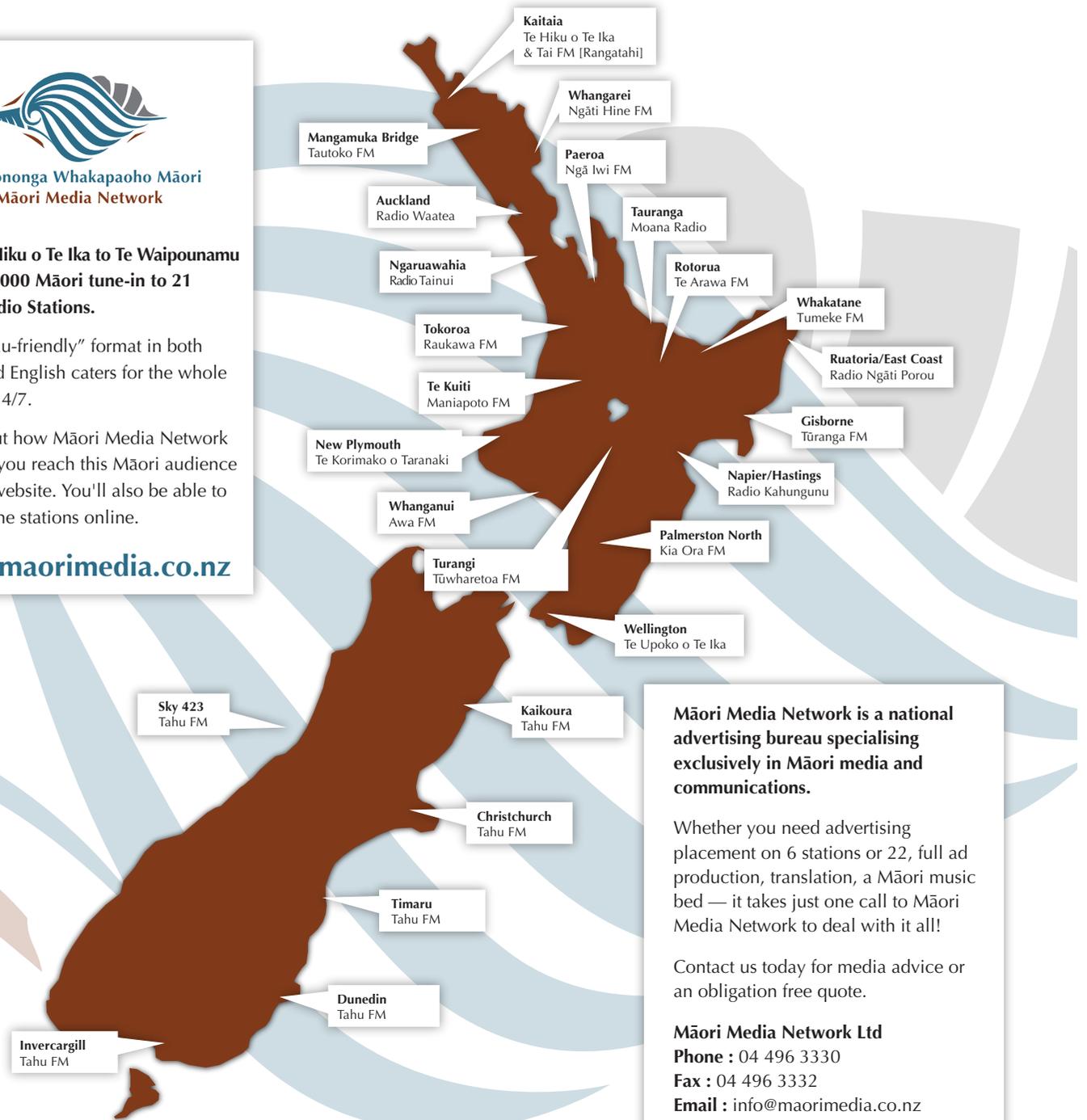
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Making the Connection

Ngāi Tahu Tourism owns and operates some of the most iconic and unique experiences on offer in Aotearoa. These experiences have helped to re-establish the unique and intimate relationship the iwi has with the whenua, awa and mauka within Te Waipounamu and has earned them recognition in the industry.

Kaituhi ALICE DIMOND reports.



Tā Tipene O'Regan accepting the He Kai Kei Aku Ringa award on behalf of Ngāi Tahu Tourism.

“MAKING THE CONNECTION” – THIS CAREFULLY FORMULATED phrase signifies a shift in focus for Ngāi Tahu Tourism as they redefine their purpose to embrace the relationship between kaimahi, manuhi-ri, and iwi. This change of perspective, although in its early stages, has already resulted in Ngāi Tahu Tourism winning the He Kai Kei Aku Ringa award for Māori Excellence in Export at the New Zealand International Business Awards, awarded by New Zealand Trade and Enterprise.

The judging panel of these prestigious national awards spoke highly of Ngāi Tahu Tourism, stating: “Ngāi Tahu Tourism have an impressive business model. They integrate the Ngāi Tahu value system in the

way they do business and are clearly integrating iwi values to uphold the mana of Ngāi Tahu.”

This recognition has been hugely significant, says Ngāi Tahu Tourism Chief Executive Quinton Hall.

“Historically we have been known as a Māori-owned tourism business, but not necessarily as an authentic Ngāi Tahu business,” he says.

“The thing that I really liked about this award is that it wasn’t just about performance and numbers. What they really wanted to know was the ‘how?’ How were we operating in a Māori way?”

“There has been a huge change in thinking,” says David Higgins. As Upoko of Te Rūnanga o Moeraki, one of seven rūnanga that are

PHOTOGRAPH SUPPLIED BY NZTE (NEW ZEALAND TRADE & ENTERPRISE)

mana whenua in Queenstown, David has been working with Ngāi Tahu Tourism as part of their cultural connection strategy over the last year. “It may not have been the case before, but Ngāi Tahu Tourism can now be seen as a truly Māori company. Slowly but surely they are becoming more integrated and becoming one big whānau.”

Ngāi Tahu Tourism’s cultural connection programme, launched last year, aims to ensure staff members are able to uphold the mana of Ngāi Tahu, by focusing on increasing confidence in tikanga and te reo Māori, as well as their knowledge of Ngāi Tahutanga.

Jamie Hareb, a Franz Josef Glacier guide, can testify first-hand that this connection makes his and his work colleagues’ jobs more meaningful. “We feel like we are giving something back by representing an iwi entity, and even if we are not Ngāi Tahu we start to feel a sense of ownership, like we are doing justice to the history by pursuing the stories.”

The cultural connection programme is led by Ngāi Tahu Tourism’s People and Capability team. James Tawa (Ngāi Tahu - Ngāti Huirapa, Ōraka-Aparima) has recently joined this team as Project Coordinator after a long history with Ngāi Tahu Tourism, having received a scholarship to study tourism management back in 2008.

“My role is to help build the culture of Ngāi Tahu Tourism, all the way from the top to the front line. It is quite a tricky gig as there is a lot that comes into that,” says James.

James is currently working with the executives and managers to meet cultural competency goals including confidence in delivering pepeha and mihi, and knowing a karakia for various situations. “I ring each and every one of them once a week and have a 15–30 minute session with them. Specifically I am asking how their mihi is going, how much of it they have memorised, and helping them with pronunciation.”

A number of training days have also been run around the country on te reo Māori, Ngāi Tahutanga, and the settlement. “They are able to bring along their whānau as well,” says Quinton. “This is about making that connection stronger, so their families know what they are doing and where they work, and can gain an understanding of how the iwi operates.”

Authentic Ngāi Tahu Pounamu toki are also gifted to staff as a way of welcoming them to the organisation. “Not only does this connect them to Ngāi Tahu, but it also connects all of us together, because the toki come from one kōhatu or stone,” says Quinton.

David Higgins was a key part of this gifting process, and says that it represented a real turning point in the organisation’s culture. “When the change in focus for Ngāi Tahu Tourism was explained I was more than happy to assist them because I saw it as being so valuable – not only for the tribe, but for the nation. It is really special.”

James believes educating the team about Ngāi Tahu can help enhance their connection to the iwi and adds meaning to their work, which in turn enhances customer experience.

“Those who are connected and have the highest amount of enthusiasm and energy for the kaupapa are able to more confidently tell our stories and give visitors a deeper connection to Aotearoa, our history, and our culture,” says James.

“When I talk about the Settlement, I explain how our financial success is just one part of what drives us. I try to motivate the staff by



“We want to make Ngāi Tahu people proud of our businesses, because we are proud of being able to show Ngāi Tahu off to our customers. We are pretty unique – not many other businesses can say they are owned by a family of 56,000.”

QUINTON HALL
Ngāi Tahu Tourism Chief Executive

explaining how the profits we make at Ngāi Tahu Tourism help deliver benefits back to the iwi. This includes funding scholarships, and cultural revitalisation projects within the Te Rūnanga Office. I try to help staff see that they are contributing to something more than just commercial returns.”

One way that Ngāi Tahu Tourism aims to develop Ngāi Tahu whānui is through the scholarship Te Pia Tāpoi, a new opportunity launched last year that hopes to encourage more Ngāi Tahu rangatahi to consider a career in tourism. “There are a few challenges to overcome in that space,” says Quinton. “Firstly, the businesses are often geographically separated, so it is hard to find Ngāi Tahu people living in the area. Secondly, we need to help people get out of the mind frame that tourism is a holiday job. Tourism is a career, and you can be in tourism working in sales, marketing, finance, and other areas. I want young people to realise that Ngāi Tahu Tourism is an amazing place to work.”

The Manawa Kāi Tahu project, launched last year by Ngāi Tahu Holdings, aims to measure cultural, social, environmental, and financial performance against the tribe’s values. Quinton says that this project helps Ngāi Tahu Tourism stick to their goals. “All the commercial teams were on the same journey at the time, we were just in different places,” he says. “Ngāi Tahu Tourism had just started to look at how we could start doing values-based reporting, and Manawa Kāi Tahu gave us a good framework to guide us.”

