

TE KARAKA

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WORN WITH MANA



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PRESENTS

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NGĀ HAU
E WHĀ
FROM THE
EDITOR

In the last issue of TE KARAKA we featured an opinion piece by Ward Kamo entitled “Māori victims of crime”. In this column Ward argued that rather than focusing on criminals and the justice system, we should focus on the victims of their crimes – often the offenders’ families and communities – and provide support and skills to help them break the cycle. This view has sparked considerable reaction, not only among our TE KARAKA readers, but much further afield. In this issue we hear an alternative viewpoint from Dr Moana Jackson, who has been actively involved in mahi relating to Māori and the criminal justice system for several decades. Feedback is always welcomed and encouraged, so if you feel strongly about anything we feature, please send us your thoughts.

On page 14 we celebrate the growing resurgence of the cultural tradition of moko kauae, with 15 wāhine Māori recently taking the bold and courageous step to wear their whakapapa proudly and permanently on their chin. Several of these wāhine shared their stories and their motivation with our assistant editor Anna Brankin as they went through the process.

It was fitting that the Hui-ā-Tau should be held at Ōnuku last month, almost 20 years to the day since then Prime Minister Jenny Shipley delivered the Crown Apology to Ngāi Tahu. For the whānau at Ōnuku it was also an opportunity to celebrate 21 years since the opening of their whare tipuna, Karaweko. On pages 30-33 we attempt to capture the essence of the event – not least the heartfelt manaakitanga and whanaungatanga enjoyed by all those who braved the weather to attend.

And as another year comes to an end, we wish you all the very best of festive greetings and a safe, joyous and restful time spent with whānau, wherever in the world you may be.

Nā ADRIENNE ANDERSON WAAKA

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Over the last year Oha Honey CEO Nadine Tunley has led the organisation through a restructure and a rebrand and is now looking to the future. Nā Anna Brankin.

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

It is hard to believe that Christmas is just around the corner once again. As we fast approach the end of another year, I find myself looking back and reflecting on these past 12 months with mixed emotions. On a personal level, 2018 has been tinged with sadness and a huge sense of loss, with the passing of my mother a few months back, and the adjustment to a new normal for our whānau without our beloved Pani. Professionally, it is with a sense of pride at the achievements and progress we have made in the delivery of meaningful outcomes for whānau on many levels.

I am eternally grateful as I look around me at all those who contribute to these successes – from those who volunteer tirelessly at our papatipu rūnanga to our dedicated staff who go above and beyond, working long hours, often at the expense of their own whānau. Quite often we forget to give thanks as we are so tied up in manaaki responsibilities, so my heartfelt thanks to you all.

Throughout the year I was privileged to get up close and personal with some prominent personalities, meeting former US president Barack Obama, the Duke and Duchess of Sussex, and our new Prime Minister, Jacinda Ardern. I can't deny that for a girl from Tuahiwi there is always that momentary buzz of excitement, but I'm quickly back to reality where my feet remain on the ground, at home engaging with whānau on the marae and in our communities.

Te Rūnanga has set a new vision and direction for the next stage in our post settlement journey – Haea Te Awa. This is our opportunity to think more creatively about the future we want to carve out and is driven by a commitment to regional rangatira-tanga – putting our whānau first and creating opportunities for growing local tribal economies and wellbeing led by whānau aspirations. As we rapidly approach 2019, I am invigorated by the new and positive challenges this brings, and will be focusing my attention on ensuring we set the wheels in motion to bring Haea Te Awa to life.

Right now it's time to take some time out to relax and enjoy the festive season with whānau, and of course make our resolutions and set goals for the year ahead ... lose weight, eat healthy, exercise more, go to bed earlier, and with something more interesting than my phone ... it always seems so easy to write the list, but it's the sticking with it that is the hard part!

And while I'm looking forward to it, this year will be different being the first Christmas without our mother, but in her honour and in the spirit of tradition, we'll have our family hāngī as we have done for the past 50-odd years – it's just what we do! Meri Kirihimete.

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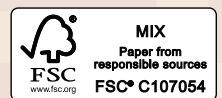
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FRONT COVER

Waipounamu Te Karu wears her newly inked moko kauae with pride. Photograph: Trinity Thompson-Browne.

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An aerial photograph of a coastal landscape. In the foreground, a dense, lush green forest covers a large area. A wide, calm river or estuary flows from the forest towards the right, where it meets a sandy beach. The river's water is a deep blue, reflecting the clear sky. To the right of the river, the beach is composed of light-colored sand and small rocks, with gentle waves lapping at the shore. In the background, a range of dark, forested mountains rises, with several peaks covered in snow under a clear blue sky. The overall scene is a beautiful representation of a natural coastal environment.

WHENUA

WHAKATIPU WAITAI Whakatipu Waitai (Martins Bay) is the gently curving bay south of Te Hokiauau (Big Bay). It was one of the largest Ngāi Tahu kāinga in the region and home to the celebrated Ngāi Tahu rangatira Tūtoko. In 1863 Dr James Hector recruited Henare Paramata and five other Māori guides for his Fiordland expedition. On 26 August 1863 Paramata guided Hector into Whakatipu Waitai, where they were looked after by Tūtoko and his whānau. The snowy peak of Mount Tūtoko, which was named by Hector, can be seen in the background.

PHOTOGRAPH: TONY BRIDGE / TE RŪNANGA O NGĀI TAHU COLLECTION, NGĀI TAHU ARCHIVE, 2018-0311



The Wisdom of Drug Testing

I write this article the day after the University of Canterbury Students' Association Tea Party, a big dress-up-themed party on Ilam Fields where students drink in the sun and dance to bands and bass. A few friends asked me if I had put on any sunscreen. I replied that I was a "hearty brown boy" and didn't need to, so naturally I'm pretty red – sunscreen, water, food, break-out spaces, and support workers were all provided to those smart enough to use them. All told, everyone had a great day. However, one thing was missing – drug testing kits. And by that I mean kits to check that drugs are not cut with dangerous chemicals, rather than kits to test whether you've been taking drugs.

I was very content with my Raspberry Cruisers, but looking around the mosh pit, it was pretty obvious many people were on something. Eyes were glowing, jaws were gnashing, and there was definitely a few pass-outs that weren't entirely alcohol or sun-related. Providing drug testing kits at festivals and concerts is a contentious issue, so allow me to explain why I believe it's actually a good idea.

Firstly, there is an obvious demand and need for it. The Otago University Students' Association applied for KnowYourStuffNZ, a drug testing service, to be on uni grounds during their orientation week. This was turned down by university management, which cited Section 12 of the Misuse of Drugs Act 1975 which makes it illegal to knowingly permit drugs at events. Fifteen people were hospitalised at the Electric Avenue festival in Hagley Park this year, due to drugs being sold as MDMA (Ecstasy), but which were adulterated with synthetic cathinones ("bath salts") or worse, n-ethylpentylone. There is huge demand for drug testing, and it works overseas. According to *The Economist*, 10–15 per cent of people ditch their drugs altogether upon finding out what they contain, whilst 50 per cent take less. KnowYourStuffNZ have stated they doubt the intention of Section 12 of the Misuse of Drugs Act would be to prevent testing; and I would agree. Drug testing is effective and wanted. It is only being prevented by an antiquated law with debatable meaning.

If there's one thing New Zealanders love doing, it's leaping on to the moral high ground, so to speak. A common argument is, "Just don't take drugs". This is all well and good, but it's a cold hard fact that people do – especially at festivals. People often pass out or ruin themselves at festivals due to drinking too much. Clever dicks might snort and say, "Just don't drink too much," – but people do. We provide them with breakout spaces, medical support, water, and free food. We recognise that people make mistakes, and sometimes their well-being is much more important than just desserts and punishment. Why should we not do the same with drugs? The principle of recognising that people go too far and make mistakes is the same.

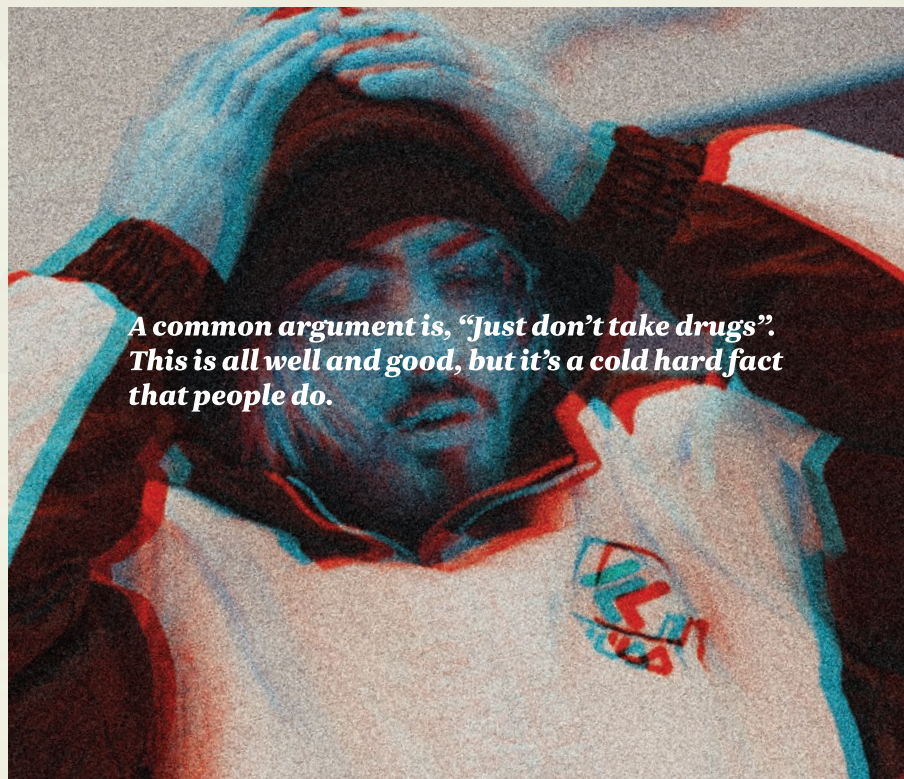
And as we head into festival season with Rhythm and Vines, Northern Bass, Bay Dreams etc. coming up, it is all the more relevant. Dealers are obviously under jack-all

regulation and being at huge, yearly festivals; they have little interest in providing an untainted product to retain customers. Again, people can go on all they want about how not taking drugs in the first place is the best way to avoid the unsavoury consequences. However, decades of hardline drug approaches show this is unrealistic. People will take drugs and stats from overseas as well as the opinions of police and health professionals in places where testing is allowed all correlate to show that harm reduction is a much better approach than hard line "just don't do it" approaches.

Enjoy the summer.



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



A common argument is, "Just don't take drugs". This is all well and good, but it's a cold hard fact that people do.



Breaking free from victimhood

Taika Waititi recently called New Zealand “racist as f**k”. This was a deliberately shocking statement from a successful, internationally famous filmmaker. Taika now has enough “f**k you” collateral to be able to say what he thinks. And the responses from those who supported this statement, and those who didn’t, were visceral.

Taika’s comment fed into a growing narrative that things are not right in Aotearoa. And by no measure can we say it’s okay that 50 per cent of the prison population is Māori, unemployment is twice that of the rest of New Zealand, and we continue to lag woefully in our health and education statistics.

Taika and I grew up at a similar time in New Zealand. We both witnessed the massive societal changes the likes of the Homosexual Law Reform Act, amendment to the Treaty of Waitangi Act and the subsequent tsunami of treaty claims, caused in Aotearoa.

The waiata “Maranga ake ai” was released in 1984 by Aotearoa (Joe Williams eh) and became an anthem for so many of us young Māori. “Words like freedom from oppression...” were the lyrics we hollered at our various Māori social gatherings – and man did we mean it. By now I was at university and had been reliably informed I was oppressed. The great thing about “being oppressed” is that it made for a sense of camaraderie amongst the Māori students – it gave us a focus and a purpose to “fight the man” (whoever he was).

Perhaps the single defining moment for me at university (apart from completing my degree) was successfully campaigning to have the Māori law students quota (as it was then called) implemented in 1991. It was to be a stopgap measure until the number of Māori law students approximated the Māori population (at the time around 10 per cent).

Measures such as quotas were a response to the effect that colonial settlement of Aotearoa had on Māori. These quotas stemmed from acknowledgement that colonisation in its real rather than abstract sense had a detrimental effect on Māori and that the loss of land had impacted economically and had led to adverse outcomes.

I say “real rather than abstract” because the incoming tide of “it’s the white man what keeps us down” has a very abstract feel to it – after all total Māori wealth is increasing, our Māori economy is estimated at \$50b and rising, NCEA results were at 75 per cent and increasing, our life expectancy is closing

the gap with our Pākehā brethren and Māori unemployment continues to fall.

Could it be that we have become so defined by our past that the more things improve, the harder we cling to an abstract sense of oppression? Any statistic, even an improving one, that has Māori behind Pākehā is immediately cited as evidence of the inherent and unashamed racism of New Zealanders.

It’s almost as if we have a tailor-made excuse for anything that goes wrong for us, and it’s one of the uglier aspects of the growing victim and oppression narrative that appears to be colonising our collective Māori minds.

When and by what measure do we stop clinging to it as the root cause of everything that goes wrong for us? Does it help to say to our marginalised Māori whānau “It’s not your fault, you’re a victim of colonisation so sit back and leave it to us also marginalised Māori who are actually doing okay to sort it out for you”? I’m not so sure – sitting back and being a victim is not part of our tikanga – we did not value victimhood.

“But there was oppression of our Māori people” you say. Undoubtedly. “We were subject to racism” you state? You’d be deaf dumb and blind to conclude otherwise. “Our whanau suffered as a consequence” you add. Certainly have. “And we are defined by our historical oppression” you finish. Unfortunately it appears “yes”.

I say “unfortunately” because nowhere can I find one pepeha or whakatauki that in any way celebrates victimhood.

Indeed our tipuna extolled us to kaua e mate wheke, me mate ururoa (don’t die like an octopus, die like the hammerhead shark – in essence octopus were known to give up the fight once captured, the hammerhead shark fought bitterly to the end).

In our darkest years we were told to get an education and fight from within and in being educated we were then told to “give back to your people”. We were told to be as good if not better than our Pākehā counterparts (or in my case my Pākehā half). And the cry was “tama tū, tama ora, tama moe, tama mate”.

We also admired hard work. Our tipuna would say “moe atu ngā ringa raupā” and “he kai kei aku ringa”. And most importantly “Tēnā te ringa tango parahia” (well done the hand that roots up weeds). Nothing about victimhood, oppression or colonisation.

Plenty about standing firm, working hard and taking opportunities where they present.

The problem with victim narrative and the attendant culture it inspires, is that it turns us inward and makes us focus on what hurts rather than on how we are getting better.


And most alarmingly it takes away agency from those who we claim are victims (which by definition includes me and that’s absurd – I am most certainly not a victim and nor does my Ngāi Tahu heritage encourage me to think of myself as a victim).

