

TE KARAKA

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8 CULTURAL CONNECTION – A PERSONAL JOURNEY

Kaituhi Sampson Karst shares his journey, from an upbringing completely disconnected from the iwi, to his current role as facilitator on two of the cultural development programmes offered by Te Rūnanga o Ngāi Tahu – Manawa Hou and Aoraki Bound.

14 KENDALL FLUTEY – TECH ENTREPRENEUR

Kendall Flutey is the co-founder and CEO of Banqer, an online tool that teaches primary school students financial literacy. Earlier this year she was named Young Māori Business Leader of the Year. Nā Mark Rivington.



**NGĀ HAU
E WHĀ
FROM THE
EDITOR**

And so the seasons are changing once again as winter draws to a close and we move into spring. However, as the impacts of climate change kick in, it's becoming increasingly difficult to distinguish between the seasons – here in Ōtautahi the daffodils in Hagley Park are blooming earlier each year. Where it really hits home is the changes to Te Ao Tūroa – to our coastlines, our rivers, our landscapes, and, most importantly, our mahinga kai. In this issue Christopher Brankin provides an overview of the *Te Rūnanga o Ngāi Tahu Climate Change Strategy* – the blueprint for how the iwi plans to tackle the issue. It's a global problem with no simple solution – suffice to say that individually and collectively, we all have a responsibility to look after the future of the planet.

Rongoā Māori and other alternative approaches to health are on the rise, with more and more people looking beyond mainstream pharmaceuticals to the traditional knowledge and healing properties of plants. On page 22 we feature the extraordinarily powerful story of Tanya Filia, a wahine battling terminal cancer who has turned to Rongoā Māori and Vitamin C treatments to fight her illness and defy the devastating prognosis delivered by her doctors. Her strength and tenacity are inspirational, and send a very strong message about never giving up.

Road to Redemption, the story of Jade Morgan (page 26), is another inspirational read – emerging from a tortured childhood that saw him spend his youth dancing with crime and an early adulthood spent in prison, Jade made a life-changing decision to turn things around by immersing himself in his culture and tikanga practices. Jade is a fabulous example of the empowerment that comes from cultural connection – knowing who you are and where you come from.

Finally, we would like to remind our readers that we welcome your input – if any of the content we publish piques your interest, please write and let us know! Your letter could be included in *Āu Kōrero – Letters to the Editor*.

Nā ADRIENNE ANDERSON WAAKA

16 KI TE HOE – INNOVATING INTO THE FUTURE

As Māori populations continue to grow, so too do the inequities that prevent Māori from fulfilling their potential in education and employment. The newly-formed Tokona Te Raki is a Ngāi Tahu-led collaboration established to address these issues using social innovation and disruptive thinking. Nā Anna Brankin.

20 HE RAUTAKI MŌ TE HURINGA ĀHURANGI

As the inevitable effects of climate change are felt around the world, Te Rūnanga o Ngāi Tahu have developed the Ngāi Tahu Climate Change Strategy to address the complex and varied issues that face the iwi. Nā Christopher Brankin.

22 HOLISTIC HEALING

Tanya Filia speaks to kaituhi Ila Couch about embracing rongoā Māori to combat the cancer prognosis that gave her just months to live, and her determination that the government should provide funding for holistic treatments when conventional medicine is no longer an option.

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It came as no surprise when Rue-Jade Morgan was incarcerated at the age of 19, after years of exposure to gang culture and violence. Against the odds, he has created a new life for himself through the practice of mau rākau and tikanga Māori. Nā Rob Tipa.

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Kaituhi Morgan Lee catches up with FUSH co-owner Anton Matthews to discuss his aspirations to normalise te reo Māori, both within his own whānau and the wider community.

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Koa Mantell sits down with kaituhi Anna Brankin to reflect on a lifetime of involvement with the iwi, from travelling the takiwā gathering information to support the Ngāi Tahu claim, to working as a guide at Te Ana Māori Rock Art Centre.



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

GIRL POWER: TE RŌPŪ WĀHINE MĀORI TOKO I TE ORA

I've often heard the phrase, "nothing is for free"! But if we stop to reflect on this, I'm sure most of us will have been involved in community volunteering in one way or another. From local activities like school and sports, to social service agencies, and even extending to volunteering abroad – we have grown up in a culture of giving our time to our communities.

Recently I attended the regional conference of Te Rōpū Wāhine Māori Toko i te Ora, the Māori Women's Welfare League, and I was heartened by the generosity of spirit as members reported back on their community efforts over the past year. Representatives of various branches proudly shared how they each undertook their own fundraising and then generously used it to give back to their communities to enable and empower Māori women and whānau. It was a well-oiled military operation as the presentations vied for a prize with their informative and entertaining feedback, making sure they kept within the time limit. There was an effervescence of energy in the room from our kaumātua to the rangatahi, all focused on giving back to their communities.

In 1951 more than 90 women delegates gathered in Wellington and became the founding branches of the Māori Women's Welfare League. The late Princess Te Puea Herangi became patroness, and Whina Cooper (later Dame Whina) was elected President. Over its almost 70 years, the movement has cascaded to all corners of our country and has become a dynamic institution that has been embedded throughout our whānau generations. Today there are more than 3000 members, and the growth continues with the uprising of the "juniors" within some branches.

This year we celebrate 125 years since women in this country were legally able to vote. It was 19 September 1893 when the law was passed, and at that point it still excluded some groups such as the Chinese. New Zealand gave hope to other countries, as we led the way with this decision. I'm guessing that the drive to bring about this beacon of justice was both relentless and persistent. It started a wave of equal opportunity, albeit slow, as it was to be some 40 years later in 1933 when the first female Member of Parliament was elected; and double figures only reached in the mid-1980s.

Oh how times have changed, with female leadership popping up everywhere from running the country to running the household. It's both inspiring and downright practical, as I know things will actually get done. As I reflect on these examples of female talent right across our local and national communities, I'm drawn back to the Māori Women's Welfare League – it's girl power and I'm glad to be a part of it. Find a branch and sign up!

*Ko te puāwaitanga o nga moemoeā, me whakamahi
Dreams become reality, when we take action*
Te Puea Herangi CBE
First Patroness

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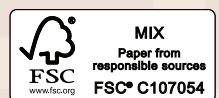
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FRONT COVER

A movement towards a future where every Māori child is empowered to realise their full potential.
Photograph nā Hori Mataki.

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An aerial photograph of a vast landscape. In the foreground, a wide, braided river with light-colored sandbars flows through a lush green forest. To the left, there are patches of green agricultural fields and a small cluster of buildings. The middle ground is dominated by dense, rolling green hills and forests. In the background, a range of dark, rugged mountains stretches across the horizon under a clear blue sky with a few wispy clouds.

WHENUA

Taramakau The Taramakau River rises in Kā Tiritiri-o-te-moana (the Southern Alps) and flows into Te Tai-o-Rehua (the Tasman Sea) south of Greymouth. The upper reaches of the Taramakau are renowned as a source of pounamu, with several significant pounamu working sites located at the river mouth. The Taramakau was a major traditional travel route providing direct access to Nōti Taramakau (Harper Pass), one of the lowest and most accessible passes through the mountainous terrain of Kā Tiritiri-o-te-moana.

PHOTOGRAPH: TONY BRIDGE



Debating the Treaty

I was recently at a bar in Dunedin with some friends enjoying the scenes. We got talking to a group of students who described themselves as Libertarians. It wasn't long before the conversation turned to who we were and where we were from. Standard procedure – once I say I'm Ngāi Tahu all the clichés come rolling out – in this case, the medical school quota system. This column is inspired by a good debate in a bar with less educated friends about the Treaty.

The treaty has a historically inconsistent role in New Zealand's constitution and remains on uncertain ground. We need to understand its constitutional role in the colonial era, and the period of change from 1975 to 1985 that has so heavily influenced our Ngāi Tahu world today.

Essentially the treaty was a document of agreement and partnership, in which Māori chiefs allowed the Crown to govern, whilst the Crown agreed to respect the taonga and lands of Māori.

It is arguable that the treaty was initially respected, but in a colonial world its role and meaning fast became one of blatant disregard. The Crown gave lawmaking power to the settler government with the 1852 New Zealand Constitution Act. Responsibility for "Native Affairs" was transferred from the Crown to the settler government in 1870, severely compromising the Crown's ability to fulfill treaty obligations.

By 1870, settlers outnumbered Māori by over 150,000, creating insatiable demand for land. The colonial courts took full advantage of the power transfer. In 1877, in the *Wi Parata v Bishop of Wellington* case, the respected, wealthy Ngāti Toa farmer Wi Parata took the Anglican Church to court over a breach of promise to build a school for Ngāti Toa rangatahi in exchange for land, citing a breach of treaty principles. In 1850, the church received a Crown grant to the land, without iwi consent. Chief Justice Sir James Prendergast sated settler demand by rendering the treaty a "simple nullity" signed by "primitive barbarians". The treaty was considered void and unenforceable by law, giving it little relevance in the nation's governance. The principle set by *Wi Parata v*

Bishop of Wellington became the dominant judicial approach to the treaty right up to the 1960s with the *Ninety Mile Beach* case.

The treaty began to play a significant role in the constitution following Māori protests in the 1970s and the national need to atone for past injustices. The Waitangi Tribunal was established in 1975 to resolve treaty breach claims, and in 1985 was granted retrospective jurisdiction. The Tribunal is responsible for the investigation of many tribal settlements – the Ngāi Tahu claim being one. It has been greatly influential in changing public attitudes towards the treaty.

In the courts, the *New Zealand Māori Council v Attorney-General* case resultant of the *State-Owned Enterprises Act 1986* tested the government's commitment to the treaty. Despite governmental assurances, Māori felt that the SOE Act would interfere with the treaty settlement process. Section 9 stated that nothing in the Act permitted the Crown to behave in a manner inconsistent with treaty principles. The Court of Appeal decided Section 9 overrode everything else in the Act, and made a unanimous ruling in favour of the Māori Council. A monumental result. The Crown could not transfer land to State-Owned Enterprises until treaty issues were resolved. The President of the Court of Appeal stated the case was "as important for the future of our country as any that has come before a New Zealand court." The case judgements established the practice of following treaty principles of partnership between Crown and Māori – as was originally intended. This idea of adhering to treaty principles rather than the strict text is prevalent today across a range of legislation, including the *Resource Management Act*. The rapid changes over the last 40 years have brought the treaty from legal "nullity" to the most important document in the country, with far greater visibility across all levels of government.

Despite these rapid changes, the role of the treaty is still uncertain, as it has never been adopted into New Zealand law. Currently only the "principles" or some similarly vague phrase are enforceable by legislation. Even when such legislation may be

enforced by the courts, the executive may choose not to comply. This can be seen in the 2003 *Ngāti Apa v Attorney-General* case, where the government overruled the court's decision with the *Foreshore and Seabed Act 2004*.

Law Professor Sir David Williams argued the government's *Foreshore and Seabed* legislation reflected the *Prendergast* ruling. This approach to the treaty reinforced the efforts of governments to deprive Māori of their land, resources, and culture; creating an economically and culturally impoverished people in our own lands.

The rapid changes over the last 40 years have brought the Treaty from legal "nullity" to the most important document in the country, with far greater visibility across all levels of government.

This issue of the treaty's legal status may be solved by the inclusion of both Māori and Pākehā treaty texts in a new, written constitution that is supreme and entrenched law. Some debate would have to take place to reconcile the differences in the two texts. Ultimately, the spirit of partnership between Chiefs and the Crown should prevail. This would ideally continue the direction the courts and nation are currently moving in. The key difference is it would elevate the treaty's status to enforceable law, empowering it beyond decisions of populist politics into a more meaningful role in the governance of the nation to the benefit of Māori and Pākehā.



Nineteen-year-old **Nuku Tau** (Ngāi Tahu, Te Ngāi Tūāhuriri) is in his first year of a law degree at the University of Canterbury.



Māori victims of crime

I grew up in a household full of crime. My siblings and I were constantly in and out of prison. I rubbed shoulders with murderers, drug dealers, rapists and child molesters. Our house was visited by gang members and other criminal “lowlives”.

You see Mum and Dad were both prison chaplains. Crime was never far from the surface as they and other members of the prison reform movement met to talk rehabilitation. And we would be at a church service in the prisons at least once a month if not more often.

I saw men and women at the lowest point of their lives. I saw first-hand the scarring on their bodies and the bandages around their wrists as they’d yet again tried to kill themselves. And I heard stories of horror about those prisoners’ childhoods that even Stephen King would struggle to write.

One that still chills me to this day is too graphic to describe in any detail. Suffice to say this Māori woman had, at the age of 7 with her five-year-old brother, watched their father murder their mother in the most brutal way imaginable. She told with chilling calm how she had directed her little brother to “put Mum’s blood into a bucket so when the ambulance comes they can pour it into her and make her better again”. This girl went on to kill herself alone in her prison cell.

I write these words in light of the recent Criminal Justice Symposium, held in Porirua – another yawn-fest focused on the fact we have too many Māori prisoners. Uh huh.

Here’s the thing: having grown up with Māori criminals, I don’t much care for their life choices. You kill, you go to prison. You deal hard drugs, you go to prison. You bash your wife and kids, you go to prison. These people know right from wrong. They know that their choices may end them up in prison. And if you don’t believe me, ask them.

I care about that brutalised seven-year-old and the life path her murderous father set for her. In the lead up to that almost inevitable killing of her mother, her father was a wife-beating, hard-drinking, serial-womanising thug. Her life was punctuated by the sexual abuse she suffered at the hands of those her father brought around for parties – *Once Were Warriors* was effectively her life story. She was a victim of crime. And yes, she went on to victimise, by committing murder.

Unfortunately we’ve become criminal-focused and not victim-focused. We speak

in horror that 50% of male prisoners are Māori. And we’re now beginning to speak of the fact that 65% of the female prison population is Māori. Is it a crisis? Only if we consider that for every prisoner, we have multiple victims of their crimes. The number of Māori prisoners does signal a crisis – a crisis for their victims and for our Māori communities.

We are disproportionate victims of crime – 30% more likely to experience theft and damages offences, almost twice as likely to experience property crime, and nearly three times more likely to experience repeat violent interpersonal offences. It gets worse.

Māori women make up just 7% of our country’s population, but 20% of all assault victims. And if that doesn’t cause you to sit up, perhaps this next number will. Of the 58 children killed in their family homes between 1990 and 2014, 35 (60%) were Māori.

For those of you who want to blame colonisation as the cause, tell that to the victims’ whānau – they’ll spit in your face and tell you it was a drug-addled alcohol-addicted useless Māori father that murdered their child. These men should be grateful for prison, in comparison with the justice meted out in our old Māori ways.