Quinton believes using the Ngāi Tahu values helps him and his team make appropriate decisions. “There is a really simple way of wrapping all the values up into one phrase, and that is, ‘Does this decision uphold the mana of Ngāi Tahu?’ If we are struggling with a decision and we ask that question, the answer tends to become pretty clear.”

By focusing on upholding the Ngāi Tahu values, visitors to Ngāi Tahu Tourism businesses are able to experience the unique culture that is Ngāi Tahu. “We are undertaking a visual identity project at the moment and the vision is that when you walk into a Ngāi Tahu Tourism business, it is unequivocally, in-your-face, Ngāi Tahu. We will be consulting with a lot of different people to do this though, because to be effective, it has to be authentic.”

Although Ngāi Tahu Tourism is still on their journey to “make the connection”, the He Kai Kei Aku Ringa award is a good sign that they are heading in the right direction. “We want to make Ngāi Tahu people proud of our businesses, because we are proud of being able to show Ngāi Tahu off to our customers. We are pretty unique – not many other businesses can say they are owned by a family of 56,000,” laughs Quinton.



Mother Tongue

Jeanine Tamati-Elliffe (Kāi Te Ruahikihiki, Kāi Te Pahi, Te Ātiawa and Ngāti Mutunga) wanted te reo for her kids. So she had to learn it one step ahead of them. Kaituhi AARON SMALE spoke to her about her whānau journey.

JEANINE LAUGHS WITH A MIX OF PRIDE AND EMBARRASSMENT AS she talks about her teenage son pulling her up on her grammar.

“I was corrected by Kilionā the other day, it was rather humiliating. I was trying to correct my eight-year-old daughter on something she had said. Most of the time I’m just exhausted, tired, so busy, just trying to do what you do every day to even think about how correct my grammar is.”

Her 14-year-old son asked her to repeat what she’d said and then pointed out she was incorrect.

“I said, ‘Whatever, don’t tell your mother how to talk, 14-year-old,’” she chortles.

“But actually he was right. Dammit. They now have the role of teaching me.”

She admits it was only a matter of time before he and her other four children would be outstripping her. After all, they’ve grown up as first language speakers, despite Jeanine herself being only a couple of steps ahead of them when they were learning to talk. Although she’d learnt smatterings of te reo growing up in Dunedin, she knew when she started having kids that she wanted more than that for them.

“My son Kilionā was my first little guinea pig. He was the one I could try things out on when there was no-one around to judge me or to even correct me. It was so foreign really. Singing in the reo was one thing, but speaking it requires a different depth of knowledge – it’s a different part of your psyche that you have to tap into to be able to use and maintain it. Part of that is owning it and saying, ‘Actually this belongs to me. I need not be so ashamed of being a learner, or being ashamed of not knowing it.’ That in itself is a massive hurdle. It took me a few kids to work that out.”

As their primary language teacher in the home, she was swotting furiously to stay ahead of them. She moved to Auckland, partly because of the language opportunities it offered. But by the time her third child was born, her daughter Hana-Amaia, she had made the decision to speak to her exclusively in Māori.

“The way I always looked at it, a child’s language development is slow enough that by the age of two they will only be speaking in two or three-word sentences – it’s a slow incremental increase in language ability, which meant my job was to stay one step ahead of them. If they were at three words, then I needed to be able to use sentences with at least five words.”

Keeping ahead of her kids then stepped up a gear when they began going to school. Enrolling them in a mainstream school with an immersion unit also meant there was a struggle to figure out what

her language philosophy was, and whether it was being catered for. The language unit she enrolled her older children in was good, but attending a mainstream school meant having to compromise the way in which her children were immersed.

“After five or six years in a Māori unit, I was actually exhausted with the number of battles we had had to endure as a reo-speaking whānau. The hardest thing was actually the exposure our kids were getting to English from the non-reo speaking teachers, kids, and whānau of the school. While it was absolutely fine for a lot of the other whānau at the school, it just didn’t fit with our ideal model for immersion. I just wanted the reo to be normalised for my kids, like it is at home – in all aspects of their education.”

The other challenge was the complacency of other whānau with reo who varied in their commitment to the language with their tamariki.

“It is always a challenge for people learning te reo Māori as a second language to truly own the reo in a normal and natural way – it takes time. But for me, as someone who had made that commitment wholeheartedly to raise a new generation of reo speakers, I began questioning whether being immersed in an environment where tamariki have reo only as a kura language was right for us as a whānau.

“Which is why I thought Kura Kaupapa was definitely worth a go, and it was the best move we’ve made so far. Over the past three years Te Aho Matua has provided connection. The reo is valued greatly and normalised not just for our reo speaking kids, but their whānau too. I haven’t had to compromise any of my own values by moving to Kura Kaupapa Māori, in the way I had to as part of the mainstream system. I’ve found for my tamariki an education that mirrors the values of our whānau.”

She had never been concerned about them not learning English, as they are surrounded by it and have picked it up easily.

“My tamariki have always had a natural interest in languages as a result of being bilingual. They have taught themselves how to read English and have been attending weekly out of school tuition classes with the support of Te Rūnanga o Ngāi Tahu.

“I personally haven’t really put major emphasis on their needing to know English. It’s just happened naturally and they know they’re pretty clever because they can speak both languages, fluently and easily.”

She also rejects the idea that a Māori immersion education could be a barrier to tertiary study in sciences and technical subjects like medicine and law.



Left to right: Wakatoiere (3), Jeanine, Waikahutia (12) with Ziggys te kurī, Houkura (7) and Hana-Amaia (9); inset: Kiliona (14).

PHOTOGRAPHS SUPPLIED

“It’s my generation and older that still have trouble trusting or seeing the value of learning through Kura Kaupapa Māori. Many still believe Māori immersion may be a hindrance to succeeding in the traditionally preferred, predominantly Pākehā universities. We still haven’t dealt with the historical trauma of having our language being taken from us, which makes it easier to buy into this idea. But I’ve seen its successes and have faith that Te Aho Matua as a foundation which harnesses the strengths of our tamariki, is creating a new generation of first language speakers who will be confident and capable future navigators, healers, educators, craftspeople, and strategists. We have the past few decades of Kura Kaupapa Māori graduates who have become today’s change-makers and leaders.”

She points to her cousin Dr Lily Fraser (nō Puketeraki), a reo-

speaking General Practitioner who graduated from Te Wharekura o Hoani Waititi and then went on to study at Otago Medical School.

“She was the first graduate from Hoani Waititi to receive a medical degree, and is an example to my tamariki and other kura kids that you can aspire to become a doctor, a lawyer, or whatever you want to be.”

She hopes to get back down to Te Waipounamu one day soon to reestablish herself there, and add to the growth of Kāi Tahu speakers of te reo living in the iwi takiwā.

While she felt slightly chided by her teenage son correcting her, she’s actually chuffed.

“His knowledge base and his articulation in the reo is far better, far greater than mine, because it’s part of who he is. As a māmā it’s really awesome when you see that. You know you’ve nailed it.”



Tūrangaewae

Where do we stand?





From the arrival of the first waka to Aotearoa, Māori have had an enduring relationship with the whenua – it is inherent in our whakapapa and has sustained our people for many generations. In recent times, however, economic potential has tended to outweigh cultural significance in decision-making. Kaituhi ANNA BRANKIN reports.

IN FEBRUARY THE BOARD OF TE RŪNANGA O NGĀI TAHU MET AT Te Kōawa Tūroa o Tākitimu in Jericho Valley, near Te Anau. This culturally significant site is in the heart of the takiwā of Ōraka Aparima Rūnaka, and the hosts took the opportunity to present to Te Rūnanga o Ngāi Tahu (Te Rūnanga) about their land-based aspirations. For Ōraka Aparima, and many others, land is considered to be sacrosanct, valued for its intrinsic worth to the iwi as mana whenua, independent of its economic success.

This presentation served as a timely reminder for Te Rūnanga Chief Executive Arihia Bennett, who believes that as an organisation, and in fact as an iwi, Te Rūnanga is long overdue for a serious discussion about land. “We once had kaitiakitanga and status across our land,” she says. “We lost our land, but now as a result of the settlement we have the opportunity to get it back. Is that so we can sell it again for a profit? Or is it so we can rebuild our sense of mana whenua and ownership?”

Questions like these bring into play a number of complex and overlapping factors, as well as the opinions and interests of 56,000 iwi members. As it stands, Ngāi Tahu Holdings Corporation Ltd (NTH) operates under an Investment Policy Framework that aims to generate returns of 11 per cent per annum, a rate which will maintain the value of the asset base, as well as providing an appropriate distribution to Te Rūnanga.

This distribution is directed to papatipu rūnanga and iwi members through programmes such as the Marae Development Fund, Whai Rawa (a matched savings scheme), and tertiary scholarships.

PHOTOGRAPH BY LYNLEY MCKAY

The board members of Te Rūnanga are responsible for establishing the Investment Policy Framework, which includes designating what percentage of the portfolio should be made up of each asset class. As such, it is the responsibility of Te Rūnanga o Ngāi Tahu to ensure that the Investment Policy Framework accurately reflects the aspirations of the iwi in terms of land ownership.

“It comes back to deciding whether you want volume of land or value of land,” says NTH Chief Executive Mike Sang. “It’s a trade-off that only the iwi can make.

“If you want to come and ask us what the commercial implications are, we can explain those; but fundamentally it’s an issue for the shareholders and we will adapt to whatever they decide.”

In Mike’s experience, land ownership is an emotive issue for the iwi, and NTH is often blamed for carrying out the instructions they were given in good faith. “We get a lot of that feedback,” he says. “But there’s always going to be a broad spectrum of views, and we won’t be able to please everybody. The iwi needs to form a consensus and give us guidelines and we can do it.”

But in order to reach that consensus, individuals, whānau, and rūnanga need a greater understanding of the issues at hand, and this starts at the Te Rūnanga table.