Personal agency is a critical component of tino rangatiratanga which is most often defined as self-determination. It’s the one thing that each one of us retains ‘ahakoa te aha’. From self-determination comes collective determination. Both require decision-making and action – something Ngāi Tahu has proven to be good at.

Our Ngāi Tahu history illustrates our traditional response to being victimised. My tipuna Hinehaka Mumuhako watched her whanaunga killed at Taumutu. Her response was to go to Murihiku, gear up her husband Te Wera Whaitiri, her cousin Te Matenga Taiaroa, and a number of other chiefs, and head back up to Waitaha to “sort it”.

When Te Pehi Kupe, Toenga Te Poki, Te Rakatau Katihe, and of course Te Rauparaha (all Ngāti Mutunga/Ngāti Toa) turned up at Kaikōura and Kaia Poi at the tail end of the kai huānga feud, my tipuna “sorted it”. And when the Crown dishonoured their treaty obligations, our tipuna (and contemporaries) sorted it and we have been sorting it ever since.

Ngāi Tahu is the ururoa not the wheke. When bad things happen we don’t define ourselves by it – we sort it.

Taika Waititi may be right in calling New Zealand “racist as f**k” – I’m not sure he is. The song “Maranga Ake Ai” is not a call to moan about it. It’s a call to action, to activity – we are extolled to break free from the shackles and that includes victimhood and colonisation of the mind – particularly from those who work to keep us in victim and grievance mode. 

Ward Kamo (Ngāi Tahu, Ngāti Mutunga Chatham Island, and Scottish decent) grew up in Poranui (Birdlings Flat) and South Brighton, Christchurch.

He Reta

In the last issue of TE KARAKA we shared the story of He Rautaki mō te Huringa o te Āhuarangi – the Ngāi Tahu Climate Change Strategy. This strategy was officially launched by Kaiwhakahaere Lisa Tumahai at Hui-ā-Tau, and can be accessed by visiting www.ngaitahu.iwi.nz/environment/policy/climate-change-strategy



TE KARAKA 79, Kana/Spring 2018

RADICAL THINKING THE ESSENCE OF TINO RAKATIRATAKA

Tēnā koe e te ̄tita, ki te whānui o Kāi Tahu, tēnā koutou.

Being Māori (and just being a human in general) I am strongly affected by all that goes on in te ao tūroa. For this reason it is always good to know the steps that Te Rūnanga o Ngāi Tahu are taking at a governance level to protect our natural world, such as the newly developed Ngāi Tahu Climate Change Strategy (which featured in the last issue of TE KARAKA, and which I am looking forward to learning more about).

However, I believe it is important for us as hapū, whānau, and individuals to be taking major and radical steps at a grass-roots level in preparing for and mitigating the potentially devastating effects of environmental collapse (among other major global issues such as peak oil). I'd love to hear and participate in more discussion on teaching our people about closed-loop systems, kai sovereignty, waste reduction, and the importance of personal choice in the acts of consumerism and everyday living. This is the essence of tino rakatirataka. As a people, we are known for our resilience. Radical thinking and action have always been a part of our reality. Why? Because our very survival depends on it.

Kā mihi,

Nā Ruby Phipps-Black

HARNESSING TRIBAL EFFORT TO INCREASE BIODIVERSITY – PROTECTING THE ENVIRONMENT THAT CREATED OUR CULTURE

Kā mihi nunui e kā manu o te wao nei,

When our ancestors first landed upon these shores they discovered a land covered with pristine and untouched natural habitat. A place where trees stood tall, towering higher than we can now imagine. The chorus of the multitudes of birds would have been so dense and majestic that our people built an affinity with them, creating the Māori culture of Aotearoa.

Fast forward to today. We have around 20 per cent of our natural habitat remaining, and only around six per cent of our wetlands. Our estuaries once provided large amounts of resources, but are fast becoming places where we are unable to swim without risk of illness. I wonder, is this the future Matiaha Tiramōrehu envisioned when he lodged the first formal statement for land purchases? Did he understand that the land he sought would be devoid of places in which to harvest food? Our Kāi Tahu whānau are blessed to have amassed a substantial amount of wealth over the last 25 years. We have become corporate giants in this country, and some of the interest from this wealth is being used to increase the capacity and capability of our people to become healthy, wealthy, and wise – to become leaders in this still-changing world.

But our marae – although worth a pretty dollar – are people-poor. We have many heads at the governance level, but our hands and feet – our kaimahi – are few and far between. I do not envy the job of those who are tasked with creating tribal strategies that will benefit the majority of our people on a social and environmental level. My whole thinking revolves around the idea that we need a complete tribal effort to enhance our natural biodiversity – to enable all of our people to become kaitiaki in action for our whenua, water, and indigenous taoka species. We do have our lovely people from the Te Ao Tūroa team at Te Rūnanga who do wonderful work in this realm, but they have neither the budget nor the capacity to create change on the level that is necessary.

Our climate change strategy has just been released, identifying the issues that we face and ways to mitigate these problems. But it does not allocate a budget for the only long-term solution – to increase our natural habitat on a phenomenal level. If we don't start creating new habitat and enhancing that which already exists, we risk losing everything that created the people we are and the culture we represent.

There is hope though! We are able to employ our hands and feet to actuate change. We are able to train our people to grow and plant plants that will create thriving ecosystems in the near future. This could also help to create sustainable and regenerative economies throughout the takiwā, and strengthen our connections with the rest of our communities through manaaki and aroha. The health of our people as a whole lays in the revitalisation of our taiao. Mō tātou, ā, mō kā uri ā muri ake nei. Ka whakamana te hauora o te taiao, ka whakamana te hauora o te wai, ka whakamana te hauora o te takata.

Nāhaku tino noa atu,

Nā Jade Maguire

HE WHAKAARO
NĀ WARD KAMO

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 *Wero 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-addicted 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 tūpuna and don't behave like this. And that's because of personal choices.

My grandfather, Ned Kamo, came to Christchurch from Wharakaui with my grandmother (Sui 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 Tarekamo Paramene'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 needed 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 core 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.

TE KARAKA KANA 2018

As Māori, we must understand the link that culture has to culpability. This area has been subject to an increasing amount of research and jurisprudence over the years. Many whānau are disconnected from their culture. They are not enrolled as members of their iwi. They do not know their marae. They do not know their whānau. Clear evidence can link this outcome to the effect of colonisation and the breakdown of customary whānau structures, values, and strength. Not all whānau are lucky enough to have parents or grandparents to learn from, as described in Mr Kamo's article. In some cases, authorities know more about a person's whakapapa from their health records than the person does. When we reflect on whānau who are in these types of positions, we must ask ourselves as Ngāi Tahu, "What can we do about this?"

Around 75 per cent of prisoners have spent time in the care of Oranga Tamariki, uplifted from their whānau and put into strangers' care. The disconnection can be so strong that the person feels that the world is unsafe for them emotionally and culturally. This means that they have not built the appropriate resilience to participate in society, and are merely surviving. Some of our whānau feel there are no resources or support. Such feelings can lead many young Māori to a life within gangs – the only context where they feel they can find support and belonging.

At a recent Māori lawyers conference in Rotorua, Matua Moana Jackson summed it up when he said it is time that we prepare ourselves to welcome our whānau back. It is time we care for our whānau and step up to provide the appropriate supports to reduce offending, so our whānau are no longer victims. Because at the end of the day, our whakapapa binds us all together, no matter what our upbringing.

Nā Jamie-Lee Tuuta

Moana Jackson has also written his own response to Ward Kamo's column, which can be found on the following page.

TE KARAKA 79, Kana/Spring 2018

THE LINK BETWEEN CULTURE AND CULPABILITY – OFFENDING HURTS US ALL

Ko tātou, tātou

I write in response to Ward Kamo's column in the last issue of TE KARAKA entitled "Māori victims of crime". Whilst I agree with Mr Kamo in so far as we must support our Māori victims of crime, in my view, his definition of the word "victim" is too narrow.

Ways of addressing issues within the criminal justice space effectively are not as "simplistic" as Mr Kamo states in his column and various interviews following its publication.

Offending harms offenders, their whānau, the victim/s and their whānau, and the community. Offending is not acceptable in either Pākehā or Māori legal/ethical frameworks. However, if we want to be truly effective, we must understand the context that the offending takes place in.

In my role as a lawyer within our takiwā, I see the effects that our criminal justice system, the Family Court, and state care have on our whānau. I also see the effects that colonisation continues to have. I do not exclusively attribute blame to colonisation, but it is one of the numerous factors which underpin criminal justice reform. We cannot ignore the effects colonisation continues to have on our whānau.

We welcome input from our readers.

Please submit your thoughts on the content we publish.

BY EMAIL: tekaraka@ngaitahu.iwi.nz

BY PHONE: 03 974 0177

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

TE KARAKA reserves the right to edit, abridge or decline letters.

Letters under 300 words are preferred. The writer's residential or

email address is required, and a telephone number is helpful.

Māori Victims of Crime

- an alternative viewpoint

In the last issue of **TE KARAKA** we published a column by Ward Kamo entitled **Māori victims of crime**. In this issue we hear an alternative viewpoint from Dr Moana Jackson (Ngāti Kahungunu, Ngāti Porou), a Wellington-based lawyer who specialises in the Treaty of Waitangi and constitutional issues.

Sometimes it's hard to even think about crime. Especially when a violent crime is committed by Māori. It can unleash feelings of anger and sadness because it evokes realities that can be shocking in their brutality. And it's always hard because most of the victims of offending by Māori are other Māori; often women or children hurt by a violent partner or family member.

In that situation it is easy to turn away, even though one may know that violent offending is only a small part of the crime story. It is also easy to seek simplistic answers where blame replaces analysis and prison seems the only and deserved answer. Sometimes that can lead in turn to drawing a false equivalence in which concern about offenders is assumed to be a lack of concern for victims.

Yet every concern for those who do wrong and every attempt to understand why they have become the way they are is also concern for victims. If the reasons for criminal offending are understood and the chances of it occurring again are reduced, then the number of victims is also reduced.

Ignoring that equivalence is unhelpful. So too is the easy presumption that so-called dysfunctional whānau are the "cause" of offending. It is much harder, but necessary, to ask why and how the dysfunctionality came about; and to then address the links between the stunted life chances of too many whānau and the history that has disrupted their strength and cohesion.

To ask those sorts of questions is never to be "soft" on crime, nor to excuse the wrongs that have been done. The inexcusable can never be excused, and the individual responsibility of an offender can never be denied.

But every wrong has a context, and unless that is understood, no meaningful change can occur. Difficult though it may be, it is important to accept that a young Māori man in a cell in Paremoremo or a young Māori woman in a cell in Arohata cannot be isolated from the history and circumstances that have shaped their lives and the lives of their whānau, hapū and iwi.

It was that realisation which led Ngāti Kahungunu and Ngā Pae o te Māramatanga to co-host a national colloquium on Māori offending and the institutional responses to it in 2008. The hui was organised to mark 20 years since the publication of 1987 report *The Māori and the Criminal Justice System – A New Perspective*.

The research for that report for the first time asked Māori people to consider why so many Māori were in prison, and to offer possible solutions. The colloquium was a chance to see what changes might have occurred since its publication.

Over 300 people attended the hui. They expressed frustration

because very little had changed. In fact, the only change had been an increase in the number of Māori women in prison. The number of incarcerated Māori men had remained the same. Evidence also showed that even though the overall crime rate had gone down, the imprisonment of Māori had not.

At the hui it was decided to initiate another Māori-focused research project to investigate the issues. I was asked to undertake this mahi because I had been involved in the original research.

The project began in 2015, and is now being completed with the help of two young Māori researchers with qualifications in criminology and criminal justice psychology, Ngawai McGregor and Anne Waapu. The report is due early next year.

As part of the research there have been 205 hui with Māori around the country, including Ngāi Tahu. The hui have been held on marae, at gang headquarters, in prisons, and with kaimahi in prisoner release programmes. Some hui have been with victims and whānau, as well as Māori judges, lawyers, police, former inmates, and drug support workers.

Hui wāhine were organised, as well as meetings with the LGBTQI community and rangatahi hui for youth.

It is not possible to disclose all the findings at this time, except to say that things have still not really changed. It has often been distressing mahi because of that, and the fact that there is now a more punitive attitude in society that actually inhibits the possibility of change.

However, it has also been rewarding research, because our people have never let the frustration overwhelm an appreciation of the systemic issues that impact upon offending. Perhaps more importantly, there has often been an empathetic understanding that does not diminish the costs of wrongdoing; but instead searches for ways of reducing the harm.

Two recorded comments from a kaimahi and a victim illustrate that point:

"When we're looking after a girl at Refuge who's been bashed in the head or punched where the bruises don't show, it's hard to look past the man who did that and look for reasons ... but we always have to do that, and not just look for quick answers or blame but try to understand things other than, 'He's mad, bad, and dangerous...'"

"I can forgive but never forget, and I think that's important because most crime isn't violent like that. It's our women being sent to jail because they're poor, or our rangatahi being picked up for driving while brown ... and it's important because we need to understand that what happened to me comes from the same place as what happened to them ... he has been a victim too, and if we aren't honest and look not just at him but the history and the system, then we'll never stop it happening."

The issues are hard to solve and complex because they have been so long in the making. Among other things, they require an interrogation of the links between "dysfunctional" whānau and the history of a sometimes dysfunctional system.

Above all, they require some patient understanding to make the difficult and transformative changes that are necessary to ensure that those who do wrong are accountable, and those who are harmed are kept safe. The four years of considered kōrero have offered some expectation for that kind of change. It is hoped that there will be equally considered responses.



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Manaaki ki ngā tāngata

Nā MORGAN LEE

CARING FOR PEOPLE COMES NATURALLY TO STEVE PUDNEY (Ngāi Tahu – Kāti Huirapa) who is a St John Intensive Care Paramedic – although he is quick to admit that it wasn't the career he expected to go into.

Steve grew up in the country with his six siblings, with a passion for horses and working in the outdoors that could have become a career.

"I always had quite a big interest in horses and mustering. My father is an ex-deer culler, so we were always hunting. I ended up riding horses and working for hunting outfitters in Australia, America, and here in New Zealand for around 13 years – that work took me around the world about four times."

It was a serendipitous encounter with an old friend that sparked Steve's interest in changing paths to become a paramedic.

"I saw the word 'paramedic' written on his shoulder," Steve says. "I didn't even know what a paramedic was, so I asked him and from there, I started training."

Steve started volunteering his time, and then went on to secure a full-time paid position in 2013. He is now stationed at the St John ambulance services in Rangiora.

Steve, his wife Shanelle, and their two young daughters, Indiana (6) and Alessandra (4) live in Sheffield, a small rural town about 50km from both Rangiora and Christchurch. Day-to-day life can get pretty hectic, with Steve working several 12-hour shifts each week alongside raising his girls.

"Those hours aren't just physically demanding – they are also mentally demanding. We can get pretty buggered once we are finished. And depending on the day and how busy we are, we probably won't see our station until the end of our shift," Steve says.

