

# TE KARAKA







# LOUD & LOCAL

**tahu**<sub>FM</sub>

99.6FM Invercargill — 95FM Dunedin — 89.1FM Timaru — 90.5FM Christchurch — 90.7FM Kaikōura  
Channel 423 Sky (NZ wide) ————— Download the app (worldwide) ————— [tahufm.com](http://tahufm.com)



## 8 WAITANGI DAY 2020

Each year Ngāi Tahu commemorates Waitangi Day in one of the three locations where the Treaty was signed within the takiwā. This year Ōtākou Marae hosted with a Treaty festival enjoyed by many locals along with manuhiri from near and far.

## 10 PROTECTING OUR TAONGA

The proposed changes to the legislation regarding whitebait management have been developed with little or no consideration for the views of its Treaty partner, nor the importance of this traditional practice for Māori. Kahituhi Anna Brankin investigates.

## 14 BRINGING TIKANGA MĀORI INTO THE COURTROOM

Kaituhi Shabnam Dastgheib catches up with Ngāi Tahu lawyer Quentin Hix who was one of 21 new district court judges recently sworn in. His mission is to bring tikanga Māori into the courtroom in a bid to influence more positive outcomes for Māori.



14

## 18 TIME TO RAISE THE GAZE

The age-old practice of sorting students based on ability has been commonplace in our education system for many years. Recent research reveals the negative impact of streaming on the educational potential of many of our rangatahi. Kaituhi Kim Victoria reports.

## 22 MAKING THE CUT

Invercargill barber Nikora Heraka Mahakanui Rautahi-Mahuika is cutting up a storm with his recently opened Georgetown Barbers, bringing a youthful vibrance to the local hairdressing scene.

## 26 GROWING MĀORI ENGAGEMENT IN OUR FOREIGN AFFAIRS

The Ministry of Foreign Affairs and Trade (MFAT) Arorere Internship Programme targets applicants of Māori descent, specifically rangatahi who are still studying or have recently completed their formal qualifications. Three Ngāi Tahu rangatahi were among recent recruits and share their experiences.



NGĀ HAU  
E WHĀ  
FROM THE  
EDITOR

As we go to print with this issue of TE KARAKA we are yet again reminded of today's constantly changing world. It doesn't matter who we are or where we live, COVID-19 is impacting us in some way. We can't stop its transmission but we can take the precautions necessary to keep ourselves and our whānau healthy and safe – please take care.

For most Ngāi Tahu the connection to and passion for mahinga kai pulses through their veins – it's in the DNA. Traditionally the gathering of kai was a huge part of whānau life and survival, and it's not that different now. Each year when the season comes whānau gravitate to their awa to get themselves a feed of that precious little fish known as inanga. Sadly, the ongoing degradation of our environment continues to impact negatively on many of our taonga species and whitebait is no exception. There's no denying there isn't as much bait around as there used to be, but the government's recently proposed changes to whitebait management blatantly contravene its legal responsibility to tangata whenua as Treaty partners, and shows disregard for the customary practices that have sustained many generations of whānau. In this issue of TE KARAKA assistant editor Anna Brankin speaks to Ngāi Tahu whitebaiters from around the takiwā to get their views on the matter (page 8).

The age-old practice of grouping students based on ability has been embedded into the education system in Aotearoa for decades despite the wealth of research highlighting just how destructive this practice is for many students – particularly Māori and Pasifika who are most often put in the bottom classes with little or no performance expectation. In *Time to raise the gaze* (page 18) kaituhi Kim Victoria examines the impacts of streaming and speaks to a couple of teachers who have been bold enough to push for a new and more equitable approach – with resoundingly positive results.

Finally, we hope our readers are inspired by the journey of Nikora Rautahi-Mahuika and the creation of his thriving Murihiku business Georgetown Barbers (page 22). Nikora is testament to the adage that anything is possible and dreams really do come true!

**Nā ADRIENNE ANDERSON WAAKA**



## SUBSCRIBE TO TE KARAKA

**BY EMAIL:** tekaraka@ngaitahu.iwi.nz

**BY PHONE:** 03 974 0177

**BY FAX:** 03 365 4424

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

### MY DETAILS (for all orders):

☐ New subscriber ☐ Giving gift

☐ Renewal

Name

Address

Postcode

Daytime phone

Email

### PAYMENT METHOD:

☐ Cheque  
(payable to Te Rūnanga o Ngāi Tahu)

☐ Visa ☐ Mastercard

Credit card number

Expiry

Signature

### GIFT SUBSCRIPTION:

If subscribing as a gift please provide your own details and a gift card will be sent to you, to forward to your friend or whānau.

Recipient's name

Address

Postcode

Daytime phone

Email

### FOR ME:

☐ 1 year (4 issues) \$30.00

☐ 2 years (8 issues) \$60.00

### AS A GIFT:

☐ 1 year (4 issues) \$30.00

☐ 2 years (8 issues) \$60.00

### TOTAL: \$

TE KARAKA is published quarterly in March, July, September and December, so your first subscription magazine will be the next published issue.

## 28 TE WHARE TAONGA KI KAWATEA

The Okains Bay Māori and Colonial Museum on Banks Peninsula houses one of the most significant collections of taonga Māori to be found outside of national and regional museums. Historian Helen Brown shares the journey of the museum, its founder and its importance to local Ngāi Tahu.



28

## 34 UNLEASHING TOMORROW'S LEADERS

The Whenua Kura, Unleash the Māui programme, is breaking new ground for young Māori eyeing a career in the primary sector. Launched in 2019 the programme brought a diverse group of young Māori together, all with a desire to be leaders in their chosen career pathways.

- 4 **WHENUA** Waiariki
- 6 **KA HAO TE RAKATAHI** Māori Gratitude Day – really?
- 7 **HE WHAKAARO** Material hardship – whose responsibility is it?
- 36 **TE AO O TE MĀORI** Ranui Ngarimu ONZM
- 42 **HEI MAHI MĀRA** Ecopsychology and the māra
- 44 **REVIEWS** David Karena-Holmes: *Te Reo Māori: The Basics Explained* and more
- 46 **AUKAHA** Auē nā Becky Manawatu
- 48 **HE TANGATA** Lucie O'Sullivan





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

## 2020 – EXTRAORDINARY TIMES

As we head towards Easter and the cooler weather that it brings, I'm sure there will be a heightened edge to it as we prepare for winter. We began the year with the rapid domino effect of COVID-19 spreading throughout the world creating the panic that has seen people fighting over the last rolls of toilet paper on the shelf. I've always been an advocate of healthy living but there is now an intensified sense of alertness for the fear of picking up the virus. When we hear someone coughing the personal alarm bell is triggered, and we quickly measure our distance hoping we are outside the radius of germs travelling to greet us. However, that theory is not much use if you are sitting on an aircraft.

As governments around the world announce drastic measures to deal with the virus our everyday activities are being altered to prevent its spread. Public gatherings have been limited and a thing called "social distancing" (where people meeting should not be too close together) is the new norm. Hand sanitiser has suddenly gained in popularity, but the effectiveness of facemasks to keep germs in or out or neither is unclear. Our whanaungatanga rituals are ill-advised in the current environment and making modifications is difficult – albeit necessary – as we are forced to stop and think about engagement, hongi, touching or even embracing one another. Greetings like raised eyebrows, touching elbows or simply bowing have become the new rituals. While we are caught up in making our own personal changes, we need to be mindful of our kaumātua who will need extra support. They are the more vulnerable so once you work out your new quirky kia ora habits, focus on those who need genuine assistance.

It's a lot to think about and I haven't even touched on the impact on employment, especially if you are in an industry that is feeling the downturn. Writing about this may seem half-hearted – it's really the actions that each of us can take that will make this more meaningful. We don't have to get on a pulpit with a sign saying "find help here" but instead it's the more subtle support that is within our own resources that often proves to be more useful. There are things we can all do to help, and it does demand taking notice.

In recent years I have been in awe of how Ngāi Tahu has responded with great agility to a myriad of emergency events that have impacted across our society. We have quickly pulled together to support affected communities and I see this as another one of those times where we need to "batten down the hatches" to prevent COVID-19 from spreading. These are unusual times of a country being in lockdown through to enforcing self-isolation if you are feeling unwell. Who would have thought that we would find ourselves in the midst of a world pandemic after all the large-scale weather events like floods, earthquakes and fires? We are living in extraordinary times – take care out there.

*Arihia Bennett*

### EDITORIAL TEAM

Adrienne Anderson Waaka	EDITOR
Anna Brankin	ASSISTANT EDITOR
Diana Leufkens	SUB EDITOR
Michael Deacon	SUB EDITOR
Belinda Leslie	WEB EDITOR

### CONTRIBUTORS

Tremaine Barr	Arihia Bennett
Helen Brown	Shabnam Dastgheib
Ward Kamo	Becky Manawatu
Lucie O'Sullivan	Claudia Prasad
Eden Skipper	Rob Tipa
Daniel Tukiri	Phil Tumataroa
Kim Victoria	Laken Wairau
Fern Whitau	

### DESIGN

La Fábrica Design Studio

### PRINTING

Spectrum Print – Blue Star Business

### PUBLISHER

Te Rūnanga o Ngāi Tahu  
PO Box 13 046  
Christchurch 8141  
Phone 03 974 0177  
Fax 03 365 4424

Send contributions and letters to the editor to:

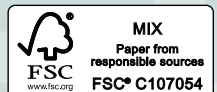
The Editor  
TE KARAKA  
PO Box 13 046  
Christchurch 8141  
tekaraka@ngaitahu.iwi.nz

© 1995 The entire contents of TE KARAKA are copyright and may not be reproduced in any form either in part or in whole without the written permission of the publisher. All letters addressed to TE KARAKA will be assumed intended for publication unless clearly marked "Not for Publication".

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

Issue 85 published March 2020  
© Ngāi Tahu Publications Limited  
ISSN NO. 1173/6011

Te Rūnanga o Ngāi Tahu has used Blue Star Group, which is an FSC® certified print supplier. The paper used for this publication is FSC® certified, promoting responsible forest management through independent third party forest certification.



### FRONT COVER

John Henry whitebaiting at the Ōpihi River Mouth at sunrise.  
Photograph: nā Raoul Butler

FOLLOW US

tekaraka.co.nz



@TeKarak



Te Karaka



instagram.com/tekaraka



An aerial photograph of a vast landscape. In the foreground, rugged, brownish-yellow mountains with deep shadows dominate the left side. To the right, a large, deep blue lake stretches across the middle ground, with a small, dark, forested island in the center. The background features rolling green hills and valleys, with distant mountain ranges under a clear blue sky. The word 'WHENUA' is overlaid in the upper left corner.

WHENUA





**Kā Huru Manū**

[www.kahurumanu.co.nz](http://www.kahurumanu.co.nz)

**WAIARIKI (STEVENSON'S ARM)** is the picturesque stretch of water in Lake Wānaka between Parakārehu (Stevenson's Peninsula) and the mainland. In 1844, the southern Ngāi Tahu leader Te Hūruhuru drew Waiariki on a map for government agent Edward Shortland, who misinterpreted Waiariki as a separate lake. Pōkainamu and Te Pekakārara are traditional names for Stevenson's Island, a small 65-hectare island located in the middle of Waiariki. The name Te Pekakārara was recorded by Te Hūruhuru, and Pōkainamu is the name recorded by the well-known Ngāi Tahu leader Rāwiri Te Maire. In 2002 buff weka were first transferred from the Chatham Islands to Te Pekakārara/Pōkainamu to breed within a purpose-built predator-free enclosure. Prior to European settlement, weka were a major source of mahinga kai (food) in Central Otago with the feathers highly valued for clothing and hinu (oil) used to make paints and to preserve food.

PHOTOGRAPH: TONY BRIDGE / TE RŪNANGA O NGĀI TAHU COLLECTION, NGĀI TAHU ARCHIVE, 2019-0660





# Ko Te Aho Matua te tāhuhu o tōku whare. Ko te reo me ōna tikanga te poutokomanawa. E taku iwi Māori, whītiki tāua!

I te taha o tōku māmā,  
Ko Rangiuru te maunga.  
Ko Kaituna te awa.  
Ko Te Arawa te waka.  
Ko Tāpuika te iwi.  
Ko Ngāti Marukukere te hapū.  
Ko Tia te marae.

I te taha o tōku pāpā,  
Ko Mōkairoa, ko Maukatere ngā maunga.  
Ko Whangawehi, ko Rakahuri ngā awa.  
Ko Kurahaupō, ko Takitimu ngā waka.  
Ko Rongomaiwahine, ko Ngāi Tahu ngā iwi.  
Ko Ngāi Tū, ko Ngāi Tūāhuriri ngā hapū.  
Ko Tuahuru, ko Tuahiwi ngā marae.

Today I was asked for my opinion on the Bob Jones trial. If you don't know about it, cool. But allow me to explain it to you. Long story short, author and businessman Bob Jones sued film-maker Renae Maihi for defamation after she presented a petition to Parliament. A petition with over 90,000 signatures, calling for him to be stripped of his knighthood in response to a column he wrote for the *National Business Review* in 2018 that suggested Waitangi Day should be renamed "Māori Gratitude Day". I don't know about you, but nothing could stop the fire that I felt the moment the words "Māori Gratitude Day" started ringing in my ears.

Some people might ask why, but I have realised that if they're not going to make space for us to chat about what matters, then I have to find a way to make it fit into what is already being said.

So, if you're going to ask me about my thoughts on stealing robes from hotels, then you better get ready to answer my questions about stealing our land. Oh whoops, too far. Does my perspective make you feel uncomfortable? Or if you're going to chat to me about Māori obesity rates in Aotearoa and then tell me that money doesn't play a single part in influencing our food choices – please don't even get me started. Tell me, how do you explain the impact of inequalities between student A and student B on the outcomes of

their education to a majority who have never spoken to people outside of their own? I'm out there asking, "What about the students, about Māori, about Pasifika. What about our future, hello?" When you hear responses like, "NCEA works for 80 per cent of students, so why change it?", I have to fight the urge to scream, "WELL WHAT ABOUT THE 20 PER CENT? How does this system benefit them?"

I'm starting out, in my very first column, feeling reasonably defeated. It feels like for every step forward, society forces us three steps back; and it's tiring. I'm sorry this isn't all happy and exciting, but sometimes advocacy and fighting for representation is ugly and unsuccessful, and that's the tea right now. On some occasions this has been difficult for me. I would ask to leave the room for a toilet break, knowing damn well I didn't need to go to the toilet. But I'd go in anyway, walk into the cubicle, slam the seat down, sit on it, and just cry. Because when people make you feel like your narrative doesn't exist, it seriously makes you question what you stand for and whether you're fighting a battle that society has already decided that you've lost.