Prisons are not a failure. Māori men and women who commit crime are a failure. And that failure starts with us – their whānau.

We’ve watched the parties that start on a Thursday night and finish Sunday. We’ve been to homes and watched as they sit in a cannabis-induced haze, where the benefit is prioritised on alcohol and partying at the expense of food, clothing, and schooling. We’ve turned a blind eye to the black eyes.

You see, dealing with whānau like this is hard and horrendously frustrating. We know the Treaty has got nothing to do with it – we come from the same whakapapa or have the same grandparents and tipuna and don’t behave like this. And that’s because of personal choices.

My grandfather, Ned Kamo, came to Christchurch from Wharekauri with my grandmother (Kui Whaitiri). Papa’s education was limited (he left school at 12). He was a farm worker on the island and those skills weren’t in much demand in 1930s Depression-era Christchurch. He had no money and struggled to make ends meet. But make ends meet he did. And throughout my father’s childhood, my grandfather was

laser-like in his focus on the importance of getting an education.

So you can imagine the messages that we mokopuna heard growing up. He never spoke of broken Treaty promises or the fact he’d received little lands from the alienation of title that occurred in his father Tareikamo Paramena’s time. He never complained of his lack of education or that colonisation was making life hard for him.

What he did do was celebrate every success we told him about. And he took great pride in the fact we were at school and trying our best. We need to change the tune.

I know first-hand the brutal lives of many Māori criminals and I know that too many of them have been victims of crime, neglect, and violence in their childhood. These root causes have been generations in the making, and no one government can be blamed.

But to focus on prisons as being the problem for Māori borders on absurd. To suggest less prison equals less crime is preposterous. The problem is the victimisation of Māori by our own.

Prisons provide welcome relief for those brutalised by their loved ones on a daily basis – they serve these victims of crime. They may also be a place where we can begin the long road to addressing the issues that led to time behind bars – but I doubt that – if they did we wouldn’t need them.

The cure starts in our whānau and the choices we make. Rehabilitation has to start with “habilitated” individuals. The seven-year-old girl I referred to could never have been rehabilitated, because she was never properly socialised in the first place.

A lack of education, poor life, financial and social skills, hand-in-hand with poor parenting, are at the root of crime. The solutions involve support to the parents of at-risk kids. We must ruthlessly address these issues early, and, as whānau, demand the resources to keep these kids at school, and even, if necessary, to keep their parents away from them.

Crime will not end with more prisons. And nor will fewer prisons end crime. Crime will end within our whānau and the choices we make.



Ward currently sits on the board of Pillars – an agency focused on supporting children of prisoners. His upbringing in crime speaks for itself.



Cultural Connection – a personal journey

More than 20 years has passed since settling Te Kerēme (The Ngāi Tahu Claim) – a milestone for Ngāi Tahu that propelled our iwi into a new era of economic and social prosperity. The generations of Ngāi Tahu who fought for Te Kerēme leave us with a legacy of hope, equipped with all the tools we need to build a strong and resilient network of hapū. In this article kaituhi **SAMPSON KARST** talks about his personal journey on two of our most established cultural development programmes: Manawa Hou and Aoraki Bound.

GROWING UP IN SUBURBAN CHRISTCHURCH WITH MY TWO siblings was a happy experience, albeit completely removed from our Ngāi Tahu heritage. Our father was adopted by a loving Pākehā whānau, while our maternal grandfather generally regarded Māori language and custom as regressive. Unfortunately these sentiments were passed down through the generations and our connection to Ngāti Irakehu and Ngāti Makō were nearly forgotten. When I was about 10-years-old, a nagging curiosity finally pushed my father to search for his biological parents and he uncovered his connection to Waikato Tainui. At the same time, he made an effort to rediscover our mother's connection to Ngāi Tahu, and he promptly registered us with both iwi.

My journey of reconnection continued as a young adult when, after my first job in a kitchen joinery factory, I started work at the campus kōhanga reo at ARA (formerly CPIT). I treasured my time there. Being in an environment that celebrated te reo Māori and tikanga allowed me to explore my personal culture and heritage, although I quickly became aware that I needed to upskill. Having your language critiqued by four-year-olds is a humbling experience!

With the support of some amazing kaiako and compassionate classmates I completed a Diploma of Language and Indigenous Studies at Te Puna Wānaka, before following my passion for journalism and video production to the New Zealand Broadcasting School. In my first year I reached out to the Ngāi Tahu Fund. I was learning about storytelling techniques and was hungry for opportunities to explore my Ngāi Tahu heritage while putting my journalism skills into practice. The Ngāi Tahu Fund backed a video project that would document Ngāi Tahu people and projects throughout our takiwā, and the communications team at Te Rūnanga o Ngāi Tahu agreed to publish the content.

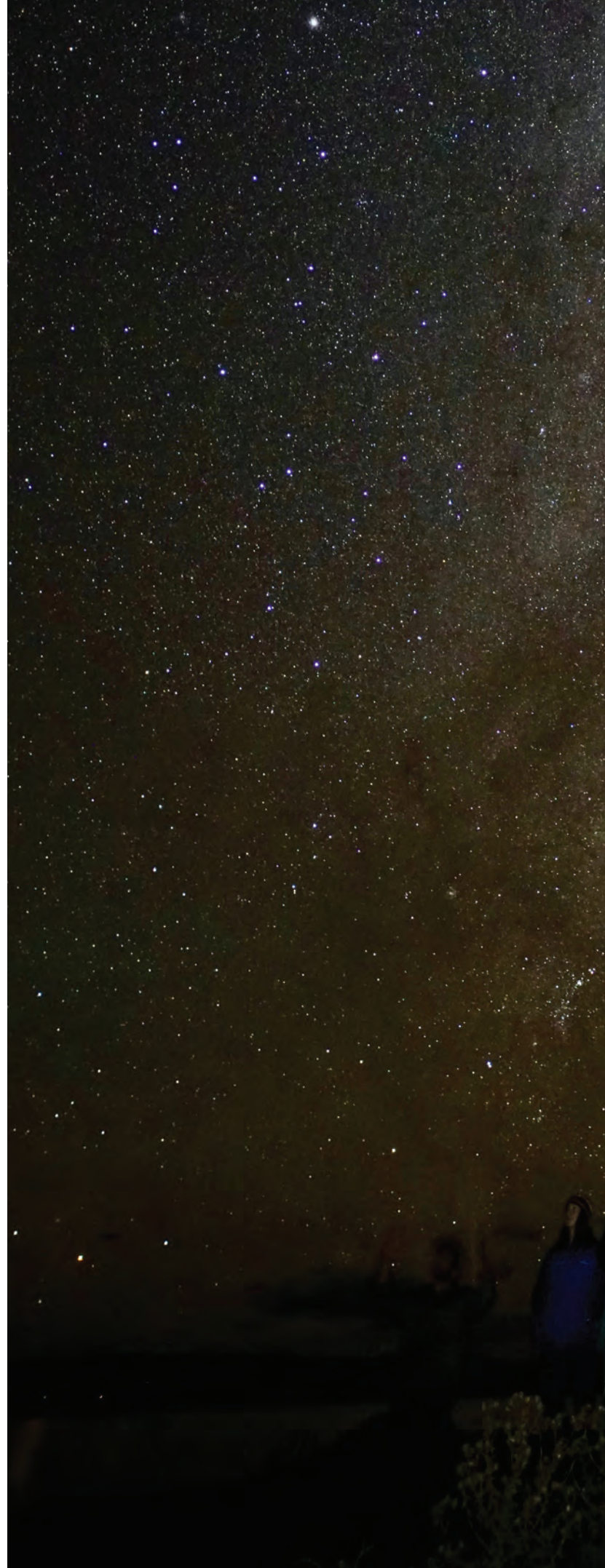
This project led to my first contact with Manawa Hou, a place-based learning wānanga run by Te Rūnanga o Ngāi Tahu, designed to help rangatahi learn more about their Ngāi Tahu tanga. In 2013 I documented Manawa Hou ki Kaikōura.


It was an amazing hikoi, including a trip outside of our takiwā to Kaihinu Pā, the first Ngāti Kuri settlement in Te Waipounamu, located in Kura Te Au (Tory Channel). We were fortunate to have Tā Tipene O'Regan on the boat ride with us out to the old pā site to deliver a summary of the hekenga (migration). It was in this moment that I realised the true power of the placed-based learning experience – it offers participants an intimate experience with our culture and history that can only materialise on the landscape. This crucial piece of insight motivated me to enrol in Aoraki Bound in 2014.

Aoraki Bound is a 20-day cultural and personal development programme. My hikoi was everything I hoped it would be – a chance to immerse myself in my culture, walk in the footsteps of my ancestors, and gain a greater sense of my identity. The course culminates on the shores of Lake Pūkaki, in the presence of our Maunga Ariki, Aoraki. I parted ways with my rōpū, wiping tears of gratitude from my cheeks, knowing that my life had changed forever.

Right: Aoraki Bound participants standing on the edge of Lake Pūkaki turn their heads to the rising milky way to discuss the celestial origins of Te Waka o Aoraki.

Previous pages: Tamariki on Manawa Hou ki Tuahiwi get to climb the maunga tipuna of the takiwā, Maukatere.



A group of about ten people are standing on a dark, grassy hill at night. They are all looking up towards a vast, starry sky. The Milky Way galaxy is clearly visible, stretching diagonally across the upper left portion of the frame. The people are dressed in dark clothing, typical of a night hike. One person in the center-left is wearing a light blue sweatshirt with the word 'MONS' on it and red patterned leggings. The overall atmosphere is one of awe and connection with nature.

Aoraki Bound is a 20-day cultural and personal development programme. My hikoī was everything I hoped it would be – a chance to immerse myself in my culture, walk in the footsteps of my ancestors, and gain a greater sense of my identity.





Physical challenge is balanced with cultural challenge; that can vary from standing to recite a pepeha or taking the leap to stand on the paepae or perform your first karanga. The most important thing is that Manawa Hou and Aoraki Bound are safe and supportive environments to explore and participate in cultural practice.

I must have made an impression on our Ngāi Tahu facilitator, Tiaki Coates, because he asked me soon after if I would be interested in joining the Aoraki Bound delivery team. I jumped at the opportunity and learnt everything I could from outgoing kaiako Rangimārie Mules before joining Tiaki as a junior instructor.

I became further embedded in these development kaupapa in 2016, when Manawa Hou was held at my marae in Wairewa. I joined the tuākana rōpū to develop my facilitation skills and learn everything I could about the heritage that had been denied to generations of my whānau – and to provide that same opportunity to the rangatahi participating in each hikoi.

Today, I am proud to be a tuākana on both Manawa Hou and Aoraki Bound. Working alongside fellow tuākana – Tiaki Coates, Ariana Stevens, and Donelle Manihera – we are now shaping each kaupapa to make sure they are fit-for-purpose.

To understand these programmes and to examine the greater question of their success, we need to understand how they evolved from a humble idea to connect our hapū and explore our takiwā. The Ngāi Tahu “bus tours” are often considered to be the first attempt at a place-based development programme, developed in response to the realisation that many young Ngāi Tahu had little understanding of the iwi. They would travel by bus to various marae to learn more about their cultural identity, a kaupapa that would evolve into Manawa Hou and Aoraki Bound.

To date, Manawa Hou has been held in almost every corner of our takiwā, with the generosity and support of our Papatipu Rūnanga. When we visited Koukourarata we were bestowed with the greatest gift possible, when Peter Ramsden handed the mana of the marae to us. For the course of our wānanga, we were responsible for welcoming manuhiri to the marae on behalf of Ngāti Huikai. On Aoraki Bound, Ngāti Waewae impart knowledge of their greatest taonga, pounamu; and in Arowhenua the rōpū is given a guided tour of some of the most significant rock art sites.

Walking in the footsteps of our ancestors is an intimate and awe-inspiring way to explore the majesty of our takiwā and take in new vistas. Physical challenge is balanced with cultural challenge; that can vary from standing to recite a pepeha or taking the leap to stand on the paepae or perform your first karanga. The most important thing is that Manawa Hou and Aoraki Bound are safe and supportive environments to explore and participate in cultural practice.

I feel honoured to contribute to these two extraordinary kaupapa and look forward to the day my tamariki are old enough to participate. Titles like “instructor” or “tuākana” refer only to my responsibility to facilitate a learning environment, because some of the most profound cultural insights on Manawa Hou often come from our rangatahi. Highest amongst the privileges I have enjoyed during my time instructing has been the chance to put into action the dreams and aspirations of our tribal elders.

PHOTOGRAPHS SAMSON KARST



Left: After tramping from sunrise to sunset over multiple days, Aoraki Bound participants pose for a photo on top of Nōti Raureka.

Kendall Flutey

Tech entrepreneur

She was going to be an accountant ... and then she wasn't. Now Kendall Flutey (Ngāi Tahu) is a tech entrepreneur, and is being heralded as a young Māori business leader.
Nā MARK REVINGTON.

"I'VE HAD A FEW CAREERS THAT DIDN'T STICK," SHE SAYS FROM a meeting room at GreenHouse, a Christchurch business incubator. Banqer, the company she co-founded and is now the CEO, uses a nearby co-working space in the Christchurch CBD.

On Twitter, Kendall calls herself "a reformed accountant on a mission". That mission is educating Kiwi kids about finance. Her product, Banqer, is an online tool for primary and intermediate schools (years 2 to 8) to teach students about money. Earlier this year Kendall was named Young Māori Business Leader of the Year at the University of Auckland Aotearoa Māori Business Leaders Awards.

Banqer was launched in January 2015, after the concept was developed at a Startup Weekend. Kendall had completed a Bachelor of Commerce, majoring in accounting and economics, and was just weeks into her first corporate job at KPMG when she realised it wasn't what she wanted to do. "The third week in, I thought, 'No, this is not for me.' I absolutely didn't like the corporate life. It definitely wasn't my calling." She stuck it out for six months, and then took a risk by pivoting into the IT industry.

Kendall enrolled in Enspirial Dev Academy's inaugural boot camp course, to learn how to code web applications. She loved it.

"It was awesome," she says. "They get you so practically ready. It was just the sort of learning I needed. It was very different to going to uni but I preferred it. It is so relevant and so engaging and they are just really good people."



Above: Kendall Flutey and her younger brother Jordy Annand.

Kendall had found her calling. That background in accountancy certainly comes in handy in business, although life as a web developer and tech entrepreneur is much more satisfying, she says. She has since admitted that she completed her degree because at that time she wasn't brave enough to follow her heart into web development.