"We no sooner leave a job then have to go to another. But helping each and every person makes it all worth it."

Just last July, Steve attended a particularly memorable call-out, as part of the crew that saved the life of an extremely premature baby born at home at only 24 weeks.

The experience is etched in Steve's mind, as he recalls the stormy winter's night that baby Bella Torkington entered the world. He was working a night shift with his colleague, Olivia Burns, when they received the call-out to the unexpected homebirth.

Steve and Olivia wasted no time in getting to the home of Kyle Torkington and Rachael Sibley.

"Kyle met us at the door and as you can imagine he was pretty upset because he had been performing CPR on his daughter. He took us to Rachael who had the wee baby between her legs on a towel. Baby



wasn't breathing that well – she was only breathing six times per minute," says Steve.

Research shows that the rate of survival for a premature baby of that gestation is low. No one was sure if she would survive, given the odds that were against her. Baby Bella weighed a tiny 805 grams, her little eyes were still fused together, and her skin was extremely delicate to touch.

"We started ventilating her very gently with a bag mask – the mask went over her whole head," Steve says. "We couldn't put any monitoring equipment on her, because the electrodes would have been nearly touching each other, and her skin was too fragile for the glue."

"The only way that we could monitor her heart was to listen with the stethoscope – I couldn't count her heartbeats quick enough so I knew that it was over 100, and that dictated how much oxygen she could receive," he says.

The team, along with fellow St John Intensive Care Paramedic Karen Connolly, noticed that Bella's temperature had dropped. Using his ingenuity, Steve asked the crew from the Rolleston Fire Brigade, who were also in attendance, to heat up a bunch of towels and a pair of socks in the microwave.

"We cut the umbilical cord and I wrapped her in some glad-wrap and then we put her in a zip-lock bag to try and keep the warmth in,



PHOTOGRAPH: SHAR DEVINE

St John are currently collaborating with a number of Ngāi Tahu papatipu rūnanga to provide automated external defibrillators (AED) and CPR training – Ngāi Tūāhuriri were the first to receive an AED in 2015. St John also wish to acknowledge the funding received from Te Rūnanga o Kaikōura to support two St John shifts per week in that community.

St John are looking to further assist Ngāi Tahu papatipu rūnanga to provide programmes such as first aid training. If you or your whānau would like to get involved with any St John programmes, or to learn more about their work, please visit: www.stjohn.org.nz

and her premature skin moist. We then wrapped her in the heated towels and cut the toe out of a sock to give her a hat to keep her head warm.”

During the ambulance ride to Christchurch Women’s Hospital, Steve says they closely monitored both Bella and her mum, who at that stage was at risk of possible postpartum haemorrhage.

“On the way into town, we stopped three or four times on the side of the road because we needed to listen to the stethoscope carefully to monitor baby’s heart rate accurately. It was probably the longest trip for everyone in that ambulance.”

Bella spent months under specialist care in the neonatal unit, and today she is happy and thriving, and has already celebrated her first birthday. Steve reckons that it’s stories like Bella’s that confirm he’s in the right job.

Steve has excelled in the paramedical profession by attaining a number of qualifications including a Diploma in Ambulance Practices as a volunteer, a Bachelor of Health Science [Paramedic] through Whitireia New Zealand, and a post-graduate certificate in Critical Care Paramedicine through AUT.

In November, Steve qualified as an Intensive Care Paramedic, which involved an assessment day with three tests – both practical and scenario-based.

“Having graduated as an Intensive Care Paramedic brings a huge sense of relief – probably on my wife’s account also. It’s a massive achievement for me and my family – it’s something that I never thought I’d do, because I left school at a really young age and didn’t get bursary or school cert achievements; so I was by no means an academic.”

Steve was grateful to have received a one-off grant from St John which helped to ease the financial pressure that he and his whānau faced while he was working and studying full-time.

When asked to describe his job, Steve says it’s high-pressured and full of risk, but also very rewarding and exciting.

“It’s a challenging but worthwhile career. We don’t do our jobs for the glory, but a highlight for us is when we get a thank you card or a note that is sent back to us from people we have helped. Or if we see them walking on the street. It’s pretty cool to receive those acknowledgements, and to know that you have helped to make a difference in someone else’s life.

“Ultimately, the reason we do what we do is to help care for others. It’s not about all of the fancy drugs that we administer or the equipment that we use. The sole reason we love our jobs is because we want to look after people and have the ability to be an advocate for every patient that we come across.”



Moko Kauae

Worn with Mana





In 2012 TE KARAKA published “Tā Moko Rising”, an article exploring the resurgence of traditional Māori facial art and celebrating nine Ngāi Tahu wāhine who had chosen to embrace this near-lost custom. Six years later, it is clear that this revitalisation has gained momentum, as more and more people choose to receive moko kauae and moko kanohi. In September, 15 wāhine Māori took part in a mokopapa wānanga at Rehua Marae, and now wear moko kauae proudly on their chin, an indelible representation of their whakapapa and identity. Nā ANNA BRANKIN.





Above: Davide Pangrazzi with son Aoraki Leonardo as they watch Waipounamu receive her moko kauae.

Left: Moana-o-Hinerangi flanked by her daughters Miriama Buchanan (right) and Ana Fa'aū.

Previous pages: Whānau watch on as Ana Fa'aū receives her moko.

THE WHARENUI AT REHUA MARAE IN ŌTAUTAHĪ IS PACKED with people, voices uplifted in waiata. They're gathered around Waipounamu Te Karu (Ngāi Tahu – Ngāi Tūāhuriri), surrounding her with aroha as she lies prone on the tattoo bed, ready for a long-awaited moko kauae to be etched into her skin. Her immediate whānau sit alongside her, their hands touching whatever part of her they can reach – her hands, her feet, her knees. Portraits of her late grandparents watch over her as she undertakes this journey in honour of their memory and the values and culture they imparted to her.

Forty-five minutes later the process is complete. Waipounamu sits up and tears stream down her face as the enormity of the moment overwhelms her, and her whānau line up to embrace her and examine the taonga that now adorns her face.

"I had always wanted to get it done, but I thought it would happen when I was a taua – maybe when my first mokopuna was born," Waipounamu reflects. "But when I heard about a mokopapa wānanga happening in the North Island, I told myself that if it ever came to Te Waipounamu I would definitely be a part of it."

When she heard that tā moko artist Anikaaro Harawira-Havili (Te Aupōuri, Te Rarawa, Ngāpuhi) had offered to visit Ōtautahi and share her art with local wāhine, Waipounamu hesitated for only a moment. "Funnily enough, it was actually my tāne Davide Pangrazzi – who's Italian – who said to me, 'What's there to think about? Just do it!'"

Davide has been passionate about te ao Māori since he first moved to Aotearoa and met Waipounamu, and has been a constant source of support and encouragement. "I think it's because our cultures have so much in common," she says. "They're both very family-oriented, with strong beliefs and customs – very rich and vibrant. He loves everything to do with te ao Māori – everything."

This respect for one another's culture is important because Waipounamu and Davide are determined to create a diverse,



Above: Waipounamu Te Karu photographed immediately after receiving her moko kauae.

Right: Hana Morgan with her mokopuna Thomas (left) and daughter Mali (right) as they celebrate their intergenerational taonga.

multi-cultural environment for their tamariki – their son Aoraki Leonardo is three years old, and their second child is due early next year. “My son speaks only te reo Māori and Italian; and now he will grow up seeing my moko,” she says. “And any other babies we might have won’t know anything different. I hope that it will normalise it and perhaps encourage them to get their own one day.”

After receiving her moko kauae, Waipounamu was able to watch a video recording of the session – an experience she says was extraordinarily moving. “At the time, I had my eyes closed and was quite unaware of what was happening around me,” she says. “But watching it back, I could see how my tāne and my son reacted as they watched me. I cried when I saw how proud and emotional Davide looked, especially when he was close to tears himself. And my son just sat in his lap watching me quite calmly and curiously.”

The desire to normalise moko kauae for future generations was a motivation for a number of the wāhine who participated in

the wānanga, including Moana-o-Hīnerangi (Ngāi Tahu – Ōraka Aparima, Moeraki) and her two daughters, Miriama Buchanan and Ana Fa’au. They received their moko kauae in consecutive sessions on the second morning of the wānanga, a circumstance that was as inevitable as it was fitting.

“There was never any question of one of us doing it without the others,” Ana says. “Not only will my kids grow up with a mum wearing her moko kauae, it’s also important for them to know that we all got it together. We move together – we are one and we act as one. We’re not individuals, we’re a collective. That’s important to me, and that’s what I hope they take away from this experience.”

The three wāhine decided to receive their moko kauae after Miriama completed the Mauri Ora Residential Rehabilitation Programme through He Waka Tapu earlier this year. “While I was in the whare, I had a couple of experiences that began to reconnect me to te ao Māori, and the thought of wearing one popped into my head,” she says. “After completing the programme and stepping into a sober and clean life, I discussed it with my sister. But at that stage I thought I would have to wait until I was fluent in te reo, or had achieved 15 years of sobriety or something.”

Ana disagreed, reminding her sister that moko kauae is an expression of whakapapa and identity that is the birth right of all wāhine Māori. “My sister’s reconnection to te ao Māori felt like the missing link in our whānau had made the choice to return,” Ana says. “And it felt like the right time. This journey is the outward representation of the inward transformation.”

“It’s no coincidence that Miri is a wāhine Māori and has had an experience of alcoholism and drug addiction,” she continues. “If there are survivors, if there are women to stand strong and tell stories of triumphs and overcoming adversity, then it’s us – it’s wāhine Māori. We now have to reclaim our identity and stand in our mana with the support and protection of our tipuna and our atua.”

Moana nods in agreement. “The fact that our tipuna were with us through this process was not only satisfying but necessary,” she says. “They haven’t failed me so far, so I didn’t expect them not to turn up today.”

These wāhine are certainly not alone in calling on their tipuna to support and guide them through the painful process of having their identity inked into their skin — an experience that Moana likens to childbirth. “You might think I’m comparing the pain of each experience, but actually it’s about the fact that you come out with such a taonga at the end,” she laughs. “You take the pain because you know what’s coming, and you know it’s worth it.”

Miriama was struck by how quickly she adjusted to seeing her mother and sister with moko kauae. “When they sat up on the table, nothing looked any different,” she says. “They just looked like themselves – like Anikaaro had just uncovered something that was already there.”

Tohunga tā moko Anikaaro agrees wholeheartedly with this sentiment. “My job isn’t to put something on the face – it’s to bring forth what is already there,” she says. “People don’t get it and then expect a change – the change happens prior, and the moko kauae is a statement: ‘This is who I am now, this is how I’m going to move forward in life.’”

Anikaaro learned the art of tā moko at Toihoukura under the tutelage of renowned tohunga Derek Lardelli. “I saw the abundance of kauae in Ngāti Porou and felt aroha for my people back home who didn’t really carry it,” she says. “The biggest thing for me was to embrace it and take it home to my people – to let them acknowledge



PHOTOGRAPH JAMES JUBB

“It (kauae) is the art form that was in the greatest danger of dying out. The only ones who were keeping it alive were the gangsters and the mobsters, and not in a nice way. For a while there I was on my own.”

HANA MORGAN Ngāi Tahu, Ngāti Māmoe, Waitaha, Te Arawa, Ngāi te Rangi, Ngāti Awa

it as a taonga. Since then it’s brought me on journeys throughout Aotearoa, such as this one to Ōtautahi. I’m glad to be a part of the revival of kauae, which has been years in the making now.”

Hana Morgan (Ngāi Tahu, Ngāti Māmoe, Waitaha, Te Arawa, Ngāi te Rangi, Ngāti Awa) has been a part of this revival since receiving her moko kauae 12 years ago.

“It is the art form that was in the greatest danger of dying out. The only ones who were keeping it alive were the gangsters and the mobsters, and not in a nice way,” she says. “For a while there I was on my own.”

Hana has been heartened to see more and more people wearing moko over the last few years, and was especially proud when her daughter Mali and mokopuna Thomas chose to get their moko kauae and mataora moko this year.

“That was absolutely wonderful,” she says. “It was very emotional. Thomas sat beside me and held my hand all day when I got mine, and now he has had both lots of grandparents sitting beside him.”

Despite her happiness at seeing this art form continued, Hana

cautions anyone thinking of getting their moko kauae to make sure they are doing so for the right reasons. “They’re not your run-of-the-mill tattoos,” she says. “They’re pieces of our history and our whakapapa – they’re expressions of ourselves.”

“How much more visible could you be, eh?” she asks, gesturing to the intricate pattern that adorns her chin. “If you’re going to wear it well, you should be connected to te ao Māori somehow. But you hear all sorts of talk about saying you have to have the reo, or have to have done this or that. At the end of the day it’s up to the person and their whānau.”

Waipounamu agrees, saying that she has spoken to a number of wāhine who feel they are not yet worthy to receive their moko kauae – a feeling she believes is completely unfounded. “As far as I’m concerned, it’s a birth right. No one can tell you you’re not good enough or not ready to get it,” she says. “I say to them, ‘You were born to have this. It doesn’t mean you have to, but you always have the choice. And it’s more than a choice – it’s your right as wāhine Māori.’”



Supporting Mātauranga in the Regions

Empowering, enabling, and enhancing learning opportunities for Ngāi Tahu whānau. This is the aspiration and commitment of the regionally-based workforce known as Kaitoko Mātauranga and Kaitohutohu Mātauranga, putting the Ngāi Tahu education programme into action. These kaimahi are the realisation of long-held dreams of rūnanga education representatives providing regional support for our whānau. Nā **ALICE DIMOND**.



KO TE TŪTUKITANGA, KA TOTORO, KA KAWE KĒ, KA WHAKATAU te manawanui – Achievement is reaching out, bringing change, and establishing confidence that what you are doing is great. Kaiārahi Mātauranga Nola Tipa says that this whakataukī sums up the programme. “Our kaitoko and kaitohutohu embody this whakataukī through their mahi with our whānau,” she says. “Educational success is happening across the takiwā.”

Guided, and in some cases employed directly by our papatipu rūnanga, these kaimahi support whānau within a designated takiwā, and are tasked with giving effect to Te Rautaki Mātauranga – the Ngāi Tahu Education Strategy.

Launched in 2014, this strategy has four key areas: creating pathways, prioritising success, providing leadership, and promoting innovation – phrases that may sound like jargon on the page, but that are designed to make a tangible difference in the lives of Ngāi Tahu tamariki and rangatahi.

Angus Gallagher (Ngāi Tahu – Ngāti Irakehu, Ngāi Te Ruahikihiki) is one such rangatahi. For the last two years he has been working



closely with Irai Weepu, the Kaitoko Mātauranga for Te Rūnanga o Arowhenua.

Angus was referred to meet Irai by a family friend, after having some issues with his school teachers while completing NCEA Level 2.