I am constantly reminded that all of us have a part to play, and when you have to speak up and hold space for the things that matter, get up and just do the damn thing. I've actually begun to enjoy challenging these perspectives and opinions. And you know what, one of the coolest things about being a child of Rangi and Papa is that even though our voices might be outnumbered or overpowered at times, our strength comes from knowing that our tūpuna are standing with us everywhere we go. I am not here – we are here, and we are never alone.

So, I say this to you Mr Jones, who told the nation that Māori are a genetically inferior race. Is it not an issue that the very people who are given the opportunity to create better policies for better lives only come from certain walks of life? Meaning that they couldn't possibly, even if they wanted to, truly ensure that all voices and perspectives

are being considered when they're trying to create these better policies. So, tell me again, sir, I missed the part about how being completely underrepresented isn't an issue? I note this to the man whose skin is so thin he lodged legal action against mana wahine, Renae Maihi, and then, in cowardice, walked away when the case looked doomed for him. Doomed because as poet Linda Tuhiwai-Smith said "... you don't mess with the Māori woman who stands in front of you", and in your case Mr Jones, not in front of you, as she walks to the stand "with the mana and power of thousands of years in her blood and bones". Who are you to tell us that full-blooded Māori are non-existent?

Just because we do not look like you does not mean you get the right to forget your manners and demand things from us. Māori Gratitude Day, really? We're human too, if you didn't notice. And yes, I can hear you "taking the mickey", rolling your eyes at us with confusion – but the brutal reality is that you have a special way of making us feel so unwelcome when the truth is, my people walked these streets and called this place home well before your pockets drove them out. I am proud of Renae for the manner in which she carried herself and her people throughout such unnecessary, and quite frankly, targeted circumstances. I feel hopeful that we have people fighting for our voices in these spaces, tackling the work that there is left to do so that our future generations can enter into a world that will be equal for all in education, employment, opportunities – just everything. Mō tātou, ā, mō kā uri ā muri ake nei. 🇳🇿

**Laken Wairau** (Ngāi Tahu) was born and bred in Ōtautahi, a child of Rangi and Papa, of Te Aho Matua, of the many tūpuna that come before her. She is currently studying towards a Bachelor of Laws and a Bachelor of Arts majoring in Te Reo Māori and Indigenous Studies.





# Material hardship – whose responsibility is it?

“There’s no such thing as a free lunch”, they say. And yet, with the stroke of a pen, “free” lunches are being offered to over 7000 students in 31 schools nationwide. By 2021 the number of schools will rise to 120, with more than 21,000 students serviced.

Well the saying isn’t wrong – there are no free lunches – someone always pays. But more on that later.

The current government has made much of its plan to eliminate child poverty in its first three years of office. The magical 100,000 was touted as the number of children who would be lifted out of poverty. That hasn’t happened. And if statistics are to be believed, the child poverty numbers have gone backward. There are 19,000 more tamariki in poverty, according to reports.

Of the nine different measures of poverty, the most important is the one called “material hardship”. This is the measure of whether families can afford such things as one pair of shoes for their kids. It is one of the three primary poverty measures – the other two being households with income less than 50 per cent of the median income and households with income less than 50 per cent of the household income after housing costs are deducted. The material hardship measure started in 2013 with 18.1 per cent of tamariki below this line. By 2017 it had dropped to 12.7 per cent and in 2019 increased to 13.4 per cent<sup>1</sup>.

It gets worse. It appears some 151,700 tamariki are classified as experiencing material hardship. And of those children, 28 per cent are Māori. My question is – whose responsibility is it?

Now it’s true that the other two primary measures have improved – but these are relative measures not absolute. They don’t point to whether a family is suffering material hardship – so it’s easy to look good on these first two measures. Bottom line – more New Zealanders are experiencing material hardship – and that’s not a good thing.

Should the Government bear full responsibility for the material hardship of our whānau? What about local boards, city councils, regional councils? Or what about the iwi, the hapū, or even the whānau itself?

As Māori we talk about tino rangatiratanga. In my opinion its definition is hard work, enterprise, and personal

responsibility. Because let’s be real – tino rangatiratanga doesn’t begin in a treaty, it doesn’t continue in a treaty settlement, and it doesn’t end in a post-settlement governance entity. It most certainly isn’t a “relationship” with the Crown, or a “partnership”. Tino rangatiratanga begins, continues, and ends with you.

If we look back on our history we see our tipuna extolling the values of hard work, enterprise, and personal responsibility. The whakataukī are endless. For example, Moea he tama ringa raupā (marry a man with calloused hands – ie: a hard-working man). There’s He kai kei aku ringa (food from my own hands). And for personal responsibility we say Tama tū tama ora; tama moe, tama mate (an active person lives, while a lazy one will die).

All these sayings inevitably focus on the individual. But of course there is also collective effort that is praised. For example, Mā pango, mā whero ka oti te mahi (“Many hands make light work”), as the Pākehā saying goes.

The bottom line is that we extolled hard work, enterprise, and personal responsibility.

So where does that leave us as whānau, hapū, and iwi when others provide the food we should ordinarily be providing for our tamariki? What does it say when a faceless bureaucracy, directed by a distant government, provides food that should, as the saying goes, come from our own hands?

I often tell the story of my Ngāti Mutunga grandfather coming from Wharekauri to Ōtautahi, family in tow, two bob to his name, the Great Depression in full flow, and no welfare system as a backstop. He survived, and indeed flourished. You see, my grandfather was the personification of those whakataukī I’ve quoted. Oh, and my Ngāti Huirapa grandmother Kui Whaitiri was his equal in the home and the workplace, as her 50-odd years at Lane Walker Rudkin can attest. For my grandparents, there was no greater pride than to feed and clothe their children and put a roof over their heads.

There are many who will claim that things are different today. That there is more hardship, fewer jobs (and yet unemployment is the lowest it’s been in generations), and so on. There will also be the odd snide comment that I didn’t grow up poor, so what do I know? They’d be wrong!

The truth is, my parents faced real and material hardship as they raised us. At times there was joblessness, no money, and no power. But I tell you what – even in those hardest of times, there was never poverty.

As far as my parents were concerned, poverty was a state of mind. You see, for a time we required state assistance. There is no shame in that. It is a backstop, and a means to keep families going until sunnier times come round.


Dad worked his garden and Mum did whatever she could to keep our family going. During our hardest times there was food on the table, clothes on our bodies, and a roof over our heads. And importantly there was food in our lunchboxes each day we trooped off to school.

There are those who believe school lunches are just an extension of state assistance – let me assure you they are not. The free lunch programme is nothing to celebrate. It is not a photo opportunity, but rather an admission of failure.

It is a failure of government – a failure of iwi – a failure of whānau. School lunch programmes are our collective failure.

Families can be fed on state assistance. It’s not easy – my parents are not the only members of my whānau that can attest to that. However, with strict focus of spending, prioritisation of basics over luxuries, growing your own kai, and, admittedly, a prayer the car doesn’t break down, you will get there. Thousands of families reliant on state assistance prove this every week.

Equally governments can choose policies that don’t arbitrarily raise the cost of living to a point where families have to rely on the state to do something as soul-destroying as provide lunch for our tamariki because we can’t “kai kei aku ringa”.

But from time to time it simply does get too hard. So should we solely rely on government to sort this out? No – we as iwi, hapū, and whānau have a responsibility; and let’s face it, are the best equipped to advocate for our own. I am hugely encouraged by the mahi Ngāi Tahu has been doing in this space with Oranga Tamariki and look forward to a future where our tamariki and whānau are no longer reliant on a “free lunch”. That’s true empowerment – true tino rangatiratanga. 

<sup>1</sup> Stats NZ – end June 2019.



Waikahutia Tamati Tupa'i (left) and Kiliona Tamati-Tupa'i (right) perform a fearsome wero as manuhiri approach Ōtākou Marae for the Ngāi Tahu Treaty Festival. The theme of this year's event was Kaitohu - the signatories, in honour of the seven Ngāi Tahu tipuna who put their names to Te Tiriti o Waitangi in 1840. More than 300 people came out to commemorate the signing, including Ngāi Tahu whānau, local mayors and MPs, naval officers and members of the community.







# Protecting our taonga

Whitebaiting has been a customary practice for many generations of Ngāi Tahu, and a popular pastime for many Kiwi. In recent years, declining fish stocks throughout the country have prompted the Minister for Conservation to announce a consultation period on proposed changes to whitebait management, including regulations that would limit when, where and how the practice occurs. Kaituhi ANNA BRANKIN catches up with Ngāi Tahu whitebaiters to learn more about the significance of the custom, and to hear their thoughts on the proposed changes.



## “WHAT I’D LIKE TO TELL YOU IS MY HISTORY WITH WHITEBAITING.

When I first started – which is a long time ago – how we fished then, and how it’s changed over the years to what it is now. Is that what you’d like to hear?”

Thomas Rochford (Ngāi Tahu – Makaawhio) has been whitebaiting on the Jacobs River in South Westland for more than 80 years, learning from a pair of brothers who lived down the road from his family.

“Instead of going to school I’d duck through the paddock and spend the day as their little shadow,” he reminisces. “No nets in them days. The old fella, he just used to dig a hole in the river and lay a towel in it. The bait would come up and as soon as it was full he’d just pull the edges of the towel together. No buckets – he’d put it in a sugar bag and put that over his back, and of course I helped carry my little load up too. So that’s the start of my whitebaiting.”

These days, it’s a tradition within the Rochford whānau. “It’s in the blood,” says Barry Rochford (Brush), Thomas’ son. “I live two and a quarter hours’ from the river. Some days I’ll be at work and I’ll have a feeling – I’ve got to go whitebaiting. I’ll drive down, fish for a couple of hours, then I’ll drive back and carry on working. It’s something in you that you can’t explain, but you’ve just got to go.”

On the other side of the motu in Temuka, whitebaiting has been a family affair for John Henry (Ngāi Tahu – Arowhenua) for as long as he can remember. “Our whānau have a long association with whitebaiting in this area, going back to my great-grandmother,” he says. “She fished every year and sold her whitebait to the rich Europeans in Timaru for clothing for her children.”

She passed the tradition on to John’s mother, who missed only two seasons in her 93 years. “She was known as the whitebait lady,” John says. “She and her brother taught me how to whitebait in the





rivers and I've been doing it all my life."

Further south, Steph Blair (Ngāi Tahu – Awarua) has whitebaited since childhood at Waikawa in the Catlins, and its surrounding tributaries. "My whānau have always known that the whitebait run earlier than the official dates of the season, and that the moon has a lot to do with when and how they run," she says. "If there's a moon just before the season starts, you could just about put money on the fact that the inaka would run on that. Generally, a full moon or a new moon, you'd have a good catch nine times out of ten."

For these whānau, and many others throughout Te Waipounamu, whitebaiting is just one of the traditional food gathering practices that make up our cultural identity. "Mahika kai is what defines us, it's who we are as Ngāi Tahu," says Steph. "It's up there with the reo for me. Our tūpuna fought for it – our mahika kai is one of the nine tall trees of the Ngāi Tahu settlement."

Whitebait are the juveniles of six *galaxiid* species that lay their eggs in bankside vegetation, with spawning triggered by very high spring tides and autumn floods. The larvae are carried out to sea, and after about six months migrate to freshwater habitats where they mature to adulthood. Whitebait are caught in the lower reaches of the river during this upstream migration or "run".

For several years, whitebaiting has been subject to limitations, including a legally fixed season which targets the migration period of the most common whitebait species – īnanga – and avoids the migration periods of the four species that have been classified as "at risk" or "threatened" by the Department of Conservation (DOC). In 2018, DOC announced it would be considering further measures to restore the whitebait population and provide for a sustainable fishery.

Generations of passed down knowledge means that Ngāi Tahu whitebaiters are well-placed to comment on the whitebait stock,



and most readily acknowledge there has been a noticeable decline in catch. Steph and Thomas remember whitebait once being so plentiful that whatever went uneaten was dug through the garden.

"I can remember seeing the whitebait in river, you could see it coming – the ripples in the water," says Steph. Thomas has similar recollections of watching the whitebait run at Makaawhio. "Would you believe it, the river was blue with whitebait," he recalls. "I only wish I had some photos but in those days there were no cameras. You could almost walk across the river on whitebait."

The decline of our taonga species is of at least as much concern to iwi as it is to DOC, and Ngāi Tahu whitebaiters are not contesting the fact that something needs to be done. However, the announcement of a public consultation on proposed changes to whitebait management has been met with widespread dismay. The changes include introducing licencing, reducing the season, further regulating equipment, and potential closures of some rivers.

Speaking on behalf of Ngāti Waewae, rūnanga chair Francois Tumahai has voiced concerns about the practicality of the proposed changes, explaining that the customary fishing rights of Ngāi Tahu would be unaffected by regulations from the Crown, as stipulated in the Ngāi Tahu Claims Settlement Act 1998. "Mana whenua will do what we've always done and will always do," he says. "However, it is unpalatable for us to be pitted against recreational and non-Ngāi Tahu fishers in this area.

Francois grew up whitebaiting with his pōua, and says that mana whenua have always been more than willing to adapt their whitebaiting practices to ensure the sustainability of the fishery. The problem lies with the lack of consultation with Ngāi Tahu as a Treaty partner.

"Ngāi Tahu is more important than any other stakeholder – we are at the top of the pile," he said. "If we are going to move forward as partners, let us be part of the decision-making around creating those regulations."

Ngāi Tahu whitebaiters on Te Tai Poutini are not the only ones to question the apparent lack of iwi consultation.

"I'm a bit livid that it's reached the stage of public consultation before they've engaged with mana whenua," says Steph. "I know that they made sure to include some of our Ngāi Tahu scientists as part of this process, but they still needed to talk to mana whenua living out in the regions. Mātauranga Māori and science can work together – we've done it before and I know plenty of people who would have loved to be included in a conversation about whitebait."

John agrees, saying: "Down here people are quite adamant that they've gone about it the wrong way. As a Treaty partner we should have been consulted in the first place. DOC have said that there was iwi consultation but I wasn't a party to it, and neither was anyone on the marae – so who did they consult with?"

Whitebaiters throughout the country all agree that the proposed regulations fail to acknowledge the different types of rivers and favoured whitebaiting techniques in each region.

"It needs a localised approach, and they've come down with one big hammer," John says. "What we do here in South Canterbury is different to say Christchurch, which is different again to the West Coast and Southland. We use a scoop net, which is just a hand-held gauze net with a frame around it."

In other areas, whitebaiters use sock nets and set nets, as well as passive equipment like screens to direct the fish, or fish from permanent structures known as stands.



"Would you believe it, the [Jacobs River] was blue with whitebait. I only wish I had some photos but in those days there were no cameras. You could almost walk across the river on whitebait."