Banqer's genesis lay in a conversation she had with her younger brother.

"I came home to Christchurch and it was my little brother who sort of sparked the inspiration for the idea. He's a lot younger than me, and he was in primary school learning about money from his teacher, and had all these curly questions for me.

"He was asking me about companies and finances – you name it and this 12-year-old was asking – and I felt bad, as an ex-accountant who had always been interested in business. I had never chatted to him about money or anything like that, and here he was putting me to shame almost.

"So I was really curious about what was going on, and it turned out that his teacher was running a financial literacy programme in the classroom. I was so curious that I called his teacher the next day and we went for a coffee and chat about the programme he was running. He had made it up himself, and it was all paper-based. The kids all had 'cash' that he had printed out. I thought it was pretty cool that he had taken the time to do this. And my brother was benefiting.

"So between the two of us, me and the teacher – Micah Hocquard – we concocted the idea." These days the pair are both involved with Banqer, with Hocquard as pedagogy lead.

Kendall has Ngāi Tahu whakapapa through her father, Peter Flutey, who was brought up in Martinborough. Kendall was raised in Christchurch by her mother, Shelley Ann, and has spoken about the influence of watching her mother work hard to raise two children as a solo mother. It instilled in her an appreciation of the value of money, she says.

Kendall says she is just embarking on the journey to discover more about her whakapapa. "I think I just had to reach the stage of my life where I was ready to take that journey, and so far everyone has been really supportive – even though I have asked some dumb questions at times."

And Banqer is about to release a te reo Māori version, with the help of Vini Olsen-Reeder, a lecturer at Victoria University's Te Kawa a Māui, or School of Māori Studies.

No two days are the same, and a large part of running Banqer

“[Winning the title of Young Māori Business Leader of the Year] was a bit of a shock but really amazing, pretty special. It came at a time when I was on this personal journey around my whānau, so the validation around my identity was pretty special ... It has made me even hungrier to dive into my whakapapa.”



PHOTOGRAPHS SUPPLIED BY BANQER

involves talking to people: colleagues, teachers, students, partners, politicians, parents – the list seems endless, Kendall says. She might be talking to school students one minute, and then partners or potential partners. These days, Kendall tends to focus more on strategic planning, product development, and presentations. Just last month, she appeared on a panel with Christchurch companies Māui Studios and Ariki Creative in a discussion about the future of Māori in tech.

“It took a while to find my feet and gain confidence,” she says. “I was always second-guessing myself and not trusting my instincts. I analysed that and I am working my way through it.

“Early on, I used to stress about talking to groups of people. I have become more self-assured.”

In other words, practice and persistence have paid off. Her greatest buzz? Talking to classrooms full of eager young students, of course. “Hands down, it is when I go into a class and listen to the kids. If I am having a stressful day I can drop into a school and feel much better.”

Does she have a five-year plan? Kendall laughs. No, life is moving too fast and anyway, that doesn’t really suit her. Banquer, however, has a five-year marketing vision that is constantly updated. “And we’ve got a lot of big, bold, crazy ideas – some of which have come to fruition.”

Unusually for a start-up, Banquer has never gone out and raised capital and there isn’t an exit strategy – both of which are usually textbook moves for a young company.

They haven’t needed to raise capital, says Kendall; and the founders believe in sustainable rather than exploitative growth. While Banquer is not a social enterprise as such, it is close to one in its scope. Theirs is a passion for giving students the keys to what was previously seen as an adult world – that of spreading financial literacy.

“We need business sustainability, but it doesn’t have to be 100 per cent capitalism all the time, squeezing a dollar out of every rock,” she says. “We are better than that; and I think once people realise that, we can unlock some pretty cool things. You need to make a living, but not some exploitative thing. I think people get lost in that journey.”

Winning the title of Young Māori Business Leader of the Year (sponsored by Ngāi Tahu Holdings) came as a nice surprise, she says; although the initial email arrived on April 1 so she thought it was an April Fool’s Day joke. The timing coincided with the beginning of her personal journey to explore her whakapapa.

“It was a bit of a shock but really amazing, pretty special. It came at a time when I was on this personal journey around my whānau, so the validation around my identity was pretty special. Obviously to kick my feet up for the night and recognise the work we have done was pretty cool, but that personal piece for me was really special. It has made me even hungrier to dive into my whakapapa.”

It is all part of a journey that Kendall describes as “pretty cool so far”. What is success? Not just dollars in a bank account, she says.





Ki Te Hoe

Innovating into the future

For generations, Māori have been increasingly disadvantaged in New Zealand society, a fact reflected by disproportionate representation of Māori in low-paid, unskilled professions, and in the criminal justice system. While the settlement of the Ngāi Tahu claim allowed the iwi to re-establish their economic base and build political clout, it was never equipped to reverse the effects of 200 years of colonisation. Twenty years on from settlement, Ngāi Tahu are now in a position to address the social inequities that confront our whānau, and Tokona Te Raki: Māori Futures Collective is paving the way with social innovation. Nā **ANNA BRANKIN.**

IT'S BEEN A BIG YEAR FOR DR ERUERA (ERU) TARENA. IN MARCH, the report *Change Agenda: Income Equity for Māori* was released to parliament by Hon. Willie Jackson, the Minister of Employment and Associate Minister for Māori Development; Te Rūnanga o Ngāi Tahu; and Business and Economic Research Limited (BERL). Eru worked on this report alongside Hillmare Schulze and Sam Green from BERL. In June, the organisation he heads transitioned from Te Tapuae o Rēhua to the newly-created Tokona Te Raki: Māori Futures Collective, and in July received a \$1.4 million grant from the Peter McKenzie Project of the J R McKenzie Trust.

"We're starting the conversation around the future we want our kids to inherit, and laying the foundations, the tūāpapa, for them," he says. "That's not a new thing – think back to the Ngāi Tahu claim, and all those whānau who mortgaged their homes to support it, knowing they'd never get a cent back. They were contributing to a prosperity they'd never see in their lifetime, for the sake of their mokopuna."

According to Eru (Ngāi Tahu, Ngāti Porou, Te Whānau-ā-Apanui), the challenge is to build upon this foresight and generosity by instigating massive social change.

"We have to rewire the system so that instead of having it geared against our people, it creates the conditions for them to thrive and succeed. Until now we've been building solutions around the system, but it's a complex systemic issue which requires a complex and systemic solution. There is no silver bullet – it will require a range of efforts across multiple spaces and sectors."

He quickly rattles off a list of statistics that highlight the stark reality facing Māori today. Only 16 per cent of Māori hold an advanced qualification, compared to 30 per cent of the country's workforce. The unemployment rate for Māori is nine per cent – double the national rate. 43 per cent of the Māori workforce is clustered in the two job categories most likely to be negatively affected by automation (office and administration, and manufacturing and production).

"On top of this, our population is set to grow by 80 per cent, and our youth population will double," Eru explains. "If we maintain the status quo, we can expect those inequities of employment, income, and educational achievement to grow at the same rate as the population."

When you consider the history of colonisation in Aotearoa, it's not hard to understand how these inequities came to be. "We've had the trauma of land loss, as well as multiple pieces of legislation that purposefully marginalised Māori from the economy," Eru says. "This led to poor outcomes for Māori, and the system – in the sense of health, employment, and in particular, education – continues to reproduce those outcomes."

"Our society wouldn't allow this to occur for Pākehā. If the system was delivering the same outcomes for everyone, instead of just for Māori, it wouldn't be acceptable."

But the time is ripe for change, says Eru, because the effects of social inequity are beginning to be felt by the wider population. "We are facing a unique scenario where Pākehā Baby Boomers are leaving the workforce, and higher numbers of rangatahi Māori are

entering it. That means that a thriving young Māori workforce is actually critical to the wellbeing of that ageing Pākehā population."

The widening impact of inequity on the New Zealand economy was one of the primary focuses of the *Change Agenda: Income Equity for Māori* report.

"The report was significant because it simplified a whole lot of different data sets to make them quite easy to read, and for the first time it connected education opportunities with economic outcomes," Eru explains. "It starts to give a clear picture of the benefits of Māori success, by putting a dollar figure on it."

That dollar figure is very compelling, with the report concluding that inequalities in education, employment, and income for Māori are costing the New Zealand economy \$2.6 billion per year – a number that will increase to \$4.3 billion by 2040 if it is not addressed.

"We come from a proud history of navigators and explorers, traversing oceans and carving out a place for ourselves in Te Waipounamu. However, colonisation shifted us from change-makers to change-takers, so the challenge facing us now is to reclaim that mindset and return to being change-makers."

DR ERUERA (ERU) TARENA
Ngāi Tahu, Ngāti Porou, Te Whānau-ā-Apanui

Eru says the response to the report has been positive, but is quick to advise that it is just the beginning. "The report was about building the case for change," he says. "The next steps will be about instigating that change."

To facilitate that change, in June Te Tapuae o Rēhua (TTOR) transitioned to Tokona Te Raki: Māori Futures Collective – a Ngāi Tahu-led collaborative focused on systems change to boost Māori outcomes. TTOR was focused on incentivising education, originally by offering scholarships, and later by partnering with tertiary institutions throughout Te Waipounamu to offer a suite of training programmes.

In his eyes, the recent transition represents just another phase in the organisation's evolution. "It's a shift from programme leadership to systems leadership," Eru says. "The successes we've created over the last 18 years mean that we needed to build a new waka – one that meets the emerging needs of our whānau."

To do so, Eru and the team at Tokona Te Raki are immersing themselves in the concept of social innovation – a complex field that Eru says becomes easier to understand when you consider that Ngāi Tahu as an iwi has its origins in social change. "We come from a proud history of navigators and explorers, traversing oceans and carving out a place for ourselves in Te Waipounamu," he explains.

“We can see the negative statistics keep growing, which means that the status quo is good at perpetuating certain outcomes. So let’s unpick that, and use it to create our own aspirational system. If one system can gather momentum towards negative outcomes, let’s just turn it around and redesign it so it’s geared towards positive outcomes.”

RANGIMĀRIE MULES

Ngāti Māmoë, Te Āti Awa, Ngāi Tahu – Kāti Huirapa ki Puketeraki, Te Rūnanga o Ōtākou, Te Taumutu Rūnanga

“However, colonisation shifted us from change-makers to change-takers, so the challenge facing us now is to reclaim that mindset and return to being change-makers.”

To implement this aspiration, Eru has enlisted the help of Rangimārie Mules (Ngāti Māmoë, Te Āti Awa, Ngāi Tahu – Kāti Huirapa ki Puketeraki, Te Rūnanga o Ōtākou, Te Taumutu Rūnanga). Her work in the space of social innovation and disruptive thinking, and familiarity with the iwi, made Rangimārie a natural fit. She is part of Oi (to disrupt or agitate), a collective of wāhine Māori who have been working with the staff of Tokona Te Raki as they embark on this journey of social change.

“Social innovation and disruptive thinking are difficult terms to explain because everyone has a different interpretation, and in fact I think we constrain ourselves if we try too hard to define them,” Rangimārie says. “There is a tendency to think of social change in terms of the Big Bang theory, where an explosion happens and suddenly things are different. But it’s actually about long-term, enduring, and intergenerational change.”

Rangimārie and her colleagues are working to demystify jargon like social innovation and disruptive thinking by contextualising them in te ao Māori – a step that she believes is a natural fit. “The demand for Māori thinking within social innovation is huge,” she says. “Our approach to social complexities has always been to meet them with our own tikanga and our own whakaaro. Mātauranga Māori is already cyclical; it’s already complex and simple all in the same package.”

According to Rangimārie, there is also a tendency to assume that only certain people or personalities can be social innovators – an assumption she says is completely untrue. “We need to embrace diversity and create forums where collaboration is fundamental to how we work,” she says. “Our younger generation have been brought up with looser boundaries – they’re super dynamic and adaptive. But do they have the stability of culture and identity that the older generation has?”

“I think wāhine have a special touch with disruptive thinking and change,” she continues. “But we can’t do it alone, because a lot of the problems in our communities are felt most strongly by our tāne. We have to balance the mana wāhine against the mana tāne; we have to value generational strengths.”

In her work with Tokona Te Raki, Rangimārie has turned to Aoraki as an example of a system theory – the lofty and immovable mountain surrounded by the ever-changing environment. “Aoraki is a pillar for our identity, one of the enduring symbols of the iwi,” she says. “We may come and go, but Aoraki remains. So we can stabilise our vision by pinning it to something of depth, like our tribal maunga.”

Concepts like social innovation tend to be associated with modern technology like drones and driverless cars, but our tipuna were modelling these concepts hundreds of years ago. Rangimārie refers to traditional trade routes between the east and west coasts of Te Waipounamu, and the meeting place at Kura Tāwhiti (Castle Hill), where people would gather to trade pounamu from the west and moa



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“I think wāhine have a special touch with disruptive thinking and change. But we can’t do it alone, because a lot of the problems in our communities are felt most strongly by our tāne. We have to balance the mana wāhine against the mana tāne; we have to value generational strengths.”

RANGIMĀRIE MULES

from the east. “That was a social lab,” she laughs. “That’s where our people exchanged resources and knowledge, collaborated and shared – and that gives us a frame for the work we’re doing now.”

Rangimārie is adamant that there are also lessons to be learned by deconstructing the existing system to identify its strengths and weaknesses. “We can see the negative statistics keep growing, which means that the status quo is good at perpetuating certain outcomes,” she says. “So let’s unpick that, and use it to create our own aspirational system. If one system can gather momentum towards negative outcomes, let’s just turn it around and redesign it so it’s geared towards positive outcomes.”

Under the guidance of Rangimārie and Oi, the staff at Tokona Te Raki are equipping themselves with the skills and understanding to improve outcomes for Māori and effect widespread change. But they cannot do it alone – nor should they have to. “This problem was not of our making, and it’s facing the nation as a whole,” says Eru. “We need some collective accountability from schools, tertiary education institutions, government, industry, and employers.”

It may seem a daunting prospect, but Eru remains positive as Tokona Te Raki approaches this challenge head on. “There’s a lot of positive energy from our partners, and positive commitment to improving Māori outcomes,” he says. “We now need to create a safe space where treaty partners can come together and innovate for change.”

TK



Above: Tokona Te Raki staff brainstorming during a two-day workshop on social innovation; previous page: Dr Eru Tarena, Executive Director of Tokona Te Raki; left: Rangimārie Mules, director of Oi Collective Ltd.

The work being undertaken by Tokona Te Raki is not unique. Tokona Te Raki is part of a global network of disruptive thinkers tackling social inequity through innovation. Earlier this year Dr Pedro Noguera and Dr Antwi Akom were hosted by Tokona Te Raki, travelling throughout Te Waipounamu to exchange ideas and explore the parallels between the challenges we face here, and those in the United States.