“Some of my teachers were being unsupportive; it felt like they had been trying to irritate me for the past year.”

Irai met Angus and his mother Donna, to understand the situation and create a plan.

“We worked together on my goals. My aspiration was to succeed in school by achieving NCEA Level 2, and then Level 3,” says Angus. These goals were written down into a Whānau Education Action Plan and pinned to the family fridge, where they kept Angus accountable. “I would look at it and it would remind me of my goals and how to achieve them. It kept me focused. My eyes were on the prize. It would refocus me if I went off on a tangent.”

Irai says that when they first met, it was immediately clear that a poor relationship between Angus and his teachers was preventing him from fulfilling his potential. “I found Angus to be very intel-



PHOTOGRAPHS SUPPLIED

Above: Kaitoko Mātauranga Tahu Stanley facilitates an education workshop at Tuahiwi Marae.

Facing page: Angus Gallagher and his mother Donna; a tī rākau activity facilitated by Kaitoko Mātauranga Irai Weepu at Arowhenua Marae.

ligent, charismatic, and understanding,” Irai recalls. “We met with the school to change their focus from encouraging Angus to leave, to supporting him to achieve his educational goals.”

This meeting led to an open and direct kōrero between Donna and the school principal. “The relationship improved with the principal, and I didn’t have to deal with the staff who had been so unsupportive,” Donna says. Angus achieved his goal, finishing high school with NCEA Levels 1 and 2, and now has hopes for tertiary study. “I think something to do with engineering. Just having options feels good. It’s overwhelming because there’s lots of stuff I can do now.”

This is different, Donna says, to her own experience. “When I left school I didn’t have options. I just went to school; there were no further opportunities to go to university or go overseas or anything like that. As far as I know Angus is now the most educated person within the whānau. As a mother that feels really amazing.”

The pathway to success for Angus has certainly been paved, something that may not have happened without the support of a Kaitoko Mātauranga. “I think the journey would have been different if I didn’t have Irai’s support,” says Donna. “I would have pulled Angus out of school, and I don’t know how that would have worked out. Angus’ time with Irai has given him a deeper sense of identity as Māori and as Ngāi Tahu.”

In other areas, the Kaitoko Mātauranga work more closely with schools rather than individuals. Tahu Stanley works in the takiwā of Ngāi Tūāhuriri, and says his mahi is about working closely with the schools to ensure they are resourced to best support Ngāi Tahu whānau.

“The Kaitoko all work very differently. Our mahi is really driven by how the rūnanga we represent sees our role, and what they want us to focus on,” says Tahu. “For me, it’s really about identifying key personnel or rangatira in schools who can pass the information we give them on to whānau.”

Tahu also assists with education workshops for teachers at Tuahiwi Marae, run by the Tuahiwi Education Committee. “We teach them about the marae and cover cultural responsiveness. For those who are really fresh to te ao Māori, this is a good starting point and creates a safe learning space where they are able to ask any questions they may have.”

In collaboration with other Kaitoko Mātauranga, Tahu has also run wānanga for whānau, most recently in Kaikōura alongside Rāwiri Manawatu. These wānanga focus on topics such as whakapapa, history, and strengthening Ngāi Tahu tūhanga.

“The Kaikōura wānanga is a highlight for me so far,” says Tahu. “There was a mother who brought along her two tamariki. Her whānau was really disconnected from all things Ngāi Tahu because they had been living in Dubai for a number of years. She was really thankful to have the opportunity to reconnect as a whānau. Little moments like these are really cool.”

Irai urges whānau to make the most of the Kaitoko Mātauranga. “If you or a whānau member are not getting the support you need to achieve in education, then I encourage you to make contact with your local Kaitoko Mātauranga. We are here to manaaki and whakamana whānau to achieve educational success, unleashing their Ngāi Tahu potential.”





Grassroots to Governance

“My vision is that we increase our Ngāi Tahu footprint on the landscape in appropriate ways, in both a commercial and cultural sense.” – Matapura Ellison, Deputy Kaiwhakahaere, Te Rūnanga o Ngāi Tahu

Nā ROB TIPĀ

MATAPURA ELLISON (63) IS ONE OF THE QUIET ACHIEVERS IN Ngāi Tahu tribal politics, a leader who is widely respected for his natural skills in diplomacy and his proven ability to get on with people.

Last year he was elected Deputy Kaiwhakahaere of Te Rūnanga o Ngāi Tahu, a role he thought would be challenging but would allow him to carry on with governance roles within his rūnaka and in Ōtepoti. “I want to be part of a conscious change of leadership style at the helm of the iwi.”

After nearly a year in the job, Matapura reflects on a remarkable turnaround in the financial position of the iwi since he first became involved in hapū politics more than 40 years ago.

The Te Runanga o Ngāi Tahu 2017/2018 Annual Report, released in October, confirms that the iwi is in a strong financial position. Its net profit of \$150 million has resulted in a \$61 million distribution of funds to the 18 papatipu rūnaka from a steadily-expanding equity base of \$1.57 billion in assets.

“It has been an absolute privilege – that’s the best way I can describe it – to see where we have come from in my lifetime, and to see where our tribal organisation and our papatipu rūnaka are now,” says Matapura.

As a teenager, his parents encouraged him attend a meeting at the Huirapa Hall, a focal point for the Karitāne community for decades up to the early 1970s. Before he knew it, he was elected on to the Huirapa Māori Committee and started to learn about what it meant to be ahi kā. He became a Māori Warden under the guidance of his elders, and was elected to chair the Huirapa Māori Committee by the time he was 30.

Matapura vividly remembers those lean times and a hand-to-mouth existence, with a saucer passed around committee members for donations to pay the electricity bill for the Huirapa Hall. The big issues at that time were very different – repainting the hall was a mammoth task that depended on whānau donating their time, resources, and the paint as well. Now, a big issue is where to invest a million dollars.

“You can very easily forget where we have come from in such a short time,” he says. “The growth in our generation has been quite phenomenal.”

Looking back on his childhood, Matapura says the small coastal village of Karitāne was an idyllic place to grow up during the late 1950s and 1960s.

“It was a great time to grow up,” he says. “New Zealand was very innocent and free of a lot of the pressures kids experience today. We made our own fun, playing on the river in dinghies, floundering, and there was plenty of tuna, pātiki, and whitebait seasonally in the river.”

Matapura went to school in Karitāne and Palmerston, and his interest in Māori arts and crafts was fostered by his mother, Joan.

He taught himself the rudiments of Māori wood carving but without the guidance of a tutor to learn the art, he realised this aspiration would not be met. He was fortunate to receive a Māori Affairs Scholarship to Telford Farm Training Institute in Balclutha, with the intention of going on to study agriculture at Lincoln College (now Lincoln University).

Those plans were shelved when his father Rangi took ill. Matapura returned home to help out on the farm. He married young, had a family and a mortgage, and remained on the farm for the next 20 years.



“Looking at our latest report, I can’t help thinking about those wonderful kaumātua I knew when I was young, who were there before I was. I hope they would feel very satisfied that the work they put into fighting for the Claim Settlement has been taken forward and grown.”

He still lives in the same family home where he was brought up, and is now married to his second wife, Maria. The couple have a composite family of five adult children.

Matapura’s pōua, Teone Matapura Ellison, was born at Ōtākou but was brought up at Puketeraki, which he made his lifetime home.

“It was never easy on the Māori reserves,” Matapura explains. “It was never enough land really, and for various reasons many whānau sold their holdings and moved to Dunedin.

“Dad inherited some land from his father, along with a very large mortgage. He worked night and day to make a successful farming business for himself, but he had this belief that he should never sell the land because there was no more being made.”

Matapura says that philosophy was “almost genetically coded into us – to retain the land through hell or high water.”

While he still loves farming, over the years work commitments have taken him away from the farm for extended periods. However, he has retained ownership through joint farming relationships with neighbours.

For 20 years he worked as kaupapa atawhai manager for the Otago conservancy of the Department of Conservation (DOC), a great job in that it gave him opportunities to grow, learn, and hone skills that have served him well since.

One of the highlights of this role was that he had to develop his knowledge of tikanga and kawa specific to Ngāi Tahu, because he was expected to provide cultural advice to his bosses and colleagues at DOC.

He met Trevor Howse, a senior Ngāi Tahu Treaty Claim negotiator,

who became his mentor. Trevor gave Matapura a broader view of the Ngāi Tahu world, whakapapa, and history; and an introduction to the Treaty of Waitangi claim.

“That aided me greatly in building that ability to provide cultural and political advice, firstly engaging as a DOC point of liaison with the Ngāi Tahu Māori Trust Board, and then with Te Rūnanga o Ngāi Tahu (TRoNT),” Matapura says.

“It could be quite a lonely place for a Ngāi Tahu person, but I developed a great respect for my conservator boss, who was careful to ensure I did not become conflicted within the direct negotiations between the department and iwi.”

In the second of three major restructurings within DOC, the jobs of Matapura and colleagues in similar roles in Canterbury and Southland disappeared. Matapura says it was disheartening to see many of the systems and structures they had helped put in place be dismantled or evaporate within a year or two, as the staff they worked with left DOC and new people came in.

However, some innovative projects he was involved in did survive; including a process for artists and weavers to source cultural materials, and a visionary project to re-establish populations of buff weka in Central Otago.

At times like this when one door closes, another opens; and for Matapura, returning home to the family farm at Karitāne was very therapeutic.

“You can dig a hole, put a fence post in, ram it, and it’s finished. You can see a job start and finish, which is quite satisfying.” Quite different from working in projects which might have a multi-year lifetime.

"How our future generations see us is important to me ... Hopefully, we will be seen by generations to come as studious, good leaders of our day who helped to rebuild Ngāi Tahu."

Throughout this time Matapura has remained involved by serving on the boards of a number of not-for-profit Māori community-focused organisations in Dunedin. He is particularly proud of his role as a director of Te Kāika, the low-cost health centre recently established in Caversham, Dunedin. Also, for the last 18 years Matapura has represented Kāti Huirapa Rūnaka ki Puketeraki on the TRoNT board, and has seen the skills of the board mature in that time.

"In the early days a lot of learning needed to happen, and I think it has taken us 20 years to get to where we are now," he says.

"The annual report reflects 20 years of hard work, making some mistakes, recovering, not making those mistakes again, and learning from those mistakes.

"Looking at our latest report, I can't help thinking about those wonderful kaumātua I knew when I was young, who were there before I was. I hope they would feel very satisfied that the work they put into fighting for the Claim Settlement has been taken forward and grown."

Matapura believes the organisation is ready for the next big leap forward under the umbrella of Haea te Awa, a new future-focused initiative to encourage more regional development of the iwi, as well as looking at the health and wellbeing of our whānau.

"There are 62,000 people registered as Ngāi Tahu, and two-thirds of these people live outside the takiwā. We've had to recognise that empowering rūnanga will not empower everyone, so a wider focus is needed."

While unlocking regional development opportunities for papatipu rūnaka, Matapura is adamant that there must be relevant and innovative ways for all Kāi Tahu whānau to engage and make a contribution. While it is still early days, TRoNT governance is moving towards a wider team approach to try to create more opportunities for Ngāi Tahu people to step up into leadership roles. Matapura says the level of governance excellence within the representatives of Te Rūnanga has greatly increased, and is a reflection of the success of this change.

"It is a conscious change in leadership style which I fully support," he says.

"I want to be the best support that I can to our Kaiwhakahaere. My primary role as Deputy Kaiwhakahaere is to support Lisa. I also want to be part of a team that our descendants might look back on and say that we showed some innovation, heart and flair which got us to the next level of our tribal development."

Matapura acknowledges that his new job as Deputy Kaiwhakahaere comes with a "hefty responsibility that weighs heavily on my shoulders.

"How our future generations see us is important to me, and is one of the things that may keep me awake at night," he says. "Hopefully, we will be seen by generations to come as studious, good leaders of our day who helped to rebuild Ngāi Tahu.

"My vision is that we increase our Ngāi Tahu footprint on the landscape in appropriate ways, in both a commercial and cultural sense.

"I hope we are smart about that, and that the footprints we leave are not a millstone for the next generation, but an enhancement of their opportunities."



PHOTOGRAPH PHIL TUMATAROA

Above: Matapura Ellison with Lisa Tumahai following their appointments as Deputy Kaiwhakahaere and Kaiwhakahaere.

Left: Matapura Ellison and others attend the 1994 opening of the Kāi Tahu Whānui ki Otago exhibition at the Otago Early Settlers Museum, marking 150 years since the purchase of the Otago Block. Firstly published in the Otago Daily Times.

He wāhine, he manawa tītī: ngā rangatira o Ngāi Tahu

This year marks the 125th anniversary of suffrage, when the fight for New Zealand women to have the vote was won. While only a few wāhine Māori were part of the movement, we know that throughout history, our women have raised their voices and fought for better outcomes for our people. Our Ngāi Tahu wāhine have organised, petitioned, and created change at hapū, iwi, and national level. They are knowledgeable, adaptable, and resilient; taking on the government, the Native Land Courts, leading the Māori Women's Welfare League, working as cabinet ministers – all while raising the future generation. These are some of their stories. Nā MERIANA JOHNSEN.



Left: Māori Women's Welfare League 1951 – front from left: Kuini Te Tau (treasurer), F. Paki (vice-pres), Whina Cooper (pres), Mrs Tahiwī (vice-pres), Mrs M. Swainson (Waikato-Maniopototo); back from left: H. Jacobs (Ikaroa), M. Tamihana (Tairāwhiti), Miraka Petricevich (Szaszzy), Mrs P. Royal (Waiariki), Miss Takarangī (Aotea), Mrs I. Ratana (Aotea).

Right: Aroha Reriti-Crofts, Māori Women's Welfare League President 1990-1993.

Pushing back at the turn of the century

The most well-known wahine toa of the suffrage movement is Meri Te Tai Mangakāhia, who campaigned in 1893 for Māori women to be able to vote and run for office in Te Kotahitanga, the autonomous Māori Parliament. She argued that many Māori women already owned or administered their land, and that men had not been successful in protecting Māori land.

Meri was invited to put forward her argument to Te Kotahitanga, and became the first woman to address the house. The motion was abandoned because the Constitution of Te Kotahitanga had already been finalised; but four years later, wāhine Māori won the right to vote and stand for parliament.

Only in the last few years has Meri received the national recognition that she deserves. She was among many Māori women working in tribal committees called Ngā Komiti Wāhine, addressing issues plaguing their communities such as domestic violence, alcohol consumption, and the loss of traditional Māori women's skills. They also raised funds for Te Kotahitanga and worked in several Māori newspapers, where women were encouraged to correspond with one another.

While Māori women were active in Te Kotahitanga, only a small number signed the 1893 suffrage petition and its 1892 predecessor. However, when the suffrage movement became successful with the passing of the Electoral Act in 1893, wāhine Māori took up the opportunity to vote. In fact, in October 1893, Ngāi Tahu women in Dunedin held a hui to thank all those who had helped them win the right to vote, and to encourage women to register to do so.