**THOMAS ROCHFORD (Ngāi Tahu – Makaawhio)**





**Left: John Henry emptying his sunset catch at the Ōpihi River Mouth.** PHOTOGRAPH: RAOUL BUTLER

**Far left: Thomas Rochford at his whānau stand on the Jacobs River, Makaawhio; below: Murihiku whitebaiter Steph Blair.** PHOTOGRAPHS: SUPPLIED

**Previous page: Whitebaiters enmasse trying their luck for the big catch at the Ōpihi River Mouth.**

PHOTOGRAPH: RAOUL BUTLER

“I know that they made sure to include some of our Ngāi Tahu scientists as part of this process, but they still needed to talk to mana whenua living out in the regions. Mātauranga Māori and science can work together – we’ve done it before and I know plenty of people who would have loved to be included in a conversation about whitebait.”

**STEPH BLAIR (Ngāi Tahu – Awarua)**




However, many whitebaiters believe that even tailored regulations would be ineffective in restoring the fishery, because the degradation of waterways through forest clearance and agriculture are the main cause of declining catches.

“The regulation issue is a sideshow to the destruction of whitebait habitat and breeding grounds. The fact is, fish need water to live in,” says Dr Te Maire Tau, upoko of Te Ngāi Tūāhuriri and co-chair of Te Kura Taka Pini, the freshwater unit at Te Rūnanga o Ngāi Tahu.

“There isn’t enough water in the rivers in any comparative way to what there used to be, and this is because the Crown has privileged the agricultural sector over our economy – which is mahinga kai, including whitebait.”

According to Te Maire, whitebait is not the only species to suffer from decreasing water quantity and quality. Freshwater kōura, smelt, longfin tuna and kanakana are all in decline – but the mainstream popularity of whitebait means it is the object of this narrow-viewed review.

John agrees, saying that in his lifetime he has seen river flows decrease, coastal wetlands disappear, and the populations of freshwater species diminish. “They’re trying to solve something at one end of the river, but they’re still handing out water upstream. Iwi have pretty staunch views on water, which is why it’s very frustrating to see our rivers over-allocated, some of them by 300 per cent.”

The consultation period for the proposed changes to whitebait management closed on March 16, and DOC received and will now review more than 8000 submissions before making final recommendations to the Minister of Conservation. Ngāi Tahu will be awaiting the outcome and considering its next step. “My hope is that we can stand our ground and shake that cage,” says Steph. “It’s going to take a lot of work to tidy up our waterways, and that’s the only thing that will bring the īnaka back. Ki uta ki tai – from the mountains to the sea.” 

# Bringing tikanga Māori into the courtroom



Quentin Hix (Ngāi Tahu – Arowhenua, Waihao, Moeraki) has recently been appointed as a District Court Judge. Kaituhi **SHABNAM DASTGHEIB** sits down with Quentin to learn more about his intention to observe tikanga Māori in the courtroom, and bring empathy and connection to the judiciary.



#### QUENTIN HIX DECIDED TO PURSUE A CAREER IN LAW AFTER A

conversation with his deputy principal at Temuka High School.

“When I came to leave high school, the deputy principal called me into the office and said, ‘What are you going to do?’ I said, ‘I don’t know’, and he said I should go into the army.”

But Quentin said he couldn’t be bothered getting up early in the morning and shining his shoes. The deputy principal asked what he did want to do, and his flippant answer at that young age was that he just wanted to make money.

“His response was to be a doctor or lawyer. I said, ‘I can’t be bothered getting up early in the morning and delivering babies, so I’ll go lawyer then.’”

He laughs about that little exchange now, with many years of success in the profession behind him. As one of the country’s newest judges, Quentin is now on a mission to bring his own personal style to the District Court.

Speaking after his first full day of running a courtroom, Quentin said his swearing in on 29 February had special significance for him, as it took place at his tūrangawaewae. The long-serving Timaru lawyer was sworn in as a district court judge at a special sitting of the Timaru District Court at Arowhenua Marae. Hundreds were there, including Chief District Court Judge Heemi Taumaunu, and of course, Quentin’s whānau and members of the wider Arowhenua community.

Quentin has held various roles for Arowhenua, including serving as the chairman and secretary, and as the Arowhenua representative on Te Rūnanga o Ngāi Tahu from 2010 to 2019. He has also served just over eight years as a director of Ngāi Tahu Holdings.

Among his other roles, he is a director of Dunedin City Holdings, the investment arm of the Dunedin City Council; and director and deputy chair of the Crown Research Institute, ESR. In 2018 he was appointed a member of the Safe and Effective Justice Advisory Group Te Uepū Hāpai i te Ora, a committee set up to explore and make recommendations to Government for improving the criminal justice system.

Quentin played sports growing up, and has taken that competitive streak into his law career with him, as well as a passion for helping the underdog. This desire to sort things out for people began at a very young age.

He was voted onto the school council in high school, and says he learnt a lot of things there about decision-making and negotiating. He also learnt from his parents, who were keen contributors to their marae and the wider community.

“My mother was involved in an awful lot of community activities. A lot of Temuka-based clubs and things. Mum and Dad would not only have us involved, but they’d also get on the committees.”

Quentin took degrees in law and commerce from the University of Canterbury, and began his law career in Ōtautahi in 1989, moving back to Timaru in 1992. He became a partner in 1994. Since 2004 he has practised at his own firm, now known as Quentin Hix Legal.

He lives in Timaru with his wife Kathy and his two boys, but the family will soon relocate to Christchurch, where he will be based.

After initial nervousness at being in charge of a courtroom, Quentin says it took only a few cases for him to find his groove, and he is loving the experience.

He likens it to running out on a sports field for the first time in terms of the nerves and adrenaline.

The challenge for him will lie in finding a balance between speaking with everyone and giving them the time they deserve, and making sure the courtroom is running efficiently.

“The thing about being a judge is you get to make a decision at the end of it. Which is the ultimate responsibility, and I take that very seriously. One of the key things for me is developing my own personal style,” he says.

“I want to engage as much as I can with the client directly, and try to use language that they understand. You’ve only got a limited amount of time so if you sit there and have a good old chat with everyone, you’ll be there all night.”

Being of Ngāi Tahu descent and one of the few Māori judges in the country brings great responsibility, but Quentin is not one to shy away from what is expected of him.

“I embrace that challenge and I’ve been told by others, ‘We expect big things of you’. That’s fine. I’m used to high expectations.”

For those who come to court, research shows that the most important person to them is not any of the lawyers, but the judge. Quentin hopes that if Māori are in court, there might be a positive in seeing him in the judge’s chair.

“If you’re a young Māori man and you come up and you look up and you see a Māori face looking back at you, then hopefully their interest in engaging with the process is heightened, just because they look up and see not what they’re expecting to see – in other words an old grey-haired white guy.”

And hopefully that might actually follow through with doing their community work and progressing through their rehabilitation.

“They’re more likely to do that if it’s someone that looks like their uncle telling them.”

The need to get it right on decisions that may mean prison weighs heavily on Quentin.

“Yesterday I had to decide whether someone got bail or not. Effectively I sent someone back to jail. He was standing in front of me, and I could have sent him two ways: I could have sent him one way to his partner and family, or I could have sent him back through the door he just came out of.

“Unfortunately for him — and it weighed on my mind — I tried to keep him out of there, but I couldn’t. It’s the ultimate responsibility, because you’re dealing with people’s liberty. The law is the law, and you need to comply with the law. You can’t just make rules on the fly.”

However, within those constraints, there is still real scope to express his personal values.

“First step is demonstrating empathy and connection, particularly at that Māori level; so that Māori clients coming through feel as though they are being listened to and that tikanga, where it applies, is being observed. So that’s setting a personal example.”



“Find what you’re passionate about and do that. First, if you like the law, then keep going. Find the area of law you like and do that. Avoid being pigeonholed – there are no ceilings or barriers. The only barrier is in your own mind, at the end of the day.”

**QUENTIN HIX (Ngāi Tahu – Arowhenua, Waihao, Moeraki) District Court Judge**



**Above: Twenty-one newly sworn in district court judges including Judge Quentin Hix front and centre at his tūrangawaewae, Arowhenua Marae; previous page: Quentin (second from left) with sons Abraham and Solomon during his swearing in ceremony at Arowhenua Marae. PHOTOGRAPHS: STUFF/TIMARU HERALD**

Quentin says he also hopes to educate his fellow judges in the best ways to engage with Māori within the courtroom setting. He says so far, he has seen willingness and even eagerness from other judges to better engage with Māori. However, there is also some hesitancy, as some are afraid to get it wrong.

In recent years, both in general society and the judiciary, he has seen a huge improvement in openness and enthusiasm for all things Māori.


“In the last five years, getting on a te reo Māori course has become really difficult, because they fill up really quickly. But that’s only happened in the last five years. There’s been a tipping point; and the judiciary as a whole have reached that tipping point, or are interested in getting over it.”

For anyone hoping to follow his footsteps through a law career and

on to becoming a judge, Quentin says the most important thing is to stay true to your own beliefs and desires.

“Find what you’re passionate about and do that. First, if you like the law, then keep going. Find the area of law you like and do that. Avoid being pigeonholed – there are no ceilings or barriers.

“The only barrier is in your own mind, at the end of the day. Seek out good mentors and engage with them and listen to them. Not everything they say is 100 per cent right; but you moderate that with advice you get from other mentors, and you find your own way.”

Quentin is one of 21 new judges appointed across Aotearoa. His appointment comes as part of the Government’s efforts to improve access to justice and boost diversity. Ten of the new judges are Māori, eight are Pākehā, one is Māori/Chinese, and two are Samoan. 



# Have 200,000+ Māori heard from this week? **YOU**



**Te Hononga Whakapaoho Māori**  
**Māori Media Network**

**From Te Hiku o Te Ika to Te Waipounamu  
over 200,000 Māori tune-in to 21  
Māori Radio Stations.**

A “whānau-friendly” format in both  
Māori and English caters for the whole  
whānau 24/7.

To find out how Māori Media Network  
can help you reach this Māori audience  
visit our website. You'll also be able to  
listen to the stations online.

**[www.maorimedia.co.nz](http://www.maorimedia.co.nz)**



**Māori Media Network is a national  
advertising bureau specialising  
exclusively in Māori media and  
communications.**

Whether you need advertising  
placement on 6 stations or 22, full ad  
production, translation, a Māori music  
bed — it takes just one call to Māori  
Media Network to deal with it all!

Contact us today for media advice or  
an obligation free quote.

**Māori Media Network Ltd**

**Phone :** 04 496 3330

**Fax :** 04 496 3332

**Email :** [info@maorimedia.co.nz](mailto:info@maorimedia.co.nz)

**Web :** [www.maorimedia.co.nz](http://www.maorimedia.co.nz)



# Time to raise the gaze

**The practice of sorting students into classes based on their perceived abilities – streaming – has been the status quo in schools throughout Aotearoa for many years.** New research reveals that this age-old practice is biased and as a result negatively impacting the educational potential of many of our rangatahi. Kaituhi **KIM VICTORIA** reports.

***“Our job is not to prepare students for something. Our job is to help students prepare themselves for anything.”*** – A J Juliani.

They are politely called kāpeti maths and kāpeti science. But everyone knows what they really are: the cabbage classes – the foundation maths and science classes many rangatahi Māori find themselves streamed into at the beginning of their secondary school journey.

Streaming, or banding, is an ingrained practice in New Zealand’s education system, despite decades of research highlighting its destructive potential for many students, particularly Māori.

Christine Rubie-Davies is a Professor of Education at the University of Auckland, and has produced ground-breaking research on high expectation teaching, showing teachers who aim for students to move above their current level get better results.

“We have streamed in New Zealand forever, and nobody has ever questioned it. We have the highest rate of ability grouping among the 36 member countries of the Organisation for Economic Co-operation and Development (OECD), and we have the highest disparity between high-level and low-level achievers.”

She says the disparity starts from the time children turn five and first walk into a classroom.

“Within a couple of weeks they are put in an ability group for reading, maths, and often writing. Once they are in an ability group, that perpetuates throughout their schooling; because groups are given different tasks and over time, the children getting higher-level learning opportunities keep making much greater gains in their learning.”

The flip side is students in lower ability groups can’t make the same gains, because they are not getting the same access to opportunities. Christine’s research on high expectation classes filled with mixed ability groups showed students averaged two years’ academic learning growth in one year. Students with low expectation teachers were only making about six months’ growth over a year, so in effect were actually losing ground.

Christine’s findings parallel those of seasoned educational researchers such as Professors Bill Barton and John Hattie, who blame streaming for New Zealand’s worsening achievement scores for 15-year-olds compared with the 28 million others of the same age in the OECD.

“Students leave primary or intermediate school all bright and breezy and ready to tackle secondary school; and suddenly they are in the top stream or the bottom stream, and they know right from the word go what stream they are in.

“Again there are the disparities in the learning opportunities. Kids in higher streams get advanced challenging learning opportunities, they get challenging questions, and challenging projects; which means they learn so much more. In the bottom stream not only do they get low-level learning opportunities, but every single day they arrive at school they are continually being reminded they are in the bottom stream because they are not ‘smart’.

“Those kids very soon become demotivated. They lack engagement. It’s not surprising why, and those are the kids that end up dropping out of school because they are disillusioned. They are being labelled every day they come to school.”





Misbah Sadat, Head of Mathematics at Horowhenua College in Levin, also feels it's time to drop streaming.

"Just stop it," says Misbah. Speaking to a room full of educators, Ministry of Education staff, Education Review Office personnel and prospective employers at a lunchtime seminar organised by Tokona Te Raki: Māori Futures Collective in Christchurch recently, Misbah's tone was frank, direct, and urgent.

"When I started at Horowhenua College in 2017, there were no Pasifika students and only 11 out of 54 Māori students in the top maths class; and only three European students in the bottom maths class of the year 11 cohort. That meant for 22 Māori and all eight Pasifika students there was no avenue for students to succeed in science, technology, engineering, and mathematics.

"There was a huge lack of self-belief and motivation, and the students were disengaged because by denying access to STEM courses, you have divided society into 'haves' and 'have nots'. And the students know that."

Desperate to improve morale in the college's struggling maths department, Misbah's interest was piqued when she assessed one of her students who had previously been identified as having below average intelligence. The assessment showed

that he wrote to curriculum level 2, but verbally answered curriculum level 6. (There are eight curriculum levels spanning Year 1-13 in the New Zealand school system.)

"I realised then that we were not assessing our students correctly," Misbah says. "We weren't assessing what they knew – we were asking them to tell us what we wanted them to know. Streaming was being done on results, but we weren't asking why the results were bad. We were just taking it for granted that because a student had low scores, that meant they were not able."