“The United States are facing a similar future to us, in that communities of colour – those that have been on the receiving end of historic injustices and inequities – are now going to be the ones that carry the nation forward,” says Eru. “The work of people like Pedro and Antwi is about designing for the needs of those communities, rather than imposing solutions from without; and that’s something we can learn from.”

Pedro is a sociologist and UCLA Education Professor who runs the Centre for the Transformation of Schools. “My work is focused on how larger societal issues like poverty, inequality, and racism impact schools and young people, and then understanding what schools need to do to counter those adverse conditions,” he says. “There are parallels from the top-down approach to the way we think about schools and education policy in New Zealand and at home in the States.

“The differences lie in the growing movement I’ve seen in Māori communities to revitalise the culture, and that to me is something to learn from.”

Antwi is also focused on community. As well being a Professor specialising in Social Innovation and Urban Opportunity at the University of California, San Francisco, he is co-founder of Streetwyze, a digital platform that allows communities to collate data via user input. “Big data and machine learning are increasingly being used to drive decision-making, meaning that data is influencing every single thing around us,” he explains. “My work is about lifting up the power of local knowledge in low-income communities and communities of colour – vulnerable populations that are often overlooked. Streetwyze democratises data, and allows us to communicate across time and space in ways that we could and didn’t before; giving decision-makers access to data they didn’t even know existed.”

The two weeks spent with Pedro and Antwi was a valuable learning experience for the team at Tokona Te Raki. However, in addition to having knowledge to share, both scholars were impressed by the progress they saw in the Māori community, providing the team an opportunity to reflect on their successes, as well as considering the challenges ahead.

“I think you all are at the forefront in some ways,” says Antwi. “I see institution-building, I see reclamation of the Māori identity – not just through racial justice and language reclamation, but through social enterprise and economic justice.”

He Rautaki mō te Huringa Āhuarangi

The physical and biological effects of climate change are already being felt around the world, and we are at a critical juncture as the window of opportunity to mitigate the impact of these changes is closing. In response to this, Te Rūnanga o Ngāi Tahu has developed the Ngāi Tahu Climate Change Strategy to address the complex and varied challenges that face the iwi. Kaituhi CHRISTOPHER BRANKIN discusses the work that has been done to develop this strategy in light of its upcoming release.

SINCE THE INDUSTRIAL REVOLUTION, HUMAN ACTIVITIES HAVE greatly increased the amounts of greenhouse gases emitted into the atmosphere. These gases trap warmth from the sun, increasing the temperature on Earth.

As a nation, Aotearoa has been slow to address climate change with definitive political action. The governments of the last two decades have made all the right noises, but direct legislative change has been minimal and ineffective. The New Zealand Emissions Trading Scheme, introduced in 2008, demonstrated that a singular approach to climate change (that didn't tackle big emitters and sectors) was flawed – as evidenced by a growth in annual emissions since its inception.

In the last decade, Te Rūnanga o Ngāi Tahu has responded to Government policy shifts by demanding stronger and more meaningful action – little of which has come to fruition. Climate change presents a complex challenge for the iwi. The deep connection that Ngāi Tahu share with the natural environment means that the imminent threat is felt strongly, and raises the question of how we can best prepare for the inevitable changes. There is no doubt that the landscapes, resources, and taonga species that play such an important role in how Ngāi Tahutanga is expressed will be affected, and whānau will need support to adapt to those changes.

In recognition of this fact, the Strategy and Influence unit at Te Rūnanga o Ngāi Tahu put together a team to develop a tribal response to climate change. The team began with Maria Bartlett and myself, and grew to include Dr Ronnie Cooper and Rata Pryor Rodgers.

The whenua, the moana, and wai māori are of the utmost importance to Ngāi Tahu. The natural world sustains our people, not just physically and economically, but spiritually. The well-being of the iwi is entwined with the wellbeing of the environment, so tightly that it is hard to determine where one ends and the other begins. With this in mind, the first task for the team was to develop a clear understanding of what climate change means for Ngāi Tahu, in terms of anticipated impacts on the takiwā itself, on whānau living in the takiwā, and on

tribal businesses. To do this, we met with kaimahi from across the Te Rūnanga group to learn what mātauranga was available, and to see what was already being done.

These discussions made it clear that our project was timely. Ngāi Tahu Holdings gave the message that it was time for a review of approach, so that investment decisions can actively support a low carbon future, while continuing to support the development and prosperity of whānui. In fact, earlier this year Ngāi Tahu Holdings became part of the newly-formed Climate Leaders Coalition, pledging to help the country reach its net zero emissions target by 2050.

Our main priority was seeking feedback from whānau. We distributed an online survey throughout our tribal communication channels – email and social media. This was a new approach to engaging with whānau, and provided an opportunity for those living outside the takiwā to contribute their thoughts. The survey was followed by visits to marae throughout the takiwā to discuss the kaupapa directly with whānau.

At the same time, we commissioned a report from the National Institute of Water and Atmospheric Research (NIWA – Taihoro Nukurangi). We gave NIWA a specific brief that focused on places and taonga important to Ngāi Tahu.

We were very conscious that change is inevitable, but that the extent of that change is undetermined. Outcomes will depend on how quickly humans can transition to low-emission behaviours. With this in mind we explored a number of possibilities, adopting the whakatauki “hope for the best, prepare for the worst” to help direct the kaupapa.

NIWA provided up-to-date and relevant data that will give leadership clarity in their decision-making, and also help whānau understand the situation. We received this in January 2017, and set about extracting the key messages from this complex document. We communicated these to Te Rūnanga o Ngāi Tahu, and hosted a wānanga to continue building the mātauranga of the governance team. Their enthusiastic participation reaffirmed support for the kaupapa, and provided some clarity and direction.

We also distilled the report into a series of “snapshots” to

provide a targeted overview of the environmental changes that scientific modelling suggests will occur in the natural rohe of ngā Papatipu Rūnanga, focusing on variables like rainfall, temperature, and wind. Unsurprisingly, these are very different across the takiwā, and tend to be an extreme version of the current characteristics of each area. Rainy Te Tai Poutini may become rainier, while on the east coast the Canterbury Plains, Kā Pākihi Whakatekateka o Waitaha, will become drier. And there are some changes that will be felt by Ngāi Tahu collectively.

Once the snapshots were complete, we spent time with mana whenua across the motu. These hui injected real energy into the team, as whānau shared their concerns, but also their determination with us; demonstrating the depth of aroha our people have for their tūrangawaewae.

It was clear that the threat of rising sea levels was of major concern to our coastal communities and marae, as well as the impact that changing ocean conditions may have on kaimoana. Further inland, focus was on the ever-present challenges facing freshwater rivers, lakes, and their inhabitants – all taonga critical to mahinga kai. These discussions were very pragmatic but at times quite emotional; demonstrating that while Ngāi Tahu have learned to be resilient and enduring in the face of drastic change and loss, these experiences do still leave a mark.

The social and human impacts of environmental change may be less tangible than the physical, but they are just as significant, and understanding them is crucial. By spending time with whānau we were able to build a picture of how we need to respond to climate change in a uniquely Ngāi Tahu way, to support whānau and protect the places and resources they need to sustain themselves physically, spiritually, and culturally.

Assistance was sought from rūnanga advisory companies Mahaanui Kurataio (MKT) and Aukaha to consolidate mana whenua perspectives, giving further depth to the pool of knowledge that was accumulating.

Presenting to the Kotahi Mano Wawata Rakatahi Symposium 2017 was a highlight for the team. It was refreshing to reframe the project for a youthful audience – a group which inevitably will face the impacts of climate change at its most challenging. Speaking to these young leaders gave us a renewed sense of purpose and hope.

Meanwhile, as the project continued to gain momentum, we were also casting the net wider, to better understand the kaupapa in a more general context. Workshops, symposiums, and working groups with many of the nation's leading minds provided us a wealth of knowledge. We were also able to demonstrate to the scientific community that mātauranga Māori is of immeasurable value to these kaupapa. By giving voice to the unique challenges and opportunities climate change presents for the iwi, Ngāi Tahu stepped to the forefront of these national conversa-

tions. Following governance direction, we entered the next phase of the journey: developing an overarching strategy to enable tribal governance to provide clear direction for resourcing and decision-making. This applies to climate change mitigation and climate change adaptation.

This is an exciting challenge, as the strategy must provide direction across the whole spectrum of Ngāi Tahu interests, assets and activities.

Ngāi Tahu is comprised of a multitude of threads through our iwi, hapū, and whānau. These threads are traditional and contemporary, sustaining the wellbeing of our people physically, culturally, and economically. The Ngāi Tahu Climate Change Strategy weaves those threads together, understanding that what is needed to respond effectively will be different for each unique place and tribal activity.

The realities of climate change are often daunting, and are typically framed negatively with a focus on loss and disaster. We have been conscious of reassuring whānau that this is only one part of the picture. As social and economic structures adapt to

the coming changes, there will be opportunities as well as challenges. Maintaining flexibility and openness to new ideas will be important to enable the iwi to meet these changes head on.

Framed in the values and aspirations set out in *Ngāi Tahu 2025*, the strategy takes an inter-generational long-term perspective, honouring the responsibilities both to our tūpuna and to those who follow us. This

approach gives Ngāi Tahu a distinct advantage in dealing with this kaupapa. The very nature of who we are means we will endure in our tūrangawaewae for generations to come.

Throughout its development, the strategy has generated significant interest across local and central government, other iwi, and other organisations grappling with this kaupapa. These relationships have been and will remain important. The leadership Ngāi Tahu has shown in this space is reflected in the appointment of Kaiwhakahaere Lisa Tumahai to the Interim Climate Change Committee, which is exploring options around renewable energy and agriculture. We have also presented to the Iwi Chairs Forum on the Ngāi Tahu project.

While pressure mounts for the strategy to be launched publicly, Ngāi Tahu is our priority – sharing it across Te Rūnanga and its subsidiaries, and bringing it out across the motu to share with whānau.

The strategy is the first step in what will be another ongoing journey of resilience and evolution for the iwi. Like the waka journeys of our tūpuna we must prepare as best we can, based on what we know is ahead. It will evolve to meet the needs of that future, and help ensure Ngāi Tahu can thrive in Te Waipounamu in the generations to come.



In 2015 the Paris Agreement was adopted by parties under the United Nations Framework Convention on Climate Change (UNFCCC), committing all countries to take action on climate change. Its goal is to keep the global average temperature increase to less than 2°C above pre-industrial levels. In keeping with this, New Zealand has committed to reducing greenhouse gas emission to 30 per cent below 2005 levels by 2030. However, to have a chance at the best case scenario we need to reach net zero carbon emissions over the next 30 years. The Paris Agreement alone will not accomplish this, meaning that businesses and organisations have a role in leading the necessary change.





Holistic Healing

Tanya Filia had a successful career in education when a serious illness forced her into early retirement. When doctors gave her just months to live she turned to te ao Māori, rongoā Māori, and the principles of Te Whare Tapa Whā. Kaituhi ILA COUCH talks to Tanya about her ongoing journey to wellness, and the documentary she hopes will bring legislative change to the health and welfare system.

TANYA FILIA IS WAITING FOR THE FOG TO LIFT. IT IS A SUNDAY morning and from her home in Ōmāpere she has a perfect view of Ārai Te Uru, the southern head of the Hokianga harbour. “It’s beautiful. I’ve got the sand dunes, the valley, and the maunga.” Husband John is making breakfast for their youngest daughter, 9-year-old Willow, and family friend and film-maker Jessie McVeagh has just walked in.

Tanya and Jessie have been collaborating on a documentary, *He Oranga Pūmau*, which will screen at the Māoriland Film Festival in Ōtaki in March 2019. The project started at the worst moment in Tanya’s life, and has become a vehicle for a social movement, one that Tanya and Jessie hope will bring about meaningful change for New Zealanders living with terminal illness.

The oldest of five children, Tanya grew up in South Auckland and knew from an early age that she wanted to be an educator. “I had a really beautiful teacher who was my world. She uplifted the whānau, she uplifted me, and I thought, ‘That’s the sort of teacher I want to be.’” Tanya began her career at Leabank School, a primary school in Manurewa, moving to Hokianga in 2005 to be close to her parents Alecia (Ngāpuhi) and Wayne Robinson (Ngāi Tahu). In 2008, she became the Principal of Te Kura o Kohukohu, North Hokianga; and an active member of Te Akatea New Zealand Māori Principals’ Association, a nationwide group supporting the educational needs of Māori students.

Tanya was 17 years into her career, a mother of four, and about to take on a new job as Principal at one of the largest schools in the Bay of Islands when she began having health issues. “I started feeling this horrible numbness on the left side of my face. When I would go to speak, words came out jumbled or not at all.” A heart specialist told her she had hyperventilation and anxiety due to the pressures of her job, but on Labour Weekend 2013, Tanya experienced a headache so intense it felt like her head was going to explode. An MRI scan revealed she had the highest grade of brain cancer: a grade 4 glioblastoma multiforme.

“The doctor said, ‘Sorry, Mrs Filia, we found a mass on your brain.’ Then he left.”

When Tanya told her parents she didn’t want to die, she says her dad held her and said, “You are not going to die. We’ll get through this as a whānau.” Surgery removed 95% of the tumour, and Tanya had to travel from Ōmāpere to Auckland Hospital four times a week for chemotherapy and radiation. Forced to medically retire from her career, Tanya studied for a Post Graduate Diploma in Māori Education from Massey University while undergoing chemotherapy. “When I was having treatment I did readings, study guide work; and I would draft and write up essays.” She earned her Diploma with Distinction.

Once chemo and radiation were over, regular monthly scans showed Tanya was in remission. However, on the second anniversary of her original diagnosis, the numbness in her face returned. This time she got the results over the phone: secondary recurrence of brain cancer, with no cure.

“I was devastated. Being Māori, my parents said, ‘Nah, we’re going down there and we’re going to have a hui.’ They just told me, ‘It’s back and it’s widespread.’ No kōrero about natural therapies. It was their kaupapa, what they were trained in and their beliefs.”

When talk turned to a prognosis, Tanya left the room. “I didn’t know at that stage it was two months they had given me, and I’d be lucky to see Christmas.”



“We want the government to acknowledge that rongoā Māori is a taonga tuku iho and therefore guaranteed under Te Tiriti ... We believe if you’ve been given a bad prognosis, people should be given funds to pursue holistic therapy if that’s their choice.”

