

TE KARAKA

Something in the water

BULL KELP DYING IN SOUTHLAND

HAKA PEEPSHOW | SHANE BOND
WHETU TIRIKATENE-SULLIVAN
IWI BONDS | KERI HULME
REO CHAMPIONS



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CHIEF EXECUTIVE OFFICER,
TE RŪNANGA O NGĀI TAHU,
MIKE SANG

Ko koe ki tēnā, ko ahau ki tēnei kīwai o te kete

You take that handle and I will take this handle of the basket

This pepeha talks about co-operation, and this is the future we are seeing unfold at Te Rūnanga o Ngāi Tahu.

At a governance level, Te Rūnanga has completed a review and made changes to how it operates to improve engagement and the ability to operate on a consensus basis. Elections have now been completed and Kaiwhakahaere Mark Solomon retained his position, receiving unanimous support from the 18 Papatipu Rūnanga. Lisa Tumahai, from Ngāti Waewae, was voted in as Deputy Kaiwhakahaere, the first wahine to have this honour.

With the election process behind us, we are now in a strong governance position and key relationships stand to be even further improved. In regards to the Crown, there seems to be a genuine willingness by Ministers to partner with Ngāi Tahu to achieve better outcomes. Ngāi Tahu is a statutory partner in the CERA legislation and is busy working collaboratively with government and the community on recovery plans.

The co-governance aims and environmental clean-up fund for Te Waihora is another example of cooperation. It's a real frustration that activity away from the lake has polluted it to the point where it is now among the three most polluted water bodies in Aotearoa. Without wider engagement it would be very difficult to ever clean up the lake and we hope the partnership with the Crown, ECan and others can begin the long and difficult transition to "normality" for Te Waihora.

Kotahitanga also works in terms of our commercial ambitions. For example it helps us to support Ngāi Tahu Property as it looks to lead the way in sustainable dairying. Interest and concern for the environment are very high and staff are aware of the sensitivity of the pilots. Fortunately, kotahitanga provides room for the kaitiaki rūnanga, the Office, Ngāi Tahu Holdings Corporation and Ngāi Tahu Property to engage collaboratively on the pilot with everyone very aware of the need to meet the farming and environmental standards that Ngāi Tahu values demand. Without the ability to co-operate it would be virtually impossible to progress a project like this.

As well as having good internal co-operation, we are also ensuring that we maintain our external relationships with other iwi. In many cases our solid relationships such as those with Ngāti Koata and Ngāti Kuia have forged the way for equally strong relationships with other iwi in Te Waipounamu particularly as their settlement processes are coming to a conclusion. This is being replicated with strong collaborative relationships led by the Kaiwhakahaere in the iwi leadership space.

Both the skill base and the passion within Te Rūnanga Group is far greater than that of any other organisation I have worked for. Working collaboratively means we can do just about anything to achieve the aspirations of Ngāi Tahu Whānui.

TE KARAKA

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Front cover: Graham (Tiny) Metzger at Ōmaui gathering rimurapa (bull kelp).
Photograph Raoul Butler.

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STAR OF ENLIGHTENMENT

Dame Tini Whetu Marama Tirikatene-Sullivan led the way for Māori women in Parliament with grace, passion and style. Kaituhituhi Howard Keene recounts the life of the nation's longest-standing female politician and a Ngāi Tahu rangatira.

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TRADING UP

Inspiring leadership and creating opportunities is at the heart of He Toki Ki Te Rika, a new Māori trade training initiative set up to ensure Māori are at the forefront of Christchurch's rebuild. Follow the history of the original trade training scheme born in the 1950s and how it compares with this new scheme.

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IWI BONDS

The signing of a new formal agreement that acknowledges the shared past and encapsulates a vision for the future aspirations of Ngāi Tahu and Ngāti Tama has created history. TE KARAKA records a special day for both iwi.

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REO CHAMPIONS

Last year Ngāi Tahu celebrated the 10th anniversary of its Māori language strategy, Kotahi Mano Kāika. Kaituhituhi Sandi Hinerangi Barr caught up with Te Pā Whakawairua award recipients Susan Wallace and Brett Cowan and the whānau of the late Te Ruahine Koe Crofts, a true champion of the te reo cause.

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BREATHING LIFE INTO WHĀNAU ORA

The new CEO of He Oranga Pounamu, Arihia Bennett (Ngāi Tahu – Ngāi Tūāhuriri/ Ngāti Waewae, Ngāti Porou), talks about how Whānau Ora will work for Te Waipounamu whānau.

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SOMETHING IN THE WATER

The rimurapa (bull kelp) that hugs our rugged southern shoreline is dying and kaitiaki Graham "Tiny" Metzger wants to protect it from further pollution. Kaituhituhi Rob Tipa explores what's damaging a Ngāi Tahu taonga species.

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MARAE HARVEST

Skilled gardeners are overcoming many obstacles to produce bountiful produce in Bluff's rugged climate, benefitting the whole community, especially kaumātua and tamariki. Kaituhituhi Adrienne Rewi reports.

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A TEST WELL BOWLED

New Zealand cricketing legend Shane Bond's test playing days are over but he talks to kaituhituhi Kim Triegaardt about his Ngāi Tahu connections and his plans for the future.

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WAKA CHALLENGE

A life with choices – that's what Māori rangatahi will potentially miss with Māori student numbers plummeting since the February earthquake, when many students were due to start their courses. Kaituhituhi Kahu Te Whaiti reports.

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POSTCARD FROM DAVID REIHANA

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NGĀ HAU
E WHĀ
FROM THE
EDITOR

TE KARAKA has been recording Ngāi Tahu stories for more than 16 years. Before 2004, the magazine was only available in hard copy. However, this year we digitised issues one to 24 and uploaded them to www.tekaraka.co.nz. Thanks to advancements in scanning technology the magazines are now all searchable so that whānau can easily find the articles, people and events they are looking for. The beauty of these older magazines is that they capture the lives of many whānau who have now passed. One such whānau member who featured in many issues of TE KARAKA was Ruahine Crofts. Last year Tāua Ruahine was recognised for her lifetime commitment to te reo Māori at the Kotahi Mano Kāika Awards. In this issue we tell her story through the eyes of her whānau.

Looking at our main feature story *Something in the water*, we hope the regional and local councils will recognise that when rimurapa shows signs of damage, then something is dangerously wrong with the water. If it smells wrong, feels wrong and looks wrong, then something is wrong. The time for waiting is past.

Here in Waitaha, one of the positives to come out of the earthquakes has been the reawakening of the Māori trades training scheme. The new scheme, He Toki ki te Rika, has been re-imagined to encourage Māori to achieve higher aspirations and assume leadership roles in the construction industry and the eventual rebuild of Ōtautahi. Undoubtedly He Toki will produce a pool of Māori tradespeople with the skills to lead and inspire their families and communities into successful, tikanga strong futures.

nā FAUMUINĀ F. M. TAFUNA'I

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Rugby World Cup 2011 Coverage

Match	Pool	Location	Date	Day	Time
New Zealand v Tonga	A	Akl – Eden Park	9-Sep	Fri	1900
Argentina v England	B	Dunedin	10-Sep	Sat	2000
Fiji v Namibia	D	Rotorua	10-Sep	Sat	2230
Scotland v Romania	B	Invercargill	11-Sep	Sun	1040
France v Japan	A	Akl – North Shore	11-Sep	Sun	1250
South Africa v Wales	D	Wellington	11-Sep	Sun	2000
Australia v Italy	C	Akl – North Shore	11-Sep	Sun	2230
Ireland v USA	C	New Plymouth	12-Sep	Mon	1550
Tonga v Canada	A	Whangarei	14-Sep	Wed	2130
Samoa v Namibia	D	Rotorua	14-Sep	Wed	2340
Scotland v Georgia	B	Invercargill	15-Sep	Thu	1550
Russia v USA	C	New Plymouth	16-Sep	Fri	1650
New Zealand v Japan	A	Hamilton	16-Sep	Fri	1900
Australia v Ireland	C	Akl – Eden Park	17-Sep	Sat	2000
South Africa v Fiji	D	Wellington	17-Sep	Sat	2230
Argentina v Romania	B	Invercargill	18-Sep	Sun	1330
Wales v Samoa	D	Hamilton	18-Sep	Sun	2230
England v Georgia	B	Dunedin	19-Sep	Mon	1540
France v Canada	A	Napier	19-Sep	Mon	1750
Italy v Russia	C	Nelson	20-Sep	Tue	2200
Tonga v Japan	A	Whangarei	21-Sep	Wed	2200
South Africa v Namibia	D	Akl – North Shore	22-Sep	Thu	2200
Australia v USA	C	Wellington	23-Sep	Fri	2300
New Zealand v France	A	Akl – Eden Park	24-Sep	Sat	1930
England v Romania	B	Dunedin	24-Sep	Sat	2230
DAYLIGHT SAVING					
Fiji v Samoa	D	Akl – Eden Park	25-Sep	Sun	2230
Ireland v Russia	C	Rotorua	26-Sep	Mon	1540
Argentina v Scotland	B	Wellington	26-Sep	Mon	1750
Wales v Namibia	D	New Plymouth	27-Sep	Tue	1520
Italy v USA	C	Nelson	27-Sep	Tue	2200
Canada v Japan	A	Napier	28-Sep	Wed	1450
Georgia v Romania	B	Palmerston North	28-Sep	Wed	2200
South Africa v Samoa	D	Akl – North Shore	30-Sep	Fri	2000
England v Scotland	B	Akl – Eden Park	1-Oct	Sat	2300
Australia v Russia	C	Nelson	2-Oct	Sun	1010
France v Tonga	A	Wellington	2-Oct	Sun	1220
New Zealand v Canada	A	Wellington	2-Oct	Sun	1430
Wales v Fiji	D	Hamilton	2-Oct	Sun	2230
Argentina v Georgia	B	Palmerston North	3-Oct	Mon	1040
Ireland v Italy	C	Dunedin	3-Oct	Mon	1250
QF 1 - Winner Pool C v RU Pool D		Wellington	8-Oct	Sat	1700
QF 2 - Winner Pool B v RU Pool A		Akl – Eden Park	8-Oct	Sat	2000
QF 3 - Winner Pool D v RU Pool C		Wellington	9-Oct	Sun	1700
QF 4 - Winner Pool A v RU Pool B		Akl – Eden Park	9-Oct	Sun	2000
SF 1 - Winner QF1 v Winner QF2		Akl – Eden Park	15-Oct	Sat	2000
SF 2 - Winner QF3 v Winner QF4		Akl – Eden Park	16-Oct	Sun	2000
Bronze Final		Akl – Eden Park	21-Oct	Fri	2000
Grand Final		Akl – Eden Park	23-Oct	Sun	1930

Matches highlighted in **BOLD** will be shown LIVE on Māori Television

Māori Television is the only free-to-air broadcaster showing all 48 matches of Rugby World Cup 2011, with all the big games LIVE.

Match commentaries will be in English. Māori language coverage will be on Te Reo channel.

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HE KŌRERORERO
nā KERI HULME

I don't have a sweet tooth...

All my food joys – except for honey (especially local kamahi, or Great Barrier mānuka) – are savoury. Except that very recently I tried a vegan fudge. It was what the American who made it for me called a 'fridge fudge' – that is uncooked but very smooth and definitely palatable.*

Which brought me to thinking about ancestral sweet teeth: famously, tī-rakau roots producing a nourishing sugar ... and the sweetness of kūmara, tawhara ... and that was about it.

And then – my mind being of that wayward flickering grasshopper kind – I thought about inebriants. Our people are famous for NOT having any – no kava, no hallucinogenic fungi, no alcohol, no intoxicants whatsoever. We did have the adrenalin rush of war: that's possibly replaced by sports these days ... for some.

Is that why we are so susceptible to ... well, we all know the long list of substances many of us abuse, or are all the other reasons learned people, sociologists et al, suggest, the cause of our very high rates of alcoholism and drug involvement?

It is bloody difficult to learn to reconcile oneself with injustice (especially when a legal recourse has been blocked by the people who set up our current legal system). That causes angst (especially when the people who set up the current legal system include our relations). It is also bloody difficult to reconcile oneself with the kind of society we have now, that dominates all other kinds of societies here – the money-rules-all/wealth=prestige society. That society equates compassion with money, equates charity with money, equates art with money, equates style and beauty and power with money, equates worth with money – and it is thoroughly sick – faux sugar sick!

There was a period when our olds fell in love with sugar. There are infamous written (by Europeans) records of feasts that consisted of sugar and flour and water being mixed in waka hulls, and gulped by attendees. Of babies (this is the especially piccaninny touch Victorians loved) falling into the hulls and being licked clean ...

There was also the period, very early on, when our ancestors fell in love with that other form of sugar – alcohol – and that period extends to this minute ...

Let me not knock alcohol. I love whisky (hey! I have Orkney Scots ancestry as well as Kāi Tahu – and I also have that Scots gift, osteoarthritis ...) and I enjoy wine. They are craitures that enhance my life, I benefit from their benefice. But it is, as the old saw goes, "Everything in Moderation".

When despair gets hold of a person, moderation goes by the board – oblivion is what is wanted – is needed.

How can we, as a tribe, as families, as individuals help?

You and I know of good resources for people who are addicted to this sweet thing and that sweet thing, and, if you have an addict in your family**, you'll probably know that some resources work for a while, and some have long-term effects, and some are quite useless (for my friends, I would put the religious ones into that latter category).

BUT – might I suggest – the best way we can assist our own who are addicted to the wrong kind of sugar, is by giving them the kind of rush creativity and good adrenalin provides.

After humans have adequate food, potable water, warmth and shelter (and I think a civil society provides for that as a matter of course), we need to be useful and engaged with our societies. We need to be able to give. We need to be able to help. And because this is the other way we all get a bit of a rush, we need to be able to entertain and appreciate being entertained.

It is no wonder, that in a society (okay, a set of societies) that didn't have inebriants, we placed a high value on singing, speech-making, dancing of all kinds ... okay, we didn't go the Arioi way, but there were explorations there ...

And we enjoyed our built surroundings, our gardens, and our pets (talking tūi and huia! Kākā doing quite improbable things! Kuri – not so much, since they were mainly fur or food providers).



Humanity hasn't changed, despite the storm of electronica. Our kind of humanity has been around for about 120,000 years! We are AMHs (Anatomically Modern Humans). Variants of other humans existed well before us, and co-existed with us.

Guess what? The other ones – Homo floresensis, Denisovens, Neanderthals et. al. are extinct.***

We play hard, us remaining humans, but we are old enough to know better, and to do better. We have a huge lineage and history to learn from ... and we can enjoy sugar without our love for it helping us also becoming extinct...

*Vegan chocolate and avocado fudge recipe available – happy to send it (and it does taste good!)

**Last addict in my family died over 15 years ago.

****Homo habilis* and maybe *H. erectus* survived in Euro-Asia possibly into the advent of AHMs ...

Writer Keri Hulme is southern Kāi Tahu but lives in "Big O" – Ōkarito. Among her passions are whitebait and family history. In 1985 Keri's novel *The Bone People* won the Booker Prize.



◀ **Feeding Whānau**

What began with a phone call and the offer of 192 boxes of food to distribute to those in need became a supermarket-sized community foodbank within days of the February 22 earthquake.

For the three weeks following the quake, Steve Hira and his team of 100 volunteers provided food for up to 3000 people each day thanks to the generous donations from a variety of suppliers. In total they have received and distributed food donations in the vicinity of \$1m.

The Whakaoranga food bank was one of the agencies supported by Te Awheawhe Rū Whenua, the Te Rūnanga o Ngāi Tahu earthquake recovery group, which is providing grants to assist whānau and rūnanga recovery following the earthquakes.



Photo courtesy of Hawkes Bay Today

▼ **Takitimu Festivities**

First nations peoples from the Tsutina Nation in the State of Alberta and the Nunavut Nation in the State of Nunavut were special guests at the recent Takitimu Festival pōwhiri held in Hastings. The festival hosted by Ngāti Kahungunu included the Indigenous Peoples' Business Conference among other festivities. For the visitors from the Northern Hemisphere, it was their first taste of our local indigenous culture.