That realisation, together with another year of disappointing NCEA results, especially for Māori students, demanded urgent and dramatic action.

At the start of the 2017 year, with the support of the principal and the senior leadership team, the Horowhenua College maths faculty decided not to stream the year 11 class. "I told my principal that it could all turn to custard, but it couldn't be worse than what was happening already," Misbah says.

As a result, the four teachers in the faculty set about learning every single achievement standard in NCEA Level 1 Maths so that they could teach different standards in the same class and then created one maths class spread over six lines on the timetable. They ended up with about 22 students in each class.

"Suddenly, things like linear algebra that I would never have offered some students, those students were asking if they could have a go at it."

By the end of 2018, 24 per cent to 33 per cent of Horowhenua College's Māori students had achieved excellence in different mathematics standards, compared with the national average of 8-9 per cent.

The number of students opting into the NCEA Level 2 programme more than doubled from 10 students in 2018 to 24 students in 2019.

A noticeable side effect of abolishing streaming was fewer behavioural issues in the year 11 maths classes, and student engagement was "through the roof".

At the same time, Wellington High School maths teacher Bernie Wills was unsatisfied with maths teaching methods and the progress of his students in his previous role at Hutt Valley High School.

"We had high levels of student disengagement, and maths was always the class to skip," says Bernie. "If you and your whānau don't see the need for maths, then why would you bother?"

"We have just perpetuated a system that doesn't work for our children, particularly Māori and Pacific Island students, because it was convenient and worked for the teachers."

As University of Canterbury College of Education researcher Professor Garry Hornby discovered in his research, there are no rules governing what age you have to be, or what level NCEA you have to do. There is no requirement for schools to stream their students.

"NCEA was set up to be a system where you picked up credits where you could, and collected a qualification at the end when all your credits connected up," agrees Bernie Wills.

"Maths is put into context using real-world examples of problems, which works well at a basic level. But at higher levels what was context for the maths teachers had very little relationship to what the students understood; and if your English and reading comprehension skills were low, you couldn't do maths."







In just one example (of “flipped learning”), the number of Pasifika students achieving excellence for NCEA Level 2 Trigonometry between 2016 and 2018 went from 0 to 40 per cent, and the number of Māori students achieving excellence doubled. During the same period, the levels of Māori students not achieving fell by more than 30 per cent.

Swapping miserable maths stories one day, because “everyone hates the maths teacher”, Bernie and a fellow maths teacher decided to combine their year 9 and year 10 maths classes into mixed ability groups and introduce “flipped learning”.

Flipped learning means reversing traditional class work and homework, with students learning at home, usually with video content by their teacher, and doing activities based on this content in class. Because instruction is done previously via video for individual students, the teacher has the whole period free to talk to the student and build up a totally individual maths programme for that year, depending on how students see their career path.

For Bernie, one of the key findings from mixing up the classes was that students no longer felt any shame if they weren’t doing what the other students were doing. Collegiality also grew across the year groups.

Misbah and Bernie agree that mixed ability teaching is harder for the teachers at the start. It’s a different way of teaching, and requires greater student involvement. It also requires wider buy-in from the community and whānau.

“Unfortunately, there is still a lot of pressure from parents who want to send their children to ‘the best’ schools,” says Bernie.

However, results from schools prepared to up-end the status quo are starting to challenge this thinking. Bernie anticipated that it would take some time for students and teachers to get used to flipped learning, but improvements in students’ results were swift and remarkable.

In just one example, the number of Pasifika students achieving excellence for NCEA Level 2 Trigonometry between 2016 and 2018 went from 0 to 40 per cent, and the number of Māori students achieving excellence doubled. During the same period, the levels of Māori students not achieving fell by more than 30 per cent.


“We were blown away. We didn’t have the same number of not achieved, or not completed, and levels of absenteeism absolutely dropped,” says Bernie, who is now getting similar results at Wellington High School. Meanwhile, Christine says the results are on a par with those emerging from three very different Auckland high schools where she is doing similar work. She says those three schools “are all starting

to question what they are doing and whether streaming is good for the kids.”

Bernie believes the explanation for the success in his classroom, particularly among Māori and Pasifika students, is that by not pigeonholing them into bands or streams, they are empowered to make their own choices.

“You always do better when you’ve made a choice that you actually understand. Now students can work at their own pace and sit the assessment when they are ready.”

Change is always hard, but Misbah and Bernie say dropping streaming is the right thing to do, not only because it supports the research validating better achievement levels, but because doing so has demonstrably improved everyone’s engagement in their maths classrooms.

“I really enjoy going to school now,” says Bernie. Which, he knows, is good news for his students too. 



**Above: Wellington High Maths teacher, Bernie Wills; top: Horowhenua Maths teacher, Misbah Sadat working with students. PHOTOGRAPHS: SUPPLIED.**



# TE PUĀWAITANGA

INVESTOR CHOICE IS HERE

WAIHO I TE MĀHAKA TĪ KIA KORE AI E MOTU

CHOOSE A FUND TO HELP YOU ACHIEVE YOUR GOALS.

Whai Rawa is excited to improve our scheme for you, our whānau. You can now choose a Fund that better reflects your needs and risk appetite. Our three Funds are socially responsible, and each comes with its own level of risk and potential return.

You can choose between three Fund choices for your investment –

**Conservative - Tōtara**

**Balanced - Mataī**

**Growth - Rātā**

*If you have not made a choice yet, you can log in to your Whai Rawa account to take our risk quiz, make a Fund choice or just look at the options. Visit [www.whairawa.com/login](http://www.whairawa.com/login) to access your account.*

For more information, go to [www.whairawa.com/investorchoice](http://www.whairawa.com/investorchoice)



Whai Rawa NGĀI TAHU

0800 WHAI RAWA 0800 942 472 [www.whairawa.com/join](http://www.whairawa.com/join)

Whai Rawa Fund Limited is the issuer of the Whai Rawa Unit Trust. A copy of the Product Disclosure Statement is available at [www.whairawa.com/pds](http://www.whairawa.com/pds). Note: if you do not select a Fund, you will remain in the Conservative Fund. Past performance should not be relied upon as an indicator of future performance. All information provided is intended for general guidance only and is not personalised to you. It does not take into account your particular financial situation or goals. Before making any investment decision, you should refer to the Product Disclosure Statement or consult an appropriately authorised adviser.



# Making the cut





---

**Twenty-nine-year-old Nikora Heraka Mahakanui Rautahi-Mahuika candidly admits he had a tough start in life, saying that being a barber was never something he envisioned for himself. Nā ROB TIPĀ.**

**“IT CHOSE ME. I NEVER PLANNED ANY OF THIS,” NIKO SAYS OF HIS** flourishing shop Georgetown Barbers on the fringe of Invercargill’s central business district.

“I was brought up in CYFS (Child, Youth and Family) care so I shifted around a lot, all around New Zealand but mostly the South Island,” he says. “I call Invercargill my home because I have spent most of my time down here.”

About eight years ago he started cutting hair for his son and brothers and the idea of becoming a barber snowballed from there. His career choices at the time were either farming or barbering. Farming didn’t work out so he completed a three-month New Zealand Barber Skills Certificate course in Auckland.

Two years ago he was homeless and living in a van in Invercargill. He got a job as a barber but felt the focus of that particular business was more on quantity than quality of haircuts.

“I didn’t like that so I opened my own business,” he says.

A natural entrepreneur with a great eye for an opportunity, the idea dawned on him when he saw an empty suburban shop in Invercargill with a ‘for lease’ sign in the window. He thought it looked like a barber’s shop.

On a whim he contacted the owner, found the lease was affordable, signed up and started Georgetown Barbers on a shoestring.

Without a business plan or any gear, he went to his brother, a contract milker on the West Coast, for business advice and enough start-up capital to set up shop.

He also had the backing of his partner, Ashlee Carr, who moved south with him after they met in Auckland.

“She has good business skills, is well-organised and brings order to our chaos,” Niko says.

Within a few months Niko’s solo business was booming, tapping into a niche youth market with its unique blend of traditional barbering techniques and modern hairstyles.

Niko realised he had enough support to expand his business quickly with more chairs, more barbers, bigger premises and a stronger turnover. In February he moved from his small suburban shop into a larger leasehold property in the central business district, taking his loyal customers with him.

“We’re the only barber shop of its kind in the city catering for young people,” he explains. “We wanted to create a barber’s shop in Invercargill where every barber was good, so no matter who you got

to cut your hair, you’d get a good haircut.”

He started tracking down the best barbers in town – even stopping people in the street to ask who had cut their hair – and invited the best to work for him.

One of Niko’s newest barbers is Colombian refugee Jhoan Bedoya.

“I saw his work on line, I heard about him, I stalked him, I found him and asked if he wanted to come and work for me,” he laughs.



**Left: Nikora Heraka Mahakanui Rautahi-Mahuika sees his flourishing Georgetown Barbers business as a stepping stone to a broader vision to create a social and cultural hub for young people in Invercargill.** PHOTOGRAPH: SUPPLIED

**Above: Georgetown Barbers kaimahi and clientele, including Nikora Rautahi-Mahuika third from right.** PHOTOGRAPH: ROB TIPĀ

Just one year later, Georgetown Barbers is a vibrant hub of youthful energy, pulsing music, lots of laughter and spirited banter between barbers and clients.

The business is strongly based on social media to reach its target market of young people.

Niko is the first to admit his management style is “pretty unorthodox” but his vision to create a relaxed, friendly and homely atmosphere for staff and customers is obvious.



Above: The Georgetown Barbers crew happy in their mahi. PHOTOGRAPH: SUPPLIED

He built a strong core of repeat clients and the barbers he has taken on each bring their own following of loyal clients with them. They are employed on commission and contract their services to Niko.

"That in itself teaches you how to run your own business," he says. "Barbers do their taxes and so on which I think is more meaningful for people rather than working on an hourly rate."

While the business community in Invercargill is known as fairly conservative, Niko reckons it's a great place to do business.

His confidence is contagious as he describes the potential for new business ventures in Invercargill, a city he says has ploughed more than \$40 million into redevelopment of the central business district.

"If people are willing to put that much investment into infrastructure in the city then there's a lot of potential for new businesses," he says. "If you open up any niche business down here people are going to flock to it. It's just the nature of Invercargill."

But as successful as Georgetown Barbers is in its first year of operation, Niko regards it as just a stepping stone towards his wider vision of building a social and cultural hub that fills a void for Southland rangatahi.

A barbers' shop is a great place to engage with clients who want to talk about their interests in social culture and to gauge their market

preferences and tastes in things like music, food and clothing. It's also a place to find like-minded people who might be able to offer each other support.

"People come to a barber at their worst time of life and their happiest time of life and barbers are in a perfect position to listen to them," he says.

"A lot of my barbers come from a colourful background, like myself, and I feel they could be good role models for young people down here."

For example, he recently met a young person who came through some of the same residential foster homes he had, and his story resonated with Niko.

"I just feel we could make a positive impact with the youth down here."

Eventually he would like to open a barber academy; really just an extension of what he is already doing to share the skills he has learnt with other young people like himself, who are looking for a break.

He has already secured the lease of an empty building across the road from Georgetown Barbers on Spey Street. He plans to open a store specialising in vintage clothing, a retailing formula he says has been well proven in larger centres.



“People come to a barber at their worst time of life and their happiest time of life and barbers are in a perfect position to listen to them. A lot of my barbers come from a colourful background, like myself, and I feel they could be good role models for young people down here.”

**NIKORA HERAKA MAHAKANUI RAUTAHU-MAHUIKA**

Looking ahead a few more years and Niko has a vision of opening at least one barber shop franchise outside Invercargill. His long-term goal is to franchise the Georgetown Barbers brand so he can focus on a bigger picture of giving young people places to meet, socialise and share cultural interests.

“I see this as an opportunity to grow my business and help out other people as well by employing as many people as I can,” he says.

He also sees potential to open a nightclub in the city, which he believes has little entertainment for young people.

Niko has turned to Te Rūnanga o Ngāi Tahu for business advice and the iwi has matched him with a mentor and an accountant. He has been paired up with a local woman who has run two prestigious hair salons in Invercargill for 16 years.

Niko says she has plenty of industry expertise and general business advice to share and can help point him towards becoming a barbering tutor.


So far, he has only had three meetings with his accountant, but those sessions have already proved worthwhile.

While he has an application in the pipeline for financial support from the Ngāi Tahu Fund, Niko says what he really values is the knowledge and resources offered by mentors and the accountant he has been connected with.

After his first year in business, Niko admits it has been fairly stressful. He didn't know what to expect and is learning as he goes.

“We're getting there,” he says. “We're pretty successful for the time we've been going.”

“I don't do what I do for kudos or anything. I just do it because I can. I came from such a tough background I shouldn't be in this position.”

This is one young man with the confidence, energy and drive to achieve anything he sets his sights on. 



**HE PIRO TOA?**  
WINNING TRY?

**KEI RARO RĀNEI  
E PUTU ANA?**  
OR OUT FOR THE SEASON?

I tērā tau, i āwhina mātou i te 250,000 tāngata neke atu ki te ako i ngā pūkenga whakamahana tinana.  
I āwhinatia hoki e mātou te 209,509 tāngata i muri i te wharanga hākinakina.

Last year, we helped over 250,000 people learn warm up skills. And we helped 209,509 people after a sports injury.



He Kaupare. He Manaaki.  
He Whakaora.  
prevention. care. recovery.

HE KŌRERO ANŌ KI  
LEARN MORE AT  
[acc.co.nz](https://acc.co.nz)

# Growing Māori engagement in our foreign affairs

Each year, the Ministry of Foreign Affairs and Trade (MFAT) offers a range of paid summer internships for university students. The Arorere Internship Programme targets applicants of Māori descent, specifically rangatahi who are still studying or have recently completed their formal qualifications. It offers tauira Māori the opportunity to work in one of the Ministry's business units with support and guidance from the wider MFAT team, including its Te Pou Māori network.

**Daniel Tukiri (Waikato Tainui, Kāi Tahu) is a student from the University of Auckland, where he is studying Japanese and Spanish.**

It was a privilege to undertake a three-month internship at MFAT, an enriching experience that I will never forget. It was particularly interesting to see how Māori can be incorporated in foreign policy work to make a meaningful impact.

My research topic was the APEC 2021 programme – specifically around embedding a Māori/indigenous view into this. Aotearoa is a founding member of the Asia Pacific Economic Cooperation (APEC) and will be hosting APEC 2021 – a major forum with more than 70 meetings and events throughout the year.

I quickly found out that when it comes to incorporating a Māori perspective into the programme, we are starting almost from scratch. We have hosted APEC once before, in 1999, and the programme that year featured very little of anything related to Māori. There is currently no policy nor project space within APEC that accounts for indigenous rights, inclusions, or perspectives.