TANYA FILIA



PHOTOGRAPHS SUPPLIED

Above: Tanya and husband John; and Tanya with friend and film-maker Jessie McVeagh; previous pages: Tanya soaking in kawakawa.

The whānau returned to Ōmāpere and Alecia and Wayne told their daughter and son-in-law the news they did not want to hear. From there the difficult conversations began. Knowing there was nothing more western medicine could offer, the decision was made to turn to te ao Māori.

Instead of killing cancer, the focus went to building wellness with rongoā Māori therapies including herbal remedies, physical therapies, and spiritual healing.

“A tohunga matakite healer created natural and herbal blends for me. I bathed in kawakawa and manawa (mangrove), had mirimiri, and through waka wairua, I went to a place spiritually for guidance from my tipuna. Pathways started opening up for me. When one mahi finished with one tohunga, another would arrive on my healing journey.”

In the same year Tanya was given her prognosis, the late Constable Anton Kuraia made headlines by walking from Whangarei to Wellington to raise awareness and lobby the government for research and funding around the benefits of intravenous vitamin C for cancer sufferers. Like Tanya, he had received a terminal diagnosis and been told there was no hope; but credited IV vitamin C for extending and improving his quality of life. Anton died in 2017, three and a half years after he was told he had only eight weeks to live. At an out of pocket cost of \$140 per session, Tanya started travelling to Kamo for intravenous vitamin C treatment.

Knowing other friends who were using IV vitamin C for cancer, Jessie was interested in making a short documentary around this part of Tanya’s wellness therapies. “I wanted to show that vitamin C was giving her more time, despite what the doctors were telling her”, says Jessie. “I realised quite quickly that wasn’t her perspective. I had to listen hard about what it was for her, and it was rongoā Māori, Te Whare Tapa Whā, and that holistic approach.”

The idea of the four cornerstones (or sides) of Māori health, Te Whare Tapa Whā, was formulated as a response to research conducted by the Māori Women’s Welfare League in the late 1970s. Their findings indicated that Māori health was suffering under a Pākehā system. In 1984, a conceptual framework was developed to support health practitioners in understanding the importance of te taha hinengaro (mental and emotional wellbeing), te taha wairua

(spiritual wellbeing), te taha tinana (physical wellbeing), and te taha whānau (relationships).

Tanya says access to and the ability to pay for the kind of care that encompasses those principles has been an ongoing struggle. Rongoā Māori clinics, of which there are 18 in New Zealand, receive \$2 million of government funding. Tanya says that equates to just three hours per week of funded care for the 5000 Māori who live in Hokianga. This is where the documentary *He Oranga Pūmau* has become an important tool in showing the realities of terminal illness, and the lack of government-funded support once conventional medicine is no longer an option.

“It’s not about me as an individual,” Tanya says. “It’s about everyone who I sit next to in treatment. It’s about getting support for them. Whether that be for quality of life or a cure, that’s beside the point.”

He Oranga Pūmau has screened at local film festivals and community meetings in the North Island, and in parliament in June this year by invitation from Green Party co-leader Marama Davidson. It is a goal of Tanya’s to come to Te Waipounamu and share the finished version of the film down South. Tanya is also gathering evidence for her part of a claim to be submitted to the Waitangi Tribunal Health Services and Outcomes Inquiry.

“We want the government to acknowledge that rongoā Māori is a taonga tuku iho and therefore guaranteed under Te Tiriti. We want someone in charge of reviewing all the recent research on IV vitamin C, but our main push is that we want better care and support for all New Zealanders who are diagnosed with terminal or serious illness. There’s a lot of inequity within the health system. We believe if you’ve been given a bad prognosis, people should be given funds to pursue holistic therapy if that’s their choice.”

Tanya is coming up to five years since her first cancer diagnosis. She hasn’t had another MRI scan since she left the doctor’s office in 2015, and when asked how she feels her reply is often, “Ka nui te ora”

“Next year will be my daughter’s 21st and my husband’s 50th; our youngest girl has school events and kapahaka festivals; and of course the big goal is to be around to see my mokopuna. Absolutely there are times where I’ll weep myself to sleep; but I use my prayer, my belief in my tipuna helping me with this journey, and my belief in atua. That’s what gets me through the dark times.”



A journey of reconnection to Te Ao Māori has been the making of Rue-Jade Morgan (Jade). A disrupted childhood saw him incarcerated by the age of 19. He began practicing mau rākau and immersing himself in tikanga and tradition, a transformation that set him on a completely different path. Today, he is a lecturer at Otago Polytechnic and was recently recognised by the Minister of Corrections for his work with Otago Corrections Facility. Nā ROB TIPĀ.

PHOTOGRAPH: GREGOR RICHARDSON – OTAGO DAILY TIMES



Road to Redemption

“NĀ TE PŌ – KO TE AO” – FROM DARKNESS COMES LIGHT.

This ancient creation whakatauki holds a special significance for Rue-Jade Morgan (Kāi Tahu – Kāti Wheke), a young man who rediscovered his love of Te Ao Māori while serving a prison sentence for a serious crime and credits that awakening for saving his life.

Trapped in a violent gang culture that was hostile on all fronts, Jade says he was lucky to survive a horrific childhood.

The memories of his upbringing – during which his family was heavily involved in bringing the Mongrel Mob to Dunedin during the early 1980s – are painful, still raw enough to bring tears to his eyes today.

“We used to get beaten a lot,” he says. “If someone got into trouble, we all got into trouble.

“For a period I was brought up in the corner like a dog. I had a collar, I had a bowl and I had to bark to get my needs met.”

He points to a faint scar on his forehead from the time when he split his head open from being forced to head-butt the corner of a cinder block wall in a brutal test of obedience for him and his cousins.

He recalls playing hide and seek when he was a child, and finding a member of a rival gang pouring petrol on the window sills of their gang house. The only thing that prevented the house from burning to the ground was heavy rain.

Jade’s family moved back to Christchurch when he was about seven years-old. He found refuge at school, and spending precious time with his grandparents.

“In a tough gang environment, there was one constant and that was my taua. She was the backbone of our family,” he says.

She shared her core beliefs of Te Ao Māori with him, values that he rediscovered in prison many years later and have since proved his salvation.

“I guess I’ve been lucky to have an amicable personality so I got on with a lot of people more than not. I guess my childhood had taught me to roll with the punches.

“That’s how we grew up. You had to check yourself to make sure you didn’t do or say anything out of line that could put you in danger. You had to make sure you could read a room, and if things got bad you got out of the way.”

By the time he was 19, Jade found himself “in the belly of the beast” – in prison on a six-year sentence for a series of aggravated robberies involving a firearm.

One enduring memory of his court appearance was seeing his mother sobbing.

“I’d always been protective of her and my family, but to see Mum sobbing broke my heart,” he says.

“I honestly thought I’d be in jail for at least 50 years. I’m actually grateful I was caught by the law when I was because otherwise I would be a horrible person that I didn’t want to be, possibly doing life in prison or pushing up daisies.”

Roll the clock forward 18 years and this eloquent, inspirational young Māori leader has successfully turned his life around with a remarkable personal rehabilitation.

He is a respected lecturer on the campus of Otago Polytechnic, and has returned to “the belly of the beast” to help Māori inmates of Otago Corrections Facility (OCF) follow a similar pathway.

He credits his own “awakening” to the positive influence of a Māori mentor who helped him reconnect to Te Ao Māori through the discipline of mau rākau, a traditional form of Māori martial arts.

Now an experienced mau rākau instructor himself, Jade recently began delivering a cultural engagement programme at OCF to help rehabilitate inmates through tikanga, education, and the discipline of learning this ancient style of martial arts.

Earlier this month his transformational work with prisoners and young men on probation was recognised by the Minister of Corrections Kelvin Davis. Jade was highly commended in the Arts Access Aotearoa Corrections Māui Tikitiki a Taranga Awards in Parliament.

Jade says it took him two years of his own six-year sentence “to get over myself, to stop blaming everyone else, and to stop lying to myself.”

He says prison was just his second experience of an environment where he had positive male influences that weren’t monsters or villains.

While he accepted prison officers had a job to do, those he dealt with were good men who treated him fairly and humanely.

“I’ll do anything Māori,” he told his custodians. “I’ve spent 19 years in the Pākehā world and look where it has got me. I want to spend the rest of my life, as much as I can, in Te Ao Māori.”

Jade got to know his prison officers through a common interest in jiu-jitsu, the Japanese martial art of unarmed combat, which had a positive influence on his childhood.

“I’ve always had a hunger for taha Māori. It was like the light switched on. After finding myself in Te Ao Māori, everything I was doing within that environment was so positive, calming, and settling. It was life-changing, absolutely life-saving.”

Jade proved proficient in this discipline as a junior, and when he had progressed as far as he could, he was invited to join the senior ranks at the age of 13.

Prison officers offered him a chance to attend a marae-based wānanga in mau rākau outside the wire, and warned him not to blow this chance.

Ironically, for a young man convicted of a serious crime using a weapon, Jade says that the weapons-based martial arts wānanga at Takahanga marae in Kaikōura changed his life for the better.

He credits his mau rākau instructor – now his personal mentor and rangatira – Te Mairiki Williams (Kāi Te Ruahikihiki), from Taumutu, for turning his life around and helping him reclaim his identity.

“I’ve always had a hunger for taha Māori,” he says. “It was like the light switched on. After finding myself in Te Ao Māori, everything I was doing within that environment was so positive, calming, and settling.

“It was life-changing, absolutely life-saving.

“When mau rākau came to me in jail, I shone,” he says. “I loved it. It was the regimented, militaristic discipline, the cohesion, and the genuine bond between people to look after each other that really appealed.”

His mentor recognised he had an ability to take in information, retain it, and then pass it on to others – a natural teacher.

“When I started mau rākau, it was all about learning to be a warrior and how to use a weapon; but the more you learn about it the more peaceful you become.”

Jade says his experience of mau rākau was not unique, and many other men who have come through the programme haven’t looked back.

“A few people have fallen by the wayside, which is what happens with a net. You can’t catch everybody. But some have come back knowing that the facility is there; that whenever they want to re-engage they are welcome back.”

Jade was released from prison in August 1999 after serving four years of his six-year sentence. He enrolled at the Christchurch

Polytechnic Institute of Technology (now Ara) to learn te reo. He joined a kapa haka group, and continued studying mau rākau.

His probation officer could see he was positively engaged with his mentor and Te Ao Māori, so he was given plenty of freedom and support to follow his passion.

Jade and his mentor were shoulder-tapped in 2002 to start a mau rākau programme at Rehua Marae in Christchurch for at-risk youth and young men on probation.

He says they were able to “shine some sunlight into these young people’s lives, but it wasn’t all roses.”

Two of their charges burgled a neighbour, and one of the lowest points of the programme for him occurred when one of the youths took his own life, years after attending Jade’s youth at-risk programme.


Since 2006, Jade has run similar community and school programmes for He Waka Tapu in Christchurch, as well as getting a start in Dunedin with community non-government organisation Te Roopu Tautoko Ki Te Tonga. Jade also taught te reo and tikanga at Dunedin Adult Community Education classes.

The mau rākau programme he helped develop and teaches has evolved to the point where Jade and fellow instructors are now taking the discipline back into prisons in Canterbury and Otago.

The programme targets Māori who want to make positive changes in their lives, to help them understand who they are and where they come from.

Some prisoners have progressed to a stage where they have been transferred to low-security areas and become eligible for prison employment and training, which helps equip them for life after prison.

In his work as a lecturer at Otago Polytechnic, Jade encourages released prisoners to pursue further education opportunities, which research suggests is a powerful tool that contributes to positive life-style changes for them and their families.

“Spiritually, my soul is singing,” he says. “I’m so blessed that I’m in a position to use an adverse childhood reality of mine to relate to these men who may have shared a similar traumatic upbringing.” 

“Spiritually, my soul is singing. I’m so blessed that I’m in a position to use an adverse childhood reality of mine to relate to these men (released prisoners) who may have shared a similar traumatic upbringing.”

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PHOTOGRAPHS AND WORDS
Nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE
RICH LIFESTYLES OF
CONTEMPORARY MĀORI









Keefe Robinson-Gore has a formidable rugby pedigree, but jokes that it hasn't necessarily rubbed off on him.

Keefe (Ōnuku, Wairewa, Arowhenua) is playing his first ever season of rugby for the LGBT team Christchurch Football Club Heroes – the first gay rugby team in Canterbury and one of only two currently competing in Aotearoa.

“I have watched rugby and have a few players in the whānau, but never considered it was something for me,” he says. His rugbying whānau includes the likes of former All Black Piri Weepu and Black Fern Melody Robinson and his great pōua Tom Robinson who played for the New Zealand Māori rugby team in the 1920s.

Keefe found out about the team on Facebook and decided to give it a go. “It was the start of another year and I wanted to get fitter, lose some weight – all those types of things you think about at the beginning of the year. It’s been a really positive experience – everyone’s been really supportive and accepting.”

The CFC Heroes play in the social grade of the Christchurch competition and as a team made up mostly first timers they have had some pretty heavy losses, but are improving with every game. Keefe plays as a prop and has enjoyed the physicality of the game and managed so far to avoid any injury problems.

“It’s been really cool – I’m getting better at where I’m supposed to be, which is good, but there’s a cool vision behind the team, about being part of the gay community in Christchurch and being role models for others and wanting to give people confidence to try something new.”

TK





Making te reo the norm

In May this year, Christchurch was left buzzing after community members turned out en masse to attend a series of free te reo Māori lessons offered by the Wigram-based seafood restaurant, **FUSH**. Kaituhi **MORGAN LEE** caught up with Anton Matthews (FUSH co-owner) to find out more about his passion for all Te Ao Māori.

*Have a
crack at*

te reo Māori

MAKUE!
MAH-KOO-EH!
DELICIOUS!

WEHI NĀ!
WEAR-HEE NAAH!
O.M.G!

TAU KĒ, KOE!
TOW-KEH, KWEH!
WELL DONE, YOU!

#fushshorebro!



ANTON MATTHEWS (TE RARAWA, TE AUPŌURI) IS DOING HIS BIT to revitalise and normalise te reo in Ōtautahi, one customer at a time. “I’m a firm believer, and I’m not the first person to say this, but I think to understand Te Ao Māori, or even a little bit of our world, you must have at least a little bit of te reo Māori knowledge,” he says.

Anton, along with his sister, Maia Matthews and his wife, Jess Matthews, are the proud owners of FUSH, which is one of the few Māori restaurants in New Zealand to have a bilingual menu. Every item is listed in English and te reo.