There are at least four wāhine of Ngāi Tahu descent whose signatures have been identified on the 1893 petition: Mary Cross from Bluff, Jane Driver of Pūrākaunui, and Rora Orbell and her daughter Frances Ada Amelia from Moeraki.

Rora Orbell also dedicated her energy to agitating and petitioning for the retention of Māori land both in and out of the land courts. Rora wasn't alone in her fight. A generation later, the Ngāti Kuri leader Hariata Whakatau Pitini-Morera Beaton regularly gave evidence in the Māori Land Courts, and fought for Ngāi Tahu to receive compensation for Kemp's Purchase.

She travelled widely to the major hui and negotiations, and her knowledge of tribal history played a significant part in helping the court to compile the base list of whakapapa of all those Ngāi Tahu living in 1848 at the time of Kemp's Purchase.

"She was a great fighter for the Ngāi Tahu claims," Tā Tipene O'Regan says of Hariata, who was a close friend and ally of his grandmother Rena (Ellen) Bradshaw.

"My taua was the keeper of the claim in my extended whānau – she kept that fire burning. She was always supported, but she was the front edge of it. And as I see it, Hariata was the front edge of the whole Ngāi Tahu claim there."

Hariata also held and preserved much of the whakapapa of Ngāti Kuri and Ngāi Tahu. She spent most of what she thought were her dying days producing vast manuscripts of traditional knowledge from her hospital bed. These manuscripts have been heavily drawn upon – Tā Tipene remembers poring over them with Hariata's mokopuna and his close colleague Bill Solomon, long after she had passed.



PHOTOGRAPH PHIL TUMATAROA

"He and I often talked about her because of the work we were doing on her papers. She was so large a figure in our lives, we both sort of felt we knew her," Tā Tipene recalls. "She was completely assertive and confident in her manner in dealing with the power culture of the day." This confidence served her well as she fought to protect traditional Kaikōura place names, and for the urupā along the coast to be protected.

The Māori Women's Welfare League: creating a space for wāhine Māori

Following World War II, Māori increasingly migrated to cities as a result of land losses, and in search of employment. Many struggled with finding suitable housing, adapting to a cash economy, poor health, and racism. The Māori Women's Welfare League was formed in 1951 to address concerns for the health and well-being of Māori, wāhine Māori, and their whānau.

For the last 50 years, Aroha Reriti-Crofts from Tuahiwi has been a passionate member of the League. She joined in 1968 as a single mother of four children, saying, "I decided I wanted something more than just being a housewife." After a conversation with an Aunty who was "a very staunch league member", it was decided that she would join the Ōtautahi branch.

Aroha is passionate about learning, and thrived in the League environment.

"I listened to other people talking. I believe the observer learns a lot just sitting and listening and watching, and I learnt all those beautiful things of how to express oneself."

Aroha's keenness saw her quickly promoted to secretary. But it was when she first attended the national conference in Auckland that she had a glimpse of her future, watching the then president Hine Pōtaka speak.



Above: Whetu Tirikatene as part of the Labour Party Shadow Cabinet, first published in the *Evening Post* and *Dominion* newspapers.
Right: Whetu Tirikatene-Sullivan.

“She just blew me away – this beautiful lady – and I thought, ‘One day I’m going to be just like you’ – you dream these wonderful dreams.”

But it didn’t remain just a dream. In 1990, Aroha became president of the Māori Women’s Welfare League. During her time as president, she followed in the footsteps of those before her by focusing on whānau wellbeing. The programme “Kai in the Yard” helped low-income mothers plant and grow vegetables to feed their whānau; while the Mahi ā-Whānau programme helped women use their Māori arts skills to supplement their income by selling their crafts. As a solo mother herself, Aroha faced the stigma of being perceived as “living off the state”, and wanted to ensure that other women had opportunities to support their children.

The League was reliant on women having their ear to the ground in their communities to identify the needs of the women around them. Women would ask for shoes for kids, or pots, or chairs – it was all about providing whānau with the basics of living.

“The need was great, and is still the same,” Aroha says.

Sometimes it would just be about lifting someone up by painting their fence or dressing their bedroom – “just ordinary beautiful little things”. When a woman in prison needed a nice outfit to appear before the parole board, the League network found her one.

For many of the whānau away from their papakāinga and without the support of their own taua, māmā and aunties, the League gave them the skills and support they needed to raise their tamariki.

For the first time, Māori women had a national platform to voice the issues that related to them and their lived experiences.

“Women had a lot more things to talk about – bringing up children, feeding children, learning how to cook, learning how to manage a home, childbirth, the lot! Men didn’t have all that much to talk about apart from who’s controlling the marae and who’s controlling the reserve and who will succeed to their land,” Aroha says.

“So I think it was wonderful that it was decided that women need a platform of their own.”

At 80 years old, Aroha still attends League hui every month. She says she doesn’t want to miss out, because “there is always something exciting happening in the League”. A fierce advocate for passing on knowledge, Aroha still trains the Ōtautahi delegates every year. She has passed that fire on to her tamariki and mokopuna – her only



daughter is the national vice-president, and four of her mokopuna are all members of the League.

Taking the lead: Wāhine ki mua

Former Southern-Ward MP Whetu Tirikatene-Sullivan (Ngāi Tahu, Ngāti Māmoe, Ngāti Kahungunu, Ngāti Toa) smashed the glass ceiling in more ways than one.

In 1970, she became the first to give birth as a sitting MP. She became the first Māori cabinet minister when she was appointed Minister of Tourism in 1972. The birth of her son Tirikatene in 1974 is thought to have been the first to a sitting cabinet minister in the British Commonwealth. She was the first woman to speak on Tūrangawaewae Marae at Ngāruawāhia.

But to her nephew and Te Tai Tonga MP Rino Tirikatene, she was Auntie. He remembers her as a gifted kaikaranga with “fabulous outfits”.

“Auntie was a wonderful, stylish, very dignified lady; very intelligent, obviously – but very down-to-earth,” he recalls.

Whetu’s life wasn’t without controversy – her opposition to the repeal of the Ngāi Tahu Claims Settlement Act 1944 and to the establishment of Te Rūnanga o Ngāi Tahu put her in conflict with iwi leaders. Despite her contentious politics, she still stands as a role model to other wāhine rangatira.

“To be a groundbreaker like Whetu, she must have had very rigorous internal processes to stay focused in moving about and



Above: Arihia Bennett (left) with her parents Pani and Tosh (second from left and centre), then Mayor Gary Moore (centre right) and her brother Jamie Ruwhiu (right) after Pani received a Civic Award in 2004.

Below right: Kaituhi Meriana Johnsen (centre) with her sister Hane (left) and mother Moana (right).

“I’ve always got to be mindful of the great diplomacy that you must exemplify in a role such as [CEO], and for women – and Māori women – the judgement is triple that of men, because of the gender issues, the diversity issues – even women judging other women.”

ARIHIA BENNETT
Ngāi Tahu chief executive

achieving the causes,” Te Rūnanga o Ngāi Tahu Chief Executive Arihia Bennett says.

“Moving through all the challenges of a generally white, conservative society – breaking down all those barriers with both her intelligence and her eloquence to maintain and hold her head up high, despite some of the things she stood for.”

Arihia herself comes from a whānau of wāhine toa who she has modelled herself on. Her mother battled Parkinson’s disease for 18 years – a challenge that didn’t prevent her from completing a Diploma in Māori Health and working as a Tipu Ora Health worker alongside mothers and their pēpi.

Arihia’s English grandmother, Freda Tainui, married into the tribe in the 1940s and lived at Tuahiwi pā. When her first husband was killed in war, she married his cousin and brought up five daughters at the pā.

“My grandmother was quite stoic – as you can imagine, raising five daughters in the Tuahiwi pā north of Christchurch – seen as the heart of Ngāi Tahu back in those days – and she managed and she pushed her way through.”

Arihia has drawn on her grandmother’s example over the years in her role as CEO. It isn’t easy being in the top job, especially as a woman. Arihia says she takes a pragmatic approach, taking time to step back and reflect and look at the options available.

“I’ve always got to be mindful of the great diplomacy that you must exemplify in a role such as this, and for women – and Māori women – the judgement is triple that of men, because of the gender issues, the diversity issues – even women judging other women.”

Ehara taku toa i te toa takitahi, engari he toa takitini – My strength is not mine alone, it comes from the collective

These are just a handful of the women who have stood up for our iwi, our wāhine, and our people. They’re part of a greater network of Ngāi Tahu women who continue to empower each other, and in turn,



the wider iwi. Some of these women can be found in the board room or parliamentary chambers, striving to create better outcomes for our whānau, while some of them can be found in our own homes. We all have women in our lives who have influenced, supported, and taught us – and sometimes the greatest teachings are the smallest gestures.

“What I learnt from my grandmother was manaakitanga – how you treat your visitors when they come,” my own mother Moana Johnsen tells me.

“You dropped what you were doing and you had a cup of tea – these people were welcomed in.

“A lot of people that came to see Nana didn’t drink tea or coffee because they were Rātana or they were Mormon; and I remember this clearly because I would be the one that would go up to the shop to get the Milo.

“That was important because if you didn’t have it in the house you went and got it for them”.

Our wāhine continue to inspire and teach us. It may be through leading roles in our hapū or iwi, or it can be as simple as showing us the value of manaaki by offering a cup of tea.

Celebrating Whanaungatanga



On 24 November the haukāinga at Ōnuku welcomed whānau from far and wide for a day of kōrero, kai and whanaungatanga. The day kicked off with Hui-ā-Tau, an opportunity for Ngāi Tahu iwi members to hear first-hand from Te Rūnanga o Ngāi Tahu about the year's achievements. This year had special significance as it was 20 years – almost to the day – since whānau gathered at Ōnuku Marae to hear the Crown Apology, delivered by then Prime Minister Jenny Shipley.

Following the formalities, festivities began, celebrating the 21st anniversary of the opening of Karaweko, the whare tipuna at Ōnuku Marae – sharing the many stories etched into its pou and the countless memories woven into its walls. The whānau celebrated with a rousing kapa haka performance, kōrero from those who were involved in the building and design of Karaweko, and – of course – an elaborate cake replica of the whare tipuna.

This photo series showcases the manaakitanga and whanaungatanga that exemplified the day as Ngāi Tahu whānau came together to celebrate the iwi.









Protecting their future

A dedicated and passionate group of Ngāi Tahu representatives has been working hard on species recovery groups across Te Waipounamu to protect vanishing taonga species, and to ensure that the iwi has a voice in their future.

Kaituhi KIM TRIEGAARDT talks to some of these representatives about the journey from token representation to collaborative partnership between Ngāi Tahu and the Department of Conservation (DOC).

“LET ME TELL YOU A STORY.” WITH A STEELY GLINT IN HER EYE, Yvette Couch-Lewis (Ngāi Tahu – Ngāti Wheke) pushes up her sleeves and taps the table in front of me. “I was about to walk away as the orange-fronted parakeet representative for Ngāi Tahu. I was frustrated because we weren’t involved in the process, and no one was listening.”

But at the last minute, Yvette decided she wasn’t ready to give up on her beloved kākāriki karaka, and turned to Tāne Davis (Ngāi Tahu – Ōraka Aparima), the Ngāi Tahu representative on the Kākāpō Recovery Group, for help. “Tāne has such good relationships and I envied how much he seemed to be achieving through them. I couldn’t understand what I was doing wrong.”

“What is it I need to do?” she asked. His advice was simple and Yvette has embraced it wholeheartedly. “He told me not to worry if I offend someone – just to get in there and make a nuisance of myself.”

“You wouldn’t recognise Yvette now,” says Linda Cook (Ngāi Tahu – Ōraka Aparima), the Ngāi Tahu representative on the Mohua (Yellowhead) Species Recovery Group. “She used to be so quiet.”

Yvette remembers her former self, but says the difficult change was one she felt compelled to make. “I don’t want to be on that group and the kākāriki goes extinct,” she says. The expression on her face tells the story she doesn’t trust her voice to. Once the kākāriki are gone, they are gone.

It’s a fate that could befall several of the 69 bird and marine mammal species listed as taonga species in the terms of the Crown’s Settlement with Ngāi Tahu in 1998. The Ngāi Tahu Claims Settlement Act (sections 288–295) made provisions for recognising native birds, plants, and animals of special cultural significance and importance to Ngāi Tahu. These provisions include the right to nominate an iwi representative to sit on recovery groups for species listed as endangered.

As the Ngāi Tahu representative on the recovery group for the hoiho (yellow-eyed penguin) as well as the kākāriki karaka, Yvette recalls that in the early years she often felt like a lone voice, all too easily ignored.

She remembers being asked to review the content relevant to Ngāi Tahu in the Hoiho Recovery Plan. “I asked what they expected me to do with the two sentences that were meant to reflect our contribution. I refused to provide comment or review a document that we

had not contributed to. It was not a collaborative process, nor one that Ngāi Tahu would endorse.”

Yvette’s experiences on the species recovery groups have shown her the importance of accountability, and that partnerships are critical in protecting taonga species from extinction.

Her insights led to a serious discussion on how DOC and Ngāi Tahu could better work together. A hoiho pilot governance structure is now in place, with Ngāi Tahu, DOC, the Ministry for Primary Industries, and the Yellow-eyed Penguin Trust as partners. Yvette says the group is now stronger, more collaborative, and more inclusive than it’s ever been. She has also been appointed as the chair of the group – a move that shows DOC is finally recognising the unique perspective and passion that Ngāi Tahu representatives provide.

Julie Knauf, Director – Territorial Ecosystems for DOC, acknowledges that the Ngāi Tahu representatives had limited opportunity to engage effectively, creating a period of discontent between 2009 and 2014 when DOC developed changes to the recovery groups.

“Over the past year we’ve changed that, and have been working together on how to strengthen and improve the frameworks to bring greater outcomes for taonga species.

“We are getting better at working in partnership to achieve our common goals. Our relationship is based on trust, as well as a desire to understand and respect one another’s perspectives, aspirations, and constraints.” Julie says DOC is committed to early engagement and a no-surprises approach.

The Ngāi Tahu representatives have also challenged the focus of recovery programmes, providing a fresh perspective on Ngāi Tahu taonga species values and traditional mātauranga. Julie says this input has contributed to the success of several recovery programmes. “For example, the kiwi recovery programme is a technically complex programme which covers a broad geographic scale and involves many interested parties and stakeholders. The recovery group includes a Ngāi Tahu representative who helps formulate recovery strategies and technical advice.” Julie says DOC needs to continue looking at how to weave te ao Māori and mātauranga Māori into the recovery strategies.

It’s a strategy that’s already in place and working on Whenua Hou (Codfish Island). On this large island west of Rakiura, a team of dedicated conservationists has been slowly turning back the clock on

PHOTOGRAPH SARAH WILSON



“It is quite an emotional time when a species is returned.

Whānau have the opportunity to attend the release, and it’s really uplifting.”