Tā Tipene O’Regan believes the 18 representatives of Te Rūnanga need more support to effectively carry out their duties. “The original model was that every second meeting was a wānanga, led by people coming in to talk to us about topics like fisheries, Māori tourism, and managing a treasury unit,” he says. “And I think that should be a regular process, to discuss the things that the people at the table need to know.”

Aunty Jane Davis, Ōraka Aparima kaumātua, agrees with Tā Tipene. “I think they need a lot of tuition. You know, we put people there at that table and we expect them to be able to understand everything, but it is a huge business!”

It was Aunty Jane who spoke so evocatively at the recent Te Rūnanga o Ngāi Tahu meeting about the historical connection to whenua and the importance of preserving that enduring relationship. “The land is Papatūānuku, you know,” she says simply. “If we look at it like that, she is our mother and without her we are nothing, really.”

Aunty Jane sat on the Ngāi Tahu Māori Trust Board, and was a member of the negotiating team during Te Kerēme – the Ngāi Tahu Claim. She understands the historical significance of land to the iwi, and believes wholeheartedly that it is worth a great deal more than money.

“It might be a financial liability, but it gives back in a different way,” she says. “Think of it like your family home. So much time and effort might go into it, but it’s about the growth of the people who come out of that home. Well, our land is our family home, and we need it to grow our people.”

This belief that land is of paramount importance is shared by Tā Tipene. He tells me about the land purchases that were made by the Crown in the 19th century. “The idea was that when purchases of land were made, every tenth section of rural and urban land would be reserved for the Ngāi Tahu vendors,” he explains. “Over time that tenth section would rise in value, and we would thus be guaranteed a stake in the increasing capitalisation of the country.”

It was the Crown’s failure to award these reserves, and the ensuing losses borne by the iwi, that formed the basis of Te Kerēme, which was fought with the hope of restoring land to the iwi. “Land and place are who we are,” says Tā Tipene. “For the last 40 years I’ve flown across this southern landscape, sailed around its shores, and I’ve seen it as

Compromise is necessary because within the rūnanga there is a clear division between those who want to own land for its own sake, and those who see it as a commercial investment. “The people who are born and bred on the pā, they’re just interested in the land. But some of our other members think we could do more for the rūnanga if we used the land to get returns.”

FRANCOIS TUMAHAI Chair, Te Rūnanga o Ngāti Waewae

a part of me, and I’ve seen myself and my life’s work as part of it. But there is a very real danger of Ngāi Tahu becoming rich and landless.”

This concern is shared by many throughout the iwi, and a number of papatipu rūnanga are taking steps to ensure this doesn’t happen within their rohe. I spoke to Francois Tumahai, chair of Te Rūnanga o Ngāti Waewae, about his aspirations.

“We want to own land,” he says. “We’re all about owning land for the future generations. I guess deep down it’s all about land, isn’t it?”

To this end, the rūnanga have purchased a number of investment properties in Hokitika, and have recently obtained a block of land in the Arahura Valley through a mitigation process with Bathurst Resources.

“We’re in both the commercial and cultural space,” says Francois. “The land up the valley has 20 hectares of exotic forestry, so we agreed that we’ll bowl the trees and use the proceeds for investment, but we’ll keep the land and develop it into some farm blocks for stock and gardens to provide for the marae.”

This compromise is necessary because within the rūnanga there is a clear division between those who want to own land for its own sake, and those who see it as a commercial investment. “The people who are born and bred on the pā, they’re just interested in the land,” explains Francois. “But some of our other members think we could do more for the rūnanga if we used the land to get returns.”

These opposing attitudes are mirrored throughout the wider iwi, and Aunty Jane believes that the commercial focus stems from a lack of understanding and a sense of disconnect that many iwi members have experienced. “Our young Ngāi Tahu people are growing up separate from our land and our history,” she says sadly. “Somewhere along the way we lost our Māori-ness.”

Ngāi Tahu rangatahi Josh Lodge (Wairewa, Ōnuku) confirms Aunty Jane’s suspicion. He grew up knowing very little about the iwi, and until recently wouldn’t have thought twice about selling land to generate greater profit. But thanks to his internship with Ngāi Tahu Property over the last few months he has had the opportunity to visit

“People see it as an ‘either or’ scenario, but I actually see it as an issue of timing. I think we can achieve both – we can own it all, we can exercise kaitiakitanga and mana whenua, we can continue increasing the distribution. It’s just a question of how fast we want to do each of those things.”

QUENTIN HIX Lawyer, representative for Te Rūnanga o Arowhenua and board director of Ngāi Tahu Holdings Corporation

his marae for the first time, and has gained an understanding of the significance these places have.

“I think it’s important to look to the past,” he says. “If there’s land that can provide value to Ngāi Tahu, that people can use and benefit from, we should be finding ways to purchase that. But we also have a responsibility to future generations, and I think it’s important we find a balance that allows us to keep building pūtea for them.”

Josh’s caveat gives voice to the feeling shared by everyone that I spoke to: that there needs to be a balance between allowing for an increased tribal footprint, while still continuing to fund the suite of development initiatives designed to benefit rūnanga and iwi members.

So what does this balance look like? Lawyer Quentin Hix serves as the representative for Te Rūnanga o Arowhenua and is also a director on the board of Ngāi Tahu Holdings Corporation, giving him a unique perspective on this situation.

“People see it as an ‘either or’ scenario, but I actually see it as an issue of timing,” he says. “I think we can achieve both – we can own it all, we can exercise kaitiakitanga and mana whenua, we can continue increasing the distribution. It’s just a question of how fast we want to do each of those things.”

According to Quentin, the quickest and most effective way to increase land ownership is actually to continue with the status quo, and focus on building a diversified asset base. If the Investment Policy Framework were altered to instruct a greater investment in land, overall returns would decrease, and in the long run the iwi would have less wealth. “The fastest way to achieve land ownership is to tell Holdings to go forth and generate that 11% every year,” says Quentin. “If it means owning less land now, that’s kei te pai, because we’re going to have more money in a generation’s time to buy it back tenfold.”

As the senior business analyst for Te Rūnanga o Ngāi Tahu, Peter Lyman works closely with the board on issues like this. He agrees with Quentin, stating that the quickest and most effective way to

increase iwi land ownership is to generate the highest possible returns in the short term, even if that has the seemingly contradictory effect of pursuing non-land based investments.

Peter also makes a clear distinction between investment and non-investment land, asserting that Ngāi Tahu Holdings Corporation should never own land purely for the sake of its cultural significance. “You need to hold your investment manager accountable for performance, so you don’t want them looking after non-investment assets,” he says. “Te Rūnanga should just earmark bits of land that we want for cultural or environmental reasons, and when they come up for purchase they should just buy them using money from the distribution.”

However, if this option is not preferable, Tā Tipene suggests that increased ownership of land need not be uneconomic if some strategic, long-term thinking is applied to capture a greater portion of the markets that land-based assets operate in. “If you can get a bigger slice of the action off the land, then you’re not just talking of what you get at the farm gate, you’re getting something of the processing and the end product,” says Tā Tipene. “That’s how you make money in the primary sector. For example, we should be allowing Ngāi Tahu Farming to take a much longer and more developed view of the total supply chain to the markets.”

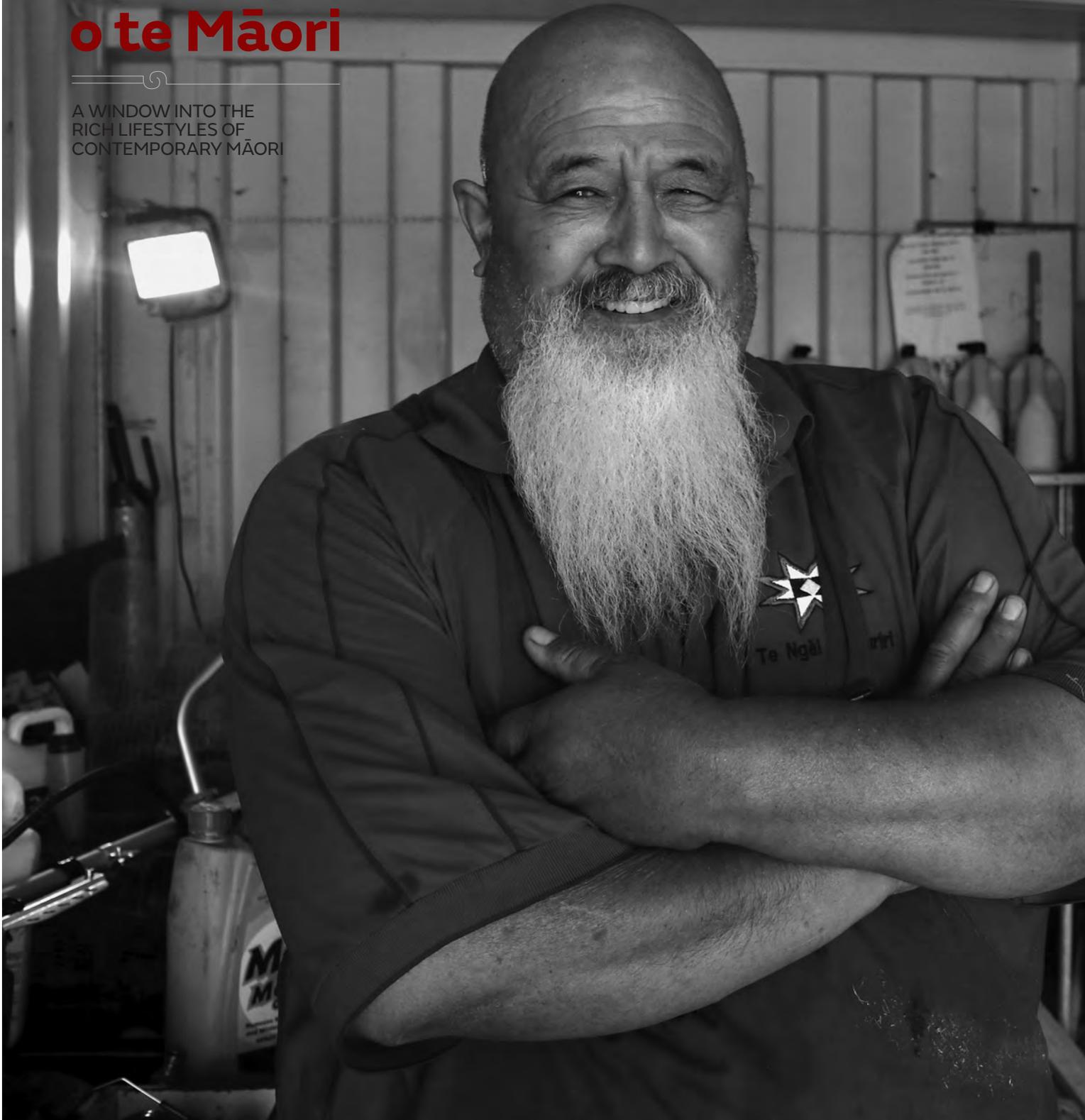
These are just some of the options available to the iwi when thinking about the value of land. Ngāi Tahu needs to take a clear stance to ensure that our interests are protected, and to do so, whānau members and papatipu rūnanga must be given the opportunity to explore and understand these complex issues. Above all, we should heed the warning of our kaumātua who see our tribal footprint shrinking, and fear that we will lose our land, again. “I think of the hard work that went into acquiring that land during the claim,” says Auntie Jane. “Those are the things that people don’t know about.