“As a youngster, my parents sent me to kōhanga reo and kura kaupapa because they wanted to give me something that they didn’t have,” Anton reflects. “They did their best to speak te reo Māori to me, but most of my reo came from my time at Te Whānau Tahi [Christchurch’s full-immersion Māori language school, formally known as Te Kura Kaupapa Māori o Te Whānau Tahi].

“Looking back on it, my parents were very courageous for making the decision to send me there, because a lot of their friends and whānau were against it at the time,” says Anton.

Nowadays, te reo, tikanga, and manaakitanga are at the heart of everything that Anton and his whānau do, and it’s evident that this passion is woven into their businesses. However, he admits that as a teenager, te reo wasn’t always his main focus.

“There were moments in my life, especially through high school, when girls, rugby, sports, and gyming took over and I became disinterested in te reo; and I didn’t think it was as important as I do now,” says the 29-year-old.

In 2012, Anton rekindled his love for te reo Māori when he attended the renowned Institute of Excellence in te Reo Māori – Te Panekiretanga o te Reo Māori, which is run by Te Wānanga o Aotearoa and founded by Tā Timoti Samuel Karetu.

“It wasn’t until I attended Te Panekiretanga that I realised how unique and special our language is,” Anton says. “Te Panekiretanga definitely helped to spark my life’s journey and re-ignite that fire to speak and learn te reo Māori, and from then on I jumped back on the kaupapa.”

An entrepreneur and pāpā to two tamariki, Te Ariā Aroha (5) and Mana Ariki (3), Anton is working hard to ensure that his children grow up in an environment where Te Ao Māori is celebrated and nurtured.

“I can put my hand on my heart and say that I have never ever spoken a single word of English to my children – apart from calling my daughter ‘darling’ and my son ‘bro’ or other little pet names. But apart from that, every communication that I’ve ever had with them has been in te reo Māori.”

Anton, who is a former classroom teacher, noticed that his daughter, Te Ariā Aroha, was reverting to speaking English when in public. Although he wished it were otherwise, he knew in his heart that despite his best efforts, his young children had already realised that speaking te reo Māori was not the norm for most New Zealanders.

However, around the same time, Anton and Jess noticed that a number of customers were commenting appreciatively on their bilingual menu, but expressing that they felt whakamā (shy or embarrassed) to use terms that they were unfamiliar with. They often sought guidance from staff around how to pronounce and use kupu Māori correctly, which led the couple to realise that the interest was there.

In a bid to help normalise the first language of their tamariki, Anton and Jess decided to run a beginners’ te reo Māori lesson at FUSH – free of charge. The lessons were scheduled for Monday nights throughout May.

“We intentionally chose to have the classes on a Monday night because we know that Mondays are typically quiet – for my wife and I, Monday is our date night. By kicking it off at 8pm we thought it would give people and parents like us an opportunity to put the kids to bed and get a babysitter over,” says Anton.

The first lesson was marketed on Facebook and they were shocked by the response – within hours around 3,000 people had indicated they were interested in attending. A lesson which they assumed would be small and low-key soon turned into what Anton calls “a bit of a taniwha.”

The couple had no option but to look for a bigger venue to accommodate the crowds, and the auditorium at Anton’s alma mater, Christchurch Boys’ High School, seemed like the perfect fit.

When Anton jumped on stage for the first lesson, his suspicion was confirmed – the tide had definitely turned. He was gobsmacked by the amount of people who had come prepared and ready to learn te reo – notebooks and all.

“For once, I’m proud and happy to say that I got it wrong. I wish I had taken a picture of what I saw as I stood on the stage during that first night, so that I could show my daughter in years to come when she is old enough to understand that back then in 2018 it was not considered normal to speak Māori. But hopefully in 10 years’ time it will be different, and speaking te reo will be considered the norm,” Anton says.

"I wish I had taken a picture of what I saw as I stood on the stage during that first night, so that I could show my daughter in years to come when she is old enough to understand that back then in 2018 it was not considered normal to speak Māori. But hopefully in 10 years' time it will be different, and speaking te reo will be considered the norm."

ANTON MATTHEWS, FUSH Te Rarawa, Te Aupōuri



Tahu FM presenter Jason Phillips (Ngāi Tahu – Ngāti Irakehu, Ngāti Makō) recalls the day that Anton approached him on the street in the hope of reaching out to the community through radio. Keen to support the kaupapa, Jason interviewed Anton on his radio show weekly ahead of each lesson.

"I believe the classes were so successful and appealing because Anton's passion for te reo really shone through. He has a natural style of teaching and tries his best to share the language with as many people as he can," says Jason.

Four one-hour lessons were held over consecutive weeks, attracting a staggering 600 plus people each week.


The popularity of Anton's lessons was unsurprising to Kotahi Mano Kāika (KMK) Manager Paulette Tamati-Elliffe (Ngāi Tahu – Ngāi Te Ruahikihiki (Ōtākou), Kāi Te Pahi, Te Ātiawa, Ngāti Mutunga). According to Paulette, the appetite for te reo Māori is growing rapidly, with some of the programmes offered by KMK oversubscribed by 200 per cent. Tribal members across Te Waipounamu, rangatahi and tamariki in particular, are taking up the wero to commit to the tribal Māori language revitalisation strategy – Kotahi Mano Kāika, Kotahi Mano Wawata.

"The aspiration is for every Kāi Tahu whānau to use te reo Māori as the intergenerational living language between whānau members," says Paulette. "We want every Kāi Tahu child to have the ability to articulate their thoughts, emotions, feelings, and knowledge in our ancestral Kāi Tahu reo.

"We know that this will require a concerted effort from our

language champions, at least over the next two generations, but we have already seen that it is achievable."

Where to from here? Due to popular demand, Anton has confirmed that he and his whānau are planning to visit a number of towns throughout Te Waipounamu to deliver the kaupapa to more communities. He also hopes to have more opportunities to collaborate as a rohe with local iwi, working together to normalise and celebrate the nuances of te reo Māori.

"First and foremost, my goal and aspiration is to show people that te reo Māori is so much more than a language used on a marae. It's beautiful listening to our language on the marae, but you can also use it to describe every facet of the world, and everyday words." 

Top left: FUSH, a whānau-owned business – from left: Māia Matthews, Jess Matthews and Anton Matthews; above: A full house of Christchurch community-goers keen to learn te reo Māori.

To keep up-to-date with the Matthews whānau and their te reo Māori journey, like their Facebook page:
www.facebook.com/whanaumatthews

Kotahi Mano Kāika (KMK) is the Kāi Tahu language strategy that aims to promote and revitalise Kāi Tahu reo with the goal of having at least 1,000 Kāi Tahu households speaking te reo Māori by 2025. To find out more or to participate at an upcoming KMK event, visit: www.kmk.maori.nz or call 0800 KAI TAHU (524 8248).

PHOTOGRAPHS SUPPLIED BY ANTON MATTHEWS

For the love of her iwi

Koa Mantell has worn many hats over her 72 years, describing every one of them as amazing. A recent move to Ōtautahi marks the beginning of her reluctant retirement, and provides an opportunity to reflect on a career characterised by a passion for her iwi – from Ngāi Tahu history and arts, to improved health and social outcomes for all whānau members. Nā **ANNA BRANKIN**.



PHOTOGRAPH BY SHAR DEVINE

“I THINK I JUST ENJOYED THE THINGS THAT I DID BECAUSE they were Māori-focused, Ngāi Tahu focused,” Koa says reflectively. “I have always felt that connection to Ngāi Tahu because of my dad. He was a really neat man, and a wonderful father, and he and my mother always encouraged us in that way.”

The youngest of three children, Koa spent most of her childhood in Ōtepoti, but from an early age she knew where she came from. “We always called Moeraki home, because my father was born there,” she says. “Any time we had free, weekends and holidays, we’d go up to Moeraki.” This connection has endured and remains strong to the present day.

After Koa left school she began working at the University of

Otago Faculty of Dentistry, working her way up to senior nurse in the orthodontics unit over the course of a decade. “But then, as with most things, you sort of get over it after a while and start looking for something new,” she says, summarising a pattern of seeking new challenges that has been a defining feature of her life.

As a member of the Otago Māori Women’s Welfare League, Koa had forged strong friendships with many of the local kaumātua. She laughingly tells me that there was a certain tone of voice used by the aunties when they began a conversation with an appraising, “Oh, hello dear.” It was almost always followed by a piece of strongly-worded advice, or a favour she very quickly learned to agree to.

In one instance it was Auntie Magda Wallscott, Irihāpeti Murchie,

and Emma Groubey who encouraged Koa to enrol at university and complete a certificate in social work, a move that marked the beginning of a long career in Māori health and wellbeing.

In 1983, Koa spotted a job listing for a Mātua Whāngai officer at the Department of Māori Affairs, a job she coveted but didn't believe she was qualified for. "But then I had five phone calls from around the community saying, 'You're going to apply for this, aren't you?'" she laughs.

She took a chance, and flew up to Ōtautahi for an interview. "I always remember this interview because it was absolutely amazing," she laughs. "I walked into the room and there were two of our kaumātua, Riki Ellison and Joe Karetai. I think I only answered one of the interviewer's questions, and they answered the rest. And in the end they said, 'Well, are you going to give her a car?'"

"It was thanks to them I got that job, and that's when I really got involved in the community, and it was neat."

In 1986 Koa's life changed direction again, this time courtesy of the lodgement of Te Kerēme – the Ngāi Tahu Claim. "I'll tell you an interesting story," she says. "You hear about these things and you don't always believe them, but this actually happened to me. I was going to every treaty claim meeting that Ngāi Tahu had back then. And somehow it got back to the Minister of Māori Affairs, and down came an announcement from Wellington that anyone working for Māori Affairs was not to go to any of the claim meetings."

"What are you meant to do?" she continues. "Well, I went to all my aunties, and I don't know what they did, but I was rarely bothered after that – even though I kept going to all the meetings."

In 1986 the chairperson of the Ngāi Tahu Māori Trust Board approached Koa and offered her a job she couldn't refuse. "I was to lead a group of four students to prepare a submission on the Royal Commission on Social Policy," she explains. "It was the most amazing time of my life, but it was so busy. We had 55 hui in 10 weeks, travelling throughout the South Island; as well as writing the submission."

Following this, Koa began working for the iwi as a rūnanga development officer, before being appointed as the Manager of Social Development for the newly-formed Te Rūnanga o Ngāi Tahu in 1992.

A stand-out memory from this time was working with the Whakapapa Unit to register iwi members, in a move to progress settlement negotiations. "This was when we were gearing up for settlement, and we needed to know how many Ngāi Tahu there were," she recalls. "The Crown told us that Ngāi Tahu had a population of 8000. We knew that number was not correct, so we decided to get on the road and identify all the Ngāi Tahu whānau we could find."

Koa and her team travelled around Te Waipounamu, travelling to every marae and registering as many Ngāi Tahu whānau members as they could find. The work was of the utmost importance, as at this stage the Crown was operating under a needs-based approach which would calculate the value of settlement based on the estimated population of Ngāi Tahu. "It was huge! We ended up with a count of 27,000, when a census around the same time got to 26,000," Koa remembers. "We were dead right on which was tremendous; we were so pleased with ourselves." Koa relished the challenge of working with various government departments, identifying allies in Māori staff who worked for the government who would help her team come up with the best way to work around the rules without breaking them.

"From time to time we also undertook research to learn more about Ngāi Tahu whānui – who they were, what they did," she says. "To do this work we invited a member from each area represented on Te Rūnanga o Ngāi Tahu. We also organised a strategic planning

group, and it was through this that the social development of the tribe really began." Throughout it all, Koa fuelled her indomitable enthusiasm by maintaining close connections with the Papatipu Rūnanga, drawing motivation from the flax roots passion and dedication to the iwi that she witnessed. "One of the things I noticed very early on was that whenever we had a meeting, no matter where it was, someone there would have travelled 10 hours to get to it, there and back," she says. "So if there was a meeting at any of the marae, I would say to myself, 'Would I go to this if I lived closer?' And if the answer was 'yes', then I would go anyway."

"I just loved it; it was the tribe, it was the people. It was very demanding – often in those positions, everybody wants a bit of you, and it's like you belong to the tribe," she says. "Sometimes it would become too much, and at times like that I'd go back to the rūnanga and get my sustenance from there."

In 1996 Koa left her role at Te Rūnanga o Ngāi Tahu and returned to Moeraki for some of that sustenance, as the iwi was undergoing what she describes as a "changing of the guard."

"I worked for the rūnanga for about a year, and then this wonderful job came up in Dunedin, as the kaihautū for Arai-te-Uru Waka Hauora," she says. "We worked from a bus, travelling from Dunedin right around Otago and Southland, providing health services and health promotion to the Māori community."

Koa remained in this role until 2003, before moving on to yet another challenge that encompassed another of her passions – the arts. She served on the iwi development board for Mā Tātou, the Ngāi Tahu exhibition run by Te Papa. "It was one of the better things I've ever done, actually," she reflects. "It was the chance to tell our stories, for us to be involved right from the very beginning, and to decide what works to share and stories to tell."

During this time she also served for three years as the Moeraki Rūnanga representative before resigning from this position. In more recent years Koa has been working part-time as a guide at Te Ana Māori Rock Art Centre in Timaru.

"I remember when that business first started up, they came down to Moeraki looking for funding," she says. "I happened to be kaiwhakahaere at Moeraki at the time and I can remember thinking, 'This is so important, it has got to go ahead.'"

"The rock art has always been very special to me," Koa explains, showing me a tāniko she has woven featuring one of the distinctive bird forms. "When Māori and particularly Ngāi Tahu came into the centre I loved showing them around, because suddenly you could see them understanding and growing right in front of you."

Koa has also travelled to Thailand as part of a conference on community work, and to Las Vegas to receive an award for her writing at the International Society of Poets Symposium. As well as this, she owned and operated an art gallery in her home town of Moeraki for a time. In 2007 she was made a member of the New Zealand Order of Merit in recognition of her services to the community.

When she reflects on her various achievements, she always thinks back to the earliest influences in her life. "My immediate thoughts go back to my parents," she says contemplatively. "They made me the way I am. Everything goes right back to them, and in turn everything they did goes right back to their parents."

This consciousness of her parents' influence informs the one piece of advice she has to offer for the future of the iwi. "Don't forget the past," she says. "Never forget it, because it's the past that makes us what we are today."



How to grow artichokes

The dark days and rain of winter are receding, with the extra light and warmth of spring starting to kick in. I love getting stuck into the māra at this time of year; getting it ready by clearing away the winter weeds, digging in the lupin cover crop, and fertilising the soil with dolomite lime and compost in anticipation of the food delights to come. One of my favourite foods I look forward to is the artichoke (atihoka). Artichokes are a relative of thistles. The edible part can be classified as either a flower or a vegetable, because the flower can be eaten. I like it for both the flowers and the food it provides.