This was a daunting start, but I was pleased to see the following efforts being made already:

- > a Māori Success Team in APEC, working specifically on incorporating Māori into the programme
- > a Māori Engagement Strategy, and a push for mātauranga Māori capability within MFAT
- > the establishment of Te Taumata, the Māori advisory board for MFAT in trade negotiations.

I was asked to provide suggestions on how to enhance the indigenous aspect of the APEC 2021 programme. These were my suggestions:

- 1 a Māori business exhibition for smaller businesses that are interested in the international space, plus an indigenous fashion showcase
- 2 increasing mātauranga Māori confidence for all New Zealand representatives through lessons, noho marae, etc., to ensure confidence when discussing te ao Māori with international stakeholders
- 3 showcasing the historical connections of Māori to the Pacific



- to emphasise our connections, and commitment, to the region
- 4 bring international representatives to the whenua, farms, and workplaces of Māori businesses to make real life connections between trade and Māori businesses
  - 5 rangatahi outreach strategy at universities, to gather Māori youth voices and perspectives on APEC and trade in general.
- I concluded by emphasising that this is not mahi solely for Māori – everyone who is involved in APEC 2021 will need to believe in the impact that Māori can make, and take action where possible to help make this happen.

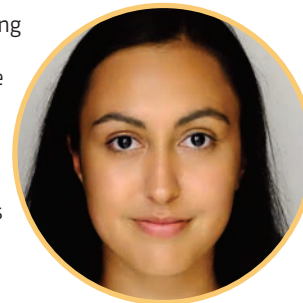
It is all about shaping our narrative and asking ourselves the question: how do we currently view Māori here in Aotearoa, and how do we want Māori to be viewed on the global stage?

**Claudia Prasad (Ngāi Tahu) is currently completing a masters in Policy and Governance at the University of Canterbury, after completing her undergraduate study in Criminal Justice and Political Science.**

When I began my tertiary education in policy and governance, it quickly became apparent that my “why” was influenced by my desire to see Māori communities thrive. I strongly resonate with the guiding principle of Te Rūnanga o Ngāi Tahu: Mō tātou, ā, mō kā uri, ā muri ake nei.

My “why” meant that a career in foreign affairs had never really interested me, but as an intern at the Ministry of Foreign Affairs and Trade (MFAT) I was able to challenge my preconceived ideas. Based on a long history of injustice, I had made the assumption that MFAT would not care about including Māori perspectives in foreign policy. Many people in te ao Māori have expressed discontent at the lack of Crown engagement with Māori, which in my opinion holds space for significant improvement.

My preconceptions of the Ministry were challenged through the Māori Engagement Strategy (MES). While MFAT still have a way to go in delivering for our people, the MES is a step in the right direction. The strategy addresses building in-house capability in mātauranga Māori, for mana-enhancing engagement with tangata



PHOTOGRAPHS: SUPPLIED



Interns learn what it takes to work at MFAT and gather valuable understanding as to how their experience might lead to permanent job opportunities. This summer, Ngāi Tahu rangatahi **DANIEL TUKIRI, CLAUDIA PRASAD AND EDEN SKIPPER** were part of the programme, completing an 11-week internship. Here they share some insights of their experience and the kaupapa they were involved in as part of this amazing internship.

whenua that respects our Tiriti partner status. Another goal is to build capacity by actively recruiting more Māori into MFAT, with an overarching aim to raise the confidence of Māori who engage with the Ministry.

During my internship I was required to analyse the MES, and facilitate conversations with its architects and public servants, in-house and across other ministries. One purpose of this project was to learn what other ministries were doing regarding Māori engagement, and how this could influence MFAT's actions to make them more meaningful and expedient. Another part of the project was to assess gaps in the existing strategy, so that the Ministry could progress in a way that is mana-enhancing.

We all must walk before we can run, and the MES is no exception. Through analysis of the strategy and conversations with brilliant Māori public servants, I was able to identify strategic gaps that have long-term implications for in-house implementation and effect. While this does not sound promising, the vibe that I got from my time at MFAT is that there is a genuine desire to improve as a Tiriti partner. Senior Leadership Team members are at the forefront of this, which also gives me hope that the MES will continue to be strengthened over time.

However, it would be a great injustice to disregard the mahi of Māori staff in the Ministry, who actively challenge the status quo of their workplace by merely existing in that space. It is also important to acknowledge the work of our tīpuna in challenging the Crown to do better.

I feel blessed that I was given the opportunity to be an Aoreare intern, and encourage other rangatahi interested in the public sector to apply.

**Eden Skipper (Ngāi Tahu) has recently completed his Bachelor of Science in Statistics at the University of Canterbury.**


When I began my internship with MFAT, one of my concerns was that the Māori economy had been given a \$50 billion dollar price tag, thus synthesising the richness of te ao Māori to a single unit, and regarding it through a colonial lens. As witnessed at MFAT and more recently within the Ministry for the Environment, it is far too easy for policy to be dehumanised and data-driven, and to neglect views other than neo-classical economics. The purpose of my presentation was to take the opportunity to reframe the Ministry's perspective and to think intergenerationally.

I presented a Māori view on the Māori economy, considering the past, present, and future, starting with my connection to Wairewa Rūnanga, and the late Makō Hakirikiri.

Mahinga kai was not only the historical currency, but a way of life; and grounding to our tikanga. At Wairewa, that currency, way of life, and grounding was provided by tuna. Fast forward to today: tribal bodies, co-operatives, and private entities have surged to that influential price tag value. However, a Te Puni Kōkiri study of successful Māori businesses showed that they had characteristics of intergenerational thinking and integrated kaupapa. A benefit of an intergenerational business is that the triple bottom-line mindset (profit, people, and planet) comes naturally; which in these turbulent times ensures more sustainability and success in the long-term. The future opportunities I saw for Māori businesses were mergers of small and medium-sized enterprises (SMEs) and joint ventures between iwi groups, as well as the ability to leverage our story and promote it to the world. The Wellington restaurant Hiakai is an example of a business that has successfully woven whakapapa into its operations, with menus devoted to the exploration and development of Māori cooking techniques and ingredients. Hiakai was mentioned in *Time* magazine's World's Greatest Places 2019 list, having only opened in 2016.



This MFAT internship and the opportunity to present my research was a privilege, not only because I had a platform to put forward a Māori way of thinking to the Ministry, but for the chance to acknowledge my koro, George Skipper, and generations of tīpuna by telling their story in parallel. My whānau still catch tuna from Wairewa roto. We have three generations of our family congregated back home, as we continue to build on our family story and acknowledge those before us.

I would like to thank the Ministry for their commitment to the Aoreare programme, and also to thank the Māori staff who made us feel welcome. I recommend the opportunity to students who are at university, in any field, to apply; and to embrace the work the Ministry does to benefit Aotearoa and Māori from abroad. 

# Te Whare Taonga ki Kawatea

In 1849 when Ngāi Tahu rangatira were negotiating the purchase of the 'Port Levy Block' with Crown agent Walter Mantell, they requested, but were refused, a reserve at Kawatea, Okains Bay. Famed in tribal history as a landing place of the migrational waka, *Makawhiu*, the name 'Kawatea' is associated with the small bay to the east of the main beach of what is commonly known as Ōkeina or Okains Bay. This traditional link is apt, given the prominent role that waka-paddling has played in the bay for the past 45 years. Kaituhi **HELEN BROWN** reports.



WHEN *KŌTUKUMAIRANGI* WAS PADDED DOWN THE ŌPARA RIVER ON Waitangi Day this year it marked 20 years since the waka had been formally gifted to Ngāi Tahu by the late Murray Thacker (1933-2017), founder of the Okains Bay Māori and Colonial Museum. Craig Pauling and Iaeen Cranwell have been the unofficial kaitiaki of *Kōtukumairangi* for much of that time, taking responsibility for training and coordination of paddlers, and overseeing care and maintenance of the waka, in collaboration with museum volunteers and staff. In so doing they have been contributing to the intergenerational history of Ngāi Tahu involvement with the museum (and its famous Waitangi Day commemorations) that stretches back almost half a century.

The museum began as a passion-project of Murray Thacker, a local Pākehā farmer, collector, and Okains Bay stalwart. From childhood Murray was drawn to te ao Māori. When he accompanied his father to dog trials at Wairewa, he spent time playing with the pā kids,

who later became his team mates on the rugby field. Later still, he attended te reo Māori lessons at Wairewa Marae with Joe Karetai. He acquired his first taonga Māori at the age of nine – a small toki pounamu gifted to him by Fred Waldron from neighbouring Stony Bay. While still a teenager, he bought Waldron's entire collection, which had been fossicked from Stony Bay and Pānau in the 1930s and 1940s. Murray's Great Uncle, Christopher Bodkin ('Old CB') Thacker, was also a collector of Māori 'curios', including taonga personally fossicked from Okains. Murray inherited some of Old CB's collection, and fossicked himself, before it became unlawful.

From the early 1950s Murray made regular trips to Wellington to buy taonga at Bethunes and later, Sloane's auction houses, where he was often the youngest bidder. Between 1954 and 1968 he travelled to the Whanganui River area to survey, record and purchase waka, including the impressive 19th century, sixty-

foot, *Kahukākā*. With a keen eye for rare taonga, and high-quality craftsmanship, he also began repatriating taonga Māori from overseas. He forged a fruitful relationship with London-based collector Kenneth Webster, from whom he bought significant pieces. Webster gifted Murray some items, including a prestigious kāhu kiwi featuring albino kiwi feathers from Te Tai Poutini. In the late 1950s Murray undertook a systematic excavation of a kāinga site at Pā Bay. The results were published in the journal of the New Zealand Archaeological Association and the taonga were added to his collection. By 1959, Murray had amassed an impressive collection which he began to share with the public via a private museum at his family home on Big Hill Road. His ambitions for the museum were more expansive, and in 1968 he bought the old Okains Bay dairy factory with the intention of developing it into a public museum to house his taonga Māori collection alongside 'colonial' displays.





**Above: Preparing to launch *Kōtukumairangi*, Waitangi Day, Okains Bay, 1990.**

PHOTOGRAPH: CLYDE MCKAY COLLECTION, OKAINS BAY MĀORI AND COLONIAL MUSEUM.

**Left: Opening of the Okains Bay Māori and Colonial Museum, Waitangi Day 1977; Murray Thacker signing the Museum Trust deed and Francie Robinson at front, far left.**

PHOTOGRAPH: THACKER FAMILY.





The Okains Bay Māori and Colonial Museum was officially opened a year later on Waitangi Day 1977. The name of the museum and its inclusion of Māori representatives on the museum board reflected Murray [Thacker]'s bi-cultural vision which was then rare in the museum sector. At that time, 6 February had only recently become a nationwide official statutory holiday and Waitangi Day was not commemorated at any other comparable public event in Te Waipounamu.



From the beginning Ngāi Tahu from Banks Peninsula, including members of the Robinson whānau, supported Murray. In the late 1960s, Toby Robinson arranged for a significant collection of family taonga to be handed over to the museum on permanent loan. This collection included an English officer's sword presented to James Robinson Clough at the flag-raising ceremony demonstrating British sovereignty at Akaroa in 1840, and a huge oil portrait of George Robinson Clough, seated on a white horse, which hangs grandly in the Whare Taonga at the museum today. Both taonga were significantly damaged, and Murray paid for their restoration. James Robinson recalls that his father, Francie, was regularly at the museum on Saturdays throughout the 1970s helping Murray prepare the new museum for its opening.

As the museum began to take shape, Murray established significant relationships with several Māori from Te Ika-a-Māui, including master carver John Rua (Ngāi Tūhoe) and Maheno Honotapu (Ngāti Porou), whose respective carving and tukutuku skills saw the creation of the pātaka, *Matuku-Rangi* and the whare, *Whakaata*. The lead-up to founding the museum as a public entity coincided with the establishment of the Māori Affairs Trade Training schemes, which had brought an influx of young Māori men from the North Island to Christchurch. When Murray heard the Rehua Māori Apprentices' Hostel was struggling to source tōtara for carvings in their wharenui, he donated a tree from his farm. This marked the beginning of a relationship between Murray and the trade trainees who went on to assist with projects such as the roofing of the museum's whare taonga in 1976, and the rebuild of the Colonial Hall after it was gutted by fire in 1992. Later, under MACCESS schemes run by Pura Parata in the late 1980s and 1990s, Māori apprentices took up training placements at the museum, including the sesqui-centenary project to carve the waka *Kōtukumairangi*.

In the mid-1970s Murray discussed commemorating Waitangi Day at the museum with Ngāi Tahu and Mātāwaka leaders, including Hori Brennan, Hohua Tutangaehe, Tip Manihera, Pani Manawatu, Poia Manahi, and Rakihiia Tau (snr). The first Waitangi Day commemoration was at the new museum site in 1976 when an open day raised funds to complete the museum buildings. The Okains Bay Māori and Colonial Museum was officially opened a year later on Waitangi Day 1977. The name of the museum and its inclusion of Māori representatives on the museum board reflected Murray's bicultural vision which was then rare in the museum sector. At that time, 6 February had only recently become a nationwide official statutory holiday and Waitangi Day was not commemorated at any other comparable public event in Te Waipounamu. The opening included a pōwhiri to welcome the manuhiri, including a large contingent of Māori from the North Island's East Coast. Aunty Jane Manahi was the kaikaranga and Francie Robinson was among the Ngāi Tahu manning the paepae. He was also the first Ngāi Tahu representative on the newly formed museum board, and kaiwhakatere of the waka, *Kahukākā*, which took to the water later that day. The inaugural 1977 event included live demonstrations, flag-raising, hāngī, and kapa haka, firmly establishing the template for all Waitangi Day commemorations in the bay since.

As the late Rakihiia Tau (snr) recalled, the commemorations at Okains were ground-breaking. He and others of his generation enthusiastically offered their support: "We had volunteer workers to assist this small community leading the way in New Zealand to recognise Waitangi Day ... each year some of us would travel over to Okains Bay and welcome the public to the museum marae, address the principles of the Treaty, paddle the waka, and participate in activities designed to commemorate the Treaty of Waitangi and fundraise for the Okains Bay Museum."

"We had volunteer workers to assist this small community leading the way in New Zealand to recognise Waitangi Day ... each year some of us would travel over to Okains Bay and welcome the public to the museum marae, address the principles of the Treaty, paddle the waka, and participate in activities designed to commemorate the Treaty of Waitangi and fundraise for the Okains Bay Museum."