“It is important to feel that you can stand on your own land in your own place. It gives you a sense of belonging, and it feeds your soul.”

PHOTOGRAPHS AND WORDS
Na PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE
RICH LIFESTYLES OF
CONTEMPORARY MĀORI





Rex Anglem loves getting out of bed and going to work.

“I don’t know what I’ll do when I retire. To be honest I’ll retire when I’ve got a wooden suit on me,” he says with a chuckle.

Rex (Ngāi Tahu) works at Tuahiwi Marae three days a week as the groundsperson, mowing lawns, tending the gardens, and helping to keep the modern new facility looking spick and span. He also looks after the nearby village church and whānau cemetery.

As well as this, Rex spends two days a week at the Tūhaitara Trust doing what he describes as labouring, “brush-cutting, planting, watering, and range-running”, monitoring the public track that runs the length of Tūtaepatu Lagoon between Woodend and Pegasus.

Rex’s 34 years of curing beef hides for Belfast-based Colliers Watson was brought to a premature end after the Christchurch earthquakes forced the closure of the factory. However, fortune smiled on him, and he found work at the Tūhaitara Trust followed soon by his mahi at the marae.

“I can’t stand being inside – I couldn’t be behind a desk,” he says. “I love it here. To be honest, it doesn’t feel like work.”

Rex’s father William Te Hau Tapanui passed away more than 20 years ago. His mother Patricia (Aunty Pat) Anglem, who turns 95 this year, is a regular visitor to the marae. Rarely is there a day she doesn’t make the short scooter trip from her neighbouring property to ensure everything is as it should be.

Born in Temuka and raised in Tuahiwi, Rex has been married to Margaret for 47 years. “We met at a party, had a few drinks, and that was it really.”

They have four children, and today they enjoy 34 grandchildren and great-grandchildren. 





Kā Whare Māori ki Awarua:

Bluff's "Māori Houses"

Nā MICHAEL J. STEVENS (nō te whānau Metzger)



Te Rau Aroha Marae is the focal point of Awarua Rūnaka and is at the heart of the Bluff community. The marae complex's central feature is its distinctively-shaped whareniui, Tahu Pōtiki, which cuts a remarkable figure from land, sea, and air. It was opened in February 2003 after nearly four years of carving, weaving, and painting by a diverse team of mostly local volunteers led by Cliff and Heather Whiting, with substantial support from a team of Kāti Kurī from Kaikōura, led by Bill Solomon until his sudden death on the marae in February 2001. The whareniui was effectively clipped onto the west side of the wharekai, Te Rau Aroha, which was opened in 1985. The expanded facility, which opens out on to a large paved marae ātea, was the fulfilment of a 50-year dream. It was also the finishing touch to Bluff's fourth communal Māori building since 1881 when the port's first so-called "Māori House" was opened.



Bluff

Awarua, or Bluff Harbour, was a site of cross-cultural encounter from at least as early as 1813. A shore-whaling station was established in 1836 in what later became the township, and the port became a site of cross-cultural entanglement. Although Bluff was only one of several multi-ethnic coastal enclaves located on both sides of Foveaux Strait between the 1820s and 1860s, colonial settlement from the late-1850s reduced the relevance and viability of other sites, while Bluff's strategic and economic importance grew. Increasing numbers of Kāi Tahu began visiting and relocating to the budding port-town. Nearby Ruapuke Island, where Tuhawaiki and other Kāi Tahu raketira signed a copy of the Treaty of Waitangi in June 1840, boasted a population of 200 in 1844. However, by 1887 this was down to a mere 16 people.

On 3 January 1881 the *Southland Times* reported at length on the “Opening of the Māori House at Bluff”, which produced “quite a large gathering of natives.” According to the newspaper, the government had built the house “for the purpose of accommodating the natives when they come across from Ruapuke and Stewart Island.”

The “Māori House”, 1881–c. 1903

A letter written by Isaac Newton Watt from Southland's Native Office in 1866 to the Undersecretary of the Native Department, illustrates Bluff's growing significance in southern Kāi Tahu life from the mid-to-late 19th century. Watt explained that Kāi Tahu people from throughout Foveaux Strait regularly visited Bluff to sell produce and therefore required a Māori Boarding House, more commonly known as a “Native Hostelry”. Such a building, Watt insisted, would prevent these people from staying in the port's pubs where they could experience “injury to their sobriety and morals.”

With the notable exception of Christchurch, Native hostelries were established in colonial settlements throughout New Zealand between the 1840s and the 1860s. These were usually provided by central government, albeit after prodding from missionaries and Māori leaders, and often in spite of considerable opposition from Pākehā. For instance, the politician William Fox told Parliament in 1856 that a proposed Māori hostelry for Wellington would “engender immorality, filth, and pestilence”, while one of his colleagues predicted a cheapening of adjacent property values and what is now referred to as “white-flight.”

Nothing seems to have come from Watt's proposal, but 14 years later, in June 1880, the *Southland Times* reported that a meeting of the Bluff Harbour Board had agreed to the government's request for a “Māori house” to be sited “on the Bluff Foreshore”. In a world without resource consents and building inspectors, things moved quickly. On 3 January 1881 the *Southland Times* reported at length on the “Opening of the Māori House at Bluff”, which produced “quite a large gathering of natives.”

According to the newspaper, the government had built the house “for the purpose of accommodating the natives when they come across from Ruapuke and Stewart Island.” The opening was presided over by the noted Ruapuke-based kaumātua, Teone Topi Patuki, who timed it to coincide with Bluff's New Year's Day regatta that drew many visitors to the port. Ironically, given Watt's concerns, the



Top: This sketch of Bluff from c.1900 shows the chimney that was part of the Southland Frozen Meat Company's freezing works. The port's first Māori House stood immediately west of this facility from 1881 until c.1903. IMAGE: Deverell, Walter, ca 1853-1920: The Bluff. [ca 1900]. Ref: E-203-q-005. Alexander Turnbull Library, Wellington, New Zealand.

Above: Bluff's foreshore freezing works ceased operating in the 1920s and was thereafter used as an oyster and fish processing facility until its demolition in 2016. Ironically, its last tenant was Ngāi Tahu Seafood. The company truck parked on the grass berm is where the Māori House was located.” PHOTO: Michael Stevens.

Left: Te Rau Aroha Marae. PHOTO: Tony Bridge.

nearly 70 Māori in attendance enjoyed a “large spread” at the nearby Provincial Hotel before adjourning to the Athenaeum Hall (now Bluff’s Te Ara o Kiwa Sea Scout Hall), where they “danced the old year out and new year in.” The Rev. C. S. Ross was passing through Bluff at the time and noted that “tribes as far remote as the Waitaki” attended the “house-warming”. “On our arrival at the Bluff,” he wrote, “the feast had been in progress for three days & Māoris swarmed over the beach in hilarious mood.”

Kāi Tahu groups would have made use of the Māori House during seasonal trips to and from the Titi Islands, as well as journeys to and from Ruapuke and Rakiura throughout the year. There is evidence that Topi’s brother, the noted seaman and whaler Tohi Te Marama (commonly known as “Buller”) and his wife, Pani (also known as Mary Ann Harding) were its resident caretakers for some time. The Māori House was also used to host manuhiri including, in June 1882, the Taranaki pacifist leaders Te Whiti-o-Rongomai and Tohu Kākahi, of Parihaka fame, during their 11-month term of “honourable restraint” in the South Island. The guests were treated to tītī and tio, but also a whaikōrero in which, according to their warder and interpreter, John P. Ward, Topi dismissed their prophetic status and told them to cultivate their ample lands and embrace capitalism. When Topi died in 1900 aged about 90, Kāi Tahu delegations from “Stewart Island, Riverton, Colac Bay, Otago Heads, Romahapa, and from as far up as Lake Ellesmere and Little River” gathered with “the Bluff natives” at the Māori House before and after travelling to Ruapuke for his tangihanga. However, unlike Topi, the Māori House did not make old bones. Like Parihaka, it was in the way.

New Zealand’s frozen meat trade with Britain in the 1880s led to the development of a freezing works on the Bluff foreshore, immediately east of the Māori House. The Māori House’s days were numbered. Physical access seems to have been restricted by at least the early 1890s, prompting Southern Māori MHR, Ruapuke-born Tame Parata, to appeal to the Minister of Native Affairs, Sir James Carroll, for relief. Although Carroll assured Parata that free access by sea or wharf would continue, the hostel was torn down within a decade. A similar thing happened in Dunedin where a Native Hostel built on Princes Street in 1860 was demolished a year later: a victim of gold rush-fuelled expansion. However, while the Dunedin hostel was not replaced, the Bluff one was.