TĀNE DAVIS

100 years of destruction caused by sealers, farmers, possums, rats, and even weka. It’s a little corner of Aotearoa that’s just like nature intended – where trees are swollen and noisy with birds, the forests dense with wind-swept tētēaweka shrubs, rātā, rimu, tōtara, and kāmahī; and the ground thick with fern, flax, and mānuka. The air is ancient and its mauri strong.

In her mind’s eye, that’s where Linda Cook is right now; not sitting in front of me in a New Brighton cafe. She’s just returned from Whenua Hou, where she had to give a mohua a wee poke with her finger. Unlike the other 16 birds released that morning, this one wasn’t in a rush to escape its travelling box to explore its new surroundings.

“These birds were translocated from the Catlins and released on Whenua Hou to boost the genetic diversity of the population there. It was so much more emotional than I thought it would be,” Linda says. She has whakapapa ties to Whenua Hou, and is looking forward to the day when Ngāi Tahu can travel to the island independently, not under the guardianship of DOC. The good news is that she senses that day is coming closer. And in the meantime, there is work to be done.

The mohua, which features on our \$100 note, used to be one of the most abundant forest birds in Aotearoa. A flock of more than 200 was recorded at Lake Brunner in 1888, but by the start of this century, several of these population groups were on the verge of extinction.

Linda’s journey to Whenua Hou as species representative started nearly 20 years ago when she saw her first mohua on Mount Stokes in the Marlborough Sounds. Soon after, she heard that the entire mohua population on Mount Stokes had been eaten by rats.

By 2012, Linda had been appointed to the Mohua Recovery Group when disaster struck again. The scientists who form part of the group made an ill-judged decision to refrain from dropping 1080 on the Dart Valley that year, resulting in an explosion of rats that ate their way through the mohua population there. This was followed by a scare in the 2016/17 season that necessitated an emergency 1080 drop on the same area. It was then that Linda realised data being shared among the scientists had been withheld from the Ngāi Tahu representatives.

Linda has since called for a more formal data-sharing protocol between the stakeholders. “One of the challenges is that every time there are staff changes at DOC, we seem to go back to square one in terms of what is required.”

Linda says she feels there needs to be accountability on both sides. “Ngāi Tahu needs to be more proactive. We need to have a louder voice in species recovery strategies, and I believe Te Rūnanga needs to continue with the recent move to put more resourcing towards



Above: Tāne Davis, species recovery representative for the kākāpō. Above right: Linda Cook, species recovery representative for the mohua.

Previous page: Yvette Couch-Lewis, species recovery representative for the kākārīki karaka and hoiho.



PHOTOGRAPH BARRY HARCOURT
PHOTOGRAPH (TĀNE DAVIS) SUPPLIED

education, training, and budgets. We need to invest in our whānau so that we have the appropriate people to continue to be effective in, and indeed vastly increase, our roles as kaitiaki of our precious taonga.”

It’s a philosophy backed by Tāne Davis. Tāne says it’s a powerful teaching moment when whānau are involved in the release of taonga species onto Whenua Hou.

“It is quite an emotional time when a species is returned. Whānau have the opportunity to attend the release, and it’s really uplifting. It also shows our whānau what’s possible, and inspires them even more to ensure the islands return to their natural state.

“As time has gone on, we’ve been so successful that we are slowly having more and more input back into the island.”

Whenua Hou plays a vitally important role in the conservation of many taonga species, including being a major breeding ground for kākāpō. It’s thought that there are just 149 of these flightless nocturnal parrots left. Tāne dreams of a time where these incredibly endangered birds could live safely on other islands.

“Rakiura could become New Zealand’s largest bird sanctuary if it was predator-free,” he says. “This would allow the recovery of the tieke (saddleback), toutouwai (New Zealand robin) and tūturiwhatu (New Zealand dotterel). Imagine if we saw the return of kākāpō there.”

And while helicopters make it easier to move birds to safe areas or captive breeding grounds, Tāne says the bigger goal needs to be to restore the southern islands as permanent safe habitats for taonga species, rather than needing to move those species around.

Until such time that Rakiura is completely predator-free, Whenua Hou will continue to be a safe haven for many endangered bird species.

In the meantime, Yvette Couch-Lewis will continue her resolve to lead from the front, demonstrating a governance role that embraces complete accountability, good communication, and transparency. “It’s how a true partnership works,” she says. “Everyone is watching, right from the Conservation Minister down to the whānau in the south doing the mahi. So we have to do this right.

“And besides,” she says, as she taps the table again, “the kākārīki karaka is not going extinct on my watch.”



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Nadine Tunley Leading Change

Nadine Tunley (Ngāi Tahu – Ngāti Wheke, Ngāti Waewae) has a long career in the primary foods sector, largely in export and international markets. In May 2017 she became CEO of Watson & Son, the Ngāi Tahu-owned mānuka honey business, and is currently guiding them through a restructure and rebranding to Oha Honey. Kaituhi **ANNA BRANKIN** sits down with Nadine to discuss the challenges she has overcome and the passion that drives her.



PHOTOGRAPH: SAMIPSON KARST

“I REMEMBER VIVIDLY THE DAY I GOT THE CALL ABOUT COMING to work here,” says Nadine as we sit in a meeting room in the compact Oha Honey offices in central Wellington. “I said, ‘Oh yeah, no.’”

At the time, she was working for Kono, a Māori food and beverage company owned by Wakatū Incorporation. “I didn’t think I was ready to leave, but it kept eating away at me,” she recalls. “I thought about it, made a few calls, and asked a few questions. Then I rang the recruitment agency back and said, ‘Actually, I’m considering it.’”

Nadine started as CEO of Watson & Son on 1 May, 2017. At that stage, the business had two distinct divisions: MānukaMed, and Watson & Son LP, a honey production and export company. At the time, the business was encountering issues as the shareholders struggled to find a way forward after two very poor production seasons.

“At that stage Ngāi Tahu Holdings were 50 per cent shareholders alongside the Watson family,” Nadine recalls. “I knew there had been some tensions, but I wasn’t sure of the extent of it.”

In November 2017, the shareholders made the decision to separate, with the Watson family taking ownership of MānukaMed, and Ngāi Tahu Holdings becoming the sole owner of Watson & Son LP, now named Oha Honey LP.

This transition has been essential for Nadine and the team at Oha Honey. Nadine has always had a passion for working with start-ups as they get on their feet – which Oha Honey is, for all intents and purposes. This, combined with her experience in primary industry and international markets makes her a natural fit.

“I was working for an accounting firm in Nelson in 2000, and at that time one of the largest orchard groups in the South Island was using that firm,” she says. “They decided to get their export permit just before the pipfruit industry was deregulated. I got involved at that stage to help that whole process occur, and from there I spent nearly 18 years in horticulture.”

Nadine’s work has seen her travel the world, notably spending several months in India as part of negotiating New Zealand’s involvement in a World Bank project in the state of Himachal Pradesh. She has owned and operated her own produce export business, and has served on a number of boards, including as the chair of New Zealand Apples & Pears.

“There are a lot of similarities between the honey industry and horticulture,” she says. “In New Zealand we export 80 to 90 per cent of everything we produce, so the biggest challenges are market access, biosecurity, exchange rates, and science and innovation.”

Nadine has spent the bulk of her career dealing with these challenges as the facilitator who sits between the landowner/grower and the markets – a position that comes with its own set of challenges in

the honey industry, which is still in its formative stages after experiencing a growth that Nadine describes as a “liquid gold rush.”

“New Zealand’s hive numbers have increased from 350,000 to a million in less than six years,” she says. “There are three major operators – ourselves, Comvita, and Manuka Health – that control 85 per cent of the honey exports out of New Zealand. But we are each registered as only one beekeeper, and there are nearly 6000 individually registered beekeepers who can have an impact on how we operate.”

“A lot of those producers aren’t market-facing, and they don’t see the impact of breaking the rules,” she explains. “It only takes one person to decide not to treat for a certain disease or to ignore the rules of a certain country we’re exporting to. Those things can destroy an industry.”

However, Nadine says she thrives on challenges so she isn’t put off by the obstacles that lie ahead. On top of that, she sees this role as an opportunity to use her expertise in the primary industry and export market for the benefit of the iwi.

In 2013, Nadine participated in the pilot of Manawa Nui, a programme that offers Ngāi Tahu whānau the opportunity to enhance their commercial governance experience. Over two years she spent time on the boards of both Ngāi Tahu Holdings and Ngāi Tahu Seafood, offering her experiences she describes as invaluable.

“It was a great opportunity to learn more about Ngāi Tahu Holdings, and the width and breadth of their businesses,” Nadine says. “But it was also a chance to understand more about the iwi and find out about my whakapapa – for that, it was brilliant and I am grateful.”

Nadine’s father was born Wi Riwai Tauwhare, but changed his surname to George before Nadine was born. She grew up with very little understanding of his Ngāi Tahu background, and it wasn’t until he passed away in 2000 that she made the decision to move to Te Waipounamu with her husband Pat, and their children Matthew and Alesha.

These days, Nadine is primarily based between Masterton and Wellington, although Oha Honey’s hives are placed as far north as Northland and south to Rangiora. Her job is time-consuming and demanding, with the organisation recovering from a major restructuring and two difficult harvest seasons. “It’s been a difficult year, and we’ve been through a lot together,” she says. “Last year, 80 hour weeks were not uncommon – weekends, nights, eating in offices.”

But Nadine is adamant that there is light at the end of the tunnel. “My aspiration is to build Oha Honey into the investment that it was meant to be, and that it absolutely can be,” she says. “The reality is that this company wouldn’t exist if it weren’t for Ngāi Tahu Holdings. They made a conscious decision to support it, and it’s now the responsibility of myself and my team to make it successful.”

“For the next 12 months we’ve got to go hard and make the necessary changes,” she says. “I’m looking forward to it. This company needs to get to a certain point and until it’s there I probably won’t relax too much. It is what drives me.”

According to Nadine, the key to realising that vision lies in the values that underpin all the businesses owned by Ngāi Tahu Holdings. “I honestly believe successful businesses are built on values,” she says. “If you’re genuine and authentic, you’ll find like-minded people and companies to align with.”

“The values that steer Ngāi Tahu and their companies are so broad, and so fundamental to human nature,” Nadine continues. “Even though I wasn’t brought up with that connection to the iwi, I have realised that those values were instilled in me by my Dad.”

She references the values of manaakitanga and whanaungatanga – traits that she absorbed instinctively by observing the way her parents behaved, and in turn passed on to her own children.

“The values that steer Ngāi Tahu and their companies are so broad, and so fundamental to human nature. Even though I wasn’t brought up with that connection to the iwi, I have realised that those values were instilled in me by my Dad.”

“Those values are just inherently ingrained,” she says. “I never questioned it or thought, ‘These are my values.’ They’re just who I am, and that translates to the way that I do business.”

These values have had a strong influence through Nadine’s career when deciding which opportunities to pursue. “I try to do things that I feel connected to. If I can’t bring it back to being quite important to me fundamentally, then I’m wasting my time,” she says.

“I’m careful not to stereotype, but throughout my career I have noticed that a lot of women I’ve worked with are the same – they want to be involved in things that they feel an emotional connection to.”

Nadine has had ample opportunity to observe different working styles between men and women, after spending most of her working life in a male-dominated industry.

“When I first got into NZ Apples & Pears, I would go to conferences and look around wondering, ‘Is there another woman here? Anywhere?’” she laughs. “I’ve literally been asked, ‘Why are you not at home in the kitchen?’”

She can joke about it now, but Nadine says that at the time, it was difficult to navigate these challenges. “I had some pivotal moments; one of them being when I was nominated to be the chair of NZ Apples & Pears,” she recalls. A former employer wasn’t happy with the nomination – he had held a grudge against Nadine since she left his company to start her own, and had used his influence in the industry to make things difficult for her.

“We were offshore at a trade show when I was nominated, and he went around everyone with voting power and lobbied against me,” Nadine says. “It got really personal, but I had to stand there and take it. I knew that if I reacted it would confirm their expectation that women are too emotional.”

Nadine retreated to her hotel room and made a call to her husband, who was at home in New Zealand.

The piece of advice that ultimately changed her perspective came from the simple question he asked her: “Why do you care what he has to say? If you can’t handle this, then you need to get out now.”

“I burst into tears when he said that, of course,” she says. “But actually, he was so right. I pulled myself together, got dressed for our night of events and went out. And I ended up being voted as chair of NZ Apples & Pears, a role I held for the next seven years.”

This experience helped Nadine develop a strategy that she uses to this day to help her overcome criticism and opposition in her work. “I started thinking of it like an onion, with layers representing what I care about,” she says. “At the core, at the highest level of care, are my husband and my two kids. Then my family – my parents, and my brothers and sisters. Then a really tight circle of friends, and so on. Those central layers are all that matters, and all the rest falls away.”

This philosophy has served Nadine well over the years, and continues to guide her as she steers Oha Honey into the future. “I’ve always been proud to say that I’m a Tahu, and that my iwi is a success story,” she says.

“Personally, I just want to make sure that it continues to be one. Aspirations are our guiding light in that.”





PHOTOGRAPHS AND WORDS
Nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE
RICH LIFESTYLES OF
CONTEMPORARY MĀORI





Whānau is at the heart of whitebaiting for Helen Rasmussen.

Since childhood whitebait or inanga has been inextricably connected to her life and her way of life. “Some of my earliest memories of Mum are her fishing on a fall,” says Helen (Makaawhio).

“It was the domain of women. You couldn’t fish if you had a full-time job and you had to fish four times a week, so it was mainly women fishing while husbands were at work.”


Helen recalls that whitebaiting was an “absolute commercial necessity” for whānau and in their case helped provide the Christmas presents and any extra things they needed like a new dress or things for the house.

“It was our opportunity to contribute and gave women a taste of being able to determine their own destiny and to be in control of finances.”

Today on the Ōkuru River, 10km south of Haast, South Westland, where Helen and husband Ian have lived since the mid-1970s, things have changed. The bait still come in their same numbers, but there are new families, a different pace and not the same need to fill their nets as before.

“It’s become a bit of a free-for-all,” says Helen.

But it’s the next generations she thinks about as she repeats the pattern of introducing her great-mokopuna to the mahinga kai practices of their ancestors. Helen has her hands full caring for 11-month-old Violet, Beau (3) and Nixon (4) while their mother returns to work full-time.

“It’s something amazing and special to be going back to these places and standing in the footsteps of your tipuna,” she says. “We’ve been denied access to so much of our traditional places and foods – so what we do have is doubly special and I want my children, their children and their children’s children to be able to continue to enjoy it.” 





Plasma in the Māra

I have had to face a new challenge in my māra this summer with the arrival of a new type of pestilence in the form of a very cute golden retriever puppy called Millie (a.k.a. “the destroyer of worlds”). My whānau thought a new puppy would be a good idea, but didn’t reckon on her ability to chew, dig and destroy anything that takes her fancy. The māra wasn’t spared her destructive youthfulness, so we have had to put up a fence around it to keep her out (as much as possible). She still managed to destroy my sprayer which I have used since 1994, and it wasn’t until it was gone that I remembered how important it was for helping support plant growth. I noticed that the plants weren’t doing as well as normal without their weekly spray of liquid fertiliser, so I bought a new one.