**RAKIIHIA TAU (snr)**



**Above: *Kahukākā* on the Ōpara River, Waitangi Day, Okains Bay, 1987. Among the dignitaries in the waka are Ngaitahu Maori Trust Board Chairman, Tā Tipene O'Regan, Trust Board member Maurice Pohio, MP for Selwyn Ruth Richardson, the Wizard of Christchurch, and secretary of Ngā Hau e Whā Trust and the Governor-General's representative, Hori Brennan. PHOTOGRAPH: STUFF/THE PRESS.**

**Left: Whare Taonga, Okains Bay Māori and Colonial Museum, 2019. The kahu kiwi provenanced to Te Tai Poutini, is in the display case in the foreground. PHOTOGRAPH: OKAINS BAY MĀORI AND COLONIAL MUSEUM.**

“Not only are there Ngāti Huikai taonga [in the museum], but we are also the kaitiaki of taonga from all the other iwi. That puts us in a unique position of responsibility. It’s our whakapapa in there. It’s our knowledge and we are charged with protecting it. I’ve always felt that very personally.”

**PETER RAMSDEN** Koukourarata representative on the museum board and overseer of hāngī preparations on Waitangi Day for over 20 years

Rakiihia, his contemporaries, and their families continued to provide support to the museum throughout the 1970s and 1980s. From the mid-1980s, with the progress of the Ngāi Tahu Claim before the Waitangi Tribunal, the Ngaitahu Maori Trust Board became a regular official presence at Okains. Tā Tipene O’Regan recalls that in this crucial period, the commemorations provided an ideal opportunity for Ngāi Tahu to “front foot publicly” on Waitangi Day and “educate the public that the Treaty was not limited to the Far North.”

Trust Board participation in the commemorations also guaranteed that “Ngāi Tahu would be front and centre rather than relegated to the side lines” by the media. While a representative of the Governor-General had attended the Okains Bay commemorations from 1978, in 1988, at the Ngaitahu Maori Trust Board’s invitation, Governor-General Sir Paul Reeves attended in person, signalling the political significance afforded by official Ngāi Tahu involvement. The Okains Bay event continued to provide an important political platform for Ngāi Tahu throughout the 1980s and 1990s. It also served as a forum for political protest groups calling for the Treaty to be honoured.

Charlie Crofts became involved with the commemorations from the late 1980s. He recalls Murray working with the Ngaitahu Maori Trust Board on various issues, including the construction of *Kōtukumairangi*. The idea to build a Ngāi Tahu waka to participate in the Waitangi Day commemorations was first proposed by Ngaitahu Maori Trust Board member Maurice Pohio. An agreement was reached and in May 1987 a tōtara was felled on Murray’s property and was attended by Ngāi Tahu kaumātua and Trust Board members. Two further tōtara were felled and work started on carving the waka in May 1988. In addition to providing tōtara, Murray accommodated the carvers and assisted them. Unfortunately, the group working on the waka were not experienced boat-builders, and on its initial launch during the sesqui-centenary commemorations in 1990 the waka proved unstable. James Robinson was among the paddlers on the ill-fated launch and one of the first to jump out as the waka “rolled precariously from side to side.” Murray spent the next decade rebuilding the waka, which was eventually successfully re-launched on Waitangi Day 2000 and then formally gifted to Te Rūnanga o Ngāi Tahu. *Kōtukumairangi* has continued to be a major focal point of Waitangi Day commemorations at Okains. It recently underwent extensive refurbishment ahead of a Tuia 250 flotilla event at Whakaraupō.


From 1996 official iwi-level representation at the Okains Bay commemorations ceased as Ngāi Tahu embarked on rotational hui at each of the papatipu marae closest to the three places where Ngāi Tahu rangatira signed Te Tiriti. Charlie Crofts says, “When we were building TRONT we decided we wanted to commemorate the Treaty at the places where our people signed.”

These events are hosted in turn by Ōnuku, Awarua and Ōtākou, providing important forums for reflecting on the place of Te Tiriti in our shared past, present and future. In the post-settlement era, Ngāi Tahu, and particularly mana whenua, Te Rūnanga o Koukourarata has continued to support the museum at a governance level and on Waitangi Days. In 1998, the reserve land opposite the museum (and at the beach) was returned to Ngāi Tahu under the Ngāi Tahu Claims

Settlement Act, adding another layer of complexity to the ongoing relationship between Ngāi Tahu and the museum. While Ngāi Tahu is the fee simple owner of the land, legislation states that it must be managed as if it is a reserve, meaning that Ngāi Tahu has received no benefit from it since settlement. The museum-owned waka *Kahukākā*, and *Kōtukumairangi* are housed in a boat shed on the reserve, as is the whare, *Tini Arapata*. On Waitangi Day, the reserve is also the site where the hāngī is put down, under the watchful eye of Peter Ramsden.

Peter has been the Koukourarata representative on the museum board and the overseer of hāngī preparations on Waitangi Day for over 20 years. He is stepping down this year and says the evolving relationship that Ngāi Tahu has had with the museum “reflects the progress of Ngāi Tahu on our journey.” For Peter, the museum collection has always been the driving factor behind his commitment to the place. “Not only are there Ngāti Huikai taonga there, but we are also the kaitiaki of taonga from all the other iwi. That puts us in a unique position of responsibility”, he says. “It’s our whakapapa in there. It’s our knowledge and we are charged with protecting it. I’ve always felt that very personally.” One of the stand-out taonga for Peter is a unique ‘tiki taniwha’ pendant from Koukourarata that was blown out of a post hole by a fencer in 1967. This taonga was selected to represent Koukourarata at the prestigious *Mō Tātou: Ngāi Tahu Whānui* exhibition at Te Papa Tongarewa from 2006 to 2009. Other taonga of significance to Ngāi Tahu include a hei tiki and a whakapakoko rākau (god stick) from Akaroa, and a magnificent partially-worked block of pounamu in the process of being cut into toki which was found at Pā Bay in the 1880s.

In 2016, Dougal Austin and Matiu Baker, from Te Papa Tongarewa, assessed the taonga Māori at Okains and concluded it is a “collection of national significance.” They noted that: “One would generally expect to find such a large, wide-ranging and comprehensive collection of such remarkable quality only in the main regional museums of New Zealand and in the national museum. The fact that such a collection has been created in a relatively remote rural locality is extraordinary and is testament to the considerable passion, determination, expertise and foresight of the museum’s founder.”

The relationship between Māori and museums has always been fraught and the Okains Bay Māori and Colonial Museum is no exception. The collection, display, and interpretation of taonga Māori is inherently problematic, particularly when this work is undertaken by non-Māori. However, the Okains Bay museum has a long history of working with Ngāi Tahu and, since settlement, has built a strong partnership with Te Rūnanga o Koukourarata. This year, the museum is embarking on a project to redevelop its Whare Taonga. Chair of the museum board, Nigel Hampton, says the project “presents a fantastic opportunity for us to improve the physical and cultural care of the collections, and to bring the taonga to life through story-telling.” Peter Ramsden is unequivocal: “The Whare Taonga has to be rebuilt and the stories of our taonga must be appropriately told. But the museum also has to be financially secure and supported in a way that befits the mana of the collection. It is unique among museums.” 





**Above: Ngaitahu Maori Trust Board on the paepae, Waitangi Day, Okains Bay, 1988.** PHOTOGRAPH: CLYDE MCKAY COLLECTION, OKAINS BAY MĀORI AND COLONIAL MUSEUM;

**Left: Peter Ramsden and the crew lifting the hāngī, Waitangi Day, Okains Bay, 2018.** PHOTOGRAPH: OKAINS BAY MĀORI AND COLONIAL MUSEUM.



**Helen Brown** (Ngāi Tahu) is Kairangahau Matua Tiaki Taonga (Senior Researcher Archives) in the Archives Team at Te Rūnanga o Ngāi Tahu. In 2015 Te Rūnanga o Ngāi Tahu appointed Helen as their representative on the Okains Bay Māori and Colonial Museum Board.



# Unleashing tomorrow's leaders

**Established in 2015, Whenua Kura is a Ngāi Tahu initiative established with the purpose of growing the capability and capacity of the next generation of Māori leaders in land-based industries.** It's a partnership between iwi and industry creating employment, enterprise and education opportunities. In 2017, Whenua Kura convened Unleash the Māui, the first Māori land-based summit to be held in Aotearoa focused on leadership, innovation and future pathways. Following a period of transition, the inaugural Unleash the Māui Agricultural Leadership Programme was launched last year. Kaituhi **PHIL TUMATAROA** reports.



**THE WHENUA KURA, UNLEASH THE MĀUI PROGRAMME IS BREAKING** new ground for young Māori eyeing a career in the primary sector.

The big players in New Zealand's primary sector include sheep, beef and dairy farming, forestry, fishing and mining – for the 12 months leading to July 2019 the sector generated close to \$50b in export dollars.

Māori interests across the sector are growing with 50 per cent of the fishing quota, 40 per cent of forestry, 30 per cent in lamb production, 30 per cent in sheep and beef production and 10 per cent in dairy production, according to New Zealand Foreign Affairs and Trade.

However, according to Bob Cottrell (Ngāti Kahungunu, Ngāti Raukawa) from the Red Meat Profit Partnership (RMPP), a key partner behind the Unleash the Māui programme, there still needs to be more Māori in the sector.

"This is where capability and capacity is important; and knowledge in the sector is important, because Māori need representation in those positions where we can help direct change. We can't rely on others to do it for us and unless we have the experience, knowledge and respect to be in those positions of responsibility, our aspirations won't be met.

"There's an element of people starting to look at our Māori way of thinking around sustainability and protecting our land-based

assets and resources for future generations. These people see this as being the gold plated thinking for farming sectors nationwide – unfortunately they're positive voices but not necessarily the majority," he says.

This is where Unleash the Māui comes in, according to Whenua Kura trustee Carmelle Riley.

"There's hardly any leadership and succession programmes for young Māori in the sector, so our partnership with Red Meat Profit Partnership and our long-term relationship with Te Rūnanga o Ngāi Tahu are vitally important to enable us to focus on developing quality pathways and how we create high value employment in the land-based sector," she said.

In 2019, Unleash the Māui brought together a diverse cohort of 12 young Māori men and women at varying stages of their careers and studies, but all with a shared passion for te ao Māori and a desire to make a difference in their chosen fields.

Taiawhio Waipoua-Bryers (Te Tai Tokerau, Te Tai Hauāuru, Rereahu, Te Waipounamu), a third-year student at Waikato University doing a Bachelor of Science (Technology), is a young man who wants to find his place as "a bridging influence between indigenous knowledge and science in the primary sector".





**Left: Taane Hubbard on the block of land he manages in the Hakataramea Valley.**

PHOTOGRAPH: JOHN COWPLAND

**Far left: Taiawhio Waipoua-Bryers during his recent internship with Scion.**

PHOTOGRAPH: SUPPLIED

He is in no doubt that Māori voices need to be heard in agricultural industries if they are going to have an impact and sees himself in the future as having a role as a mediator between industry and tangata whenua, specialising in the areas of biology and ecology. "To me it makes a lot of sense, because working in these fields is the closest thing within science to traditional indigenous knowledge and how we as Māori describe our view of the world."

Taiawhio has just completed a 10-week internship at Scion, a Crown Research Institute, studying forestry blocks throughout the Southern Bay of Plenty and Waikato. He has been watching beetles to gauge the effects that rotation of plantation forestry has on biodiversity.

"I'm trying to grasp as many opportunities as I can and get as much experience as I can and accept opportunities that interest me and contribute to my own knowledge. I'm finding my feet within the science space concurrently with the indigenous space. We need to support each other and build resilience by finding ways to innovate environmental sustainability out of our traditional knowledge. It's just the beginning stages for me and Unleash the Māui has been an important part of my journey," he said.

Kym Hamilton (Ngāti Kahungunu, Ngā Rauru, Ngāti Raukawa) is the programme's lead facilitator and sees the impact of bringing like-minded rangatahi together over the four three-day wānanga that make up the year-long programme.

"It's often really isolating being in rural areas, so some of it's about networking and connecting them. A big part of it is exposing them to mātauranga Māori, to industry innovation, other successful Māori in the industry who can talk about their pathways and giving participants an understanding of the other jobs that are available in the sector. It's also about having some plans, understanding yourself, your values and how those can be strengthened and used to drive you forward," she said.

Taane Hubbard (Ngāti Kahungunu, Ngāti Pāhauwera, Rāngitane, Ngāi Tahu, Muaūpoko) is 24 years old and has worked in farming for the past seven years. He has worked as a shepherd, done casual work and spent time in Masterton at Taratahi Agricultural Training Centre where he completed a Diploma in Agriculture in 2017. Today he is a block manager on a 6000-hectare sheep and beef farm in the Hakataramea Valley, near Kurow.

His partner, Hemoata Kopa (Ngāpuhi), attended the same programme and is also employed as a block manager on the same farm.

"I really enjoyed the programme. It wasn't totally focused on farming, it brought in a lot of life concepts and encouraged us to get our whole life on track rather than just focusing on a career," said Taane.

He says it opened his eyes coming into contact with different people like Taiawhio, who was passionate about the environment.

"It was good to have variety - everybody brought something different to the table and everybody had different goals. The whole āhua within the wānanga was really cool and the whanaungatanga meant that we have developed long-term relationships that will stay with us where ever our careers take us."

Kym sees the programme and its alumni growing and connecting with other young Māori leaders across the sector and Aotearoa giving voice to indigenous perspectives and practice. "The programme is about affirming Māori knowledge and I see there's a real self-confidence that people take out of it. It's also about affirming them as who they are in their work as Māori and I don't know how much that currently happens in the industry." 

PHOTOGRAPHS AND WORDS  
Nā PHIL TUMATAROA

# Te Ao o te Māori

---

A WINDOW INTO THE  
RICH LIFESTYLES OF  
CONTEMPORARY MĀORI







Ranui Ngarimu's earliest weaving lesson was with her "husband's people."

"I was sitting with Judge's grandmother Miere, her sister Ngaropi, and her daughter, Te Iwi Pani. They were making kete and I was watching them. They gave me some harakeke and showed me what to do. I was all fingers and thumbs and they had a great time laughing as I tried to figure it out.

"Ngaropi, the kuia with the moko kauae, would put her walking stick out and touch one of the strands so I knew it was in the wrong place. I'd look at her and I'd shift it and she'd go, 'kāo, no!' They would laugh and chatter away, but I didn't mind at all, because that's when

I really got the feel of harakeke and knew, hey, this is something I want to do."

Fifty years on – the thumb on Ranui's right hand has started to protest, but she still dedicates time to her loom. "I can only do a little bit at a time now. It's from all those years of preparing harakeke (stripped flax). I've got a hāpine thumb," she laughs.

In the recent New Year Honours, Ranui received an Officer of the New Zealand Order of Merit (ONZM) for services to Māori art and culture. She describes the acknowledgement as totally unexpected, but counts it as an honour and a privilege.