Above: The Māori House is clearly visible in this photo from c.1900 that looks back towards Bluff from the Town Wharf. The port’s Custom House and Countess of Glasgow Sailors’ Rest can also be seen and the Golden Age Hotel is in the background. PHOTO: Rata Harland Collection, courtesy of Maurice Skerrett.

Top: This sketch of Tarere ki Whenua Uta, Bluff’s second Māori House, was produced in the 1980s prior to renovations later that decade. IMAGE: courtesy of Te Rūnaka o Awarua.



Tarere ki Whenua Uta, c.1903-present-day

According to W. A. Taylor, the government agreed to subsidise the second “Bluff Māori Hostel” in August 1902. Although port officials still referred to the Māori House on the foreshore as late as May 1903, its replacement was built that year on a section in Bradshaw Street at an overall cost to the government of £500 – twice what it had budgeted. This five-roomed building was named Tarere ki Whenua Uta, an old name for a stretch of nearby coastline. It functioned much the same as the foreshore hostel had, although, because Bluff was by then home to a relatively stable Kāi Tahu population, it was increasingly used as a community hall and political meeting place.

Indeed, the first gathering held in “the new Native House”, as reported in the *Southland Times*, was a meeting in June 1903 of the Araiteuru Māori Council, one of 19 councils established under the Māori Councils Act 1900 that Carroll shepherded through Parliament. The meeting was presided over by Tiemi Hipi (James Apes) from Waikouaiti (i.e. Karitāne), with further delegates in attendance from Moeraki, Port Molyneux (Kaka Point), Riverton, Colac Bay, and Rakiura. One of the main items of business related to the Kīngitanga and resulted in an address to parliament “on behalf of the Māoris of Southland ... objecting to the gazetting of Mahuta as ‘King’”, a cause that Parata proceeded to devote considerable parliamentary time to. It also established a “Premises Committee” for Tarere ki Whenua Uta after Parata explained that control and upkeep of the new building would be the responsibility of Bluff-based Māori.

This local control outlasted the relatively short-lived Māori Councils experiment. It also occurred in spite of the fact that the building and the two residential sections of land associated with it were Crown-owned until the mid-20th century. The mixed-management arrangement this spawned was evident in the late 1920s when some Kāi Tahu individuals took up residence in the hostel without permission, or at least ongoing support, of other local Kāi Tahu: a group led by George Skerrett successfully lobbied the Department of Native Affairs to evict these people and issue trespass notices against them. However, it seems that things returned to business as usual. In 1939, Norman Bradshaw explained to the Undersecretary for Lands that the hostel was “still used for the purpose for which it was built, especially when the Natives are getting ready to embark for the Titi Islands.” It was at this time that Bradshaw asked to purchase the unoccupied half of the reserve on which Tarere ki Whenua Uta stood, to build a family home on. Although permission was declined, he and his family played key roles in the management and expansion of Tarere ki Whenua Uta and successor buildings.



Above: *Tarere ki Whenua Uta* sits at the centre of this photo that was probably taken in the 1940s. The land beside and behind the building are now part of the *Te Rau Aroha Marae* complex that was developed from the early 1980s.
PHOTO: supplied.

It was noted in 1950 that 450 people of Māori descent lived in Bluff (out of an overall population of about 2200), and while the hostel was used as a community centre, it required significant enlargement and modernising. Essential maintenance had been carried out, but an “active committee”, under the direction of Thomas Spencer JP, offered to raise funds to improve the building if its title was vested in local Māori. The Department of Māori Affairs and the Māori Land Court agreed to this proposal and transferred ownership to nine trustees of the beneficial owners – defined as “the Māoris resident at the Bluff, Stewart Island, and Ruapuke Island.” A 1948 suggestion that the hostel be sold to raise money for a meeting-house or hall, which the Southern Māori MP Eruera Tirikatene described as “urgently required”, was dropped when the business case did not stack up. However, the case was reignited in 1956 when the Māori Purposes Fund Board approved a grant of £500. This helped the Awarua Tribal Committee, led by Bob Whaitiri, to purchase another building in the early 1960s.

Over the next 20 years *Tarere ki Whenua Uta* was used to provide short-term accommodation to local families, often in times of financial hardship. Then in the late 1980s the building was re-piled, re-clad, and re-roofed, and had a front veranda added. It was thereafter used for tāngi, rūnaka meetings, and administration purposes until the early 2000s, and more recently as an after-school study centre. Although *Tarere ki Whenua Uta* is now at the end of its functional life, Bluff’s second Māori House has played an important role in the lives of Kāi Tahu throughout and beyond Murihiku for over five generations.

This story will be continued in the next issue.

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Bluff-raised **Dr Michael Stevens** (nō Kāi Tahu) is a Senior Lecturer in Māori History based in the Department of History and Art History at the University of Otago. In 2013, with support from Awarua Rūnaka, he was awarded a highly competitive three-year Marsden Fast-Start research grant by the Royal Society of New Zealand to research and write a history of Bluff. This article draws on work from that project, the main output of which is a book, *Between Local and Global: A World History of Bluff*, to be published by Bridget Williams Books in 2018.

A Finnish exchange semester

Nā TAHU STANLEY



GOING ON EXCHANGE TO FINLAND FOR THE LAST SEMESTER OF my degree is one of the last things I could have imagined doing when I first enrolled at the University of Canterbury (UC). In fact I had never considered going to Finland and after months of living there I could still never really explain why I chose to go.

It was to my surprise then, that living in the busy, metropolitan capital, Helsinki, was as easy as it was. Coming from a small rural town north of Christchurch, I think anyone could have excused me for being a little out of my depth to start with, but the whole experience came as very much second nature. Despite obvious differences, Finland shares a lot of similarities with New Zealand.

My exchange to Finland was part of the Media and Communications Honours programme at UC, and has seen students from the University of Canterbury, Auckland University of Technology, the University of Helsinki, and the Danish School of Media and Journalism traded as part of the Inclusive Journalism Initiative.

As part of the application process, we had to outline what the idea of inclusive journalism meant to us, and how we thought aspects of our own cultures could be used to further international journalistic practice. Culture was always a big part of why I wanted to spend a semester abroad – for the opportunity to experience and learn about cultures different to my own, as well as having the chance to teach others about New Zealand culture and Māori tikanga.

When I found out I was the first Kāi Tahu student to have been selected to go on the exchange, I felt a great sense of mana and pride in what I had to offer as a rangatahi who learned te reo at Te Kura o Hato Ōpani (St Albans Primary School) and Te Kura Oraka (Shirley Intermediate), along with all of the tikanga that I had practiced as a part of studying in bilingual units.

As prepared as I was for Finland, moving to a country you've never

been to can be pretty daunting, even if it is for a set period of time. I was lucky enough to have studied with two Finns at UC, who were more than happy to tell me all about how dark and cold it gets during their winter months.

Being so far north Finland's winters are particularly harsh, and involve a lot of ice, snow, and days where the sun barely rises – if it shows at all. As beautiful as the winter scenery is, the lack of sun and sub-zero temperatures take their toll on many Finnish residents, and unfortunately create a lot of cynicism towards their winter.

Having arrived in time for the last few weeks of summer, I was pleasantly surprised with how green the landscape can be as Finland is in the main a vast archipelago with dense forests. Although the landscape is vastly different to Aotearoa, there is a sense of familiarity in that you are never far away from nature, even when you're in Helsinki.

Like New Zealanders, many Finns share a close relationship with nature and love to be outdoors, especially when the sun is out. During my first weekend I got to experience exactly this, as I was invited to travel to my friend's summer cottage along with his family.

There, I was given an overview of typical Finnish traditions, mentalities, and even stereotypes. Apparently Finns see themselves as very anti-social and awkward, and while it may be true in some cases, they are also some of the most friendly and hospitable people once you get to know them.

In regards to their relationship with nature, the Finnish mentality reminded me of how Māori interact with the land. "Everyman's Right" is a concept that still exists as part of the law in Finland, to which everyone has the right to freely roam the country's lakes, forests, and countryside, and collect natural products such as berries, mushrooms, and other wild plants.



PHOTOGRAPHS SUPPLIED

Above left: Cross-country skiing in Lapland, Finland's northern region within the arctic circle; top: One of Finland's many rivers, just 50 metres away from Tahu's accommodation for his first two weeks in Finland; above: The Utis (International Students) of the Swedish School of Social Science.

A relationship of mutual respect with nature and with each other is what resonated from the conversations I had over that weekend, and the conversations that I would continue to have with others over the course of the semester.

Finland is also home to indigenous people called the Sàmi, who are also accustomed to a similar lifestyle in their relationship with the land. Unfortunately, I did not get to meet anyone of Sàmi heritage who was active within their communities, but I did learn that they have similar challenges to Māori, in regards to land and language rights.

It was the language that I had the most trouble becoming accustomed to in day-to-day life. Like New Zealand there are two official languages, yet unlike New Zealand, you would be hard-pressed to find anyone who doesn't speak at least two languages, with most students being able to speak upwards of three. Finnish and Swedish are the official languages, but luckily for me, almost everyone there speaks English well, if not fluently. There are also three different Sàmi languages, although none are official languages of the country.

Having been placed in the Swedish School of Social Science, I got a first-hand account of how fundamental language is to culture in Finland. Swedish is a linguistic minority with just over 5% of the population identifying as Swedish-speaking Finns. Although most Swedish-speaking Finns also speak Finnish, they live very separate

Getting to represent our tāngata Māori on the trip was a lot of fun, and helped me cement my own identity too. It was really encouraging to hear how fascinated all of the international students were with anything and everything to do with Māori, especially any mention of the haka.

lives, and see themselves as being inherently different from their Finnish-speaking counterparts.

The language never made navigating my way around an issue, but it was eye-opening to see that so many Finns actively choose to learn multiple languages. So many New Zealanders will have lived their lives only ever having learned English, and while many schools offer language courses, it would be great to see more emphasis placed on the practicality of knowing another language.