Māori e-Book

Nearly 500 biographies profiling significant Māori people, have been compiled into a te reo Māori e-book, Ngā Tangata Taumata Rau 1869-1960, by Basil Keane, Director of Māori Digital Projects at Manatū Taonga/Ministry of Culture and Heritage. The biographies have been translated by some of the country's top linguists. Check out www.teara.govt.nz/mi/haorongu.

Science Camp for Māori

Te Taumata o Ngāti Whakaue Iho Ake has launched a series of science camps for young Ngāti Whakaue students in Rotorua. Developed to help foster an interest in the sciences at NCEA level, the course is called Matakōkiri, which means set the sky alight – a reference to a comet streaking across the night sky.

Retail Therapy

Hera Johns (Ngāti Kāhu/Te WhānauMoana) has been working with clay for the last six years. Her work is inspired by, her tupuna, her Māori heritage, friends, life experiences and the simple forms of nature that many people take for granted. Carving uku (clay) has been a gradual evolution, after she began carving with bone and sandstone. Her carved kāwhaiwhai pinch pots are on sale at The Poi Room, in Newmarket, Auckland. www.theporoom.co.nz and sell for around \$280 each.



Photo courtesy of www.theporoom.co.nz

Māori Nurses' Register

The National Council of Māori Nurses is looking to take over the registering of Māori nurses from the Nursing Council of New Zealand. President Hineroa Hakiha says this would ensure tikanga Māori practices are acknowledged and recognised. She hopes to set up a registry body covering around 3,000 Māori nurses by 2013, and a research board to look at what processes were used by tūpuna.



He Kupu Kāi Tahu

Hunōka (Hunaonga) son/daughter-in-law

Poupou (Hungarei/hungawai) mother/father-in-law

Taina (Teina) younger same sex sibling

Takatapōra (Pākehā) New Zealander of European descent

Whaitāne (Autāne) sister's husband

Whaiwahine (Auwahine) brother's wife

He kīwaha Kāi Tahu

E ō moho.

Provision/s for a journey. Snack.

Moho is most likely an ancient bird. Ō moho is used in the same way as ō kākā.

This derives from the practice of the kākā (parrot) keeping little bits of food clenched in its claws to eat at a later time.

Te Karere Subtitles

Te Karere has added English subtitles in closed captions (where viewers have to select an option on their television set). The move follows a growing demand from non-Māori speakers, wishing to understand more of what's happening with Māori. It is hoped it will provide greater exposure to te reo Māori and a faster follow-up on Te Karere stories by mainstream media.

▶ **Markers of Our Land**

Pouwhenua, symbols of our relationship with the land, were recently adapted into a modern context. An outdoor exhibition of Ngāi Tahu art developed for the Christchurch Arts Festival embodied pouwhenua into a very commercial, contemporary form – the billboard. Artists Caine Tauwhare (whose work is pictured), Te Mairiki Williams, Morehu Flutey-Henare, Priscilla Cowie, Mark Adams and Reihana Parata created billboard designs in response to the theme "Te Haka a Ruamoko — The Earthquake's Dance".



▶ **Māori Language Computer Keyboard**

Rotorua's Dennis Gray and his business partner, Jay Bocock have produced New Zealand's first te reo Māori keyboard. The keyboard highlights the letters of the Māori alphabet in orange and has one-touch access to all the vowels and macrons found in te reo. There are also separate keys for 'wh' and 'ng.' The te reo keyboard is a follow on from Dennis' Big Print Keyboard designed to reduce eye-strain and improve posture, which was successfully launched in May. The te reo keyboard is expected to be very useful in schools, kurakaupapa, government organisations and private homes. It is priced \$69.95-\$89.95. For more information check www.maorilanguagekeyboard.co.nz, or call 07 349-0480.



▶ **Tā Kingi Ihaka Award**

Congratulations to Maika Mason (Ngāi Tahu) who received he tohu a Tā Kingi Ihaka from Te Waka Toi acknowledging the research and great work Maika has done over the years, particularly with pounamu. Represented by his son, Andrew, and with whānau support alongside, Andrew (pictured left) received Maika's tohu on his behalf from Te Atawhai Pāki at the award ceremony held in Wellington. Other Ngāi Tahu whānau honoured were: Erna Rogers (Te Whānau a Apanui, Te Whakatōhea, Ngāi Tahu), founder of the prestigious Kapa Haka o Te Whānau ā Apanui; and graphic designer and carving restorer, Tai Kerekere (Te Aitanga ā Māhaki, Ngāi Tai, Ngāi Tahu, Ngāti Kahungunu, Ngā Pūhi) who is studying at Tomairangi, Te Wānanga o Aotearoa, received a Te Waka Toi scholarship.

Māori Bible Translation

Rev. Don Tamihere, of Gisborne is putting his two degrees in biblical languages to use, translating a contemporary Māori version of the Bible. The present Māori version dates back to 1952 and many believe it is time for a modern version that young people can relate to. A committee of representatives from Māori Christian denominations as well as translation experts hope to begin the work next year.



STAR OF ENLIGHTENMENT

Dame Tini Whetu Marama Tirikatene-Sullivan led the way for Māori women in Parliament with grace, passion and style. Kaituhihi Howard Keene recounts the life of the nation's longest-standing female politician and a Ngāi Tahu rangatira.

GRACIOUS AND CHARMING, AN EXTRAORDINARY LADY, A TRAIL-blazer for Māori women, are just some of the terms that have been used to describe Dame Tini Whetu Marama Tirikatene-Sullivan since her death in July. She was 79-years-old.

A private cremation ceremony was held before her death was publicly announced, but Wellington's St Paul's Cathedral was overflowing for the public memorial service on August 12.

Whetu was New Zealand's longest standing female politician, serving 10 terms in Parliament. In 1993 she was appointed to the Order of New Zealand, the country's highest honour, for her work towards harmonious relations between Māori and Pākehā communities, and for reducing the disparities between them.

At the memorial service, Labour deputy leader Annette King spoke about how it was due to the tenacity of Whetu that the clause ensuring the Government gave recognition to the Treaty of Waitangi was inserted into the State-Owned Enterprise Act. At the time, her colleagues, including then prime minister Geoffrey Palmer, thought she was mad. Her insistence opened the door for the Māori fisheries settlement and Māori broadcasting.

Former parliamentary secretary and long-time close friend Terry Ryan says Whetu was raised in a political atmosphere, and politics was her life. "She was an extraordinary lady."

Whetu's father, Sir Eruera Tirikatene, was elected as Labour member for the huge Southern Māori electorate in 1932, the year Whetu was born. This marked the beginning of what was to become one of the country's longest political dynasties. Whetu won the Southern Māori seat on Sir Eruera's death in 1967. In total, the two of them held the seat for 64 years.

The circumstances of her birth led to another major influence throughout her life, intricately linked to her politics – the Ratana Church. Born at Rātana Pā, Whetu was one of 12 children. She was given her name by church founder Tahupōtiki Wiremu Rātana. Her younger brothers, Kūkupa and Te Mauri o Waitangi were also named by Rātana.

Kūkupa says Rātana named her Whetū Mārama. "The star of enlightenment is probably the best explanation of her name. I was named Kūkupa after the dove bringing the olive leaf and Mauri was the bringer of the Treaty of Waitangi.

"We were all born at the pā and it seemed to be a custom for pregnant women to go to Rātana and ask if he could name their babies."

Whetu spent the first five years of her life at Rātana Pā speaking only Māori.

Her father was the first Rātana MP, and from then on, the church consistently delivered the Māori seats to the Labour Party until the first MMP election in 1996, when Whetu finally lost her seat.

In her 29 years in Parliament, Whetu forged a new path for women – especially Māori women – in an environment predominantly made up of middle-aged Pākehā males.

Her appearance alone set her apart. Flamboyant and colourful, she was an early promoter of Māori designs in fashion. She had a boutique in Wellington and often wore her own designs.

Whetu became a mother during her early years in Parliament and she often took her daughter May-Ana to work even though bringing children to the workplace was unheard of at the time.

Terry Ryan recalls: "May-Ana would come to work and we would all take turns at looking after her while mum had to shoot into the House. It was a very homely atmosphere in her office."

Son Tiri was born in 1974, while Whetu was a cabinet minister. She is recorded as being the first woman in the Commonwealth to bear a child while also holding a ministerial portfolio.

There had been few women in Parliament before Whetu arrived in 1967 and even fewer female cabinet ministers. Whetu became the first Māori woman cabinet minister when Prime Minister Norman Kirk made her Minister of Tourism and Associate Minister of Social Welfare in 1972.

Terry, who is kawai kaitiaki of the Ngāi Tahu Whakapapa Unit, says Whetu was of Waitaha, Ngāti Māmoë and Ngāi Tahu descent from Tuhuru on the West Coast, and she was of Ngāti Pahauwera of Ngāti Kahungunu descent through her maternal grandmother, Amiria



Above: Whetu Tirikatene-Sullivan, beneath a portrait of her father Sir Eruera Tirikatene, ca 25 October 1996, and opposite: ca 1960.

Henrici.

"We used to go up to Wairoa and Mohaka, and they always acknowledged her as their own," says Terry.

"She was also proud of her Cornish, German, American and Jewish ancestors."

Her mother was Ruti Matekino Solomon (Lady Tirikatene) from Koukourarata, who Terry describes as a "lovely, lovely lady".

"I had to escort her mother to things. Whetu inherited some of those lovely traits."

Terry says that when Lady Tirikatene died, Whetu arranged for an olive tree to be planted at Mount Sinai in Israel in recognition of her mother's Jewish descent.

The Cornish surname Tregurthen, not Tirikatene, was the family name until the early 20th century. Terry says the Tirikatene name originated after Sir Eruera attempted to enrol in Kaiapoi to serve in the First World War, but was declined because he was too young.

"So he got on a horse and galloped up to Cheviot and enrolled there. He put his name down as Tree Katene. Today that's Tirikatene. Some people still do use the Tregurthen name, but Eruera Tirikatene's descendants use Tirikatene."

Whetu lived with her parents near Kaiapoi and went to Rangiora High School. Kūkupa says he did not live with them. "I was brought up



Above, left to right: Hon. Mrs Tirikatene-Sullivan (Minister of Tourism), Lady Tirikatene and Terry J. Ryan Esq. (Ministerial Private Secretary) at Rehua Marae, 1973 [original caption].

in Wairoa. I was only three weeks old when Rātana suggested to mum that she give me to my Nan.

“Dad used to take me every holiday to meet my relations. So I didn’t spend much time as a child with Whetu, but she used to write to me and try and help me to spell.”

As a young woman, Whetu developed excellent secretarial skills and she sometimes acted as her father’s unofficial helper. She also reached the highest levels in ballroom dancing and fencing.

While working as a Māori welfare officer, she studied part-time at Victoria University. She completed a BA in Politics and Public Administration and a Diploma of Social Sciences, and was set on an academic career.

Whetu went to Canberra in 1964 on a scholarship to work towards a PhD in political science. However, when her father died in 1967 she decided to leave Canberra before completing her doctorate, successfully contesting the by-election for Southern Māori.

At Canberra, she had met nuclear physics student Denis Sullivan, and they were married in 1967. He became a professor specialising in astrophysics and astronomy at Victoria University.

In 1972, Terry was seconded from the Māori Land Court in Christchurch to become one of two private secretaries for Whetu, with responsibilities for the enormous Southern Māori electorate, which ran from just south of the Gisborne to Stewart Island.

“She was a hard taskmaster. She knew what she wanted, and expected results,” he says.

Covering such a big electorate was exhausting. Terry remembers one Saturday when he and Whetu flew from Wellington to Auckland, Dunedin, Christchurch and back to Wellington with functions in each place. But that was not the end of it.

From Wellington they then drove to Eketahuna, where the Southern Māori branch was having a function.

“She said: “Terry I know we’re both tired but we’ve got to stay for supper at least and then we can slip away.”

It was after midnight when they got to their rooms in the old Victorian hotel, only to find there was a noisy party underneath Whetu’s room. Terry offered to swap rooms so she could get some sleep.

“In the morning there was a knock on my door and in comes the maid with a cup of tea and bunch of flowers. We all laughed about it afterwards.”

Terry says Whetu had a great following in the electorate.

“She was very humble. She could talk about anything and she made people feel at home.”

He says because of her role she was one of the few women to speak on the marae.

“I remember at Ngāruawāhia she was allowed to speak under the veranda at the meeting house and in doing so, set a benchmark for things that happen today.”

Ngāi Tahu kaiwhakahaere Mark Solomon says Whetu’s mother was his grandfather’s sister. “She was a very close family member of mine and we’re very proud of her.”

By picking up the heavy burden of politics, she made a difference for her people and her nation.

“It is a cliché to say someone blazes the trail, but for our wāhine, I believe Whetu really has blazed the trail and made it that much easier for the next generation to move into positions of political leadership.”

He says there had been controversy over Whetu opposing parts of the Ngāi Tahu Settlement. “In that sense I was quite proud of her because every year she came back and debated, and she always did it with dignity.”

She says she was opposed to the Electoral College model for representation to Te Rūnanga o Ngāi Tahu, favouring every Ngāi Tahu member having a direct vote on who should represent them. He agreed with her on that, but disagreed with her advocacy for settlement distribution based on hapū.

“It didn’t make any difference on a personal level. We just had a bit of a disagreement on that one issue.”

Labour MP Parekura Horomia has described Whetu as principled and articulate in whatever she did. “She broke down a lot of barriers in the heavily male-dominated forum.

“She was a real strong advocate on issues like tourism, Māori women, enterprise and strengthening parenting programmes, not just while she was in Parliament but when she left. She did very well and did her people proud.”

Whetu narrowly lost the 1996 election for the new Te Tai Tonga seat to Tutekawa Wyllie of New Zealand First.

In a booklet prepared for her memorial service, her husband, Denis says after the initial disappointment, the family realised Whetu leaving Parliament was a great blessing for the family. She was able to lead a more relaxed and healthy lifestyle.

“There was a lot more time for family matters. In the last few years Whetu got great delight from her daily interactions with her two mokopuna, Hunter and Gigi-Belle.”

The fact that Whetu did not have a tangi and her death was publicly announced after her funeral raised some eyebrows, but Terry says her decision was the mark of “a true, humble rangatira”.

Kūkupa says the following chant was given to him by Whetu and his father. It tells of a mythical snowflake’s journey to a place in the North Island. The snowflake represents the speaker of Ngāi Tahu descent. The river can vary, depending on where the speaker is speaking. ■■

*Ngā hau o te Ao,
ki runga i ā Aorangi,
ka rewa ngā huka,
hei roimata.*

*Ka tere ki ngā awa
ka hono ngā wai
o Reikohu
ki te Waimakariri.*

*Huri noa i te Waipounamu
ki te Ika ā Mā-u-i
ka korikoriko
te Whanganui ā Tara
ki ā koutou, rau rangatira.*

*The winds of the World,
lash Aorangi
to lift the snowflakes
to fall as teardrops
to flow into the rivers
to join with the waters
of the Chatham Isles
to the Waimakariri.*

*To encircle the Waipounamu
and the Northern Isle.
Its shimmering(heat shimmer)
to the harbour of Wellington
to you, the chiefly ones.*



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TRADING UP

Inspiring leadership and creating opportunities is at the heart of He Toki Ki Te Rika, a new Māori trade training initiative set up to ensure Māori are at the forefront of Christchurch's rebuild. Kaituhituhi Kim Triegaardt follows the history of the original trade training scheme born in the 1950s and how it compares with this new scheme.

WHILE THE PAIN OF THE TRAGEDY OF FEBRUARY'S DEVASTATING earthquake in Ōtautahi is still acute, the passing of time has tempered the hurt with the knowledge that the disaster has also created life-changing opportunities.

For the next 15 to 20 years as a \$30 billion rebuild gets underway, the city will clear away the rubble to become the construction capital of New Zealand.

Frameworks are being put in place to ensure the new Christchurch rises stronger than ever before.

Three days after the February earthquake, Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon made the comment to radio media that Christchurch now had the "perfect opportunity to introduce an apprenticeship hub".

Soon after, Te Tai Tonga MP Rahui Katene brought up the idea during question time in Parliament. The idea gained the necessary traction in the House with the Government allocating \$42 million for trade training, with 200 places allocated through Te Puni Kōkiri specifically to train young Māori.

Eight months later, He Toki ki te Rika – Inspiring Māori Leadership in Trades is a partially funded, dynamic apprenticeship model that has already attracted more than 100 young Māori men and women to learn a trade. The first intake of students, were welcomed on to CPIT in August.