Organic liquid fertiliser is the most effective way to provide optimum plant nutrition, particularly for trace minerals in the summer months when growing plants need them the most. I usually use an organic compost tea and/or seaweed mix. I always spray before 8 in the morning as this is the time when the plant leaves (stomata and epidermis) are most open for taking it in. Foliar fertilising of trace minerals by spray is estimated at being around 10 times more efficient than mineral delivery via the soil.

These trace minerals are equally important in our own wellness and resilience.



According to plasma theory, plants primarily grow by interacting with magnetical and gravitational plasmatic fields.

The minerals are best derived from eating plants, through which they are 98% bio-available, as opposed to expensive pills that come in a bottle and have less than half that efficiency. I have also found another use for my new sprayer, which is to spray plasma-enhancing products as well.

Plasma agriculture

I recently came across the Keshe Foundation, which was founded by the Iranian nuclear physicist Mehran Tavakoli Keshe. He has developed some interesting theories around the nature of how the universe works, and how this can be applied across many fields of human endeavour, including agriculture. His theories are based around plasma and how it works, from the largest galaxies to the smallest organisms. Plasma can be very difficult to understand, but here is my attempt at a brief explanation:

Plasma is a combination of primarily two different types of magnetic fields, which are created through the interaction of at least two or more of the same strength plasmatic magnetic fields. It’s a dynamic field interaction which creates a toroidal (ring-shaped) field structure (see image, left). The flow of these fields is made up of magnetical and gravitational fields. Magnetical fields can be defined as the interaction of different magnetic fields of different strengths, creating the initial seeds of the plasma, which are outward-flowing. Gravitational fields are the inward-flowing fields. The coexistence and interaction of these magnetic and gravit-

ational field-forces leads to the creation of a magnetosphere for all entities (galaxy, sun, planet, tree, bird, human, worm, bacteria, etc.).

OK, I know you are thinking, “But isn’t plasma energy just another word for mauri?” To which I would agree, but wait – it gets better. Keshe believes that it’s the interaction between the soul (wairua) and plasma (mauri) that gives life to all living things! OK, so our tipuna and tohunga understood the basics of plasmatic theory long before Keshe, but I digress. Keshe and his followers are trying to apply this theory to develop new technologies that can help with renewable energy, health remedies, space flight, and agricultural applications.

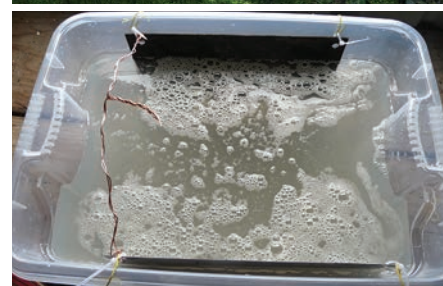
So what does this have to do with gardening? According to plasma theory, plants primarily grow by interacting with magnetical and gravitational plasmatic fields. As such, Keshe and his colleagues have developed products that can be used in agriculture to support and promote the plasmatic fields of the plants and soil through the use of GANS-based products. GANS can be defined as a new state of matter consisting of a molecule of gas (“GA”) which becomes a nano (“N”) of itself and appears as a solid (“S”) state of matter: GAs to Nano Solid = GANS. GANS can be created in many different ways, but primarily it is done through the interaction of different types of metal plates in a water solution that creates magnetic-gravitational plasma field interactions to produce the desired type of GANS.



Above: a representation of the interaction of plasmatic magnetic fields, creating a toroidal (ring-shaped) field structure.



Above: white roses in full bloom; right: keeping Millie out; first attempt at making CO₂ GANS; GANS can be seen as snowflakes falling off the metal sheet.



Organic Compost Tea

<https://biofeed.co.nz/>

What Is Plasma?

<https://plasmainnature.com/what-is-plasma-easy-version-for-newbies/>

Plasma gardening products

<https://plasmainnature.com/product-category/plasma-garden/>

Keshe Foundation Public Plasma Gardening Videos

<https://www.youtube.com/watch?v=nagenOoJQoU&index=18&list=PLpCKWzA-bp9uo8-2qiXOh2Y4HFgS51xHw>

Keshe Foundation

<https://keshefoundation.org>

Keshe Plasma and Food Agriculture

<https://keshefoundation.org/plasma/food-agriculture>


Research conducted using the different GANS on plants has produced healthy plants that are pest and disease resistant, have a longer shelf life, extended growing seasons, and higher yields. Exponents even claim that using selected GANS material in rivers and waterways has reduced biological and heavy metal contaminants.

I tried to make GANS myself, but gave up when I realised how much time it would take to figure out how; so instead purchased three Plasmatic Plants GANS gardening products from Australia to test in my māra:

1. Leaves – to spray on plants to boost nutrient uptake through leaves
2. Soil – to improve the health of soil and plants
3. Seeds – to enhance the growth of seeds sprayed with this before planting.

These products come in 250ml bottles and are used by diluting 1ml of GANS per 1 litre of water. I use my sprayer to apply it to the soil and plants, and a smaller hand-held

spray bottle for spraying seeds before planting. I only started using these products in late spring and so far they appear to be good value for money. While it is too early to come to any definitive conclusions, they do appear to be helping with plant health and productivity. In some ways they are similar to the preparations used in biodynamic farming, with the key difference being that GANS products can be used without reference to the moon calendar; making them easier to work with than biodynamic preparations. The Keshe Foundation claims that plasma technology in agriculture will herald a new age of enhancing the health and wellbeing of soils, plants, and food.

These claims are yet to be independently proven, which is why I am testing them out in my own māra. I hope others in Aotearoa also take up the challenge to test these products to find out how useful they potentially can be. If you do give them a go, let me know how you get on. 

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

PATHWAY OF THE BIRDS – THE VOYAGING ACHIEVEMENTS OF MĀORI AND THEIR POLYNESIAN ANCESTORS

Nā Andrew Crowe

Bateman 2018

RRP \$49.99

Review nā Craig Pauling

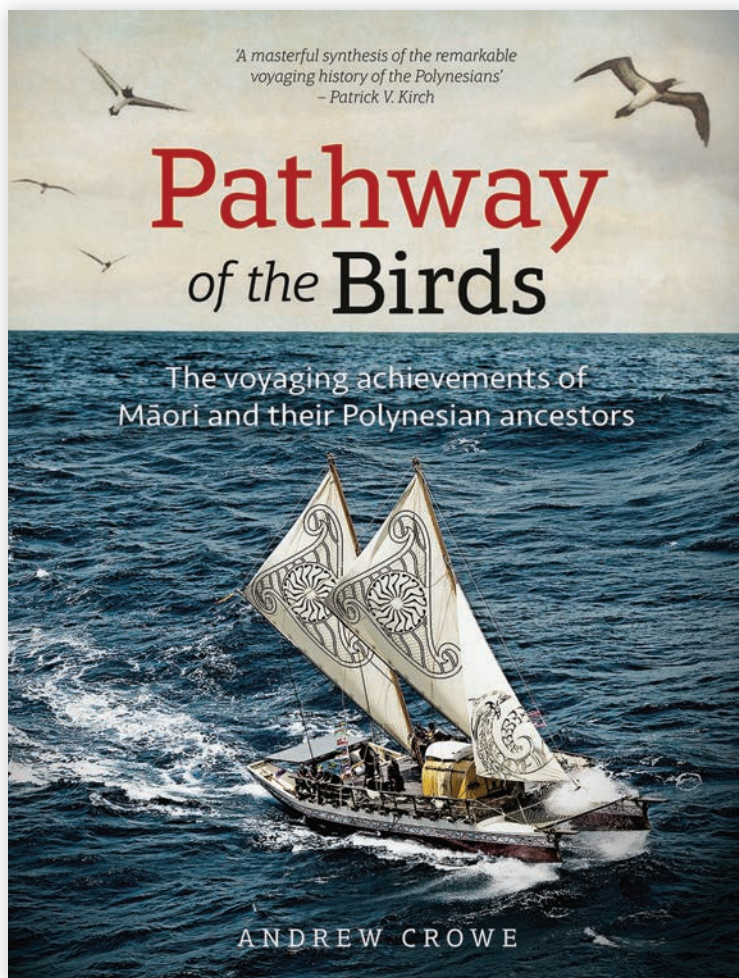
When I heard that Andrew Crowe was the author of a new book about Polynesian voyaging, I must admit that I was both surprised and intrigued. I am a fan of many of his books about New Zealand plants and birds, and therefore I immediately connected the reference to birds in the title of this book with his previous works. With keen interest I embarked on the journey of reading this well-presented book, drawn in by the image of a modern waka hourua on the cover, and backed up by the fantastic and helpful reference map of the Pacific on the inside sleeve.

Pathway of the Birds is a great read. It skilfully traces the migration paths of our Polynesian tūpuna and highlights their mastery, ingenuity and determination in settling the great ocean of Kiwa. In doing so, it explores the depth and diversity of Polynesian islands and people, presents the most up-to-date research and findings about Polynesian origins and migration, and sheds light on the staggering extent of population and cultural loss suffered by Polynesians following contact with European nations. All of this is aided by wonderful images, first-hand experiences, and the widespread use of maps showing the distribution of key words, including place and species names, that highlight the connection and migration paths across the Pacific.

Crowe also pulls together an amazing diversity of sources and information – from linguistics, archaeology, and genetics; as well as the ecological, botanical, and ornithological knowledge he is best known for, to bring recognition to the outstand-

ing feats of Polynesian exploration, and to debunk the myths of accidental discovery. He outlines clear evidence of return voyaging, as well as regular inter-island contact between New Zealand and central Polynesia, and the process of strategic discovery voyaging followed by planned settlement voyaging. Crowe also provides explanations for the origins and spread of kūmara, why widespread Polynesian voyaging ceased, and why certain species were not brought to Aotearoa. Finally, he reveals his compelling thesis of the significance of a pathway of birds that helped guide Polynesian navigators towards Aotearoa.

The only thing I felt was missing from the book was reference and commentary on the contemporary leaders of Polynesian voyaging such as Nana Thompson, Hekenukumai Busby, Mātahi Whakataka-Brightwell, and Hoturoa Kerr; as well as the pivotal role of Micronesian expert Mau Pailug in the revitalisation of the very thing the book is promoting. This recognition would have brought the book full circle and acknowledged the living and breathing spirit of the Polynesian culture. It was great, however, to note two Ngāi Tahu experts referenced throughout the book – Atholl Anderson and Matiu Prebble!



Craig Pauling (Ngāi Tahu – Ngāi Te Ruahikihiki, Ngāi Tūāhuriri and Ngāti Mutunga) leads the Te Hihiri Cultural Advisory Team at New Zealand-owned environmental design and planning consultancy Boffa Miskell, and previously worked in the Kaupapa Taiao Team at Te Rūnanga o Ngāi Tahu. Craig has a passion for the protection and promotion of mahinga kai and is also heavily involved in waka ama and reviving all forms of traditional canoeing. He lives in Ōtautahi with his wife Janyne (Nō Ngāti Waewae), and their three tamariki Mihiroa, Meihana and Tainui.

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

I recommend *Pathway of the Birds* to anyone with a passion for understanding our Polynesian origins and heritage and furthering their knowledge of the voyaging skills and feats of our tūpuna.

HELEN AND THE GO-GO NINJAS

Nā Ant Sang rāua ko Michael Bennett

Penguin 2018

RRP \$30.00

Review nā Madison Henry Ryan

Helen and the Go-Go Ninjas is a witty and energetic buzz-collaboration between Ant Sang and Michael Bennett.

This story is another win for the Aotearoa graphic novella scene. There are elements of Kiwi culture integrated into this steampunk sci-fi thriller, which manages to bend time and space with its vibrant, action-packed journey.

With its clashing elements of time travel and cyber-punk ninjas battling orbs of light, the story can seem like a rehash of science

fiction tropes. However, being set in a New Zealand context somehow brings it closer to home.

I would say this artful journey is the perfect gift for a youth and even adults keen to get lost in another world for an hour or so. Visually there are some great moods created using neon highlights and dramatic shading. The overall plot moves along at a fast pace, with explosive moments and witty plot twists.

There are some dark nods towards abusive relationships and segregation between men and women which I wasn't a fan of; but I also found myself finding similarities to other pop culture references, like Pocahontas meets George Pal's film, *The Time Machine* (1960).

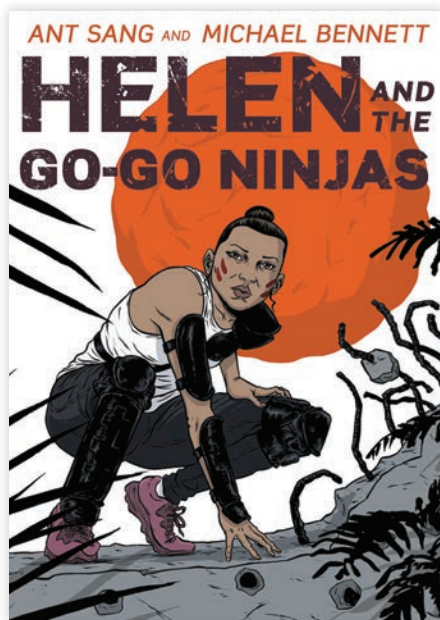
Michael Bennett's screenwriting influence reveals itself through a cinematic storytelling lens that keeps you guessing. Although the pacing may seem too fast, the story weaves together everything from an Amazonian tree woman to futuristic colts battling time-travelling Kiwi ninjas. Michael (Ngāti Pikiao, Ngāti Whakaue) is an award-winning New Zealand screenwriter and author whose films have been selected for numerous film festivals including Cannes, Berlin, Toronto, and New York.

This novella is of course also expressed via Ant Sang's dope artistic vision. He is known for his previous graphic novels *The Dharma Punks* (2001) and *Shaolin Burning* (2011), but is perhaps more widely known for his work as head designer for the characters in the animated TV series *Bro'Town* (2004–2009), for which he won multiple awards.

Helen and the Go-Go Ninjas is a competent and distinctively creative story with panels bursting with vivid aesthetics and intriguing ideas. I highly rate how Sang and Bennett have weaved a good variety of themes into this world. I was able to finish the story in under an hour during a flight, and thereafter gifted the book to another

young man in Ōrewa, to get inspired and pay it forward.

I'm looking forward to checking out future stories in the Aotearoa G-novel scene. I believe we have a growing platform in Aotearoa, with a lot of unique, free-minded thinkers, whether it be culture or self-expression. We have so many realms to delve into, and it's creative pūrākau (stories) like this one that reminds us that there is no spoon.