Having talked about this with the other New Zealanders on the exchange, most said the experience made them wish they knew how to speak te reo Māori.

Getting to represent our tāngata Māori on the trip was a lot of fun, and helped me cement my own identity too. It was really encouraging to hear how fascinated all of the international students were with anything and everything to do with Māori, especially any mention of the haka.

I found myself translating parts of "Ka Mate" on more than a few occasions, and even reciting a few basic sentences in te reo so people could get an ear for the different pronunciations.

Meeting people from all different parts of the world, it was amazing to see so much interest in Māori culture. And, there was never any trouble fitting into social settings, as there were always so many people from different cultural backgrounds present at any given time.

So, revisiting the question of why I chose Finland, I'm still not entirely sure. The Finns I met on exchange were always the ones most interested in why I would want to visit Finland.

My Finnish friends couldn't understand why I would want to leave somewhere as beautiful as Aotearoa. It wasn't until the end of my stay that I could tell them that they were just as much of a reason for me being there as anything else.

I travelled to Finland for the experiences, for the people I have met and made friends with along the way, and for myself.

Living away from home means I will never take home for granted, and has truly helped me develop my own identity along the way. 

Tahu Stanley is Ngāi Tūāhuriri - Ngāi Tahu. Having completed his BA Honours degree in Media and Communications at the end of 2016, he is keen for a career using the skills he has picked up, with a particular interest in social media and public relations.

Angels in the Māra Kai

In my summer holidays I was fortunate enough to read two new books which opened my eyes to the power of the old saying of Hippocrates: “Let food be thy medicine and medicine be thy food.” While this concept is nothing new to me, the books by Anthony William: *Medical Medium: Secrets Behind Chronic and Mystery Illness and How to Finally Heal*, and *Life-Changing Foods: Save Yourself and the Ones You Love with the Hidden Healing Powers of Fruits & Vegetables* have led me to a new level of understanding of the saying. They have informed the ways I can use this information for my health and that of my whānau, and apply it in my māra.

Anthony William works as a medical medium. He is able to converse with the Angel of Compassion (who has trained him since he was four-years-old) to psychically diagnose and treat people with chronic illnesses with quite some success, using mainly organic food and supplements. Apparently, the Angel of Compassion has been sent to help humanity deal with the epidemic of (so-called) autoimmune illnesses that increasingly afflict us in the 21st century e.g. Alzheimer's, Lyme disease, multiple sclerosis, infertility, diabetes, rheumatoid arthritis, cancer, chronic fatigue syndrome, thyroid disease, fibromyalgia, attention deficit hyperactivity disorder, autism, autoimmune disease, Crohn's disease, colitis, irritable bowel syndrome, insomnia, depression, obsessive-compulsive disorders, etc. From his perspective, these health challenges are growing in the human population due to a combination of mainly four toxic causes, which he calls **the Unforgiving Four**:

1. **Radiation fallout** from nuclear bombs, nuclear power stations pollution, Chernobyl and Fukushima disasters, medical radiation (e.g. x-rays and CT scans) and wireless/mobile phone radiation etc.
2. **Heavy metals**: in the air, water, soils and food from industry.
3. **Pesticides**: which also contain heavy



The Holy Four [foods] contain life-healing and life-repairing nutrients and phytochemicals. Some are already known, and others are newly discovered.

metals, and are present in our air, water, soils, and food.

4. **Viruses**: *added into this toxic mix, a new breed of viruses that have become established and proliferated due to the toxic load in our bodies from the above three. Of particular concern: the human herpes viruses including the Epstein-Barr virus, which have many more types afflicting human health than the medical system currently has knowledge of.*

Anthony believes these Unforgiving Four are playing havoc with people's immune systems. That is the bad news. Now for the good news: It is possible to avoid these health threats and/or recover one's health with the help of the foods which he calls **the Holy Four**. The Holy Four contain life-healing and life-repairing nutrients and phytochemicals. Some are already known, and others are newly discovered ones identified by Anthony.

Holy Four

- **Vegetables**: radishes, kale, broccoli, potatoes, kūmara, sprouts, etc.
- **Herbs and spices**: coriander, parsley, garlic, ginger, etc.
- **Fruits**: apples, avocados, berries, kiwifruit, lemons, pears, etc.
- **Wild foods**: aloe vera, seaweed, coconut, dandelion, nettle, raw honey, etc.

However, it is not just the physical bene-

fits that the Holy Four can provide, but also the positive emotional and spiritual influences they bring with them as well.

Radishes

I have completely underestimated the healing power of the humble radish. From Anthony's perspective, radishes help replenish the immune system as the sulphur they contain helps repel all types of pathogens, as well as killing intestinal worms and parasites. They can also help prevent heart disease. The skin of radishes helps repel nearly all types of cancer so that it



Above: Summer veges in the glasshouse.



From top: Radishes fresh from the māra; basil and parsley; twice-baked kūmara.

cannot start its growth cycle. The leaves have a multitude of vitamins, minerals, antioxidants, phytochemicals, alkaloids, and enzymes, as well as having antibacterial and antiviral properties. As such they are one of the most beneficial leafy greens for promoting health. Radishes can also help cleanse heavy metals (mercury, lead, arsenic, and aluminium) from the body, which helps with conditions like Alzheimer's. Anthony also believes that the chemical effects of various nutrients extend to positive impacts at an emotional and even spiritual level. In this light, he says, an intake of the nutrients in radishes can help people get out of a rut of despair and the doldrums, while spiritually, they can teach us the value of choosing the right moment for important conversations and decisions and to persevere.

The best way to take advantage of the radish is to plant by seed a few each week in the growing seasons, so you can have a weekly supply of fresh radish roots and leafy greens.

Kūmara

Kūmara are well-known for being high in vitamins, minerals, and carotenoids, and are abundant at this time of year. However, Anthony points out that they have many more healthy aspects to them: their high lycopene and amino acid content helps detox radiation from the body; they promote productive bacteria in the digestive system while starving the unproductive bacteria and mould; they have anti-cancerous phytochemicals; and help rid the body of destructive oestrogens that come from plastics, pharmaceuticals, food, and environmental toxins. They can also help with insomnia and irritable bowel syndrome. At an emotional level, eating kūmara can help give the feeling of shutting off the world around you in a way that makes you feel safe and soothed

like in a hug – a “comfort food”, if you will. At a spiritual level, they are sweet enough and a complete gift in and of themselves, yet end up being adulterated with butter, cream, sugar etc. This can teach us to reflect on when we have been given complete gifts, yet ended up fearing that they are not enough.

Helping angels in the māra

The old tohunga knew the importance of using karakia for calling on the help and protection of the atua and kaitiaki as part of growing kai in the māra. I don't have any of this old knowledge, so am grateful for people like Anthony who remind me of the benefits of consciously engaging with angels to help in the māra and life in general. In order to engage the help of a particular angel, he says we need to speak their name out loud stating the request for help we would like from them, for example:

- **Angel of Abundance:** *helps with productively growing our own food.*
- **Angel of Enrichment:** *helps with enhancing the nutrition of the Holy Four, helping to turn food one grows into personal medicine.*
- **Angel of Synchronicity:** *can help provide insight into how to care for the plants you are growing.*
- **Angel of Insight:** *this is the angel leading the organic, seed-saving, and health food movement, and can provide magical inspiration to help stay on track.*

Maybe a new version of Hippocrates' “food as medicine” quote could be something like: “Let thy māra kai be thy medicine.” 

Anthony William's website:
<http://www.medicalmedium.com>

Twice-baked sweet potato (kūmara)
<http://www.medicalmedium.com/blog/twice-baked-sweet-potatoes>

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.



HE AITAKA A TĀNE
Nā ROB TIPA

Pātōtara

The perfect sweet treat



Māori name: **Pātōtara**
Common name: **Dwarf mingimingi**
Botanical name: ***Leucopogon fraseri***

There are not that many native New Zealand plants that produce a sweet and tasty fruit that you can pick and eat straight off the plant.

Pātōtara, a prickly low-growing shrub, is one of the few. Its juicy yellow/orange berries that ripen in summer and early autumn were once a popular sweet treat for Māori and Pākehā children, in the days before they could buy confectionery from the corner dairy.

This hardy, heath-like shrub is common in dryland sites at all altitudes throughout Aotearoa, ranging from coastal sand dunes at sea level to rocky outcrops, low tussock grasslands, and sub-alpine herb fields up to 1600 metres.

The plant spreads laterally, often forming quite dense stands of upright stems up to about 15 cm tall. The leaves are close-set, 4–9 mm long by 1–2 mm wide, with a hard texture and a tip that narrows to a fine sharp point that can be prickly to touch.

Pātōtara has a long flowering season from September to January, with flowers and fruits appearing on the plant at the same time and fruits ripening from February through to April.

The white tubular flowers are about 1 cm long, with five distinctly bearded lobes at the mouth of the tubes. They are very fragrant, with a strong honey-scented aroma.

According to some sources, when the plant was more plentiful, the fragrance of its profuse flowering filled whole alpine valleys. With an offshore wind, apparently its fragrance was perceptible to mariners at sea, even before land was within sight.

Pātōtara berries are a bright orange/yellow colour when they ripen, the size of currants, and taste like apricots.

In *Traditional Lifeways of the Southern Māori*, Herries Beattie's informants told him the kiore (native rat), bush weka, and reputedly even the koreke (extinct native quail) relied on a diet of berries from native plants, including pātōtara.

This plant also features in a number of recipes for traditional Māori perfumes and scents, including the most famous of them, “the grand Māori perfume.”

This recipe required the aromatic ferns mokimoki and pipiriri, resin from tarata (lemonwood) and taramea (speargrass), kōpuru (scented moss), kāretu (scented grass), the roots of pātōtara, and a few other obscure ingredients that were combined with pork fat.

A similar list of aromatic plants was used to make an oil to anoint the corpse of deceased persons before burial. In this recipe the root of the pātōtara was carefully scraped and smelt like cloves, according to one source in Murdoch Riley's *Māori Healing and Herbal*.