The programme, supported by Te Puni Kōkiri, is a collaboration between the Christchurch Polytechnic Institute of Technology (CPIT), Te Tapuae o Rehua, Te Rūnanga o Ngāi Tahu and the BETA (Built Environment Training Alliance) cluster of ITOs (Industry Training Organisations) with the support of Ngāi Tahu Property.

"There isn't the demand for them yet," says Solomon, "but when the rebuild starts our people will be qualified and at the front of the line."

He Toki ki te Rika is unique in trade training in New Zealand because it is a partnership programme, and has a strong focus on Māori culture.

CPIT Kaiārahi Hana O'Regan (Kāi Tahu) says although the relationships add to the complexity of the scheme, they also provide the major advantage of extending the programme's breadth and reach.

"It covers everything from entry level to advanced, and is not just about putting 200 bums on seats. We can cover every touchpoint from recruitment to marketing, and then employment. We can offer scholarships and subsidies that will mean in a short period of time, we can put 30 to 40 qualified tradespeople into the market. The potential impact of that is huge."

O'Regan says the involve-

"We want our Māori students to understand the whakapapa of the programme, the history of Ngāi Tahu and the land, and to understand the importance of a site."

MARK SOLOMON
Te Rūnanga o Ngāi Tahu Kaiwhakahaere

ment of the BETA ITOs and the network of Canterbury employers gradually coming on board will create a major support network. This network will enable the seamless transition of students from classroom training to on-site work and then employment.

It will also provide kinship – the foundation of the He Toki programme.

"This is not a scheme to teach young Māori how to hammer nails or hold a paint brush," says Solomon. "We want our Māori students to understand the whakapapa of the programme, the history of Ngāi Tahu and the land, and to understand the importance of a site."

Solomon says the programme will build Māori capability within the building and infrastructure industries in Canterbury.

"We are saying to our Māori youth: 'We'll provide you this training so that you can become the foreman, or engineer, or city planner.' It's about leadership."

Solomon says He Toki is designed to be the start of a lifetime journey of self-improvement and education that will result in improved standards of living within Māori communities.

Talk to any Māori tradesperson over the age of 45, and chances are most will have gone through the Māori trade training schemes of the 50s, 60s, 70s and early 80s. Many say it is "criminal" that the schemes were discontinued.

The schemes began after World War II when New Zealand's economy was booming, unemployment was low and skilled labour was scarce.

The then Department of Māori Affairs launched the schemes in 1959 to encourage young Māori into skilled trades. The first scheme started with 10 young men who signed on to become carpenters in Auckland. The programme grew rapidly to encompass seven apprenticeship trades at centres in Auckland, Lower Hutt and Christchurch.

Master painter Greg Thomas (Ngā Puhī), who lived in the Rēhua hostel in Christchurch in 1976, said the scheme produced excellent tradespeople. Although he performed well at school, Thomas said he was encouraged to enter the trades "because that's what was expected of me because of my ethnicity". Thomas later went on to write a research paper at the University of Canterbury on the Trade Training Scheme.

"The research showed the boys and girls had better-than-average pass rates and a relatively small number of drop-outs. The apprentices had good reputations and were well respected in the industry. Employers had confidence in their abilities."

During the 1970s, trades gradually lost their reputation as desirable career options. The Apprenticeship Act 1983 revised the system and extended it but the reforms clashed with the new economic and political direction Labour was charting in opposition during the Muldoon years under National. The change in government in 1984 hastened the demise of apprenticeships as the manufacturing sector continued to shrink dramatically. Then after 1988 the Labour Government privatised much of the state sector, and employers such as the railways and telecommunications stopped hiring apprentices.

However, in 1992 in an attempt to revive industry training, the National Government set up Industry Training Organisations (ITOs) under the Industry Training Act 1992 as an alternative to the apprenticeship system. There was a shift in assessing standards from time served to competency, and trade qualifications are now largely obtained through standards-based assessment. The role of ITOs was

GARY WAAKA (RAPUWAI, WAITAHA, KĀTI MĀMOE)

Gary Waaka runs his own project management company and is currently contracting to Mainzeal carrying out scoping assessments on earthquake damaged commercial buildings.

Looking back, Gary says if he hadn't taken up the Māori apprenticeship scheme when he left school, he would probably have become a shearer.

He says the apprenticeship "opened up so many doors and gave me incredible opportunities to travel".

Gary was just 16 when his grandfather passed away and his grandmother went to live with whānau. He realised then that it was time to take his future in his own hands and do what he had always dreamed of doing, become a builder.

It was 1969 and the height of the Māori Trade Training schemes. He came to Christchurch and started a building apprenticeship.

"I spent two years doing the course and then worked on site with a builder for another two years," says Gary. "It was a chance for us to be more than just carpenters."

After completing his apprenticeship he took up a position at Fletcher Construction as part of their development team before accepting a position as a project manager for their overseas division. He travelled to the Solomon Islands to work on a bridging contract for three and half years, and then to Samoa for eight years to build the Central Bank of Western Samoa and numerous Mormon churches.

On his return to New Zealand he decided it was time for a new challenge so he left Fletchers to take up a position as site manager for Mainzeal based in Christchurch. Among his projects while there were the QEII Olympic swimming pool, Pioneer Stadium and Westfield Mall, Riccarton. After almost 10 years with Mainzeal Gary left to go home to Arowhenua where he took up the role of marae manager.

Gary contributes much of his long and successful career to the training and encouragement he received while with the trade training scheme.

"We had such a positive experience. The training we received through the polytechnic was comprehensive and we had great tutors, which made a difference. No-one got bored and we were all really interested in what we were doing."



PHOTOGRAPH SHAR DEVINE

further realised with the Labour Government's Industry Training Act 2002, with apprenticeships receiving funding and management through the Modern Apprenticeship Training Act 2000.

Today, ITOs continue to set standards, arrange training and monitor performance of apprentices.

Te Tapuae o Rēhua supports Māori students in setting and achieving educational goals. Its chief executive officer, Catherine Savage (Ngāi Tahu), believes there is one important area where modern industry training schemes are failing.

"They don't capture or engage young Māori. Often you have to have a job to get into the scheme. But if you haven't had a positive engagement at school, if you have a bad attendance record, nobody wants to employ you because they don't want to take a chance on you."

Self-employed businessman and gib fixer Rangī Paul (Ko Tuhourangi – Ko Ngāti Wahiao) of R&B Fixing, says it's this lack of trust that has stopped him engaging apprentices.

"In the past when I've had apprentices; one ran off with a girl, one turned into an alcoholic and another stole my money; so I feel I've always been let down by boys."

However, he is tentatively prepared to give students of the He Toki scheme a chance.

"I'm impressed because they seem quite motivated," he says.

Paul says it appeals to him that they won't come into his business "fresh off the street," but will be familiar with tools, basic skills and industry terminology.

"It also appeals to me that I will know their background," Paul says. The strong cultural component of the course and the support the students will receive from a group of dedicated pastoral workers

within CPIT are major selling points for him.

CPIT's Director of the Centre of Māori and Pacific Achievement, Harry Westrupp (Rongoamaiwahine, Ngāti Kahungunu, Whānau ā Apanui, Rongowhakaata), says He Toki will provide mentoring and support to apprentices and encourage them to connect with their heritage.

Westrupp, who went through the old Māori trades training programme himself, says the students will receive lessons in te reo Māori, whakapapa and learning a haka written especially for them.

Greg Thomas is closely watching how the new trades training programme model develops. He attributes much of the success of the old programme to the hostel environment that supported the young Māori apprentices. BETA Team Leader Kevin Thompson, who is co-ordinating BETA's role within He Toki, is also a product of the old trades training and agrees that living in the hostels fostered responsible behaviour.

"We had a kaumātua who would come into the rooms at 5am to chase us out of bed, and woe betide us if we were late, or even worse, if we weren't there."

However, accommodation is not an option in today's scheme. Catherine Savage says that's mainly because this time the focus is not on attracting rural Māori.

"We don't want to create a national recruitment drive. There are a lot of unemployed Māori who are local. These are the people we want to appeal to."

People like 24-year-old Te Wera Tuhou (Ngāti Porou – Te Whānau a Tuwhakairiora), who joined the programme after attending an expo at CPIT.

"I'm committed to this, because it means that one day I will be able to build my own house."

TE WERA TUHOU
Ngāti Porou – Te Whānau a Tuwhakairiora

"I was walking down Pages Road in Aranui and at a bus stop there was a poster for the trades expo. All my mates said they had applied to join, so I decided to go and see what it was about."

It turned out his mates were joking and none of them turned up on the day. Tuhou did and says it's the best decision he's ever made.

"I've been a bad boy for years, but thought this was a chance for me to do something different."

Tuhou is doing carpentry and says he's surprised how much he is enjoying it.

"I'm committed to this, because it means that one day I will be able to build my own house."

He's been carrying the plans for his dream house around in his head for a long time.

"It's going to be a modern marae, a normal little mansion with poupu on every corner." He smiles at the thought of it.

It's that engagement that O'Regan says is so important to make the project a success.

"Tuhou said it when he talked about the fact that he saw the poster and it said 'Māori Trades Training'. It spoke to him, and he knew it was for him."

However, the programme organisers know that capturing the attention of Tuhou, and young Māori like him, isn't enough. There has to be a level of engagement and commitment that will see them all the way through from the moment they sign up to the day they are awarded their national certificate.

"We not only have to create a positive experience, but also something that fits today's environment," says Catherine Savage.

That means being flexible in delivering a mix of on and off-site training.

Under the old Māori trades scheme, students became employees of the Department of Māori Affairs and received apprenticeship wages. They undertook around 10,000 hours of training over five years. Two of those years were spent in the classroom, and the rest on-site.

This time round, the model has been reworked to make it more flexible, covering different learning styles, employers' needs, insurance

RECOGNITION OF PRIOR LEARNING

The lack of formalised industry training over the last 20 years has meant that many tradesmen and women don't have formal qualifications. As part of its mandate to upskill Māori, He Toki has received nearly \$60,000 in funding that is being channelled specifically towards helping to certify workers who have been in the industry for years.

Half the funding has come from Te Awheawhea Rū Whenua, which is the Te Rūnanga o Ngāi Tahu earthquake recovery committee. Project Manager Rakihia Tau says the group didn't hesitate to support the He Toki initiative.

"The committee could see it was going towards an investment in people. If you look at that side, there are huge benefits in terms of upskilling people. As a result of becoming tradespeople their income for the family increases."

To attain the necessary qualifications to become certified



disputes that stall building projects, and any movement in the earth that sends everyone rushing to safety.

"We are in an ever changing world at the moment," says O'Regan. "We are trying to align a new delivery model so that we can be as flexible as possible; so that when the need for skilled labour does arrive, we can be the first off the block."

He Toki has been divided into three-month blocks. It still takes a year to complete the classroom qualifications, but the modules can be taken at different times and with gaps between them. There are exit points and different opportunities that have been designed specifically to suit this environment."

O'Regan says the New Zealand Qualifications Authority has helped make this possible, and is supporting students in their learning, while appreciating that they may need to leave the classroom to take up work opportunities as they come along.

"If work suddenly becomes available, the apprentice can go and work and then come back and finish another three-month module. We have to be able to move with the ebb and flow of demand at the moment," she says.

Employers will always be told what skill level the apprentice is at.

BETA's Kevin Thompson (Ngaitai, Whakatohea, Ngāti Porou) says that transparency suits employers, because the demand for different skills is constantly changing. Many of the skills are transferrable between trades. Currently there are more than 900 people manually directing Christchurch traffic.

"There is a big need for traffic management in Christchurch at the moment. We will need to pull people into infrastructure in the short-term, such as working on the 300 kilometres of drains that need to be demolished, or the extensive road works that are underway."



tradespeople, this group will have to go through an assessment process that formally recognises competency through the Centre for Assessment of Prior Learning (CAPL). This is mostly done through on-the-job skill assessment, but at a cost of \$2,500, it is often too expensive for many workers.

"Depending on the experience of the individual, the CAPL process can see competent Māori tradespeople attain full qualification in as little as four weeks," says Tau.

CPIT's Harry Westrupp says fast tracking the process is expected to release at least 30 to 40 people into the market who can then move on to the next stage of their careers. These people can potentially become employers in their own right, and take on He Toki apprentices.

PHOTOGRAPHS ANDY LUKEY

Thompson says He Toki is about “building the chassis behind the scenes.”

“We can’t just tip people out into industry. They have to go where they are the right fit. Our priority from BETA’s perspective is to align skills with need.”

BETA is currently canvassing employers to gauge their expectations of He Toki and to establish a network of employers prepared to take on He Toki apprentices.

Thompson echoes others in the building trade in predicting that it won’t be until the last quarter of 2012 that the big demand for skilled labour will kick in.

Earlier, Canterbury Employment and Skills Board Chairman Carl Davidson said up to 30,000 workers would be needed for the \$30 billion rebuild over the next 10 to 15 years.

CPIT’s Hana O’Regan says now is the perfect time to start training He Toki apprentices. She’s confident they’ll meet their target of 200 registered apprentices by December 2011, but is more worried about meeting the expectations of the Ngāi Tahu community.

“If we don’t succeed it’s not about failing the Government, it’s having to watch another generation of our people who are disengaged, impoverished and uneducated. That is soul destroying stuff especially when you know you had the ability to change it for the better.”

A haka was specially written as part of the cultural component of He Toki ki te Rika. CPIT’s Hana O’Regan says it was first performed after a three-day induction of new students in August. She says the occasion nearly “lifted the roof” and was inspirational for everyone.

Waitaha e, e ara ki ruka
 Waitaha e, me ohu ka tika
 Ko kā Pakihi Whakatekateka
 o Waitaha e kukuru nei
 I a, ha ha.
 Rū ana te whenua,
 Haruru te moana
 Ka mau te ihi, te wana, te wehi e
 I a ha ha!
 He pona raka e kore e whati
 Mō aku rika kā taero e pare
 Mō aku rika te iwi e hiki
 He toki ki raro
 He toki ki ruka
 He toki ki te rika
 He toki ki te mahi, hi!

Solomon says change is inevitable and it’s this that drives the Ngāi Tahu commitment to upskilling its people.

He says New Zealand’s Māori, Pacific Island and Asian communities are set to expand, and he is adamant that Māori will not be a nation of labourers.

“We need to upskill now as a nation or we will become third world. We need to go to the next level, and programmes like He Toki are the start.”

Solomon says the message used to be: “Your iwi needs you”. Now, it’s “Your nation needs you”. A young person with trade qualifications can go on to be an industry leader.

He says He Toki is aligned to the “Get On the Waka” project (see page 38).

“We want our people to get on the waka (of tertiary education) and join us for a lifetime of continual learning. We need to get our participants to understand the strong link between

higher level qualifications and potential earnings.”
 Solomon says He Toki will contribute to nurturing closer kinship ties, having a sense of unity, and moving in the same direction to build strong communities and a strong city.



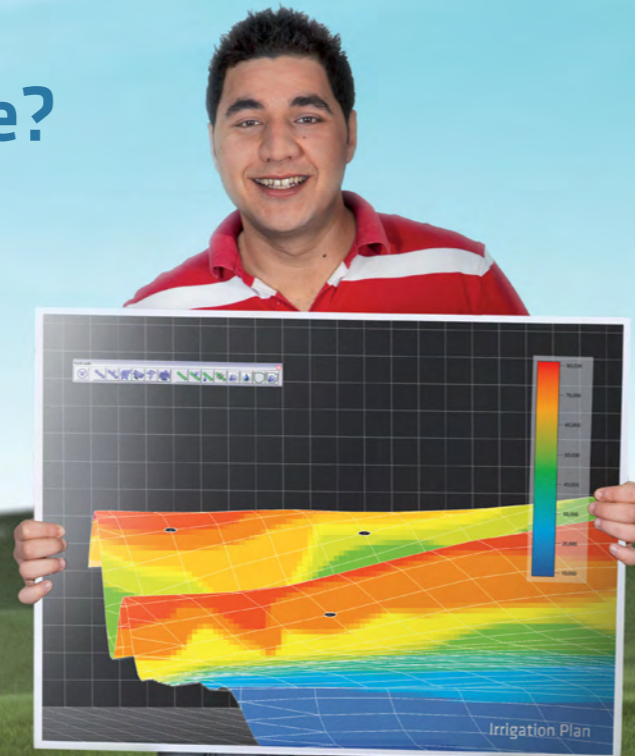
IWI BONDS

The signing of a new formal agreement that acknowledges the shared past and encapsulates a vision for the future aspirations of Ngāi Tahu and Ngāti Tama has created history. TE KARAKA records a special day for both iwi.