Renowned for her contribution to weaving, notably as former



chair and long time member of Te Roopu Raranga Whatu o Aotearoa (TRRWAO), Ranui has been equally dedicated to advancing te reo Māori and kapa haka, and was actively involved in both before learning to weave.

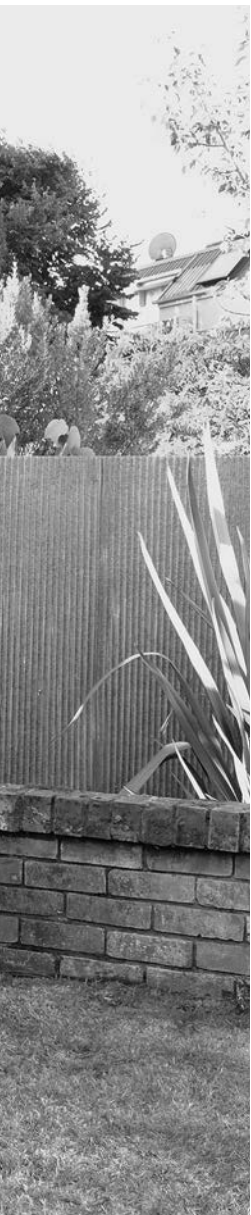
She volunteered for many years as a teacher of Te Ataarangi, a method well known for the use of coloured cuisenaire rods as a learning tool, which took her all over Te Waipounamu teaching and establishing groups. She also performed in various kapa haka groups and went on to judge at three Polynesian/ATMPAS Festivals, now known as Te Matatini.

Born in Christchurch to Annie Hazel Harding (Waihopai, Ōraka Aparima) and Richard Phillips (Ngāti Mutunga), she married Harold Carr “Judge” Ngarimu (Ngāti Porou) and they raised five children before he passed away in 1997. Judge worked as a locomotive engineer and they spent “30 wonderful years” living on the West Coast, 26 of them in the remote settlement of Ōtira where Ranui felt right at home with a back yard full of weaving resources.

Ranui was the tutor for the women’s haka at the pōwhiri for the 1974 Commonwealth Games in Christchurch and a co-tutor for the pōwhiri to open the 1975 New Zealand Games.

She worked as caretaker and teacher’s aide at Ōtira School, then went on to establish an Adult Learning Centre in Greymouth focused on Te Ataarangi and weaving. She was a member of the establishment committee for Te Tai Poutini Polytechnic and a member of the Post





Compulsory Education and Training working party, and in 1986 was voted West Coast Woman of the Year. She then moved into the role of Access Manager with the Department of Labour and then as West Coast manager of ETSA.

Ranui and Judge moved back to Christchurch where she became Regional Manager of Skill NZ Canterbury, and then moved to the Tertiary Education Commission as its Regional Manager.

In 1996 they bought a home close to the beach in North New Brighton and over time many of her children and mokopuna have gravitated there and live nearby. Every first Friday of the month they gather for their 'Nau Mai Whānau' hui, where they share kai, pānui and support each other surrounded by the joyous commotion of up to 15 grand-mokopuna at play.

According to daughter Merekaraka Tawa, Ranui has always been a teacher. "She's always teaching even when she's not teaching," she says. "You can sit down with her and you think you're having a cup of tea together and then you come away and you realise - I've just learnt something."

Ranui admits passing on knowledge is one of her greatest joys.

"I've learned from some wonderful people. I've had some beautiful learning experiences and I've been privileged to learn from some amazing weavers. It is up to me to share that knowledge with others."

Merekaraka says the phone will often ring with people looking for Ranui. "We have people ringing for her and they refer to her as Taua or





hākui, so as much as we would like to say as a whānau she's all ours – she's not. She belongs to all of those that she's imparted knowledge to."

Surrounded by her whānau is where Ranui is most at ease, but she is equally at home rubbing shoulders with royalty, heads of state and leaders of Māoridom.

Accompanied by her whānau she will travel to Wellington in May to receive her award at Government House from Governor-General Dame Patsy Reddy. It won't be their first meeting as in her role of Pou Whakahaere o Te Waipounamu, Ranui has supported Dame Patsy many times during her formal visits to the South Island.

Among her friends, teachers and mentors are Ngoi Pewhairangi, Kātaraina Mataira, Te Aue Davis, Diggeress Te Kanawa and her mother, along with Auntie Kera, Elizabeth Murchie, Miriam Henderson and her sisters, Ruahine Crofts and Pipiwharauora Pene – wāhine she shared her passions with and who have greatly influenced her life and knowledge.

Ranui's skills, knowledge of tikanga and her thirst to learn and teach have taken her all over the world, from the Pacific Islands, United States, Asia, England and even Antarctica.







As chair of TRRWAO Ranui led the weaving component of Māori Art Meets America which toured San Francisco in 2005. That component went on to become known as “The Eternal Thread” and continued on to Portland, Oregon and Washington State, before returning home to be exhibited at the Canterbury Art Gallery. Ranui and her sister Miriama Evans co-authored the book of the same name published in 2006.

In 2013, Ranui accompanied Tā Mark Solomon and then Prime Minister John Key to Antarctica to hand over a carved pouwhenua and tukutuku panels, on behalf of all Māori, to Antarctica New Zealand.

Ranui is heartened by the number of women and men learning to weave and excited there are innovative things happening within weaving. But she worries the tikanga and the hōhonutanga of weaving is not being supported or maintained.


“That’s one of my biggest concerns of what is happening in the weaving world today. There’s some wonderful innovative weaving, but not all weavers are going through the traditional routine of learning about the whakapapa of harakeke through making a simple kono or kete, they go straight to making cloaks and don’t learn the tikanga behind the art of weaving or the preservation or sustainability of the plants. I worry about the excessive number of weavers who have no understanding or respect for our taonga species, i.e. native fibres and adornments.”

Ranui is part of a team researching ‘Te Rā’, an immaculately preserved woven sail held in the British Museum for over 200 years. They are slowly unlocking its secrets and learning new lessons from our tipuna who voyaged the Pacific many generations ago.

Ranui has viewed the kaitaka belonging to that in the National Museum in Ireland and the Taiaroa tikumu garment at Kew Gardens.

There is a Kākāpō kākahu in Scotland she will view later this year.

“The garments of our tipuna are folded and stored in drawers far away from us. I would like our tribe to urgently consider a project for the repatriation of these taonga. It is time for them to come home!

“There’s lots of things I want to do and there’s much more to be done, if I can contribute positively, then I’m here to help. Mauri ora ki a tātou”. 



# Ecopsychology and the Māra

## HEI MAHI MĀRA

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

Autumn is a time to optimistically look forward to a bountiful harvest from the hard work put in through spring and summer. As I have said in recent articles, the benefits of having a māra are multi-faceted; not least of all getting the nutrition we need to feed all the bugs and bacteria that make up our internal microbiome and help keep us physically healthy. Research is also increasingly showing that the psychological benefit of just being in nature is also very important for our sense of wellbeing. Indeed, it can be said that living in a modern urban society potentially leads to Nature-Deficit Disorder (NDD). There are now more than 1000 studies showing that contact with nature is not only nice to have, it is necessary for optimum physical, cognitive, and emotional health. A study of 20,000 people by the European Centre for Environment & Human Health at the University of Exeter found that those who spent a minimum of two hours per week in green spaces – gardens, local parks, or other natural environments – were substantially more likely to report good health and psychological wellbeing than those who don't. The findings showed that two hours was a hard boundary, with no benefits for people who didn't meet that minimum threshold. I am always surprised when people visit our property and are amazed by our gardens, both ornamental (trees and flowers) and productive (vegetables), and how relaxed they feel in this environment.

As people spend more and more time on digital devices it is no wonder reports of anxiety, stress, and depression are increasing; particularly for the younger generation. We all need to drastically reduce the time we spend on wireless digital devices that are poisoning us with radio frequency radiation and toxic images from social media, and get physically and emotionally present in the real world of nature. People sometimes complain that planting and looking after a garden is too time-consuming, but having one's own māra is an immensely rewarding way to get the 120 minutes a week required for



**People sometimes complain that planting and looking after a garden is too time-consuming, but having one's own māra is an immensely rewarding way to get the 120 minutes a week required for psychological benefits.**



PHOTOGRAPHS: TREMANE BARR


psychological benefits.

One way to brighten up a garden is to plant flowering bulbs like daffodils, tulips, hyacinths, and Christmas lilies. Autumn is a great time to plant these types of flowering bulbs so that they can provide much-needed colours and aromas in spring. My favourite is hyacinths as I find their scent intoxicating; although some types of daffodils smell good as well. Typically, these types of bulbs thrive best when they are planted with fertiliser

like compost, particularly with some wood ash from a fire blended in. The soil needs to be loosened up down to fork depth before planting, and the bulbs planted at least twice the depth of the length of the bulb. They also need to be given enough space for the bulbs to grow in size over the years, and occasionally need to be dug up, separated, and replanted. Daffodils need to be dug up every four years or so.

Broccoli is one of my favourite vegetables



to plant in autumn. Not only is it a super food, but it is relatively easy to grow – and its side shoots can keep producing for many months if you have the right variety and growing conditions. Cruciferous vegetables like broccoli are great for cleansing and healing the body, and are particularly good for helping with various cancers; such as breast, brain, intestinal, and lung. Broccoli is in effect an all-purpose multi-vitamin that contains bioavailable vitamins A, B, C, E, and K; along with other vital trace minerals and nutrients. It has beneficial properties for every organ, gland, bone, and nerve in the body, particularly the thyroid. It is also a gross feeder, and the more compost it is given, the longer and more prolific it will be in producing side shoots. Planted as a seedling in early autumn, it should begin producing mid-to-late winter right into early summer. Planted as a seed at this time, it will start producing mid-to-late spring and into mid-summer. The trick is to plant them with enough space to grow into – they need 30cm x 30cm of space, and to be in a spot where they will still get the sun throughout winter. 



Above: Who me? It was the cat that destroyed the seedling – not me!; above right: Tomatoes in tunnel house; left: Marjoram flowering with honey bees.



#### Ecopsychology: How Immersion in Nature Benefits Your Health

<https://www.nature.com/articles/s41598-019-44097-3>

#### How gardening creates a time warp

<https://www.rnz.co.nz/national/programmes/sunday/audio/2018733317/how-gardening-creates-a-time-warp>

#### Planetary electromagnetic pollution: it is time to assess its impact

[https://www.thelancet.com/journals/lanplh/article/PIIS2542-5196\(18\)30221-3/fulltext](https://www.thelancet.com/journals/lanplh/article/PIIS2542-5196(18)30221-3/fulltext)

#### Adverse Health Effects of 5G Mobile Networking Technology Under Real-Life Conditions

<https://www.sciencedirect.com/science/article/abs/pii/S037842742030028X>.

**Tremane Barr** is Ngāi Tahu/Kāti Māhaki ki Makaawhio. He has been gardening organically for more than 30 years. Tremane is currently a self-employed mauripreneur whose whānau owned and run business sells essential oils and natural skin care products containing native plant extracts: <https://zurma.co.nz/>

## REVIEWS

### TE REO MĀORI: THE BASICS EXPLAINED

Nā David Kārena-Holmes

Oratia Press

RRP: \$34.99

Review nā Anna Brankin

This pukapuka was written – or rewritten – by author and language teacher David Kārena-Holmes in response to increasing demand for Māori language resources throughout the country. He describes it as “essentially a complete rewrite” of his earlier book, *Māori Language: Understanding the Grammar*.

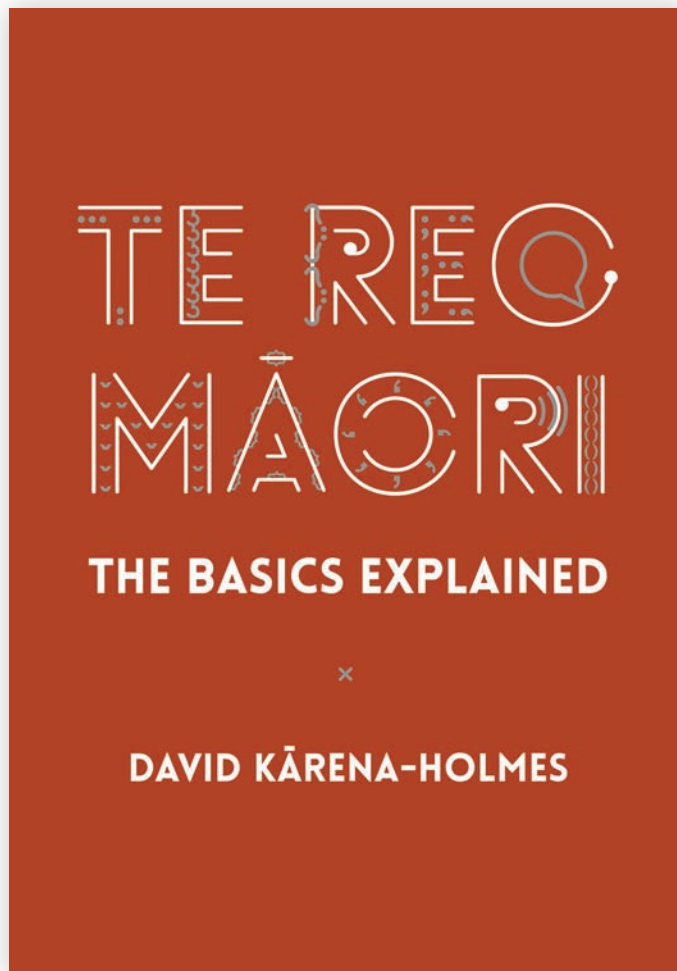
The preface of *Te Reo Māori: The Basics Explained* states that aspiring speakers of te reo Māori will eventually need a good understanding of grammar to progress beyond beginner level – and it also acknowledges the vast differences between te reo Māori and English grammar. Having been described as a “grammar nerd” on more than one occasion, and with fluency in te reo Māori sitting at the top of my New Year’s resolutions for another year running, I was optimistic when I sat down to flick through this pukapuka. However, prospective readers who don’t share my passion for grammar will be pleased to learn that the book assumes no prior knowledge, and instead uses everyday language to explain the differences between pronunciation and sentence structures in te reo Māori and the English language.

A quick glance at the contents page reveals a straightforward and methodical approach, with the book divided into bite-sized chunks that guide readers from the very beginning – pronunciation – through to forming phrases, sentences and questions. It is no surprise that 30 years as a tutor of te reo Māori has given the author an insight into the easiest way to teach the language.

Each section of the book focuses on a different grammatical building block – the main base words and the particles and determiners that guide their use – and provides simple examples to help you understand what these are in English, before

explaining the equivalent in te reo Māori. Frequent examples throughout, as well as thoughtful use of capitalisation and bold font, allow the reader to easily identify the grammatical convention being explained, which in turn makes it easier to replicate.