Artichokes originally came from the Mediterranean region. The ancient Romans are the first known people to cultivate and eat them. Over the centuries, artichokes were spread to France, and then wider Europe. Italian immigrants to America in the late 19th century brought the artichoke with them, and by 1906 around 2,000 acres of artichokes were being grown in California. However, with most Italian immigrants settling in the New York area, this meant artichokes that were selling in San Francisco for a nickel could fetch a price of \$1 or more each in Italian neighborhoods in New York and other eastern American



[A] nutritional combination makes artichokes a powerhouse of health and healing. They are good for the liver, spleen, brain, adrenals, thyroid, and, in particular, the pancreas; as they can help with hypoglycemia and diabetes.

cities. The profitability of this business attracted the interest of a New York gangster called Ciro Terranova, who used his thugs to acquire by force a monopoly on New York artichoke sales. This led to what was called the “artichoke wars” of 1930, when Terranova sent his thugs to California to enforce his monopoly and beat up and steal from non-complying growers. In an attempt to stop these crimes, New York authorities tried to ban the sale of artichokes. But all this did was raise public awareness and increase demand. Public outcry at the ban led to it being lifted after just one week, and resulted in the artichoke business becoming even more prosperous than before.

What was not known at that time, but which we have since learnt, is that artichokes are highly nutritious, with one of the highest antioxidant capacities of all fruits or vegetables. Artichokes contain:

- phytochemicals such as lutein and isothiocyanates, known to reduce disease risk
- vitamins e.g. A, E and K
- amino acids and enzymes
- high levels of minerals, e.g. silica and magnesium.

This nutritional combination makes artichokes a powerhouse of health and healing. They are good for the liver, spleen, brain, adrenals, thyroid, and, in particular, the pancreas; as they can help with hypoglycemia and diabetes.

The really good news is that artichokes

are relatively easy to grow either from seed or as seedlings from a garden store. They prefer full sun and rich fertile soil, but can still be grown in cooler areas. Being a perennial that can grow up to 1.8 metres tall and 2 metres wide, they need plenty of space, but can be planted 50–100cm apart from each other as they can grow in clumps together. After being planted, they need to be watered regularly, and appreciate a good mulch around them to keep the moisture in. In around 20–24 weeks you can expect to see the first flower buds. However during the first growing season, it is best to remove any flower heads, as the plant needs to focus on establishing itself. It is from the second summer onwards that artichokes start producing flower heads that can be used for eating.

The flower's inner petals and heart are the edible parts of the artichoke. The buds must be harvested while the petals are still tightly wrapped, and need to be cut off with a small amount of stem still attached. Getting it right can be a bit of an art; just like guessing when an avocado is ripe to eat. Too soon and it hasn't developed enough and doesn't taste very good, and too late and the hairy centre of the flower (the choke) has started to develop, with the “meat” of the artichoke used up for flowering purposes.

To prepare, boil the flower head in salted water for around 30 minutes. The leafy scales can then be pulled off and eaten, preferably after dipping in olive oil, melted butter with garlic, or a vinaigrette.




Above: cannabis sativa, and right: artichoke harvest.



The number one healing herb I would like to be planting this spring, but still cannot, is *Cannabis sativa* (taru rauheā). Even I have been left flabbergasted by the sheer incompetence of all the political parties to get their act together (so far) to produce a workable solution that benefits those people who need to access the healing power of cannabis. National want to grandstand and play with their own toys in their part of the parliamentary kindergarten; while Labour and NZ First seem unable to comprehend either the science or the humanitarian necessity of legalising medicinal cannabis to help as many people as possible. The people who made submissions on how helpful and life-supporting cannabis can be and how access

to a safe and affordable supply is crucial to support their health and well-being seem to be the least of the two main political parties' concerns.

As I said in my presentation to the Health Select Committee, people with serious illnesses need to be able to go to a doctor to get a prescription for cannabis seeds that we can grow in our own home. In reality, the cannabis variety grown doesn't even have to contain the psychoactive compound (THC). There are many potent health benefits from growing and using varieties with high levels of the therapeutic compound, CBD (cannabidiol), which cannot get one stoned, but are still currently illegal to grow. 

Artichoke Wars

<https://www.mercurynews.com/2017/01/04/matters-historical-the-kingdom-of-the-artichoke-and-the-battle-for-its-profits/>

Tremaine Barr is Ngāi Tahu/Kāti Māhaki ki Makaawhio. He has been gardening organically for more than 20 years. Tremaine 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.

REVIEWS

TREASURES OF TĀNE: PLANTS OF NGĀI TAHU

Nā Rob Tipa

Hui Publishers 2018

RRP \$50.00

Review nā Arielle Monk

Rob Tipa artfully weaves together mātauranga (knowledge) from an array of sources in *Treasures of Tāne*. He displays a true knack for research, with references from early settler records, Pākehā anthropologists' observations of Māori life, and the scant (and therefore all the more precious) pieces of oral history some Ngāi Tahu whānau preserved through the past century.

Rob has skilfully written this painstaking research into columns in the pages of this magazine for 14 years. Now, each one graces the pages of *Treasures of Tāne*, a treasure trove in itself, saving flora, rongoā Māori, or general bush-whacker enthusiasts the need to visit a dozen libraries across Te Waipounamu to gather a similar amount of knowledge.

A convenient one-stop shop, if you will.

Each alphabetically-categorised column offers a brilliant, full-sized photograph of the rākau being explored, allowing for easy identification in the bush. The written explorations include the Māori, botanical, and common names; as well as typical size, with comments on the appearance, attributes, and uses of the plant. The aforementioned research is also often richly coloured with first-hand historical accounts or associated Māori myths.

Reading *Treasures of Tāne* is not simply an exercise in exploring bush lore – the reader is treated to history, culture, and language in the form of bite-sized, relevant stories.

My only regret for this book is that it is not more conveniently sized as a trumper's companion.



In August this year TE KARAKA staff were privileged to attend the launch of this beautiful pukapuka at the University Book Shop in Ōtepoti, and to celebrate the hard work of our columnist and feature writer, Rob Tipa (Ngāi Tahu – Moeraki). Rob's column, *He Aitaka a Tāne*, has long been a highlight of this magazine. Each column features a native plant of Te Waipounamu, and gives an engaging and informative account of its traditional uses. It is wonderful to see this mātauranga collated into one book – a true taonga.



Arielle Kauaeroa Monk (Tainui, Ngāti Tūwharetoa, Ngāti Raukawa, Muaūpoko, Te Āti Haunui a Pāpārangi, Ngā Rauru) is the editor for *Te Pānui Rūnaka*, the Ngāi Tahu monthly newsletter. She moved to Ōtautahi four years ago to work as a journalist and thus began a relationship with the local iwi and tāngata. Arielle currently works as a freelance writer and communication consultant and loves to promote the Māori narrative and perspective in journalism, fiction and non-fiction writing.

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

**HE KUPU TUKU IHO:
KO TE REO MĀORI TE TATAU KI TE AO**

Nā Tā Timoti Kāretu rūa ko Tākuta

Wharehuia Milroy

Auckland University Press 2018

RRP \$59.99

Review nā Tiaki Coates

E aku huāka, kua riro māku te whakaputa whakaaro mō He Kupu Tuku Iho mai i kā tipua o te reo Māori, arā, ko Tā Timoti Kāretu rūa ko Tākuta Wharehuia Milroy. Auē! Ko te reo tuatahi i hāparaki mai i taku pinati, ko tēnei, ‘e tama, ka kore koe e paku mārama ki kā kupu o roto!’ Heoi anō, ahakoa taku iti, he iti matā, nā reira au i tere whakaae ki tēnei wero.

Hika mā, mai i te whāraki tuatahi i whakamiharo katoa au ki te haere tahi o te ātaahua rirerire, me te matatau o te reo – he tohuka whakairo whakaaro te tokorua nei. Heoti, inā te māmā, te kāwari, te humārie hoki. Nā, ahakoa te hōhonu o kā mātauraka, ka kore te takata e toromi – he kaha nō rūa ki te āta whakamārama atu he aha tā rūa i kite atu ai. Ko te take pea, he pito-pito kōrero ā-waha ēnei nā Tā Timoti rūa ko Te Wharehuia. Me mihi ka tika ki a Tania Ka’ai rūa ko te hākoro katahi anō ka hopukina e te kupeka a Taramainuku, arā ko Te Murumāra. Nā rūa anō i kōkiri tēnei mahi nui whakaharahara mā tātou katoa.

Kua kiki tonu te pātaka kōrero o He Kupu Tuku Iho ki kā whakaaro Māori me te tiro-haka whānui. Mā Te Wharehuia ētahi o kā kaupapa kōrero e kaikākaunuitia e ia, pērā i te “wairua”, te “tapu”, te “mana”, me te “whakapapa”. Mā Tā Timoti ōnā ake, pērā i te “A” me te “O”, tā te Māori titiro ki tōna ao, me “te reo kia tika”. Waihoki mā rūa anō e kōrero tahi mō ētahi take nui mō Kāi Tāua pērā i te “reo ā-iwi”, te “takahia te tikaka, kia ora ai te tikaka”, me te “oraka o te reo”.

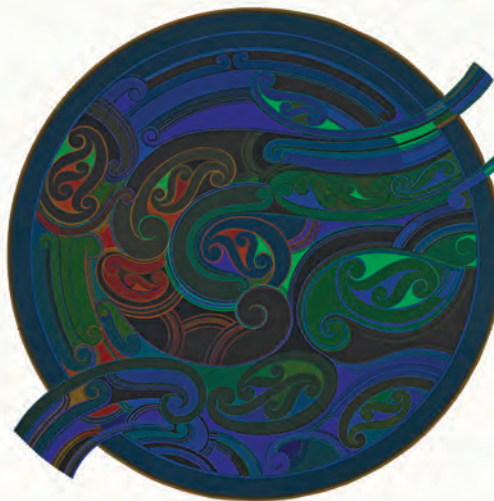
Kāore e ārikarika kā mihi mai i te tokorua nei ki tēnei reaka e hoe kaha nei i tō tātou nei waka reo Māori mō kā uri whakaheke. Waihoki, ka whakahua ake rūa i ētahi tau-

ra o te oraka o te reo, pērā i tō tātou nei manukura, i a Tākuta Hana O’Regan. Mei kore ake koe e Hana, hei pou reo mō tātou, mō kā uri o Tahu. Ka mutu, ka waiho ake tēnei whakahau a Timoti ki a tātou katoa kā kaihoe o te waka nei, “kei tēnei reaka te oraka o te reo”. Kāore pea he kupu i tua atu i ērā hei whakatepe i tēnei kōrero.

Nā reira e te iwi, kauraka e māharahara pēnei i au nei. Ahakoa kei tēhea kōke koe i te poutama reo Māori, ki te ruku koe ki roto i kā wai ora o He Kupu Tuku Iho ka whai oraka anō mōhou, mō tātou, ā, mō kā uri ā muri ake nei. Hoake!

He Kupu Tuku Iho

Ko te Reo Māori te Tatau ki te Ao



Timoti Kāretu & Wharehuia Milroy

**TE KŌPARAPARA: AN INTRODUCTION
TO THE MĀORI WORLD**

Edited by Michael Reilly, Suzanne Duncan,
Gianna Leoni, Lachy Paterson, Lyn Carter,
Matiu Rātima, and Poia Rewi
Auckland University Press 2018
RRP \$69.99

Review Nā Gerry Te Kapa Coates

This book originated from teachers and researchers at the University of Otago, as they say, “under the mana of the people of this land, Kāi Tahu.” The title is a reference to the historical southern name for the bell-bird, te kōparapara – also a metaphor for the beautiful voice of a singer or speaker. The book falls into three parts: Foundations, looking into the deeper meanings of cultural ideas and practices; Histories, a timeline of the steady loss of autonomy resulting from colonisation; and Futures, about the experimentation going on within contemporary Māori society to address the challenges of a post-Treaty settlement era.

The first section deals with the origins of Māori beliefs and values, and the effect

Reviews continue over.



Tiaki Coates (Kāti Huirapa ki Waihao) is a youth and community worker, story teller and adventurer. He is passionate about reviving healthy rites of passage for rakatahi, and is currently a lead facilitator on the Ngāi Tahu programmes Aoraki Bound and Manawa Hou. Tiaki is based in Whaingaroa, Raglan, with his partner Madi and three-year-old son Tāwhai.

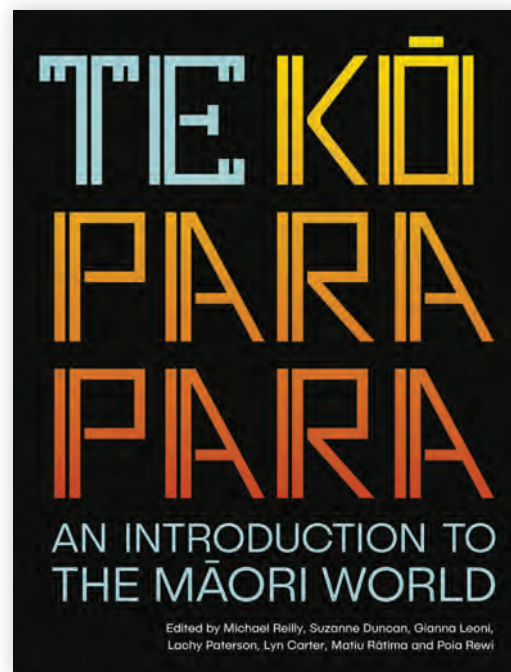
REVIEWS

of the arrival of Christian missionaries on existing traditions. Questions such as: Did Io – the supreme being – initiate the creative process? Was Io the highest, a supreme being from antiquity; or merely a creation to counter the inroads of Christianity? Perhaps rather than Io, the focus was on Rangi and Papatūānuku in oral culture where women were equal partners complementing men, and written about by for example Kāi Tahu elder Matiaha Tiramōrehu in 1849. A rather dense section on Tikanga (“How not to get told off”) briefly explores concepts such as mana, tapu, noa, mauri, wairua, and utu. A chapter on social structure looks at kinship groups, particularly hapū; and the underpinning scaffolding and identity of whakapapa – the “key organising principle in Māori society” connecting time-past to the present. It also discusses the practice of whāngai as a more temporary form than European adoption, which was legislated in Aotearoa in 1881. The trials and triumphs of waka migration are investigated, and how early arrivals managed to look after their new-found land and its resources after arrival through concepts of kaitiakitanga or stewardship. Institutions such as marae and their rituals such as tangihanga complete this section, and are fruitful resources as an “introduction” to these topics.