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TWO IWI JOINING FORCES. THAT IS THE BASIS OF AN AGREEMENT signed by neighbours Nelson-based Ngāti Tama and Ngāi Tahu in acknowledgment of their shared whakapapa and intertwined historical associations.

Ngāti Tama chairman Fred Te Miha says the ultimate vision is one voice for Te Waipounamu while maintaining individual iwi identity.

Ngāti Tama is one of eight iwi located at the top of Te Waipounamu, stretching from Marlborough, through Nelson and across to Golden Bay.

Te Miha says with the impending settlement of Ngāti Tama, it was time for the two iwi to come together to reinforce and formalise their pre-existing and very close relationship.

“This demonstrates the authority of both tribes and our desire to operate constructively and proactively together. The agreement recognises the good faith that exists between us and the willingness of our tribes to work together.”

Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon says the signing was a poignant occasion for both iwi.

“This agreement creates a foundation on which the relationship between Ngāti Tama and Te Rūnanga o Ngāi Tahu can foster a shared kaupapa.

“At a national level and at a local level, iwi need to work together to maximise our collective strengths. Whether it is working together

as the kaitiaki of natural resources in our respective regions, or improving health and education outcomes for our people, or pursuing commercial activities, the future for the iwi and the country is to be found in collaborative action.”

Newly elected deputy kaiwhakahaere Lisa Tumahai (Ngāti Waewae) was also present along with whānau representing several generations of the descendants of Tūhuru, who were there to witness the signing and present pounamu from the Arahura to Ngāti Tama. The agreement is hugely important for Ngāti Waewae whose rohe is adjacent to the Ngāti Tama/Ngāi Tahu boundary.

Ngāti Tama is the first neighbouring iwi to sign a formal agreement of co-operation with Ngāi Tahu.

The two iwi have shared mutual aspirations over the years. They are inaugural members of the Treaty Tribes Coalition, formed in 1994 to represent iwi and advocate for the allocation of fisheries settlement assets on principled terms reflecting tikanga, the Treaty of Waitangi and the fisheries settlement itself.

They have also worked alongside each other on foreshore and seabed issues and have shown solidarity through the Waitangi Tribunal and Treaty Settlement processes.

“At a national level and at a local level, iwi need to work together to maximise our collective strengths.”

MARK SOLOMON
 Te Rūnanga o Ngāi Tahu
 Kaiwhakahaere

Above: Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon and Ngāti Tama chairman Fred Te Miha.

Last year Ngāi Tahu celebrated the 10th anniversary of its Māori language strategy, Kotahi Mano Kāika. Derived from the whakataukī (proverb) meaning “One thousand homes, one thousand dreams”, Kotahi Mano Kāika refers to how the speaking of te reo Māori in one thousand Ngāi Tahu households would be the fulfillment of one thousand dreams.

An integral part of the celebrations was an awards evening to acknowledge those exceptional individuals who make a difference in their local communities. Recipients of Te Pā Whakawairua awards were selected by each of the 18 papatipu rūnanga.

Kaituhituhi Sandi Hinerangi Barr caught up with several Te Pā Whakawairua recipients Susan Wallace and Brett Cowan and the whānau of the late Te Ruahine Koe Crofts, a true champion of the te reo cause.



PHOTOGRAPH COURTESY GROFTS WHĀNAU



PHOTOGRAPH ANDY LUKEY

Above: Brett Cowan and Hapuku School students at Tūtehuarewa Marae at Koukourarata; above left: Te Ruahine Koe Crofts.

REO CHAMPIONS

TE RUAHINE KOE CROFTS (Ngāi Tūāhuriri)

The inaugural Kotahi Mano Kāika Māori language awards held in June last year will be forever remembered as the night that one of Ngāi Tahu's most treasured tāua passed away.

Eighty year-old Ruahine Crofts, was a quiet, unwavering advocate of te reo and tikanga Māori. She received the supreme award, Aoraki Matatū for her life-time commitment to te reo Māori; and surrounded by her loving husband and whānau, a frail Ruahine accepted her final accolade. Not long after leaving the black-tie event at Ngā Hau e Whā marae in Christchurch, Ruahine passed away.

*E te manu tioriori o Te Waipounamu, haere, haere, haere atu rā
Moe mai rā i te moenga roa i te taha
o ō tātau tīpuna
Waihotia mātau hei whai atu i tō huarahi...*

It's only a few months after the death of Ruahine when TE KARAKA visits the Crofts family home in Tuahiwi, just down the road from the

marae. Ruahine's portrait is hung proudly above the mantle piece. She's smiling, looking skywards, and is dressed neatly in her signature black jacket, white shirt and pounamu pendant.

Ruahine's daughter, Liz Kereru begins our interview with a quiet karakia and welcomes TE KARAKA to their home. She says her Mum was always big on karakia, particularly mōrehu prayers and every hui began and ended with a whakamoemiti. Nephew Arapata Reuben sits in on the interview and adds details as we go. Throughout the evening we're joined by Ruahine's eldest daughter, Wendy, three teenage mokopuna, who bring cups of tea and biscuits, and Ruahine's husband of 60 years, Johno Crofts. It's very much a whānau affair.

Te Ruahine Koe Crofts (née Momo) was born in Tuahiwi but raised in Temuka by her Auntie Katarina Pou. Local kaumātua taught her tikanga, te reo, waiata and traditional art forms such as weaving. Liz says her Mum was chosen by the old people to carry that knowledge.

"She was steeped in tikanga. She used the kupu of old. Mum found it a lonely road at times because she didn't have many peers she could speak Māori with."

Ruahine was brought up in an era when the common use of Māori in South Island homes was a rarity. She chose not to speak much Māori to her own children but she encouraged her husband to learn it properly. Johno finally enrolled and completed a Te Ātaarangi language course five years ago.

Today he wishes he'd learned the language much earlier. "My wife wanted to help me learn but I wouldn't listen. It's my greatest regret," he says.

Johno says Ruahine had a great respect for Māoridom and kaumātua. "She could speak Māori because she was interested and she learnt off the old people. She had a lovely way of speaking in both English and Māori – she was a very learned person in both worlds."

Liz says her mother expressed her knowledge of poetic Māori through karanga and waiata.

Ruahine was introduced to the art of karanga from a formidable tāua at Arowhenua, the late Kera Brown. Ruahine would listen to her calling groups onto the marae and observe the intricacies of performing different karanga for each occasion. She delivered her first karanga at Arowhenua Marae under the watchful eye of Kera. In later years, she came under the wing of learned tāua such as the late Hutika Manawatu, Jane Manahi and tāua Timua Crofts from Tuahiwi. Her reputation was such that she called at the opening of the Te Māori exhibition in San Francisco, USA (1985) and she did all of the welcoming karanga for Queen Elizabeth II each time the Queen visited Christchurch.

Composing waiata was Ruahine's other outlet for te reo Māori. She wrote hundreds of waiata tāhito (traditional songs) and what Liz

describes as 'haka boogie' songs. Waiata were written for marae, kapa haka and events like the Māori Netball tournament.

Liz recalls many times when she and her cousin Toni Pitama would be sleeping on the floor at Auntie Rima Bells. "Auntie Rima would be playing the piano and Mum would be writing down lyrics. She was always strong on making sure the kupu were right, everything had to be right." Some of her best known songs include *Taku poi*, *Tēnā rā* and the tribal standard *Tahu Pōtiki*.

Liz says, "We learnt our tikanga, our whakapapa and Ngāi Tahu history through waiata. Music was our life."

Johno and Ruahine were both talented performers and sought-after tutors. The couple taught waiata Māori to a huge range of communities, from the girls at Te Waipounamu Māori Girls College to Arohanui. Johno says people always respected Ruahine for her humble manner wherever they went.

"She was an idol to the young people", says Johno. "And they listened to her. She always spoke to people with aroha."

After witnessing the lack of tribal waiata sung on Ngāi Tahu marae, Ruahine and others initiated the recording of a series called *Te Hā o Tahu Pōtiki*. The free CD and companion booklet helped thousands of Ngāi Tahu descendants learn tribal songs.

Ruahine wanted every hapū to feel confident singing on their own marae and she had a dream of visiting each Ngāi Tahu marae and teaching them appropriate waiata for all occasions. Arapata, Wendy and Liz agree it's unfinished business.

She was a strong supporter of reviving te reo Māori as an every-



PHOTOGRAPH JULES ANDERSON

Above: Susan Wallace won Te Pā Whakawairua award for Makaawhio.

day language in Ngāi Tahu homes. Liz says her only concern was that people learnt tikanga hand-in-hand with te reo and Ngāi Tahu learners were given a choice over whether they used the 'k' or 'ng' dialect.

"Mum never learnt the 'k' dialect and she thought second language learners tended to overemphasise it, producing a harsh sound. But she wholeheartedly supported the kaupapa. She could see that good things were happening."

In 1996, she was awarded a Tā Kingi Ihaka Award from Creative New Zealand for her lifelong contribution to the development of Māori arts and culture.

Her in-depth knowledge of te reo and tikanga complemented her tireless work in the social services and health sector. As a cultural adviser for troubled youth and mentally ill patients, she shared her skills and wisdom with people who needed healing and support. Liz says her mother always saw the good in other people and was guided by the simple whakatauki "Aroha ki te tangata, tētahi ki tētahi" – "Love one another".

BRETT COWAN (Kāti Kuri/Rarotonga)

Brett Cowan was "tickled pink" with his Te Pā Whakawairua award.

It's a welcome acknowledgement from Te Rūnanga o Kaikōura of all the hours he spends working at the local marae, schools and out in the Māori community.

If you're a visitor to Takahanga or Mangamaunu marae, chances are you've met Cowan. He could be speaking on the paepae, preparing kai in the kitchen or whipping up some entertainment for the guests.

"As I see it, every manuhiri that comes to our marae is a potential ambassador so we make ourselves available and give them some of our culture", says Cowan. Visitors may end up learning a haka, mau rākau

or even a simple lament or a fun song in te reo Māori.

It took some time for Cowan to accept his Māori identity let alone learn the language. And it's clear from his kōrero that it's been a painful journey at times.

From his two-storey home overlooking Te Tai o Marokura (Kaikōura Coastline), he talks about the racism he and his whānau grew up with in Christchurch and how he dropped out of high school with no qualifications. Not surprisingly learning te reo Māori wasn't on the radar.

Cowan and his childhood sweetheart Colleen, now his wife of 20-plus years, became involved in the Māori liberation movement protesting alongside seasoned activists like Tame Iti and the late Eva Rickard.

"I felt the sting of racism and injustice before I understood tikanga and te reo. I guess I was introduced to my culture through the back door. I felt whakamā about not understanding what was being said at hui."

Learning te reo at an educational institution was difficult for Brett but he enrolled on a Te Ātaarangi course at Christchurch Polytechnic to pick up the basics. He found it irritating that many Pākehā students picked up the language faster than he did but realised "I had to get over it".

His commitment to Māori initiatives like kōhanga reo and Māori radio has paid its own reo dividends and Brett has extended his language skills. He's attended some kura reo and had kaumātua such as Maurice Grey (Ngāi Tahu, Ngāti Porou) and Hohua Tutangahe (Ngāi te Rangi) teach him karakia. He doesn't consider himself fluent although he's capable of performing a range of ceremonial roles in te reo Māori and composing waiata.

These days Brett promotes te reo as a health outcome.

"When Māori learn a bit of te reo they feel good about themselves. It's a vehicle of belonging. It uplifts you and you feel euphoric. Hopefully through demonstrating that joy, others will find that passion for the language."

As part of his role as a community relations ranger for the Department of Conservation in Kaikōura he visits three schools regularly teaching history, basic te reo and tikanga. Brett is quick to say he never thought he'd be involved in education but he didn't want the local Māori kids to "fall through the gaps."

I get to see him in action with primary-aged boys at Hapuku School, the only bilingual school in the district. When we arrive the boys are in the whakairo shed putting the finishing touches on some limestone taonga. Brett has come to teach them a haka in preparation for a school trip to Ōnuku Marae and Tūtehuarewa Marae on Banks Peninsula.

He knows all the kids' names and is generous with his praise. The haka practice is conducted outside. He encourages the boys to work hard, telling them "If you're not sweating, you're not doing it hard enough". He reminds them they need to represent themselves and their school with mana.

SUSAN WALLACE (Kāi Tahu, Ngāti Whātua)

Te Rūnanga o Makaawhio chose positive agent of change Susan Wallace. As tumuaki (manager) and secretary for the rūnanga she is influential in rūnanga affairs and uses this to "normalise te reo" whenever she can.

"When I first started working here there were some members that were fearful of te reo Māori and who didn't want it rammed down their throats. So I've learnt to take a gentler approach and lead by example."

At the rūnanga office in Hokitika, she greets everyone with a friendly "kia ora" and has recently introduced bilingual titles to the executive meeting papers and encourages everyone to use as much te reo as they can.

"There are people now who will start a conversation with 'Kei te pēhea koe?' – 'How are you?' It's a subtle change but every bit counts."

Wallace learned te reo Māori up to Bursary level at Te Waipounamu Girls' College but then went through a period when she barely used te reo. Her inspiration for picking up the language and becoming an advocate for it came after her appointment as the rūnanga office manager in 2003 and the building of Te Tauraka Waka a Māui marae at Bruce Bay.

"When the marae was being built I felt a huge responsibility. I knew that we, as Kāti Māhaki ki Makaawhio, would need to stand on our own as kaikaranga and pūkōrero and we needed a good level of reo to perform those ceremonial functions."

Despite having a frantic work schedule and being a mother of two, Wallace has squeezed in at least one Kura Reo Kāi Tahu each year and she takes every opportunity she can to extend her fluency.

"I find the easiest way to learn te reo is when you're also finding out about your own history and whenua. I love telling our stories and it's easy to be passionate about the language when it's an integral part of the place you belong to and who you are as a people."

While Wallace fully supports the goals of Kotahi Mano Kāika (KMK) she believes that more resources are needed at a local level.

"I'd like to see a person on the ground working with our whānau and motivating them to use Māori more in their homes. A lot of people from the Coast registered with KMK but they need more localised support to make it happen."

Aotearoa needs more great Te Reo Māori and Māori Medium teachers

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Te Kāwanatanga o Aotearoa



"Whānau Ora is already anchored on solid foundations that will bring fresh opportunities and gains for whānau in the decade ahead."