This is a fantastic resource for learners and speakers of te reo Māori. Not to be read in one sitting, it is instead a perfect addition to your reference collection, and I can guarantee I will be reaching for it regularly as I continue my learning journey.



**Anna Brankin** (Ngāi Tahu – Ōraka Aparima) is a senior writer and editor within the Communications team at Te Rūnanga o Ngāi Tahu and the assistant editor of TE KARAKA. She is an avid reader and worked in a second-hand bookstore before coming to work for her iwi.

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



## THE BOYS IN THE WAKA AMA

Nā Angie Belcher rāua ko Debbie Tipuna  
Penguin Books

RRP: \$18.99

Review nā Allanah Burgess rātou  
ko Kaia Waaka (5), ko Maika Waaka (3).

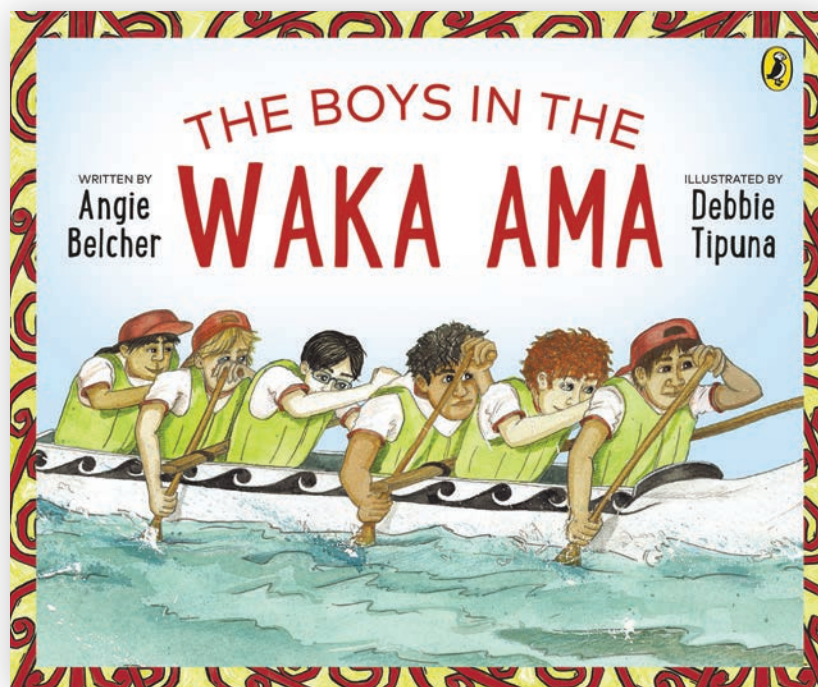
We were so happy to receive this pukapuka for review because (as regular readers of TE KARAKA will know) we so greatly enjoyed reading its predecessor, *The Girls in the Kapa Haka*. Both of my tamariki didn't know much about waka ama, but they immediately related this book to *The Girls in the Kapa Haka*.

Waka ama is becoming increasingly popular here in Aotearoa, and Kaia and Maika are now asking questions about this fast-growing sport – including when they will get a chance to be part of a team like the one in the book and hōea the waka too.

The singing text and beautiful illustrations kept my tamariki engaged in the narrative. Kaia was able to notice the rhyming words and the pictures provided talking points to prompt further discussion for the tamariki about what is happening in the story, using their own words as well as incorporating new ones they have heard. The tamariki were telling me about all the different places they have seen a waka before and asked about the safety boat that was following the boys throughout the race. They mentioned the kōwhaiwhai patterns they have seen at the marae and could point out the paddles and harakeke on the inside of each page.

Detail of the water and expressions on the boys' faces helped the tamariki understand the conditions and how hard it must have been for the boys to paddle. They could also tell me when the boys were tired and when they were so happy they had won their race!

Showing the whānau support on the shorelines was a lovely touch and demonstrated to the tamariki how much encouragement they gave them throughout their race. Key words such as 'Kia kaha' and 'Kia tere' supported the use of te reo and



added to the bank of kupu hou for Kaia and Maika.

Maika thought: "They are doing a pukana before the race because maybe that is getting them ready!"

Towards the end Kaia felt very proud of the boys and said: "OMG! They must work so hard! They are up so early, and their day is so long."

The acknowledgement of karakia was awesome to see and normalised it for my tamariki. Maika said he knows he does it before kai time but didn't know the boys did it to help them win the race.

Showing the importance of teamwork proved to my tamariki that we can do

anything when we work together and put it into practice.

Kaia mentioned at the end of the book: "She is sure that girls can do the waka ama pai as well." Maika replied: "Yeah, well the boys can do the kapa haka too." Together we decided we are all capable of anything we set our minds too.

We all loved the ending and joined in together: "Tahi, rua, toru, whā, hī!"

It was great to see the glossary at the back with helpful hints for correct pronunciation – not just another great pukapuka, but a fantastic resource for basic language learners.

Five twinkly stars were agreed on :) 



**Allanah Burgess** (Te Āti Awa, Ngāi Tahu) is the Manager of Waikawa Marae, Picton and a proud māmā to her two beautiful tamariki **Kaia** (4) and **Maika** (3) **Waaka**. They have just relocated from Ōtautahi back home to Waikawa ki Te Tau Ihu. Kaia is a creative kōtiro who enjoys reading, art and role play. She has just found a new love for kapa haka and enjoys spending time with her whānau. Maika is very competitive and loves being outdoors, especially in, on, or around water.

We drove down the main street, then out to the Seafood Barbecue at Jimmy Armers Beach. I opened the window and could smell fish being fried in garlic butter, and it made me hungry again. 'Can we get fish?' I asked Tom Aiken.

'Got worms, boy?'

'What?'

'Nothing. Sure.'

Tom Aiken parked the truck by the caravan. 'You two go. I'll wait,' and he handed Beth a ten-dollar note.

We went to the counter. A tall skinny man with long dreadlocks and skin the colour of Milo leaned towards us. His white apron was smeared black with pāua.

He grinned as we walked towards him. 'Out for a date, huh?'

'Piss off,' Beth yelled, folding her arms. 'Guess you don't want our business.' She waved the ten dollars in the air. 'We were gonna buy a whole crayfish, but probs won't now.'

The man smiled. 'I'm sorry. That was rude of me.'

'You should be. Now, what are we having, Django? My shout.' I looked at the list of things we could choose from written on a whiteboard. Pāua pattie \$10, Grilled fish \$7, Scallops \$8, Whitebait pattie \$8, Crayfish \$25+

I nudged Beth and pointed. She looked at the board, pressed the money into her fist, twisted her lips.

The man leaned forward. 'Can I tell you a secret?'

We stepped closer to the counter.

'Honestly, the last time we got fresh crayfish was a week ago. We're still selling it off to the tourists who don't know any better, but I'd be embarrassed to sell it to you two. I bet you know your kaimoana.'

Beth beamed, then leaned closer. 'I didn't want to say anything, but I thought I smelled something a bit rank.'

He nodded slowly, 'Look, I'm going to be honest. The best thing we got at the moment is fresh tarakihi. How about that?'

'Sounds good.' Beth nudged me. 'Okay?'

'I wanted fish anyway,' I said.

The man grilled the fish in garlic butter and made a half sandwich each, instead of one, so we didn't have to share.

'Enjoy,' he said, handing them to us carefully. He took Beth's money from the counter and slid her back some coins. She winked and left them on the counter. 'Shout yourself a beer. For your honesty.'

He laughed, shook his head. More people came up behind us with backpacks on. We started back to the truck. Beth yelled out to

the new customers. 'I highly recommend the crayfish,' she said to them.

It was magic to eat fish sandwiches so close to the sea, with gulls squawking, the water hitting the rocks and all the salt in the air.

After we ate, Tom Aiken took us to the seal colony. There we could see the mountains on both sides of Kaikōura.

'This is the best spot to understand what a peninsula is,' Tom Aiken said.

'What's a peninsula?' Beth asked.

'Just land. Land almost completely surrounded by water. Except for one piece, one small bit, which connects it to the rest, and that little bit is all that's stopping it from being an island.'

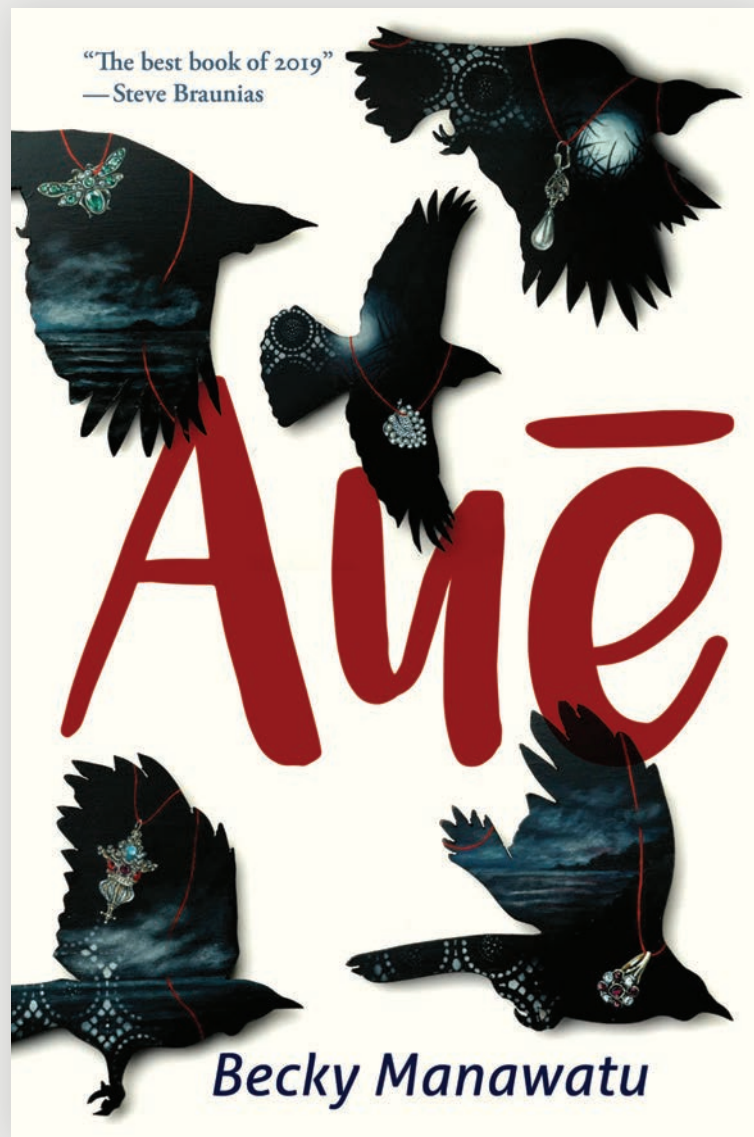
We looked out the car window, where the seals were lying in the sun and on each side of us were mountains, and everywhere else was sea.

What would happen if there was an earthquake strong enough to break the land away? Or if the sea rose up quick and suddenly that tiny bit of land stopping us from being an island was swept away?



This extract is from the bestselling novel *Auē*, written by **Becky Manawatu** (Ngāi Tahu) and published last year by Makaro Press. Becky was born in Nelson and raised in Waimangaroa, and has now returned there to live with her whānau, working as a reporter for *The News* in Westport. *Auē* is available in all good bookstores and online at [www.makaropress.co.nz](http://www.makaropress.co.nz).





*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](mailto:tekaraka@ngaitahu.iwi.nz)

BY PHONE: 03 974 0177

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

LUCIE O'SULLIVAN  
Ngāi Tahu – Waihōpai, Awarua

# He Tangata

Lucie O'Sullivan (Ngāi Tahu – Waihōpai, Awarua) grew up in Perth, but having family both past and present call Aotearoa home has helped her form her own sense of place and identity. She has held fast to her heritage, and has shared her family's joy in exploring Aotearoa on visits throughout her life. At the end of last year, Lucie completed her International Baccalaureate Diploma and graduated as Dux of School from Presbyterian Ladies' College in Perth. She is now studying towards a Bachelor of Philosophy at the University of Western Australia, and intends to complete her honours and postgraduate Juris Doctor.



PHOTOGRAPH: SUPPLIED

## WHAT CONSTITUTES A GOOD DAY?

Doing something good for me and something good for someone else.

## ONE THING YOU COULD NOT LIVE WITHOUT?

The knowledge that someone, somewhere, loves me.

## WHO OR WHAT INSPIRES YOU AND WHY?

I have always been inspired by the whakatauki: E tūtaki ana ngā kapua o te rangi, kei runga te Mangōroa e kōpae pū ana – The clouds in the sky gather, but above them extends the Milky Way. In exemplifying mīharo, this whakatauki highlights the value and liberating qualities of wonder. It reminds me of the importance of asking questions, seeking to understand before judging, and not accepting superficial explanations. I believe wonder can foster open-mindedness, and thereby, tolerance and understanding – qualities I think our world would benefit from nurturing more proactively.

## HIGHLIGHT IN THE LAST YEAR AND WHY?

I worked exceptionally hard over the past year to prepare for my final school exams. The payoff was getting accepted into every university course I applied for across Australia. It certainly demonstrated that hard work and perseverance pay off in the end.

## WHAT IS YOUR GREATEST EXTRAVAGANCE?

Travelling overseas and leaving a carbon footprint that contributes to the imminent climate crisis.

## FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

Going for a walk and swim at the beach with my dog.

## DANCE OR WALLFLOWER?

Dance. That's why God gave us legs.

## WHAT FOOD COULD YOU NOT LIVE WITHOUT?

My mother's pavlova.


## WHAT MEAL DO YOU COOK THE MOST?

Apple crumble, with a welcomed addition of feijoas from the garden when they are ripe.

## GREATEST ACHIEVEMENT?

Learning to play the violin. Through years of dedication, mastering the violin has brought invaluable richness into my life in the form of friendships, memories, and opportunities.

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

I would love to see Ngāi Tahu and other First Nation groups at the forefront of international action against climate change. First Nation communities possess a distinctive understanding of the land, knowledge that has been tried and tested for millennia. I hope that national and international bodies seek out our wisdom concerning environmental sustainability, and enable First Nation communities to lead the reformation of the global population's relationship with the natural world. 



SUPPORTING NGĀI TAHU CULTURAL PROJECTS

# APPLY ONLINE TODAY



**APPLICATIONS CLOSE 31 MARCH & 30 SEPTEMBER 2020**

To access the application form visit: [www.ngaitahufund.com](http://www.ngaitahufund.com)

**ngāitahufund**  
SUPPORTING NGĀITAHUTANGA





9 416479 003076