MOUNTAINS TO SEA: SOLVING NEW ZEALAND'S FRESHWATER CRISIS

Edited by Mike Joy

Bridget Williams Books 2018

RRP \$14.99

Review nā Rata Pryor-Rodgers

Mountains to Sea: Solving New Zealand's Freshwater Crisis is a short book that looks at the freshwater crisis we are faced with, its causes, and possible solutions. Its editor, Dr Mike Joy, is one of New Zealand's leading freshwater ecologists. The authors are experts in fields including food production,



Madison Henry Ryan (Ngāi Tahu, Ngāti Māmoe, Waitaha, Ngāti Rarotonga) is a budding entrepreneur and the co-founder of Māui Studios who specialises in filmmaking and cultural design practice for Māori organisations and communities. He has a technical design background and works in a centre for social innovation alongside a network of peers and practitioners.



Rata Pryor-Rodgers (Ngāi Tahu, Kāti Māmoe) grew up in Paekākāriki. She works as a Policy Advisor in the Strategy and Influence team at Te Rūnanga o Ngāi Tahu. Freshwater is a key focus of her mahi.

REVIEWS

water storage, contaminants, public health, and economics.

The introduction to the kaupapa of this book comes from Tina Ngata, who acquaints us with the whakapapa of water and why it is considered a taonga by Māori. This, and the chapters that follow, are very readable, easy to digest, and look at different areas of the freshwater crisis.

One characteristic I really liked was that the book turns the conversation away from the cost to the farmers of x, y, or z actions; instead highlighting the cost to the environment of not acting. It often reframed the conversation to assess what the cost to the environment and ecosystem would be if you want to undertake a certain activity. For example, if you want to discharge one kilogram of nitrogen, it will impact the waterways in this manner and cost x amount to remove it.

I appreciated that the book did not solely focus on the problems we have in freshwater. Each author offered some kind of solution to the seemingly overwhelming issues we are facing. These solutions had a strong imperative in common: the need to reduce animal agriculture and de-intensify our food production.

Mike Joy explains that achieving this could reduce excess nutrients, excess sediment, habitat loss, soil, water, and groundwater contamination, and the overall degradation of the mauri of the waterways. It will also decrease New Zealand's greenhouse gas production, which will help mitigate climate change.

The need for the environment to come first and foremost is becoming more prevalent in our everyday lives. We are currently witnesses to the result of the economy taking priority – we can see it, smell it, and taste it in our waters. Given that the Ngāi Tahu takiwā holds more than 60 per cent of New Zealand's surface water, more than 80 per cent of its groundwater, 70 per

cent of wetland extent, and some of the highest amounts of allocated water in the country, it's hard not to get down at times looking at the state of some of our awa, roto, hāpua, and puna. But when you start thinking about the solution given in this book and what it could mean for many of our waterways, it does provide a little bit of excitement for what the future can hold.

GO GIRL – A STORYBOOK OF EPIC NZ WOMEN

Nā Barbara Else

Penguin 2018

RRP \$45.00

OH BOY – A STORYBOOK OF EPIC NZ MEN

Nā Stuart Lipshaw

Penguin 2018

RRP \$45.00

Reviews nā Hineātea (10) rāua ko

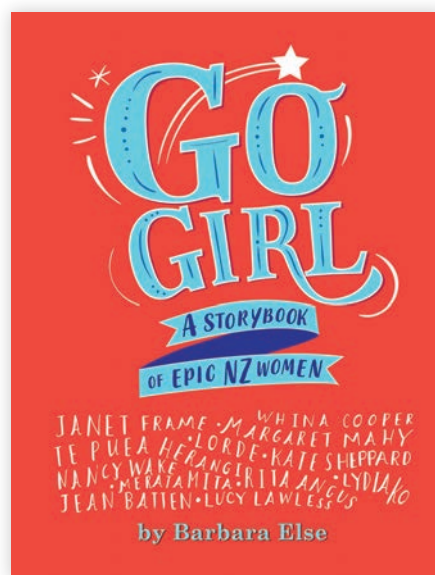
Tūnui Alexander (8)

Go Girl and *Oh Boy* are companion volumes for children, each featuring a collection of short biographies of New Zealand women and men respectively. Hineātea and Tūnui reviewed these pukapuka with the help of their māmā, Awhina McGlinchey.

Hineātea read *Go Girl* and enjoyed reading stories about epic New Zealand women ranging from Ahumai Te Paerata, who led women in battle at Ōrākau during the Māori Land Wars, to Lydia Ko, the youngest person to rank No.1 internationally in professional golf.

"What I think is great about this book is that it is all about amazing women from New Zealand. It gives me strong role models who have grown up in the same country as me, including a few who are not even that much older than me. It celebrates wāhine toa who have achieved great things, and the many different talents they possess.

"I would have appreciated a more detailed description of each of these mega-magnificent people as I found the biographies to be



quite short. However, it is a good starting point for young girls to see what girl power can do!"

Tūnui read *Oh Boy*, which is made up of biographies of New Zealand men including Kupe, the first Polynesian explorer to discover Aotearoa, and Steven Adams, professional basketball player for the Oklahoma City Thunder.

"I like that this book has men who have done amazing things in so many different areas, like explorers, scientists, artists, and sportsmen, as well as lots more. It is inspiring to read about the different things these men have done, all of them from New Zealand. I particularly like to look at the timeline to see when these people were alive.

"I believe this book is perfect for 8–10 year olds to read by themselves and be proud of the Epic New Zealand men in the book."



Hineātea (10) and Tūnui (8) Alexander are Ngāi Tahu tamariki that whakapapa to Moeraki. They live in Ōtautahi in an intergenerational home with their māmā Awhina, as well as their taua and pōua, Rangi and Trevor McGlinchey.

GOVERNMENT FOR THE PUBLIC GOOD: THE SURPRISING SCIENCE OF LARGE-SCALE COLLECTIVE ACTION

Nā Max Rashbrooke

Bridget Williams Books 2018

RRP \$49.99

Review nā Gerry Te Kapa Coates

In a world of increasing change and division and less stable leadership, it is good to have a very readable book about how governments could or should work. As the author, Max Rashbrooke, says, “... there are many important things that governments can do that no other body can”. Rashbrooke cites healing the hole in the ozone layer as one example. He also states that “letting markets take care of more things has not in many cases worked very well”, in reference to the biggest recent failure, the Global Financial Crisis. Another quote from the author states that “although governments have often delivered well, they still have to fix significant weaknesses if they are to regain the public’s trust.”

Rashbrooke is particularly focused on the “Anglosphere” – for example, Australia, Canada, Ireland, New Zealand, the UK, and the US. He also spends some time mentioning Scandinavian governments, which are good innovators in areas such as humanising prisons.

He points out that democratic governments “do not work alone”, and rely on a free press and an active civil society. They also cover everyone who is a citizen within a given territory.

My own particular interest is in governments where there is an indigenous minority such as Māori. Rashbrooke mentions the 19th century British philosopher John Stuart Mill’s idea “that only advanced people were fit for democracy”, and that the “barbarous or semi-barbarous” societies, such as those Britain had colonised, must be ruled by enlightened despots until they became more civilised. Later, Rashbrooke notes that “most Anglosphere administrations are founded on the colonisation of indigenous cultures”

that “stripped away traditional forms of government and their distinctive ways of settling disputes, allocating resources, and distributing power.”

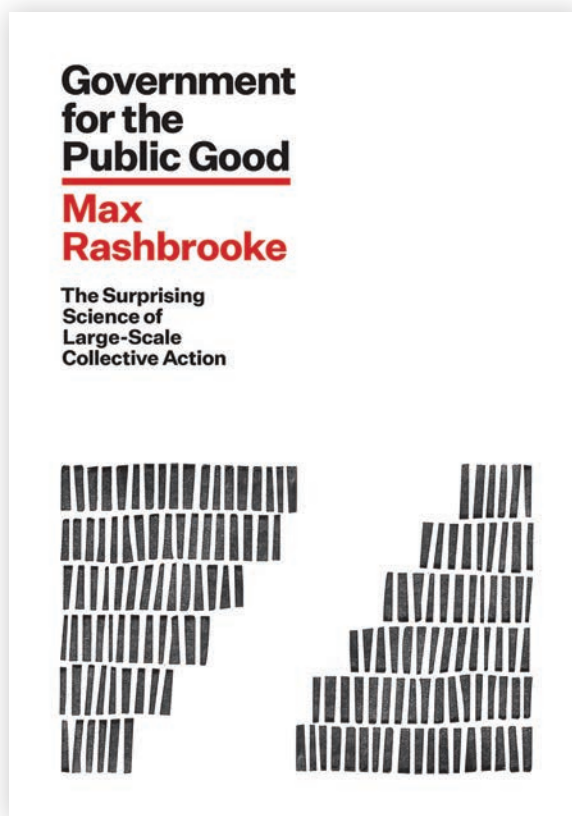
Rashbrooke could also have mentioned land alienation and the associated rights reductions that followed. Sadly, that is almost all the coverage the topic of colonisation gets; although it arises in many Anglosphere countries. Later he quotes Roald Dahl when he says that “the Anglosphere’s liberal democracies have always been an ‘uneasy synthesis of majority rule and minority rights.’”

The author also points out that it is “not a given that governments will correctly identify the public good”, nor that they

will “consult widely and give the otherwise marginalised a greater voice”, if influential groups – such as immigrant settlers – want to use their government for their own ends. He also points out that “government itself is a centre of power open to abuse”, but consoles us by saying “that power is at least subject to democratic sanction”; which is true if there is not a majority-rules ethic. Even today Māori are still referred to as “stakeholders”, rather than Treaty partners. Democracy can be a long time coming.

The Nobel Prize-winner Amartya Sen posed the question of whether people can lead lives they have reason to value – a question expanded on by feminist philosopher Martha Nussbaum, who suggested that “capabilities were more useful than rights”, as for example set out in the UN’s Universal Declaration of Human Rights adopted in 1948. The author sees governments as having seven tasks to focus on: law and order, protecting the planet, urban planning, organising infrastructure, health and education, redistributing income and wealth, and managing the economy – all of which can cause “heated conflicts about the roles of governments and markets.”

Rashbrooke sums up by saying “greater democracy and greater equality are both prerequisites for a better future.” This could be a great book to renew the debate as to where democracy could or should go, and what needs to be fixed on the way. All together this is a well-presented easy read with apposite quotes from other experts in the field.



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.



“There was someone at the door and... oh... you don’t mind me telling, do you Joanna?”

Wendy Gomez (Ngāi Tahu – Awarua) speaks off-screen, her voice gently carried over images of a sunshower cutting through dark clouds. In this candid and intimate moment, she addresses her tupuna kuia directly, as if she was there in the room.

This is the striking opening scene of *Nakunaku*, a short film by Sandy Wakefield (Ngāi Tahu – Ōraka Aparima). “Nakunaku” means to be reduced to fragments, to be disjointed or disconnected; a title Sandy chose because it reflected her relationship with her ancestral landscape before she began this project.

Sandy first learned of her connection to Ngāi Tahu and the southernmost islands of Aotearoa when her grandfather passed away in 2000. This discovery of her whakapapa led to the creation of *Nakunaku*, an experimental yet precise exploration of Rakiura and its forgotten history. “My tupuna kuia, Whareraki, is buried in an unmarked grave in Ōraka bay, Murihiku,” she says. “It was an act of acknowledgement, to travel the length of the country to pay homage to our tupuna, and stand in these very special and remote places.”

The filming of *Nakunaku* took place in March 2018, beginning with a visit to Te Rau Aroha marae at Awarua. “Visiting Te Rau Aroha

was an important place to start and pay our respects before we left for Rakiura,” Sandy explains. “Hearing the kaikaranga welcome us as uri of Whareraki made my heart skip a beat. We spent informative hours speaking about whakapapa, and our shared histories that connect us as a hapū.”


Nakunaku is 17 minutes long and consists of footage shot in sites specific to historic Murihiku settlements including Motupōhue (Bluff Hill), Ōraka, and Murray Creek; and on Rakiura, Te Wehi-a-Te-Wera (The Neck), Te Whaka-a-Te-Wera (Paterson Inlet), and Horseshoe Bay. This footage was overlaid with snippets of interviews with wāhine who continue to live and breathe the island of Rakiura. It pays homage to the seen and unseen, repressed memories, and forgotten histories of this region.

“During the interviews, I asked how the wāhine honour the unique heritage of Rakiura and surrounding islands in such a colonised environment; where their whānau came from; what it was like growing up on Rakiura; and about their unique identity as Rakiura Māori,” Sandy says. “I had no idea what the answers were going to be. There were tales of colonisation, hardship, loss of language, and



dramatic changes of family values in the span of one generation.

“Passion for the environment poured out of them; creativity and love of family and strong community ties were explained. They are school teachers, photographers, fisherwomen.

“I was so inspired by the stories they shared with me. It took me to a deeper understanding into what it means to be from Rakiura.” 

You can watch *Nakunaku* in full by visiting www.rurumedia.com

Aukaha is a regular feature that celebrates the creative talent of Ngāi Tahu whānau. If you would like to 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.

He Tangata

WHAT CONSTITUTES A GOOD DAY?

Keeping to task and completing my daily to-do list. However, I usually put way too much on it!

ONE THING YOU COULD NOT LIVE WITHOUT?

Regular whānau get-togethers and a nice cold Monteith's.

WHO OR WHAT INSPIRES YOU AND WHY?

My mokopuna inspire me, by helping me to think ahead and make long-term decisions. I also love the way they think! Their world view is not yet clouded, and they reach solutions without putting boundaries on themselves.

HIGHLIGHT IN THE LAST YEAR AND WHY?

The aroha, tautoko, and awhi of my whānau and hapū at Arahura. It has been a tragic year for my immediate whānau with the sad loss of my Mum, Dad, and Pōua. But the support of our people has been amazing!

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Roaming the motu in our house truck with my tāne. We love to visit and explore new places.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

Pounamu hunting on the Arahura river.

DANCE OR WALLFLOWER?

Definitely dance!

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Kai Māori. I love titi, tuna, kai moana, and boil up with watercress.

WHAT MEAL DO YOU COOK THE MOST?

At the present moment, inaka.

GREATEST ACHIEVEMENT?

Raising my tamariki into good, well-rounded adults.

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

I would like to see us have our own medical centres.



PHOTOGRAPH PHIL TUMATAROA

Rauhine Coakley resides at Arahura, immersing herself in the landscape of her tipuna with her passion for tramping and fossicking for pounamu on the river. This passion has turned into a livelihood through her work as Tour Guide and Administrative Manager of Hikoi Waewae – a tourism venture she started in 2016 to help Māori reconnect with their ancestral lands and learn more about native flora and fauna. She is determined to revitalise traditional Māori place names, and encourages others to learn more about their history and correct pronunciation.

Rauhine dedicates significant time to local projects and activities as an executive member of Te Rūnanga o Ngāti Waewae. She is also serving her second term on the West Coast Tai Poutini Conservation Board, and was recently elected as chairperson.

Rauhine is also the proud mother and grandmother of five tamariki and four mokopuna.

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