Professor Sir Mason Durie
 Whānau Ora
 Governance Group

REGIONAL LEADERSHIP GROUPS

TE TAI TOKERAU (Northland): Jo Mane (chair); Solomon Tipene; La-Verne King; Deborah Harding; Robyn Rusher (Ministry of Social Development); Walter Wells (Te Puni Kōkiri); Karen Roach (Northland District Health Board)
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WAIKATO (Hamilton): Harry Mikaere (co-chair); Tania Hodges (co-chair); Denise Messiter; Aroha Terry; Piritata Kirkwood; Te Rehia Papesch (Ministry of Social Development); Gail Campbell (Te Puni Kōkiri); Ditre Tamatea (Waikato District Health Board)
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PROVIDER COLLECTIVES

TE TAI TOKERAU (Northland) Te Tai Tokerau Whānau Ora Collective; Te Hau Āwhiowhio o Ōtāngarei; Te Pū o Te Wheke
TĀMAKI MAKAURAU (Auckland) Ngāti Whātua o Ōrakei Māori Trust Board; Kotahitanga; National Urban Māori Authority (NUMA); Pacific Island Safety and Prevention Project; Alliance Health+ Trust
WAIKATO (Hamilton) Waikato-Tainui, Te Ope Koiora Collective
TE MOANA Ā TOI (Bay of Plenty) Ngā Mātaapuna Oranga PHO; Te Ao Hou Whānau Ora Network
TE ARAWA (Rotorua) Te Arawa Collective
TE TAIRĀWHITI (East Coast) Te Whare Maire o Tapuwae; Horouta Whanaunga Collective
TAKITIMU (Hawke's Bay) Te Taiwhenua o Heretaunga; Hawke's Bay Hauora Collective
TE TAI HAUĀURU (Whanganui/Taranaki) Taranaki Ora (Tui Ora Ltd. and Tu Tama Wahine o Taranaki Inc.); Te Oranganui Iwi Health Authority PHO
TE WHANGANUI Ā TARA (Wellington) Te Rūnanga o Toa Rangatira Inc.; Hā O Te Ora O Wharekaui Trust; Pacific Health Service Wellington and Taeaomanino Trust; Tākiri Mai Te Ata and Te Rūnanganui o Taranaki Whānui ki te Upoko o te Ika a Maui Inc.
TE WAIPOUNAMU (South Island) Pacific Trust Canterbury; He Waka Kotuia ō Araiteuru; Te Waipounamu Whānau Ora Collective

- Whānau Ora is an inclusive approach to providing services and opportunities to all New Zealand families in need.
- Whānau Ora is about a transformation of whānau – with whānau who set their own direction. It is driven by a focus on outcomes: that whānau will be self-managing; living healthy lifestyles; participating fully in society; confidently participating in te ao Māori; economically secure and successfully involved in wealth creation; and cohesive, resilient and nurturing.
- Twenty-five provider collectives involving more than 150 health and social service providers are beginning work to develop and deliver Whānau Ora.
- The collectives have developed initial Programmes of Action setting out how they will progress and provide services that build on the strengths of whānau to build their capability and self-determination.
- Whānau Ora providers continue to offer existing services to their communities while they work on changes to their service delivery to engage whānau.
- Providers with many separate funding contracts can choose to integrate these into a single, outcomes-focused contract.
- Some providers are trialling the role of Whānau Ora navigators – skilled staff who work with and support whānau to develop plans that address their needs and who help broker their access to services.
- Ten Whānau Ora Regional Leadership Groups provide regional strategic leadership to ensure whānau-centred initiatives contribute in positive and realistic ways to local communities.
- Almost 1,200 whānau representing some 15,000 family members have set their whānau planning activities in motion via their applications to the Whānau Integration, Innovation and Engagement (WIIE) Fund.
- Action researchers are now working with providers and whānau to record progress and capture stories of change that feed into and inform the continued development of Whānau Ora.
- Work in the next year will extend Whānau Ora to Kaipara, Hauraki, South Waikato, Taupō and Tūrangi, Palmerston North, Wairarapa, Levin and Kapiti Coast, and Murihiku (Southland).
- 2011 Budget invested another \$30 million in Whānau Ora adding to the \$134 million over four years provided in last year's Budget.



Breathing life into Whānau Ora

THE GOVERNMENT'S NEW WRAP-AROUND SOCIAL SERVICES POLICY, Whānau Ora, is a step closer to delivery in Te Waipounamu.

Considered the Māori Party's flagship policy, Whānau Ora was launched in April 2010 as a means of shaking up the welfare system to create greater efficiencies in service delivery and establish a sustainable whānau-wide approach to resolving problems.

The government tagged \$134.4 million in the 2010 budget to the initiative spanning a four-year period and a further \$30 million was added to this in the 2011 budget.

Te Waipounamu Whānau Ora Collective (TWWOC) was chosen as one of the 25 collectives around the country to deliver the programme. TWWOC is being set up as a hub for local Māori health and social service providers across Te Waipounamu. It's a whānau-centred initiative that will change the model of service delivery from single service provision to an integrated and collective approach.

He Oranga Pounamu has taken on the role of co-ordinating the collective and currently has 22 service providers on board.

TE KARAKA reporter Kim Triegaardt spoke to the new CEO of He Oranga Pounamu, Arihia Bennett (Ngāi Tahu – Ngāi Tūāhuriri/Ngāti Waewae, Ngāti Porou), to find out how Whānau Ora will work for Te Waipounamu whānau.



How close is the programme to being rolled out?

The 22 service providers are in the process of developing a Programme of Action that will need to be signed off by Te Puni Kōkiri and the Whānau Ora Governance Group. That final action plan has to be submitted by 14 November and then we wait for sign-off before we can begin.

What still has to be done to finalise the Programme of Action?

Our 22 providers will map out the different services and look for areas where we can share resources and make efficiencies. There are some ministerial requirements that have been decided on by the Whānau Ora Governance Group and we have to meet those. We need to look at resources, tools and support mechanisms that will be required to enable the programme to work efficiently. However, the key driver is that we need to look at how we are going to work as a collective so we can deliver services in a seamless manner. All the background work must align to the goal of supporting whānau to create their own solutions.

What will the Programme of Action deliver?

The collective will deliver a suite of credible services that are based on a tikanga Māori model of health and well-being. Whānau will be engaged to ensure any model or services created by the collective will focus on building their sense of well-being. The plan also needs to include qualitative measurements that track an increase in whānau strengths such as a capacity to care for each other, to transmit knowledge and values, to model healthy lifestyles, provide access to society and transfer language, culture and ethics between generations so that we can show it's working. Within a single whānau, a series of challenges may affect different whānau members so it's important to take a whānau-wide view so the relationship of one challenge and its relationship to another can be recognised and dealt with.

What is He Oranga Pounamu's role in the TWWOC?

We are acting as a facilitator or co-ordinator to support providers as they embrace a collective approach to creating new solutions.

For some providers this will mean working differently and we need to begin this process of transformation. As a first step we've all met to map out our different services. This is important because in areas like Kaikōura and the West Coast there are only one or two providers so there is no point in dropping off aspects of their service delivery when they are already operating in a holistic manner. In Canterbury and Southland, providers are now discussing how they can develop wrap-around services in a more efficient and effective way.

How does the work TWWOC is doing compare against the other collectives in the country?

All of the collectives are very different. Some are metropolitan or urban-based while others are rural or iwi-based. Collectives have created their own unique pathway or programme of action. Decisions also have to take into account the size and geographical spread of the collective's area. The vast reach of TWWOC across the South Island will require comprehensive co-ordination. Therefore to support the logistical demands on our services, the collective has been broken down into seven hubs that are geographically defined.

How will TWWOC guide the delivery of Whānau Ora?

Whānau Ora has been laid out as a four-year initiative. The first year, which we are in now, is the development and planning phase. The next two years are about setting up the frameworks to implement the plan and the fourth year is about delivery. One of the tools we are going to be developing is a web-based tool, Kura Pounamu. There will be self-guided solutions to problems, and easy access to a huge range of websites as well as Māori health and social services. It will function in a way similar to that of another successful site, Right Services, Right Time, which is Canterbury focused with social service providers offering their suite of responsive services to support families.

How will Whānau Ora be resourced in the South Island?

Each service provider is responsible for their own resourcing. However what will be different as a collective is that we need to ask questions around resourcing to find the most efficient ways to be effective. For instance, should we have human resources, financial, IT, legal and clinical teams as part of the hub or as an overarching resource for the entire collective? These are resources that still need to be worked out and once we are clear on this, they will be added into the Programme of Action.

Murihiku 99.6

Ōtautahi 90.5

SKY 505

The Unshakeable
tahū

Kaikōura 90.7

Ōtākou 95

Something in the water

The rimurapa (bull kelp) that hugs our rugged southern shoreline is dying and kaitiaki Graham “Tiny” Metzger wants to protect it from further pollution. Kaituhituhi Rob Tipa explores what’s damaging a Ngāi Tahu taonga species.

CENTURIES BEFORE ANYONE HAD EVER HEARD OF REFRIGERATORS, NATURE HAD THE answer – rimurapa. Better known as bull kelp, this mass of writhing tentacles that cling steadfastly to the surf-pounded rocky coastlines of Te Waipounamu has extraordinary properties as the perfect material for packaging and preserving food.

Rimurapa has the toughness, texture and flexibility of tanned leather, the waterproof qualities and airtight seal of modern-day plastics and the strength and stretch of industrial rubber. What’s more, it is absolutely natural and totally biodegradable.

Ngāi Tahu, who regard rimurapa as a taonga species, make the most of these properties with the annual harvest of their precious tītī from the offshore islands of Rakiura (Stewart Island).

Young birds are traditionally preserved in airtight pōhā for up to two years without deteriorating. Pōhā are hand-crafted bags made from rimurapa, harakeke (flax) and tōtara bark.

The pōhā were packed full of tītī, which were a reliable source of protein for southern Māori. They were traditionally traded for other valued resources from the north. Even though you can now buy tītī in buckets, to present tītī in pōhā adds to the mana of the person giving it and the one receiving it.

For more than 70 years, Bluff kaumātua and kaitiaki Graham “Tiny” Metzger (Ngāi Tahu – Ngāti Kuri/Rakiura) has kept up the tradition of preserving tītī in pōhā.

For as long as he can remember, his whānau has harvested tītī from Pikomamakunui Island, a small island off the north-eastern coast of Rakiura between Bluff and Oban.

His grandparents understood the principle of holding fast to their Māori culture – kia mau ki tō Māoritanga – and passed on the tikanga to their grandchildren, because they were more likely to listen than their own children, says Metzger.

He now fears that this tradition is under threat from the insidious spread of pollution along the southern coastline, which he says has resulted in an alarming deterioration in the quality of kelp harvested for pōhā.

In recent years, Metzger, aged 79, and his whānau have had to travel more than 100 kilometres north, along the Catlins coast, to collect healthy kelp from Kaka Point.

This year he noticed dead shellfish on the beach there too – exactly the same indicator of pollution as he had observed at Ōmaui 38 years earlier.

And there was worse to come.

As Metzger explains, Kaka Point is actually a bay, rather than a headland. Any pollution carried up and down that coast on tidal currents bypasses inshore kelp beds unless easterly conditions blow it ashore.

About 10 years ago, he and his whānau first noticed signs of deterioration in the kelp harvested from onshore rips at Kaka Point.

“You couldn’t tell when you harvested it and you wouldn’t discover it until you got it home and had done all the work of opening it, inflating it, shaping it and drying it,” Metzger says.

“It wasn’t until you did the last operation of softening pōhā to take them to the island that you discovered wrinkles in the kelp, which then shrivelled up and turned to compost.

“It just looked like it was melting,” he says. “I had no idea that pollution could get that bad.”

What happened at Ōmaui and what has now appeared on the Catlins coast at Kaka Point, was exactly as his tūpuna predicted when he was a boy.

Metzger remembers his tūpuna warning him of the dangers of disposing of human effluent into fresh water or directly into the sea.

“The thing my grandparents impressed upon us was that if Pākehā continued to release human effluent into water, the rivers would get sick, the sea would get sick and we would all get sick,” he says.

His tūpuna understood safe practices for dealing with human waste. “I remember my pōua digging a hole for a toilet on the island (Pikomamakunui) and saying he only dug into the topsoil layer because that’s where human waste was processed or neutralised by bacteria, not in the layer of clay below.”

Today, most large towns and cities dispose of treated sewage into rivers or the sea. Metzger believes there is nothing Ngāi Tahu can do about it because it is a “permitted activity”.

“Who writes out that permit?” he asks. The council responsible for issuing permits authorises its own permits, a practice he says needs to change.



Above: Inflated bull kelp hanging to dry.
 Above left: Traditional pōhā made from rimurapa, harakeke and tōtara bark used for tītī preserving.
 Below left: Rimurapa floating in the sea at Ōmaui.



In recent years, pollution from human and animal effluent has escalated with intensive dairying being widely blamed for a continuing decline in the water quality of Southland's rivers and estuaries.

Invercargill City Council's drainage manager Malcolm Loan acknowledges significant pollution from untreated effluent discharges into Foveaux Strait before major upgrades of Bluff and Invercargill's wastewater treatment plants in 2000 and 2004 respectively.

Mr Loan said until its closure in 1991, the Ocean Beach Freezing Works discharged untreated effluent into Foveaux Strait. The plant had been operating since 1892.

He also said until the Bluff Wastewater Treatment plant opened in 2000, sewage from Bluff was also discharged

"This is now treated to a very high standard, but previously, pollution in the area from the two discharges was significant," he says.

Invercargill's Clifton Wastewater Treatment Plant opened as a primary treatment plant in 1969, was upgraded to secondary treatment in 1994, and to tertiary in 2004.

"Prior to then the estuary, particularly the Waihōpai Arm, was in a very poor state, but water quality has improved with each upgrade," says Loan

"Clifton Wool Scour is now closed, but throughout its operation, effluent was treated at the Clifton treatment plant."

He says Ngāi Tahu was extensively consulted over the Bluff sewage discharge consent during the 1990s, and the two latest upgrades of the Clifton treatment plant.

Mr Loan says the Invercargill City Council has monitored water quality at sites around the estuary for more than 30 years and in the vicinity of the Bluff sewage outlet for more than 10 years, and has not detected pollutants of concern for the kelp beds.

However scientists from the University of Otago and Environment Southland agree with Metzger that the kelp beds are being affected by pollution.

Dr Chris Hepburn is a marine scientist at the University of Otago. He says nutrients and sediments primarily produced through intensive agriculture are having a major impact on kelp around southern coasts and are probably the cause of the decline in the quality of kelp Metzger has observed.

"What Tiny (Metzger) says makes a lot of sense because of the reliable observations he has made over a long period," Dr Hepburn says.

He says Metzger was highly respected as a guide and mentor to at least a dozen students and two post-doctoral research fellows from university.

Hepburn also says it is difficult for scientists to track that decline unless they start sampling the species affected. Also, there is little historical data available on nutrient loads, pesticides and herbicides from farm run-off in the areas where Metzger harvests kelp.

However, Hepburn recently recorded heavy nutrient loads running into the sea on the Kaka Point coast during heavy rain.

"We found some of these small streams had really high nutrient loading, with nitrogen concentrations that were well beyond what is expected in natural situations," he said.

"You can certainly see a degradation in the general quality of some of these habitats in recent years. We're certainly losing a lot while we're not looking."

Dr Jane Kitson (Ngāi Tahu), an Environment Southland senior scientist and a tītī harvester herself, says the regional council wants to work with Metzger and scientists to see if they can determine and mitigate effects on rimurapa.

For the past six years Environment Southland has been conducting an extensive sediment-monitoring programme.

This programme looks at four major indicators – sedimentation rate, eutrophication (high nutrients), habitat loss and toxicity. It measures various elements, such as heavy metals in the toxicity indicator, and nitrate and phosphorous levels in the eutrophication indicator.

Kitson says from the estuary monitoring programme they know the New River estuary has issues with high nutrients.

Kitson and Environment Southland in partnership with Te Ao Marama Incorporated are writing a four-part State of Southland's Freshwater Environment report, which covers health, ecosystems, uses and threats. Te Ao Marama represents the four Murihiku rūnanga, Ōraka-Aparima, Waihōpai, Hokonui and Awarua, on environmental matters.

On 13 September, they launched *Our Ecosystems*. That report says Southland's main economic contributor is agriculture and primary production and that land use has intensified significantly over the past two decades, especially dairying and dairying support.

Just over ten per cent of the total dairy cows in New Zealand are located in Southland. At the end of 2009 there were 589,184 dairy cows in the region, compared with 114,378 in 1994. The herds are farmed on just over 169,000ha of land. This land area has increased, by more than 10,000 ha since the 2008/09 season. The average herd size has also increased, from 365 in 1998/99 to 539 in 2009/10.

The report says concentration of nitrates "in our rivers, streams and groundwater reflect this intensification, through contributions from animal urine to increased stocking rates and winter fodder crop grazing.

"There can also be a lagged effect, whereby groundwater, currently contributing to our surface waters, is decades old."

Discharges from industry and residential sources into freshwater have also increased. As at 30 June 2010, there were 141 consented discharges to Southland freshwater and estuaries, including consents associated with power generation and mining activities. This is almost double the number of consented discharges to freshwater since 2000.

"These discharges impact on waterways by contributing sediments, nutrients, bacteria and metals, and by removing oxygen from the receiving waters. Sediments can discolour the water, thereby reducing light and habitat for stream life.

"Nutrients promote nuisance weed and algal growth and, if excessive, can be toxic. High levels of bacteria and metals can make animals downstream unsafe for human consumption. Reduced oxygen levels can harm or even kill plants and animals living in our waterways."

Regarding wastewater, the report says in mid-2010, only nine out of 24 of Southland's wastewater treatment systems were found to be fully compliant with their discharge consent conditions. While some of this non-compliance was due to not submitting data, the remainder was a result of discharges exceeding consent limits for sediment, nutrients and faecal bacteria.