Another of Riley's sources recorded that the flower and roots of pātōtara were used in a compound to make another well-known scent from taramea.

Crushed leaves of mānuka, tarata, kawakawa, and pātōtara were also mixed with taramea gum and oil from kōhia (New Zealand passionfruit) seeds to make a potent scented heating oil to treat chronic sores, old wounds, and sore breasts.

PHOTOGRAPH DANILLO HEGG

REVIEWS

GOTTFRIED LINDAUER'S NEW ZEALAND: THE MĀORI PORTRAITS

Gottfried Lindauer, Ngahiraka Mason and Zara Stanhope

Auckland University Press

RRP: \$74.99

Review nā Megan Tamati-Quennell

He kitenga kanohi, he hokinga whakaaro – To see a face is to stir a memory. This whakataukī embodies this book, published in association with the Auckland Art Gallery Toi o Tāmaki to accompany a major exhibition of Lindauer's work, displayed from October 2016 to February 2017. This was the largest and most comprehensive showing of Lindauer's paintings ever. The works were sourced primarily from the Partridge Collection of Lindauer paintings gifted to Toi o Tāmaki by Lindauer's patron, Henry Partridge, in 1915. Also, Māori communities and families who own paintings of their tūpuna by Lindauer were asked if the portraits, which usually grace the walls of a family homestead or meeting house, could be loaned for the exhibition.

The book presents 75 artworks by Lindauer, 67 of which are portraits of Māori painted by him between 1874 and 1910. The men and women depicted include rangatira, tohunga, politicians, family members, and more. In the book they are grouped regionally, beginning in Te Tai Tokerau and ending in Te Waipounamu. They are also defined by their iwi affiliations, with tūpuna from 20 iwi represented, including rangatira with affiliations to Ngā Puhi, Ngāti Maniapoto, Ngāti Tūwharetoa, Te Arawa, Ngāti Porou, Ngāti Kahungunu, Te Āti Awa, and Ngāi Tahu. Ngāi Tahu representations in the book include Rangatira Hakopa Te Ata o Tu, from Kaiapoi, based on an undated carte-de-visite photograph by photographer Daniel Louis Mundy that showed Hakopa in European clothing. In Lindauer's portrait, he is wearing a finely woven kaitaka (cloak) with black hukahuka (tassles). A second



Gottfried Lindauer's New Zealand

Edited by Ngahiraka Mason and Zara Stanhope

The Māori Portraits



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



Maatakiwi Wakefield (Waitaha, Kāti Māmoe, Kāi Tahu, Ngāti Mutunga, Te Āti Awa, Ngāti Toa) is Kaitakawaenga Māori for the Christchurch City Council Library Services, and a contractor with Te Rūnanga o Ngāi Tahu.

MAURI ORA

WISDOM FROM THE MĀORI WORLD



Ngāi Tahu portrait is of Hori Kerei Taiaroa, a parliamentarian, who was elected to the House of Representatives for Southern Māori in February 1871 and was instrumental in pursuing Te Kerēme, the Ngāi Tahu claim against the Crown during his time in Parliament.

Drawn primarily from the Partridge Collection held at the gallery, the beautifully-rendered colour plates of each tūpuna are presented appropriately as full-page reproductions. Opposite the stunning images are concise but comprehensive texts by leading curators and art historians such as Leonard Bell and Ngahiraka Mason; the individual histories of each tūpuna written from the perspective of today. Although not exhaustively researched, the written histories include insight and information from the descendants of the rangatira depicted in the paintings, as well as information gained independently. They cover biographical information about each tūpuna, imparting an understanding of their lives, traits, achievements, and legacies. The texts also give a sense of Lindauer's relationships with the tūpuna he painted, and the broader social and cultural context of 19th century colonial New Zealand. The writing reflects the cultural exchanges between Māori, European, and New Zealand Pākehā in this period, the transition of Māori culture and society, and the changes – cultural, political and artistic – that Māori were responding to. Many of the portraits were created by Lindauer using photographs, and some were portraits undertaken of tūpuna posthumously, rather than from life. Lindauer's recognition and use of the still relatively novel technology of photography to aid his portraiture highlights his progressive nature as an artist. It also creates a distance, I think, between him and the subjects of his portraits. They do not contain the melancholy of Goldie's later portraits of Tūpuna Māori that "freeze framed" Māori in a particular time, and

they reinforced the damaging ideology of the "noble savage", capturing images of Māori people and authentic Māori culture and life as if preserving "the last of a dying race", before we and our culture did not exist anymore, wiped out by disease, Pākehā progress and other aspects of the colonial enterprise.

The final eight colour plates of the book depict scenes of the everyday life of Māori people of this period from a colonial perspective. Commissioned by Partridge, the large "genre paintings" were created by Lindauer between 1901 and 1910. The scenes include activities such as the application of tā moko, weaving, planting or preparing land for planting, and a painting entitled *Time of Kai* where a Bruegel-esque image of Māori village life is depicted.

The images and accompanying essays are a window into the world of Lindauer, New Zealand history, and a strand of New Zealand art history. Each add to our understanding of Lindauer's time, context, work,

and practice. They showcase a significant aspect of our colonial history and tūpuna, depicting their mana, history, and lives. This is an impressive, inspiring, and notable book. As someone who is not a huge Lindauer fan, preferring contemporary to historical art, I can attest that this stunning book would appeal to anyone interested in art, Māori, New Zealand history or New Zealand art history.

MAURI ORA – WISDOM FROM THE MĀORI WORLD

Peter Alsop and Te Rau Kupenga
Potton & Burton publishers 2016
RRP: \$39.99

Review nā Maatakiwi Wakefield

Mauri Ora is a beautifully presented book of well-known whakatauki which provides inspiration for those that may require it. Supported by stunning photos from the last two centuries, it is a beautiful reminder that to provide guidance for our future, we must sometimes look to our past. Dedicated to the late Ngāti Porou leader Dr Apirana Mahuika, it is a fitting tribute to a man who epitomised many of the whakatauki contained within.

In a similar style to "The Blue Book" it is not designed to be an in-depth study of each whakatauki, but rather a metaphorical warm hug on a cold day, or a guiding hand in a time of need. The book leaves it to the reader to draw their own conclusions and make their own connection with the relevant whakatauki and photos.

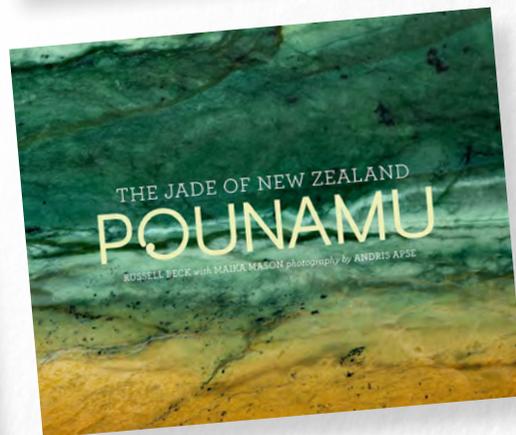
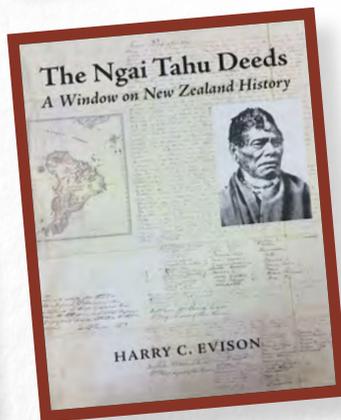
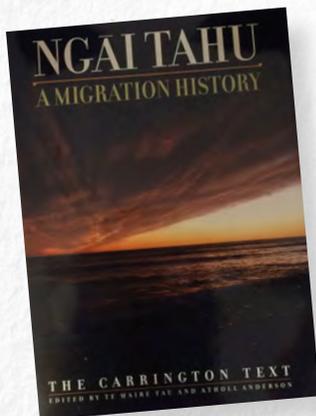
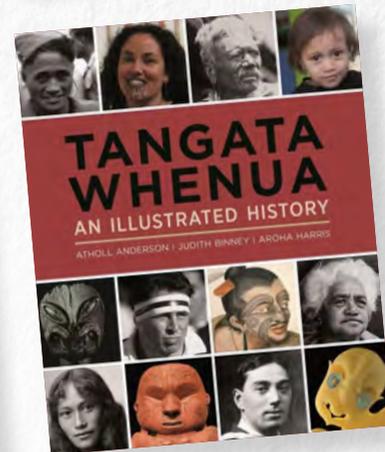
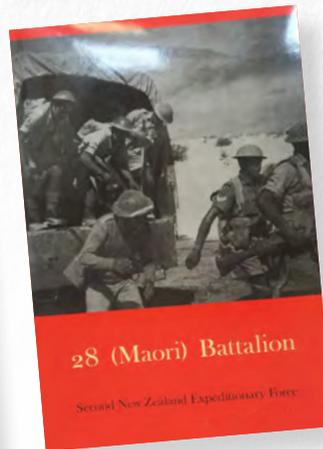
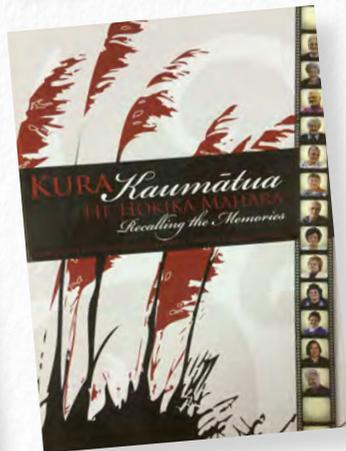
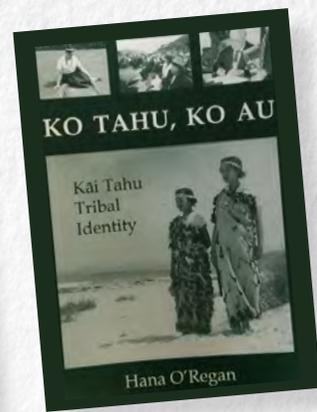
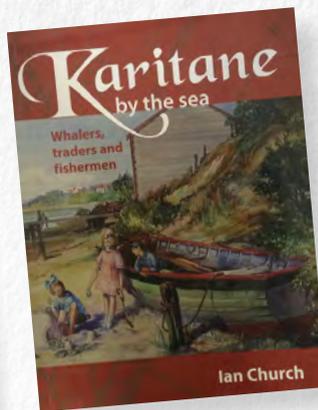
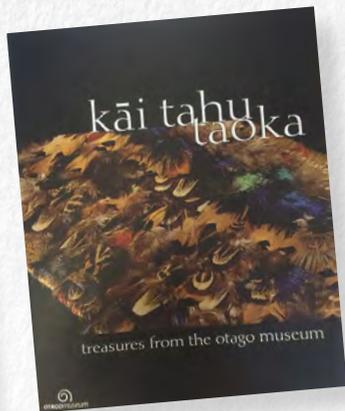
Mauri Ora isn't a one-time read, but rather a book that the reader can return to over and over again. It may not be for everyone, but those who have the pleasure of owning a copy will have years of enjoyment to come.