The Histories section is organised into three phases – pre-Treaty of Waitangi, colonisation, and the post-World War II era, “... when Māori transformed into a largely urban society.” The meeting between peoples from the world’s largest continent, Eurasia, with those of the “world’s last-settled islands in the southwest corner of the Pacific Ocean” was bound to be fraught. After initial contact with explorers like James Cook came sailors, whalers, and sealers (and ex-convicts) – a potent mix for Māori to adjust to. Māori also became popular recruits to the whaling fleets. Hundreds set sail, bringing back new knowledge – as did the missionaries

– on their return. A series of “confident and capable” Māori leaders also emerged, not without internal conflict such as between Te Rauparaha and Ngāi Tahu, which was “aggravated by the consequences of their relationships with Europeans.” Colonisation and the impact of the burgeoning number of settlers quickly changed the balance between Māori and Pākehā. Tensions began developing because of the Government’s assumptions of sovereignty competing with Māori understandings of mana that escalated from rebellion into war, first in Taranaki, and then in the Waikato. Even ostensibly fair deals such as the South Island Landless Natives Bill (SILNA) of 1906 effectively pauperised Ngāi Tahu by allowing buying most of their land “at rock-bottom prices”, and sowing the seeds of breach of contract and Te Kerēme. Urbanisation through attracting young Māori migrant workers away from their tribal areas to the cities changed the landscape of both Māori and Pākehā.

The final section, Futures, looks at “the many opportunities and challenges that Māori now face”, with chapters “welcoming the new dawn.” 1975 and the advent of the Waitangi Tribunal, and the extension of its powers in 1985 to hear Crown historical breaches back to 1840, were major milestones; and their repercussions are still ongoing. The nefarious “fiscal envelope” attempt to cap the total amount of settlements at a billion dollars doesn’t seem to be discussed. Māori language and health initiatives are covered, considering also the idea that “Mōteatea are fundamental to understanding the Māori world view and hauora.” Lyn Carter’s chapter, “*Māori and Indigenous Knowledge in Development Contexts*”, is an interesting look at “values-based development.” She uses the Ngāi Tahu tītī resource as a case study on the “intergenerational nature of indigenous development.” She also looks at the intergenerational aspects of Māori economic aspirations. Māori have



also shown an affinity to using new technology to “exercise, practise, and promote their culture.” It remains to be seen how technology will impact beneficially on kanohi ki te kanohi interactions, particularly in te reo Māori. The concept of “what it means to be Māori” gives rise to the “imagined ideas” of Māori as an “actual” group. These range from the old “colonial mindset” of an inferior status to dealing with continuing stereotypes of physical appearance, fluency in te reo, performing arts, etc. The conclusion is that “there is no single Māori reality”, and “Whakapapa Māori and self-identification as Māori link all of these ideas together.”

This book is not a superficial introduction to the Māori world. Rather, it is a considered response to those who want to know about Māori strengths and aspirations, as well as the tarnished history of how we got to this place of present and future opportunity.



Gerry Te Kapa Coates (Ngāi Tahu, Waihao) was born in Ōamaru, and has had poems, book, and theatre reviews and stories in Huia Short Stories collections 4, 5, and 7; and other publications including *Landfall*, *Mana* magazine and *Ora Nui* 3, as well as a wide variety of non-fiction espousing environmental issues, amongst other themes. His collection of poems and short stories from 1961–2011, *The View From Up There*, was published by Steele Roberts. Gerry was a panellist at the 2013 Christchurch Writers and Readers Festival. He also works as a consultant and commissioner on RMA and similar EPA hearings, as well as being an author and doing Māori and technology advisory work.

VEGANISM IN AN OPPRESSIVE WORLD: A VEGANS OF COLOR COMMUNITY PROJECT

Edited by Julia Feliz Brueck

Sanctuary Publishers 2017

RRP \$10.99

Review nā Philip McKibbin

Veganism is becoming increasingly popular here in Aotearoa. Earlier this year, it was announced that our country's largest marae, Tūrangawaewae, was "going vegan" for its people's health; and I was one of many who participated in Pipiri ki a Papatūānuku, which urged us to ditch meat and dairy for the environment.

As Feliz Brueck notes in her introduction to this collection, veganism is, first and foremost, for animals. Unfortunately, it is still widely viewed as a "white" thing – but, as the 19 contributors to this book testify, it connects to the experience of all peoples, including indigenous peoples. (If it seems a lot to ask indigenous people to go vegan when so many non-indigenous people don't, it is worth remembering Paulo Freire's claim that "the great humanistic and historical task of the oppressed" is to liberate our oppressors as well.)

This important book is a community-led project by "vegans of colour", and collects poetry, reflective essays, and interviews. It explores the ways in which the various forms of oppression – especially racism and speciesism – intersect. It claims that, in order to be ethically consistent, veganism must be more responsive to human concerns. As Feliz Brueck writes, "A strawberry may be meat and dairy-free, but depending on where it came from it may not actually be vegan in the fullest sense of the word." If it was produced under conditions of human exploitation, does it count as "ethical"?

Some of the editor's conclusions are radical – for example, her suggestion that, as human beings, vegans are oppressors in the


"human–non-human relationship", and so are inherently speciesist. (This is equivalent to the claim that all Pākehā are racist – a statement that is not only counter-productive, but demonstrably false.) Many Ngāi Tahu will balk at the editor's confrontational stance, and rightly so: if we are going to achieve progress on the issues that underpin veganism, and the broader emancipatory project to which it connects, it will be by working together, and this will require a conciliatory tone.

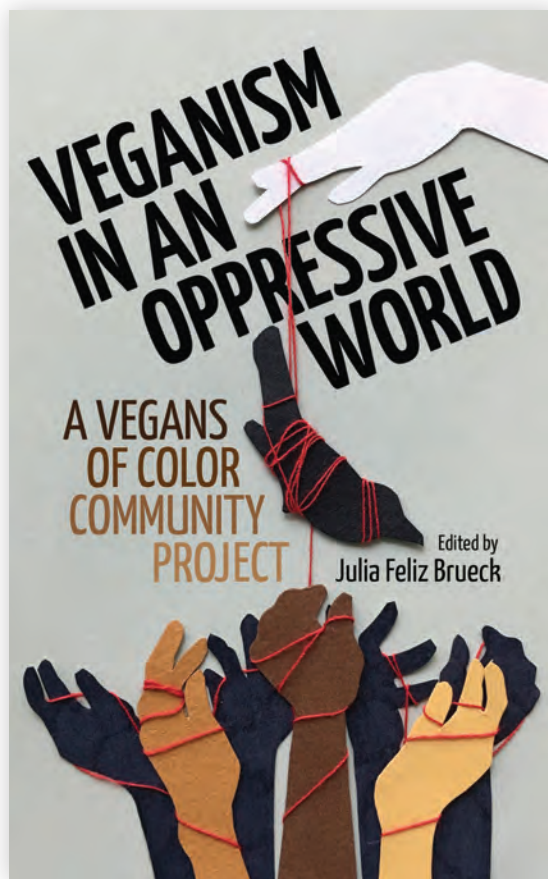
Nonetheless, this book has a lot to teach us. Margaret Robinson's essay, especially,

relates to our experience as Ngāi Tahu. Robinson is a Mi'kmaw woman, of the Mi'kmaq people of modern-day Canada. She sensitively explores the conflict between her veganism and the exercise of her people's treaty rights in explaining her decision to protest against their deer hunting – which is akin to many of our mahinga kai practices. Robinson writes:

"Unfortunately, I know that failing to exercise Indigenous treaty rights has repeatedly resulted in their denial by Settlers, both here and in the US; so, the ability to exercise treaty rights is vital to securing justice for Indigenous people. I also thought about what my relationship of respect and kinship with other animals requires me to do when those siblings are in danger. I bought an orange poncho and an air horn, but I felt conflicted about using them."

Another excellent contribution is Saryta Rodriguez's essay, "Move to Berkeley! and Other Follies", a well-reasoned piece which will be of interest to all those in the vegan community.

Together, the pieces in the collection nudge our planet closer toward justice. 



Philip McKibbin is an independent writer of Pākehā and Ngāi Tahu descent. He holds a Master of Arts in Philosophy from the University of Auckland, and is currently studying te reo Māori at Te Wānanga o Aotearoa.

Settlement (WAI 27)

I got drunk
the first time
in my life
on settlement night
after the speeches
the heavy talk
and waiata
was finished in Parliament
after the stilted susurrus
when it became
commonplace
to say Kaitahutaka

At The Boulcott's Farm Stockade Memorial

you should have seen us
much before you arrived
much before your lock-
boxes thumped the stone-beach
much before your crinoline-
ladies hung out hand-washing
much before the half-crowning
of your standing houses
much before the clang of belts
and clips and button-flaps
much before the time when
we fought in the unrelenting lush
much before you asked
us to side against our kin
much before your promises of protection
by Queen and Empire
much before your thin-lipped double-
talk raced our minds

the king of bravo

it's true
at some stage
you want to go ashore
and for a few seasons now
i've been tossing about a farthing
after standing and shaping on a clinker-built
sixareen and heaving as hard as my hand threw
a harpoon to puncture the creamy blubber
fevered in part that the rope would stop
and the coiled mass about my feet
be ample and exact to draw me
to the bitten bush-line shore
native learned and lived
i'm the king
of bravo

1888/89

We arrived mid-night dead at railway stations
On the last daily train to no welcome
Or fanfare but to darkness and cruel cold
Some nights we had to shuffle and sleep
On benches at the railway station
Until we were met in the morning
After everyone had finished breakfast
Then to us as an after-thought
And off to our billet homes
Often they were kind and simple
But time after time had little to offer
A hot mid-day plate of food
On a match day and that was it
They always enquired about our club-footed
War dance that ribbed crowds pink
It was so frosty and cold some afternoons
It was good to be hopping around before a match
Some of us played three full matches a week in wet gear
There wasn't time or place or thought
To wash and dry playing jerseys
So they stayed wet and heavy
Our experience of the black jersey
Zoo ornaments up and down the mother-country
Up and down the playing-paddock

Fort Taiaroa 1885

[A mudded footpath meeting; mid morning]

'They're ashore,' Juliette said,
'And kidnapped the mayor,
And taken locker-lots of gold'
'Hulking God-less Russian marines
Ashore in Auckland; an iron-
Clad war-ship harbour-moored'
'How will we protect the
Women and girls? My God, how
They will be daubed and defiled'
'Russians are merciless beasts;
Known for rape, and murder, and
Pillage; God bless our poor nation.'

Kaiwhakarite

Albert Handel
so they say
was married and wanted
over two hemispheres
his name plugged
and plastered
on station boards
for immediate arrest
as an intermediary
as an in-between
as an in-shore confidant
his new-found mahi
delicate and deliberate
made by marrying high
brought as manuhiri
an uncoded mana

SILNA 1906

the crown we deduce
is a heavy sleeper
the times we spat
nos tables de cuisine vides!
& how we grew to become
patient with petitions
& saw committees convened
to hear long lists of angular grievances
& at an eye-blink the crown woke
to a quaking queue of on-lookers
& used God-given powers
to legislate & bind us
& so our children's children
prepared to inherit
their multiple-owned land-
locked dreg-whenua

Morning Scene

Setting: Gooriwal. A cut tree stump. The winter of 1814.


A: You've never been to sea? Seen past the horizon?

B: No, not us.

A: How could that be?

B: Gubba arrived. Brought the world to us. Over us.

A: Oh

C.A.J. Williams is a Ngāi Tahu poet. He was born in the port village of Bluff. He took degrees from Massey University and the University of Otago. His first poetry collection *35 Short Poems* appeared in 2016. These poems are taken from his second collection *50 Historical Footnotes*, due to appear in 2019. He lives in Wellington. 

Aukaha is a regular feature that celebrates the creative talent of Ngāi Tahu whānau. If you would like to win a copy of *35 Short Poems*, or see your work (prose, poetry or visual arts) published in TE KARAKA, please contact us.

BY EMAIL: tekaraka@ngaitahu.iwi.nz

BY PHONE: 03 974 0177

BY POST: Te Rūnanga o Ngāi Tahu, PO Box 13 046, Christchurch 8141.

CHARISMA RANGIPUNGA

Ngāi Tahu, Ngāti Kahungunu, Taranaki, Ngā Rauru

He Tangata

Charisma Rangipunga is the Chief Values Officer at Ngāi Tahu Holdings, and is also an author, composer, mother of three boys, and above all, a passionate advocate for the revitalisation of te reo Māori. Earlier this year she was re-appointed as Deputy Chairperson of Te Taura Whiri i Te Reo Māori (the Māori Language Commission), a role that offers her the opportunity to promote te reo Māori as a living language that must be nurtured and embraced. It is her vision for the language to be spoken in households throughout Aotearoa, incorporated into day-to-day communication in a relevant, contemporary way.

WHAT CONSTITUTES A GOOD DAY?

Hearing my boys laugh ... like the big roar type, bent over holding their puku, tears rolling down their faces, sore cheeks type of laughing.

ONE THING YOU COULD NOT LIVE WITHOUT?

Positive people, positive kaupapa, whānau, and friends happy, healthy and hikaka – that's one right?

WHO OR WHAT INSPIRES YOU AND WHY?

My mum. Resilience, perseverance, being innovative and creative, getting your hands dirty and working hard, drawing strength from things Māori, giving with no expectations of a return – all gifts I received from my mum.

HIGHLIGHT IN THE LAST YEAR AND WHY?

Rarotonga last year with our whānau – first time for our in-laws overseas, everyone together and kids blown away by all the reo Māori naturally happening in that whenua. Amazing.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Art. I love art, particularly indigenous art, so much so that I no longer have wall space left; and I have art pieces sitting on the floor against the wall.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

Favourite place is home. Chilling out with board games and whānau at home is the best.



PHOTOGRAPH RICHARD LINTON

DANCE OR WALLFLOWER?

I am an introvert so ... wallflower in crowds I don't know ... dance maniac with friends/whānau in safe spaces.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Ummm, he Māori ahau!!! I will let you work that one out.

WHAT MEAL DO YOU COOK THE MOST?

Dinner...

GREATEST ACHIEVEMENT?

Three healthy sons, proud in who they are and where they are from, all speakers of te reo Māori. Greatest feeling in the world.

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

Kia ora te reo Māori, kia ora rawa atu nei. He reo ka rangona, he reo ka kōrerohia, ā, ko ia te reo tuatahi i ngā ngutu o ngā uri whakaheke, ko ia hoki te reo tuatahi i ngā ngākau o te tāngata.



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