Looking back over the last 70 years, Metzger can trace the spread of pollution along the coast because he and his whānau have had to travel further and further afield to harvest enough kelp to make between 60 and 100 pōhā each year.

When he was a lad, Metzger's tūpuna collected kelp at Ōmaui, at the mouth of the Ōreti and Waihōpai River estuaries downstream from Invercargill.

He recalls when that all changed.

"Pollution first showed up at Ōmaui 38 years ago," he says.

That was when he first noticed dead shellfish on the beach and mussels dying on rocks where the locals had always collected them. He also noticed thousands of young kelp plants seeding that year, a sign that the plant was under threat.

"Kelp is like some of our ferns in that it doesn't seed until it is threatened," Metzger explains.

While the old people were aware of a gradual decline in water quality at Ōmaui, Metzger says

"You can certainly see a degradation in the general quality of some of these habitats in recent years. We're certainly losing a lot while we're not looking."

DR CHRIS HEPBURN
 University of Otago marine scientist

“Nutrients promote nuisance weed and algal growth and, if excessive, can be toxic. High levels of bacteria and metals can make animals downstream unsafe for human consumption. Reduced oxygen levels can harm or even kill plants and animals living in our waterways.”

OUR ECOSYSTEMS report excerpt

the opening of a wool scour at Clifton in the mid-1970s was the breaking point, and the kelp beds died soon after.

Bluff people harvested a huge tonnage of kelp every year, so they had to look elsewhere for an alternative supply.

“For years we worked ahead of that pollution to get enough kelp to do us for the island,” he says.

“That pollution has come right around the coast from Invercargill to Bluff now. We worked at Papakaio Point at Tiwai for 10 years, but eventually that got polluted too.”

The Invercargill City Council blamed the smelter at Tiwai Point, but the Awarua Rūnanga challenged that claim, having observed pollution spreading around the coast from the city for years.

Dr Katja Schweikert, a post-doctoral research fellow in the Botany Department at the University of Otago, has also worked closely with Metzger in her research into traditional and modern uses of seaweeds.

Schweikert says Metzger’s observations indicate that a combination of stressors has hastened the deterioration and die-off of bull kelp.

She says organisms may be able to cope with one or two stressors, and in the marine coastal environment, there were natural stress factors such as light intensity, wave exposure, low salinity, desiccation and grazing.

The number of stress factors at Ōmaui and elsewhere has increased, and it is also important to consider the time scale, intensity and concentration of stress factors, such as increased numbers of residents and stock creating greater volumes of sewage, effluent and chemicals.

Schweikert says overseas research has confirmed that sewage and effluent, crude oil and diesel fuel, herbicides and pesticides all have an effect on the fertilisation, germination, growth and mortality of brown seaweeds.

Meanwhile, Metzger continues to collect rimurapa for making pōhā from other parts of the Southern coastline. But he returns regularly to Ōmaui to monitor the rimurapa. He knows that something is not right in the water and that an answer needs to be found soon.

Preserving a family tradition

As the eldest of 18 mokopuna, Graham “Tiny” Metzger was chosen as the kaitiaki (guardian) of the mutton-birding traditions of his extended whānau, effectively linking six generations of his family.

Preserving the tikanga included making pōhā from natural materials for as long as there was kelp, flax and tōtara bark to harvest.

As kids, Tiny and his family loved their month-long visit to Pikomamakunui Island every year, and he only missed the annual ritual a few times; when he was at high school and during his apprenticeship as a carpenter.

If it had not been for his passion to pass on those skills to his mokopuna, the traditional art of making pōhā may well have been lost forever.

Māori have always been quick to utilise new technologies, so almost inevitably culture has given way to convenience. For most mutton birders, it is easier to preserve tītī in plastic buckets than to continue the labour-intensive practices of harvesting and processing rimurapa, cutting and preparing harakeke and collecting tōtara bark from far and wide.

The tōtara bark forms a pocket to protect the rimurapa. Bark scraps are used to line the bottom of the pocket to stop the kelp from becoming mouldy, soaking up extra moisture yet keeping it from becoming dry and brittle.

Tiny says the pōhā have to be tough to withstand rough treatment because they are often tossed in and out of dinghies.

The Metzger family is one of the few Ngāi Tahu families who still preserve the bulk of their tītī catch every season in pōhā.

Tiny has successfully passed those skills on to his own mokopuna and is very proud that all are now proficient at every stage of processing tītī in the traditional way.

Surprisingly, he doesn’t regard himself as a teacher, although he has run successful wānanga to revive the traditions with other whānau.

“I know I’m not good with words,” he says, acknowledging he has nothing written down. “It’s easier for me to pick up a piece of bark or flax and show people how to work with it.”

“Some techniques are almost automatic because I don’t think about the process,” he says. He prefers to let his hands do the talking for him.

The large Metzger whānau get together three times a year to work on pōhā. In late summer, usually around Waitangi Day, they harvest kelp, and collect tōtara bark whenever it is available, from a range of sources between the Catlins and Western Southland. Around November is the best time of year to cut and weave kete from harakeke.

Tiny’s concern now is where to source healthy kelp to keep the family tradition alive. They may have to venture from Bluff across Foveaux Strait to cut it from the shores of Rakiura.

“The one thing I’ve found is if there is plenty of big kelp (for pōhā), there will be plenty of big birds to fill them,” he says.

“Of all the indicators we were taught, that is the most accurate one that always seems to work.”



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Marae harvest

Skilled gardeners are overcoming many obstacles to produce bountiful produce in Bluff's rugged climate, benefitting the whole community, especially kaumātua and tamariki. Kaituhituhi Adrienne Rewi reports.

WHEN THE GOD OF WINDS TAWHIRIMĀTEA descended upon Bluff last spring and blew away one of the new tunnel houses at Te Rau Aroha Marae, Ray Donovan and his gardening team weren't daunted. They simply redoubled their efforts, and by Christmas the marae was harvesting more fresh vegetables than they could eat.

It's been the same ever since – a continuous supply of tomatoes, cucumbers, lettuces, cabbages, broccoli, courgettes and more; a bounty of healthy vegetables that has had far-reaching positive effects for the wider Awarua community. It's a long way from the bare, barren hillside that once was. These days, instead of an overgrown slope, you'll find two big tunnel houses, a large shipping container used as a tool shed, and a growing number of raised beds, intensively cultivated with a wide range of seasonal vegetables.

More often than not, you'll also find Ray Donovan there. A regular at the marae, Ray, 73, volunteered his gardening services. Along with cooking, it's one of his passions. He often spends up to seven hours a day in the marae gardens, weeding, watering, planting, harvesting and planning.



"I retired 13 years ago, and coming here to help with the gardening keeps me busy," Ray says.

"It's always a challenge here in Bluff and we do need the tunnel houses to give us a head start, but it's very satisfying to produce all that the marae kitchen needs, especially when vegetables are so expensive. When the kitchen can't use all the vegetables we produce, I ask whānau to come and take a share. We also take a lot to the kaumātua living in the nearby pensioner flats."

Awarua's Gail Thompson (Ngāi Tahu) says, many people from the community have contributed to the gardens' current productive state.

"We got Healthy Eating, Healthy Action funding, and we've also had set-up support from the Ngāi Tahu Fund, Te Puni Kōkiri and the Southland Community Trust; then getting the gardens established was driven by the marae volunteers and the kaumātua, with Ray, Fred Ryan and Tiny Metzger

playing key roles. There's also been help from WINZ volunteers from the Community Max scheme."

Gail says they're all proud of their ability to supply kaumātua with healthy vegetables, and more recently, children from the adjacent



Left: Marae cooks Jacqui Gatward and Sharon Malofie (Ngāi Tahu).



"We've had so many positive comments about the good taste of the vegetables — that they're far nicer than those you buy at the supermarket"

RAY DONOVAN



Te Rourou Whakatipuranga o Awarua early childhood centre visited the gardens to pick vegetables and to learn about growing them.

"The gardens are becoming a real community asset," Gail says.

Te Rau Aroha's two marae cooks, Sharon Malofie (Ngāi Tahu) and Jacqui Gatward say the fresh garden produce has played a key role in their cooking too.

"It's wonderful to be able to wander up there and get whatever we want – cucumbers, spinach, tomatoes – for marae meals; and because the plants have been cropping so heavily, we've had some of the kaumātua making pickles and relish for the pantry," says Sharon.

Jacqui says the availability and freshness of the vegetables has been wonderful, and she's been delighted to be part of an initiative supplying kaumātua.

"We've made up bags of peppers, tomatoes, spinach, silverbeet and cucumber and distributed them to kaumātua and to people with big

families. Kaumātua have been thrilled to bits, and my mokopuna have loved taking cherry tomatoes in their lunch boxes too."

The path to bountiful harvest hasn't been entirely without incident. In addition to losing one of their first new tunnel houses, they have had a few incidents of vegetable theft.

"Fred spent a lot of time preparing and looking after his potato beds, and we were all very disappointed when they were raided just before Christmas last year. The potatoes weren't even ready for digging. A few cucumbers and tomatoes have also gone walkabout, and we've even found a stranger sleeping in one of the tunnel houses," says Ray.

Those hiccups aside, Ray has big plans for the marae gardens.

"We've had so many positive comments about the good taste of the vegetables – that they're far nicer than those you buy at the supermarket – that I'm encouraged to keep extending the crop range. The kitchen buys plants in and I also grow seeds so that we have an ongoing supply of lettuce, broccoli and cabbage. We've also had terrific crops of cucumbers and tomatoes in our first season and I've trialed aubergines and some black tomatoes that were given to me. I am interested in heritage crops like that, but they tend not to crop as heavily as the modern varieties."

The fact that he has warm-climate blood oranges, limes and kūmara growing successfully in his own Bluff garden is a testament to his gardening skills.

Ray says good soil preparation has been a key factor in achieving heavy cropping. The first raised beds were filled with purchased soil and compost, but now that they're well established, Ray is keen to build up a large composting system using the kitchen waste he gathers on a daily basis.

"We have the space here and plenty of kitchen waste and lawn clippings. It's just a matter of getting it up and running.

"I'd also like to start up a little orchard. Apples and plums do well down here, and it would be a great thing for the kids at the early learning centre to be part of. I've given them space over here for their own little vegetable garden and I give them radishes and lettuces and other things that are easy for them to grow and harvest. It's great to start them young, to teach them skills they'll have for a lifetime.

"I've been really pleased to see everyone at the marae eating far more vegetables and being able to provide the kitchens, and to still have plenty leftover to give to the wider community is a real bonus. It's a lovely way of sharing," Ray says.



New Zealand cricketing legend Shane Bond's test playing days are over but he talks to kaituhituhi Kim Triegaardt about his Ngāi Tahu connections and his plans for the future.

A test well bowled

SHANE BOND STARES AT A SET OF WICKETS IN the distance. He tosses a ball up in the air, rubs it on the outside of his leg, twists it round in his fingers and then breaks into a slow, loping gait as he heads towards the wicket. The ball flies out of his hand and straight into the stumps, sending the three sticks flying.

The batsman waves his bat and runs away, shrieking with laughter. It's not quite how cricket should be played, but the batsman is forgiven because he's only two and doesn't yet appreciate what it means to have been clean bowled by the country's most lethal fast bowler, his dad.

Little Ryan Bond's ecstatic response to this lounge room game of cricket is a far cry from that of some of the world's leading batsmen, who may have wanted to shed tears when a Shane Bond delivery sent their wickets flying and forced them into that lonely trudge back to the dressing room.

Today Bond's test playing days are over. Just ten years, 18 tests and 82 one-dayers from when he headed to India as a surprise call-up to the New Zealand A team, the man cricketing journalist Richard Boock once famously described as the "greatest bowler who almost never played for New Zealand" is heading for a career in cricket coaching.

Bond has taken up an assistant coaching role for Central Districts – the very team that vetoed his selection to the New Zealand A team in 2000, and the side he played against in his first class debut for Canterbury. He's looking forward to fostering young cricket talent.

"The focus has stopped being about me. I would have liked to have stayed in Canterbury but it's nice to go to a fresh environment with people I don't know.

"It's out of my comfort zone and I'll be starting from scratch, but I want to be able to share what happened to me, and if I can, get the guys to know at 25 what I only figured out at 30."

Bond says in his own case, an attitude change was a turning point.

"I was really quite average and then, when I was (working in) the Police, I saw what a good life cricket could be."

He revved up his lacklustre Canterbury performances and stepped onto the international stage, blitzing some of the world's best batsmen. He delivered Australian opener Adam Gilchrist a ball Gilchrist later described as one of the two best he's ever faced. It was only then, says Bond, that he felt he was worth it.

"My psyche really changed in that one moment. It was a defining moment because I knew then I could do it and I just had to get on with it."

Bond lives with his wife, Tracey (they were in third form together at Papanui High School in 1989). They live with their two daughters, Katie and Hayley, and son Ryan, just streets away from where Bond grew up in Belfast, and close to where his mother still lives. The orchards where he played with his mate from next door and with his sister (who is also named Tracey) are now smart subdivisions. Here Bond downs mochaccinos and charms the staff at his local Styx Mill café.

And despite Bond's new role with Central Districts, he won't be moving away any time soon. He's just signed off plans for a new house just around the corner from his current one.

Bond's book *Looking Back*, written with Dylan Cleaver, was published late last year. And looking back he acknowledges that cricket's been good to him, despite the hard times, which famously included crippling back and foot injuries, and controversy over his signing to the Indian Cricket League. Bond was accused by some sports writers and fans at the time of being a "mercenary" and "selling out".

"I got called worse than that," he laughs. "They said I was gutless, soft."

It's a memory that still appears to sting. It dates back to 2007 when Bond signed up with the newly-formed Indian Cricket League (ICL). The league became a rebel outfit; and with politics and money dictating the sides, Bond had chosen the wrong one. His contract with the New Zealand team was terminated and he spent two years in the cricketing wilderness.

"No, I'm not bitter. That's all in the past now. I was allowed to come back and play for New Zealand (once the ICL collapsed), which is really all I ever wanted," he says.

In *Looking Back* Bond tells his side of the story. "I really wanted to be able to explain the processes I went through so people could make up their own mind about what happened. They can judge the story for themselves."

The book chronicles Bond's cricketing life right from the early days at primary school. Despite no one else in his family showing the slightest interest in cricket, young Shane would head to the park across the road from his home, set up stumps against an old tree and spend hours running up, delivering ball after ball, imagining the day when he would play for New Zealand.

"It's always been about playing for New Zealand," he says.

His father recognised his potential and encouraged him. Sadly, these days he and his father no longer talk.

It's through his father's family that Bond has links to Ngāi Tahu. His father's brother is Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon.

"I love catching up with my uncle because it gives me a chance to understand what's going on in the community. You always read things in the media but to hear the other side always makes me feel I have a better perspective on what's happening.

"I love his (Mark's) passion for his heritage and I know that as I get older, this will become more important to me; but what matters for me right now is cricket."

Despite this passion, Bond is known as a mild-mannered person who doesn't buy into the sledging that fires up many opposing teams. He's modest about being bought for a million dollars by the Kolkata Knight Riders in the Indian Premier League and he's earned a reputation as one of the sport's nice guys.

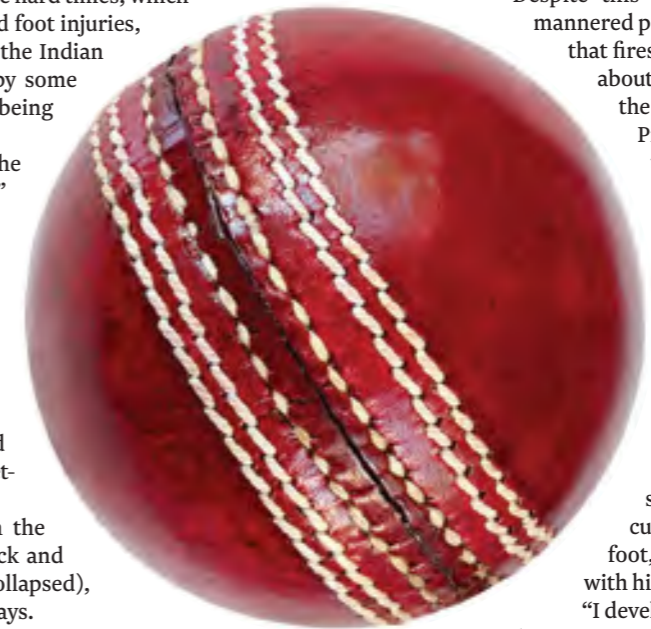
Now, with his focus firmly on coaching, he's aiming to get the best out of young players so they can look forward to a longer life in top level cricket. As a 26-year-old debutant, Bond says his age worked against him, as he never learnt the right bowling techniques early. While his unnatural bowling movement saw him bowl at record speeds in excess of 150km/h, the action put an incredible strain on his body. Several tours were cut short when he pulled out with a broken foot, a torn stomach muscle or problems with his back.