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

AFTER THE TREATY: THE SETTLER STATE, RACE RELATIONS & THE EXERCISE OF POWER IN COLONIAL NEW ZEALAND

Edited by Brad Patterson, Richard Hill and Kathryn Patterson
Steele Roberts Publishers Aotearoa
RRP: \$39.95 (paperback), \$59.95 (hardback)
Review nā Gerry Te Kapa Coates

This is a heavyweight tome, even in paperback format. Its essays, although dense in tone, offer something of interest to everyone. This book began as a collection of essays by a range of historians in honour of Ian McLean Wards – researcher, writer, editor, civil servant and cultural activist (1920–2003)



AFTER THE TREATY

*The settler state, race relations
& the exercise of power in colonial New Zealand*

EDITED BY
Brad Patterson, Richard S Hill & Kathryn Patterson

– with the aim of exploring further Wards’ themes on 19th century New Zealand’s colonial history. Before 1986 there were few specialist works on the early colonial state and relations between Māori and Pākehā. Wards’ 1968 monograph *The Shadow of the Land*, now somewhat dated, indeed foreshadowed later work. An essay by historian Jim McAloon, who worked with Ngāi Tahu on Te Kerēme, revisits this work, and says it “presented a detailed account of politics and military force in New Zealand in the Crown colony years”, but “promised more than it delivered.”

Wards was sceptical about the Treaty of Waitangi, seeing it as having “little guidance for the future”, while others such as A. H. McLintock – who referred to it as “the so-called Treaty” – saw it as “a chivalrous

attempt to ... protect the Māoris from ‘landsharking and the evils of uncontrolled colonisation’.”

Carwyn Jones’ piece about Kingitanga suggests that the movement reflects “the tension between modes of resistance and self-determination on the one hand, and reaction, adaptation and accommodation on the other.” Grant Phillipson discusses the saying by Nōpera Panakareao that “The shadow of the land goes to Queen Victoria, but the substance remains with us.” He contends that “it can be regretted that (Hone) Heke’s French advisers did not take more pains to remind him that he had already acknowledged the sovereignty of the Queen”, before cutting down the Crown’s flagstaff at Kororāreka. Richard Hill provides an essay about “surveilling the enemies of Colonial New Zealand”. He suggests that while the modes and targets have changed since the 1840s, “the major purpose of covert state surveillance activities within New Zealand remained the same – the integrity of indivisible state sovereignty and the ‘peace and good order’ on which the fortunes of its political economy were based.”

STORIES ON THE FOUR WINDS – NGĀ HAU E WHĀ

Edited by Brian and Robyn Bargh
Huia Publishers
RRP: \$35.00
Review nā Gerry Te Kapa Coates

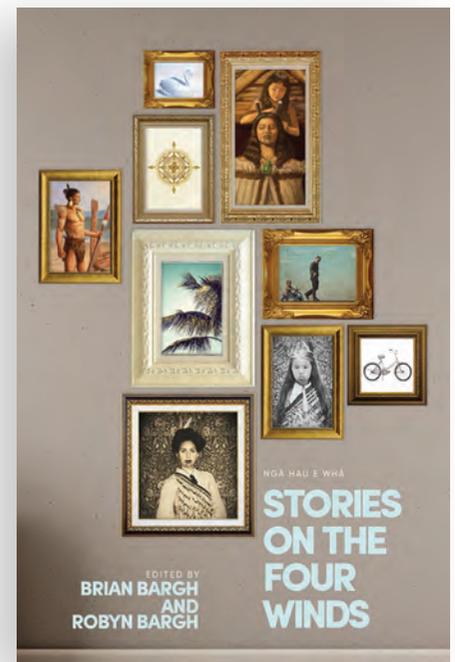
The very short introduction to this collection of invited stories says little about the brief for the 18 New Zealand writers selected, apart from asking them to give readers “something to surprise them.” It was not a shock to read the 20 stories and find they do indeed surprise and cover the full gamut, from tender stories of aroha to “the grim reality of violence and social injustice.” Not many are redolent of Māori or Pasifika themes or characters, but some do exhibit the politics of difference, often in subtle ways. The editors, who founded Huia Publishers, acknowledge that many of the writers in the book “began their publishing with us and have become established literary identities.” To my (only mild) chagrin I wasn’t one of them!

So it was probably inevitable that some stories would enchant me, and others leave me wondering whether I should be surprised when yet another stereotype or social misfit was the subject. The authors range from doyens like Albert Wendt, Patricia Grace, and Renée to more recent graduates from

the long-running *Huia Short Story* publications. Wendt’s two excellent stories exhibit his usual narrative skill in sucking the reader into other people’s believable and often problematic lives. Grace’s story, *Hey Dude*, is an enigmatic one with all the ingredients – wordplay, joy, sadness, and most importantly real situations with no stereotypes. Renée’s is a wonderfully simple story about an old woman creating a garden alone amongst her friends. One of the best stories was Mark Sweet’s marvellous *Trust*, ostensibly about exporting Kiwi ideas of trust. It subtly drew me in with its twists and turns to a satisfying and unexpected ending.

Other impressive stories by Ann French, Paula Morris, Tina Makareti, James George, Jacquie McRae, and Helen Waaka covered themes including justified utu, the problem of being a woman alone in Nazi Germany, a failed attempt to reconcile with a parent, turning off life support for a child, and loss, conflict, and redemption in general. Other stories – although still good – fell into the trap of stereotypes, lack of any redemption, or just plain strangeness.

Short story collections like this are all too few, so it would be encouraging to see a Volume 2 and 3 to follow.



He Tangata

WHAT CONSTITUTES A GOOD DAY?

Getting to be outside on a sunny day is always good.

ONE THING YOU COULD NOT LIVE WITHOUT?

I would struggle if I didn't have access to a good beach or river to swim in.

WHO OR WHAT INSPIRES YOU AND WHY?

My tāua Angel (Marilyn Pryor née Lobb). She came from humble beginnings, and although she left school at a young age she went back to continue her education, going on to be a scientist in her early career. She had a strong sense of social justice, which led to her becoming New Zealand's first Māori Papal Dame of the Order of St. Gregory. I remember her being very hard-working, up all hours of the night typing away. But she was also an extremely kind and giving person, always having time for us or anybody else in the community that needed some form of help or support. The strong mix of these two traits is something I really admire.

HIGHLIGHT IN THE LAST YEAR AND WHY?

I was lucky to travel to a number of different places around New Zealand and the world, but the one that stands out the most has to be my recent trip to Antarctica. I was so privileged to have this opportunity. My first glimpse of Antarctica was from the air as we flew down on a US Air Force plane. It was surreal as I finally understood how massive and beautiful this place is. I have spent a lot of time during my studies learning about many different aspects of Antarctica's environment, but seeing it really makes you understand what an important place this is globally and just how special Antarctica is.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

I do spend quite a lot of money flying home to see my family and friends; I normally take any excuse to get back home.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

My favourite place to relax is a camping site called Pūtai Ngahere Domain (or Vinegar Hill). The Rangitikei River flows through the



PHOTOGRAPH SUPPLIED

Rata Pryor Rodgers grew up in Paekākāriki on the Kāpiti Coast. Much of her early life was spent with family and friends down at the beach, swimming, fishing, and diving. It was this long-standing connection with the sea that inspired her to complete her Master of Science in Marine Biology at Victoria University in Wellington. After graduating, Rata moved to Christchurch and began working at Te Rūnanga o Ngāi Tahu as a graduate researcher in the Strategy and Influence team.

Rata has recently returned from a field trip in Antarctica, where she spent two weeks completing research projects and camping on the Ross Ice Shelf. She was given this incredible opportunity when she won a scholarship, Te Taura Nā Kaiwhakare, through the Te Ao Tūroa team at Te Rūnanga o Ngāi Tahu. This scholarship allows her to complete a post-graduate certificate in Antarctic Studies through the University of Canterbury.

While the trip to Antarctica was undoubtedly the highlight, Rata says that the course itself has been amazing, with lectures by a wide range of experts covering the scientific, environmental, social, and political aspects of Antarctica and the Southern Ocean.

campsite and it's surrounded by native bush and big limestone cliffs.

DANCE OR WALLFLOWER?

Definitely wallflower.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Avocados.

WHAT MEAL DO YOU COOK THE MOST?

I cook stir-fry a lot, mainly because I'm in a hurry. If I have a lot of time, and people to cook for, I'll spend a long time making a few good curries from scratch.

GREATEST ACHIEVEMENT?

I was pretty stoked when I finished my Master thesis on why mussels are not found

on Wellington's south coast. I was so happy when it was done, I made the title text gold.

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

I would like to see Ngāi Tahu demonstrating leadership in environmental protection and management. The sustainable use of resources on the land and in the sea is becoming increasingly important due to the changing environment and human pressures. I think we are on the right track, but it is very important to me that we make sure that our policies, practices, and morals are aligned to being responsible global citizens, and that we can lead by example in whatever field we are involved in. 

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