"I developed a mixed-action bowling technique that put stress on my spine and it eventually broke."

This ultimately required major surgery. The surgery fused two vertebrae together.

"It was untested surgery and I was told I might never walk again, let alone play cricket. But it turned out to be worth the risk."

Five years on and in excellent health, his sights are set firmly on fostering a new generation of talented bowlers, and batsmen who definitely won't run away from their fallen wickets laughing.



WAKA CHALLENGE

A life with choices – that’s what Māori rangatahi will potentially miss with Māori student numbers plummeting since the February earthquake, when many students were due to start their courses. Kaituhituhi Kahu Te Whaiti reports.

A NEW CAMPAIGN CALLED GET ON THE WAKA IS UNDERWAY TO persuade students and whānau to resume their tertiary studies in Canterbury.

Get on the Waka aims to connect Canterbury Māori with careers to help in earthquake recovery. The message: tertiary education is the “waka” that will carry Māori to well-paid employment and leadership roles. Get on the Waka stresses the importance of the Māori tradespeople, engineers, urban planners and teachers, and the general need for a strong Māori voice in the rebuild of Ōtautahi.

The campaign uses Facebook (www.facebook.com/Getonthewaka) to showcase the support services, courses and communities of CPIT, the University of Canterbury and Lincoln University.

The webpage features interviews with past and present students, key recruitment contacts at each institution, and course details. There are also video clips of Māori Affairs Minister Pita Sharples, Te Rūnanga o Ngāi Tahu kaiwhakahaere Mark Solomon and Te Tai Tonga MP Rāhui Katene urging rangatahi to continue on with tertiary studies.

Also, school visits and a hikoi (tour) on October 8 have been organised to demonstrate what Canterbury institutions have to offer.

The campaign is being led and coordinated by Te Tapuae o Rēhua, a collaborative partnership between Te Rūnanga o Ngāi Tahu, the Christchurch Polytechnic Institute of Technology (CPIT), the University of Canterbury, Lincoln University, Otago Polytechnic and the University of Otago.

Te Tapuae o Rēhua executive board chairman and Assistant Vice-Chancellor Māori at the University of Canterbury Darryn Russell (Ngāi Tahu ki Ōtākou) says there were significant improvements in Māori tertiary student numbers before the February earthquake.

“If we aren’t producing graduates who can contribute to society, we will end up with a self-fulfilling prophecy of not having the capacity to determine our own priorities.”

Russell says to maintain Māori success and Māori outcomes in Te Waipounamu, we need to focus on our areas of strength: languages and trades at CPIT, engineering and sciences at the University of Canterbury and environmental management and planning at Lincoln University.

“If we lose Māori student numbers in these areas we are going to have a workforce issue in three to five years.”

Katene says it is important our rangatahi study so they can have their say in the rebuild of Ōtautahi.

“Ōtautahi needs that Māori input, and we can’t have it unless we have Māori graduates. We are never going to be listened to unless we have the qualifications that people give so much prominence to.”

Get on the Waka is also supporting the individual Māori recruitment efforts of the Canterbury tertiary institutions.

Hemi Inia is the Māori recruitment project manager at the University of Canterbury. He has launched Te Rū Tauira, a school homework programme for Aranui High School students based at the University of Canterbury.

It is a weekly programme where students come in for two hours. In the first hour they complete their homework and get hands-on help from tutors. The second hour is spent touring the facilities and attending guest lectures.

“The programme will make the students feel more comfortable



Above: Mahali Matehe (Ngāi Tahu – Kāti Huirapa).

about being at university, and it will open their eyes to the opportunities in front of them,” says Inia.

Mahali Matehe (Ngāi Tahu – Kāti Huirapa) is a Year 12 Aranui High School student who is attending the programme. Last year he was introduced to physics and knew that he had found his niche. “My mind just really ticks for numbers, and physics is the real life application of maths and understanding the world.”

Matehe says the programme is making him feel more comfortable about the transition to university. CPIT Kaiarahi Hana O’Regan says the Get on the Waka campaign showcases and celebrates success, and that is what we need to inspire rangatahi to step up.

“Kā paika o te kotahi nō te katoa – the good deeds and outcomes of one belong to us all” she says.

“We need to be inspired by tertiary success and the way Get on the Waka promotes success will help us own those spaces as time goes on.”

Lincoln University Māori Outreach Co-ordinator Ekara Lewis (Rakaipaaka) says Get on the Waka is a great way to boost the profile of Lincoln University in the eyes of Māori school leavers.

“It will be really good for Lincoln by association because people will see Lincoln working with Māori like everybody else.”



Ko Aoraki te maunga
 Ko Takitimu, Arai-te-uru ngā waka
 Ko Waitaki te awa
 Ko Arowhenua te marae
 Ko Kāti Huirapa te hapū
 Ko Ngāi Tahu te iwi
 Ko David Reihana ahau

Postcard from David Reihana

I WAS BORN IN TIMARU IN THE BEAUTIFUL SOUTH ISLAND. I STARTED my apprenticeship as a chef when I was 17 at The Hermitage Hotel in the Mount Cook village. When I finished, I went on to travel the world for seven years working in five-star hotels, among them the Balmoral in Scotland and Ritz Carlton in Sydney. I have cooked in diverse places such as Bermuda, Cayman Islands in the Caribbean, and Europe before joining the Royal Caribbean International six years ago.

As the executive chef on one of the largest cruise ships in the world, *Navigator of the Seas*, time is precious.

With 210 chefs and utilities producing 20,000 meals a day for 3500 passengers and 1200 crew out of nine restaurants and 12 kitchens on board, there's never a dull moment. I'm responsible for budgets, wages, food costs, workplace safety, all training, and development and most importantly guest ratings.

My day begins around 8am. I first approve all food requisitions for the day and then I deal with about 40 to 50 emails from around the ship and from head office in Miami. At 9am, I meet with my three executive sous chefs and four sous chefs. They are my eyes and ears for the operation, and manage all the different outlets on board. They don't cook – they only manage. We discuss the day's events, requests, and so on; and any tasks I need done.

Then I do a 40-minute walk around the ship looking at all the food outlets, making sure systems are being followed at all times. At 10 am I have a half-hour food and beverage meeting with the bar and restaurant managers, and the food and beverage director.

Once that's done, I can catch up on my own work. Then my sous-chefs will do a food tasting for the lunch outlets (depending on whether we are in port or not). I'll drop in from time to time to check that staff are following the recipes and presenting the food properly. All tasting sheets are documented, so anything that's not correct can

be corrected immediately, and the sous chefs have a daily meeting with all their chefs de partie (station chefs) so information can be passed on correctly.

Once lunch is over I take a few hours off. I might go the gym, nap or lie by the pool working on my tan. Being a three-stripe officer and department head does have its privileges.

Dinner is another story. I need to be in the operation, so I float between all outlets to ensure they are running smoothly. Often I am called to see guests because they want to meet the executive chef, and I sign the company cookbooks and so on. Once each cruise, I do a cooking demonstration in the theatre, which is very popular. It also plays on the ship's guest televisions. I must also attend cocktail parties with the captain and other managers for the VIP guests. This sometimes gets a bit tedious but is part of an officer's job.

This is just the start of what I do. So much goes on behind the scenes, such as culinary audits and work safety audits, so it never really stops.

I work four months on and two months off. I love it because I basically work eight months of the year and get paid to have four months off. It took me a few years to get to this position, and there's not many chefs who could actually do this, but if you love what you do it's so much easier. I always look forward to coming back to New Zealand to relax and enjoy my time off. For fun, I enjoy riding my heritage soft-tail Harley Davidson around the lakes of the beautiful South Island, and taking part in bike rallies whenever possible.

Best regards,
 David Reihana
 EXECUTIVE CHEF
Navigator of the Seas



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TOI IHO
RACHAEL RAKENA (Kāi Tahu-Kāti Wheke, Kāti Waewae, Ngā Puhī)

HAKA PEEPSHOW



POU HAKA *Haka Peepshow* is a celebration of the diversity of contemporary haka. In an era, when the haka is frequently a commercial branding device, the *Haka Peepshow* invites viewers to take a fresh look at haka and to consider it in the broader context of the sexualisation and commodification of Māori sportsmen and the representation of their masculinity and culture in the media. It attempts to reposition the 'rugby' haka within a broader cultural context by showcasing a range of other haka exponents.

The artwork was developed within the context of the 2011 Rugby World Cup and the recent release of the Waitangi Tribunal Report, Wai 262, on 2 July 2011. In the 24 years since New Zealand last hosted and won the Rugby World Cup, the role of the haka in mainstream New Zealand has thrived. In part, this is due to the use of the haka in branding strategies for the All Blacks and the huge uptake of sponsorship and advertising in the media that both promotes and exploits Māori culture. This artwork addresses issues surrounding the exploitation/use of Māori intellectual and cultural property as discussed in the Wai 262 report. The Waitangi Tribunal considered whether the Crown was responsible for breaches to the Treaty of Waitangi in failing to protect a range of Māori cultural knowledge and practices including the *Ka Mate* haka used by the All Blacks. It made non-binding recommendations to the Crown.



The viewing booth takes the form of a pou. A pou is a post, upright, support, pole, pillar, or goalpost, but it can also reference a teacher or expert. The *Haka Peepshow* pou also references the shape of the black 'Rexona for Men' aerosol deodorant – a product endorsed by the All Blacks. Five metres high with a diameter of 1.2 metres, the high-gloss black pou has four 'peepholes' to enable viewers to look at four different haka performed by three leading exponents: Selwyn Parata, Tame Iti, Wetini Mitai-Ngatai; and two young Ngāi Tahu leaders – Waiariki Parata-Taiapa and Taikawa Tamati-Elliffe. Viewers can give a koha to the kaitiaki of each haka by inserting a coin in the slot.

More information about the performers and their haka can be seen on the website www.hakaepeshow.co.nz

KO UHIA MAI A related work draws attention to gender issues in rugby and celebrates the success of the New Zealand Women's Rugby team, the Black Ferns, who are the current Women's Rugby World Cup champions for the fourth consecutive time. *Ko Uhia Mai*, which translates as 'let it be known', draws attention to how little is known about the success of New Zealand women's rugby. The six-minute video, featuring six current players from the Black Ferns has been projected on the side of a prominent building in central Invercargill as part of the Taste of Southland Festival.

HAKA PEERSHOW



The right to a remedies hearing

The government plan to settle historical treaty claims by 2014 was always bold. Now it is all but impossible. The reason is the Supreme Court decision in May 2011 in *Haronga v Waitangi Tribunal*.

In order to meet the 2014 deadline, the government has largely avoided tribunal hearings of historical claims, since they tend to be slow and thorough, and reports take some time to write. Consequently, there has been a flurry of negotiations, agreements in principle, final settlements and settlement legislation outside of the Waitangi Tribunal hearing processes. The Supreme Court decision may change that.

The case concerned a relatively simple issue. Since 1989 the Waitangi Tribunal has had the power to make a binding order (a resumption order) for the return of Crown forest lands to Māori at no cost if it finds claims over those lands to be well founded, and thinks that return of them would provide a suitable remedy. If it orders that the land should be returned, it has to specify to which group or groups. A collective of iwi and hapū in Gisborne had spent years in negotiations, and was close to a settlement, when one of its constituent parts – a Māori land incorporation – broke ranks and asked the tribunal to urgently rule on whether part of the Mangatu Crown forest should be returned solely to its shareholders, because that part had been purchased by the Crown under false pretences in 1961.

The tribunal refused an urgent hearing, mainly because it considered that the Crown had already included an option to purchase the whole forest, and the cash to do so, in the settlement. It was said that this would benefit all Gisborne people, including the shareholders.

In making that ruling, the tribunal was following a practice of the past half decade or so, where neither the tribunal, nor the general courts on appeal, wished to intervene in what are usually carefully calibrated settlement packages, weaving together many different interests into a single cloth. The sense has been that such matters are best left between the parties, as pulling on or removing one strand could wreck the overall endeavour.

But the Supreme Court, by a four to one majority, thought otherwise. It ruled that the ability to exit Treaty negotiations and seek a

All of this raises important questions about the future work of the Waitangi Tribunal, which has shown itself reluctant to become involved in the process of finally determining who receives what particular assets.



binding order from the tribunal is possible at almost any time before a settlement is finally concluded, and in these circumstances, late in the negotiations process, the tribunal is all but bound to hear an application for a binding order:

“... where matters reach a stage, as here, where settlement will defeat the claimants’ rights to have resumption determined by the Tribunal, the fact that the compulsory jurisdiction is invoked cannot be irrelevant. The legislative history of the 1989 amendments make it clear that this jurisdiction was enacted as significant redress and as part of a bargain in which the Crown also gained something of value to it. It would not be in the spirit of the legislation or its policy of providing greater security to Māori claimants in obtaining return of land to treat the loss of the opportunity as irrelevant. It was itself a right of real value. The decision not to grant urgency was flawed by the failure to weigh this powerful factor. Properly taken into account, it is close to being determinative in itself.”

While the ruling is about Crown forest lands, legislation with the same wording applies to all former Crown lands held by state owned enterprises, even after they are on-sold. The titles for such lands records that binding orders can be made by the Waitangi Tribunal at any time, and the land is taken and the owners compensated at the then market value, similar to a taking for a public work.

This has the potential to significantly shake up the settlement process. Before this Supreme Court judgment, it is fair to say that settlement negotiations have focused on obtaining a broad tribal mandate to settle. Individual claims to the tribunal were of less importance, since it was assumed that one or

a few small stand-out claimant groups were unlikely to be able to force a tribunal hearing provided that the overall settlement could be shown to be in their favour, and they had been fairly consulted with. That is no longer the case. It seems that all claimants must be happy with a settlement, or any one of them can force the tribunal to become involved and order what gets returned and to whom. Such an application can potentially unpick many months of negotiations.

The potential for disruption is heightened by tribunal comments made in several past proceedings, that when it comes to remedies hearings, individual items of redress cannot be considered in isolation. The tribunal has to consider all of the remedies on offer, in other words, the entire settlement package may have to be examined.

All of this raises important questions about the future work of the Waitangi Tribunal, which has shown itself reluctant to become involved in the process of finally determining who receives what particular assets.

The ultimate impact of the decision will become apparent in coming months. The tribunal will shortly begin the process of hearing the application by the Mangatu Incorporation.

DISCLOSURE: Tom Bennion acted for one of the parties in the case.

Tom Bennion is a Wellington lawyer specialising in resource management and Māori land claim and Treaty issues. Formerly a solicitor at the Waitangi Tribunal, he is the editor of the Māori Law Review. He recently wrote a book titled Making Sense of the Foreshore and Seabed.

marae kai

Manea Tainui gathers her favourite karengo and talks to kaituhituhi Adrienne Rewi about creating tempting finger food for marae events using traditional kai.



Inset photo: Manea Tainui.



AS MANEA TAINUI AND HER COUSIN HILDA RHODES PLUCK FRESH karengo off the rocks that line the shore just below Akaroa's Onuku Marae, they chat about their childhood days on the kaik, watching their tāua prepare karengo for family meals.

"My Dad (Bruce) was known as the karengo (seaweed) gatherer for us," says Hilda. "We'd all go down to the beach as a family and gather sack loads at a time. It was always exciting when the season arrived around July to September, and we'd always let each other know and go off to the beach together."

For Manea, the start of karengo season is always a highlight in the traditional kai calendar.

"I wait for it each year. I love its mild, salty taste of the sea and it's very good for you because it's filled with protein, iodine, vitamins and minerals. It's supposed to be good for preventing goitre and anaemia," she says.

Karengo is a member of the *Porphyra* species of edible seaweeds and is eaten throughout the world. It is closely related to Japanese nori and Welsh laver, and is listed as a Ngāi Tahu taonga species in the Ngāi Tahu Claims Settlement Act 1998. During World War II, dried karengo was sent to the Māori Battalion in the Middle East, and soldiers chewed it while they were on the march.

In a marae kitchen that focusses on tasty titbits ideally suited to marae functions, Manea is preparing grilled eel with plum sauce and tomato relish, eel paté, titi and eel sushi, and creamed karengo in filo pastry cases.



"We like to introduce a few modern twists for special marae events. When we presented the karengo in filo pastry at last year's Iwi Leaders hui at Onuku, Ngāi Tahu Kaiwhakahaere Mark Solomon said it was his favourite food of the day," says Manea.

Traditionally, a bulk harvest of karengo was dried in the sun. These days, Manea and Hilda pan dry it. They cook the karengo slowly, adding hinu (mutton fat) or butter and small amounts of water over two hours.

"Karengo is not easy to cook. It's tough and it takes a long time to make it soft, but it's worth the effort," says Manea.

Today she has added cream to the cooked karengo mixture for extra richness and flavour. The mixture is placed in the tiny filo cases and set aside.

Titi is also on the menu. Manea says birds were gathered at nearby Stony Bay until about 55 years ago. Manea's father, John, would dangle Hilda's uncle, the late Heaton Israel Rhodes, over the cliff by his feet. It was Heaton's job to pull the birds from their holes.

"Heaton was around 15 then. He was small and he wanted to be a jockey – and he was the only one small enough to hang over the cliff" says Manea.

"Our dad was always the food gatherer of the family. When he was young he was often sick and didn't go to school, so the three Hokianga brothers – Sam, Hepi and Callis – started taking him out on their fishing boats when he was about 12. They were well known around the kaik for their fishing knowledge and their hard living, and they taught Dad all about fishing and kai gathering."

In line with the Tainui sisters' healthy kai philosophy, Manea makes generous rolls of titi sushi, pressing the rice onto nori sheets, and adding cucumber, peppers and cooked titi meat. She makes separate rolls using some of the creamy eel paté she has made.

Henare Robinson of Akaroa is the eel gatherer for the kaik. He's been going to Te Roto o Wairewa between March and May since he was a boy, and he's familiar with all the old ways of tuna gathering.

"We hook them out of the canals ... and on a good night we'll get around 200. They're gutted, washed in the sea and then hung by flax threaded through their gills. With their tails cut off they bleed out. Then they're deboned, salted and dried on hooks in the whata above the beach by the marae. These days the eels are then frozen or smoked, and stored ready for use," he says.

As Manea cuts the sushi rolls, she acknowledges that cooking large quantities of food in a marae kitchen can be stressful, which is why she and her sisters have devised a range of easy-to-prepare finger foods that can be made well ahead of time.



EEL PATÉ

300g cooked eel
60g cream cheese
1 tbsp lemon juice
1 tbsp lime juice
salt and pepper

METHOD

Remove skin from eel, place flesh in food processor or blender, add cream cheese, lime and lemon juice and salt and pepper. Process or blend till smooth. Place in serving dish and refrigerate for approximately one hour. Serve with Melba Toast.

MELBA TOAST

Use a square loaf of any type of bread and trim away all crusts. Cut loaf in half, then cut each half through diagonally. Using a sharp knife, cut slices as thinly as possible. Place triangles on ungreased flat oven trays. Bake in a moderate oven for 20 minutes or until golden brown. Serve with paté.



GRILLED EEL

Cut eel into 3cm strips. Place into hot oven at 180°. Cook until golden brown on top. Serve with plum sauce or tomato relish.

TOMATO RELISH

6 large tomatoes
1 tbsp mustard powder
2 large onions
1 tbsp curry powder
2 tbsp salt
2 tbsp flour
250g brown sugar
3 chillies
vinegar

METHOD

Cut tomatoes and onions into wedges. Sprinkle with salt and leave overnight. Next day pour off liquid then put into heavy pot with sugar and chillies. Add enough vinegar to cover. Bring to boil. Simmer for one hour. Mix dry ingredients with a little vinegar into a paste. Add to mixture and boil for five minutes.

PLUM SAUCE

4 carrots peeled
4 parsnips peeled
1.3 kg plums
½ tsp ground mace
75 g vinegar
3 tsp salt
500 g brown sugar
¼ tsp cayenne
2 tsp ground cloves
1 tsp ground ginger
2 tsp black pepper
25 g garlic

METHOD

Put all ingredients into heavy pot and boil together for approximately two hours. Strain through a sieve and bottle.

SUSHI

2 cups short grain rice
3 cups cold water
½ cup sugar
½ cup rice vinegar
1 level tbsp salt
7 nori sheets

Filling Combination (all finely sliced into strips)

telegraph cucumber
red & yellow capsicum
smoked eel
cooked titi

Dipping Sauce

3 tbsp soy sauce
6 tbsp merrin vinegar

METHOD

Rinse rice under cold running water then place in saucepan and cover with water. Cover pan

and bring to boil on high heat, reduce heat and simmer for 15 minutes – until all the water has been absorbed.

Combine sugar, vinegar and salt. Gradually add to the rice with a fork. Cover and set aside to cool slightly and then divide into equal portions.

To assemble, place a sheet of nori on a damp bamboo sushi mat. Spread one portion of rice over the nori. Arrange a filling choice along the starting edge, use bamboo mat

to help roll the sushi into a tight log, pressing down firmly as you roll. Using a sharp knife, trim off ends, then cut log into equal portions.

To make dipping sauce, combine soy sauce and merrin vinegar. Transfer to a serving dish.



KARENGO IN FILO

4 carrots peeled
500 g Karengo
500 g Cream
4 oz Butter
Water

TO MAKE CREAMED KARENGO

Put Karengo into frypan, dry fry approx 30 mins, start adding water and cook till water evaporates, then do it again, till Karengo is soft. Then add butter and cook until it is blended in. Put in ¼ bottle of cream and cook. Repeat until all the cream has been added.

Prepare filo cases on oven tray. Fill with mixture and put into oven at 180° for about 10 mins or until heated through.

Serve on a platter.

"The titi and the eel can be cooked the day before your gathering; the toasted bread squares for the pate can be oven-baked the day before. The dipping sauces are easy to prepare ahead; and the fresh vegetables for the sushi can be chopped and sliced earlier in the morning and kept fresh in the fridge until you're ready to use them. That just leaves the preparation of the karengo, which can be started early and then spooned into pre-made filo cases, or wrapped into small filo parcels. Your sushi rice should always be prepared just before you use it," she says.

Manea says having a plan, getting all your ingredients ready and

being organised with helpers on hand is vital for a smooth-running kitchen session. It is also wise to try out any new recipes well ahead of any major marae function.

"You don't want to be using your guests as guinea pigs. It's exciting to experiment with some of our traditional kai and to adapt it to new or contemporary recipes, but you need to be sure everything is going to work well and taste good. That's what we're doing here."

She says Te Rūnanga o Ngāi Tahu are expected at Onuku Marae soon and she'll be serving up some of the new appetisers. "We've tried several different recipes and we think these are the best. We hope everyone is going to enjoy them as much as we do."

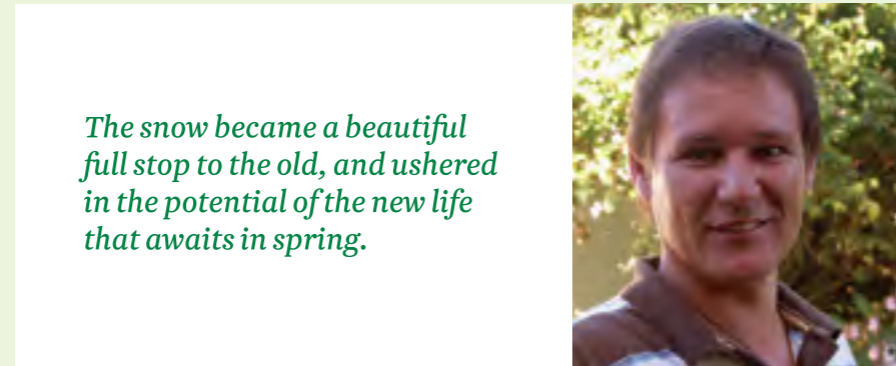
Opposite page: (clockwise) Hilda Rhodes and Manea Tainui collect karengo at Akaroa's Onuku Marae; cooking karengo; making sushi; karengo in filo pastry.

HEI MAHI MĀRA

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

Beating the earthquake blues

To garden or not to garden, that is the question? The 6.3 magnitude earthquake on June 13 ripped a large gash through my backyard vegetable garden before carrying on into the neighboring property, where it dealt that house its final 'coup de grâce,' consigning it to demolition. This quake also ushered in a new round of liquefaction and for the first time since I took up organic gardening in 1987, I have questioned the wisdom of putting my energy into the spring garden work required for the next round of summer growth. Nature, as always, has a reply to such questions. For me, it came in the form of the mid-July snow-storm that blanketed Ōtautahi's damaged buildings, wonky roads and silt. Rather than being yet another tragedy, to me it actually revealed anew the beauty of our city and my garden. The snow became a beautiful full stop to the old, and ushered in the potential of the new life that awaits in spring. Despite the new silt in my garden, the established plants have all fared quite well over winter and we have had a



The snow became a beautiful full stop to the old, and ushered in the potential of the new life that awaits in spring.

steady supply of winter vegetables – leeks, broccoli, brussel sprouts, spinach and silver beet, along with a sporadic supply of lettuce from the tunnel house and cloches.

Life without fresh food from the garden would be too much for me to bear, because, as Mario Pianesi (head of the Italy's macrobiotic association) says, "Food is Life". You cannot get more nutritious fruit and vegetables than from those from your own garden.

So, as a new normality descends upon the city, so it does with my gardening.

After clearing the silt and winter weeds and digging lupin cover crops in, I normally put on a copious amount of compost, dolomite lime and mineral fertiliser to feed the soil for the coming season's growth. This spring, however, I am only going to use a minimal amount of compost and minerals, as most of last year's ended up being scraped



Above: Snow blankets an Ōtautahi garden; earthquake gash.



Above: Rīwai infected by psyllid; left: flowers bloom despite cold.



off with the silt layer. Once the garden has been cleared and fertilised, I will check my previous year's rotation plans and draw up this year's planting rotation to suit the new normality of having to avoid earthquake crack zones. These cracks can expand and contract quickly and I wouldn't want to get stuck in one like some of the cars that were swallowed and crushed on February 22 and June 13. I am going to plant flowers in the crack zones to help bring a positive focus to these areas (as well as a reminder to stay away from them).

As if the earthquakes and snow were not enough, we now have a new pestilence to deal with as well. The tomato/potato psyllid (TPP) from South America has been in New Zealand since 2006 and has been working its way south. The TPP feeds mainly on plants in the potato and tomato family (Solanaceae), but can also attack other species like kūmara, capsicum, chilli, eggplant, poroporo and tamarillo. It takes just one TPP per rīwai plant to cause a yield reduction of 80% or more. When the TPP feeds on a plant's sap, it also infects it with a bacterial pathogen (Candidatus Liberibacter), which makes the plant leaves look yellow, diseased and scorched. In tomatoes, flowers can fall off and the fruit may end up small and misshapen. The few rīwai tubers that are produced on

TPP-infected plants can show dark "zebra chip" stripes. When boiled, they are mushy, with an earthy taste.

Despite long-standing warnings that the psyllid was moving south, I only came across it in Canterbury last summer, when a rīwai crop was devastated on the Wairewa Rūnanga Te Putahi farm on Banks Peninsula. Fortunately my own crops have been spared so far, but TPP is putting the whole rīwai industry at risk, as both organic and conventional growers struggle to deal with this pest. Even weekly spraying with synthetic pesticides by conventional farmers has largely been ineffective, as these sprays also kill the predator species that feed on the TPP. The best organic defence involves being vigilant. If you spot the first stages of infection, you need to remove the plant material from your garden. Put it in a sealed rubbish bag (do not put these greens on a compost heap). Plant a range of predator-friendly flower varieties like alyssum, phacelia and buckwheat in early spring when TPP's natural enemies – such as ladybirds and lacewings – are naturally abundant. Research organisations are also looking at importing some TPP-specific predators from North America. In the meantime, trials will start next year with a new type of netting designed to keep TPP off rīwai crops. Its effectiveness is yet to be proven.

To end on a more positive note, I came across an interesting article online that stated gardening can have positive effects way beyond a bounty of edible produce. Researchers at the Medical University of Vienna have claimed that as little as 30-minutes' gardening a week can signifi-

BOOK COMPETITION

For the next issue, TE KARAKA has two copies of *The NZ Vegetable Garden* by Sally Cameron, published by Tui to give away. Simply write or email the name of the Wairewa Rūnanga farm.

Email the answer to tekaraka@ngaitahu.iwi.nz or write it on the back of an envelope and address it to: TE KARAKA, PO Box 13-046, Christchurch 8141.



The winners of the three first aid kits are: Dene Whibley, Fiona Sloan and Koro Dickinson. Ngā mihi.

cantly lower the risk of impotence in men.

Spring sunshine and warmth are just the tonic needed to get active in the garden, putting the earthquake blues in the past and allowing us to focus on the positive, as we rebuild our lives in this shaky city. ■■■

For more information on the tomato/potato psyllid, see: www.organicfarm.org.nz/ofnz-farmers/news www.biosecurity.govt.nz/pests/potato-tomato-psyllid

Gardening aphrodisiac: www.telegraph.co.uk/gardening/4247464/Gardening-boosts-mens-sex-lives-claims-study.html

Tremane Barr is Ngāi Tahu/Kāti Mahaki ki Makaawhio. He has been gardening organically for more than 20 years. He currently works for Toitū Te Kainga as the research leader for the He Whenua Whakatipu project, which is helping to develop the Ngāi Tahu mahinga kai brand system.

Bush coffee anyone?

For anyone stuck in the bush without tea or coffee for several days, the withdrawal symptoms, headaches and strong cravings for a good strong brew can be a real test of endurance, and often the trigger to head back to civilisation.



PHOTOGRAPH BY ROD MORRIS

History suggests that relief may have been right under our noses if we had only recognised a relative of the coffee bean, a species of the *Coprosma* genus, which are among the most common and geographically widespread of our native plants.

Two species, karamū (*C. robusta* and *C. lucida*) and taupata (*C. repens*), were regarded as a worthy substitute for coffee by some early pioneers, who even used karamū as a substitute for black tea.

In Andrew Crowe's *A Field Guide to the Native Edible Plants of New Zealand*, the author explains that the *Coprosma* genus belongs to the same family (*Rubiaceae*) as the *Coffea* genus, several species of which produce beans used to make coffee. Crowe says karamū and taupata seeds were roasted and ground. Samples were presented to the Wellington Philosophical Society in 1877, in a bid to promote its culture and manufacture on a commercial scale. However, the idea never took off, possibly because of the seeds' small size.

One advocate for the venture said when taupata seeds were roasted and ground, they produced a "splendid coffee aroma" and a "thoroughly satisfactory" cup of coffee. While Crowe agrees with the verdict on aroma, he describes the taste as "vaguely coffee-like".

The berries of all five *Coprosma* species – the two known as karamū, taupata, kanono (*C. grandifolia*), and tātarakeke or sand coprosma (*C. acerosa*) – were eaten by Māori children and sometimes adults when better berries were scarce.

Crowe says the berries are sweet and juicy with a slightly bitter after-taste. His personal preference is for the sweet, juicy, bright blue berries of tātarakeke.

"It is certainly possible that the fruits of other coprosmas were eaten by Māori, since many of the other 45 or so New Zealand species have similar fruit," he writes.

The focus of this article is karamū, the most common of the *Coprosma* genus. It grows up to six metres in height on forest margins and scrubland throughout Te Ika a Māui, Te Waipounamu and Rerekohu (Chatham Islands).

Its leaves are a leathery green – not as glossy as taupata – and are up to 12 cm long and 5 cm wide. It flowers from September to October. Its bright orange-red berries hang in long drupes, ripening between March and April.

Coprosma species are known throughout the South Pacific, so it is hardly surprising that Māori have many customs and rituals associated with them.

Karamū twigs were used by tohunga in cleansing ceremonies and baptisms, to exorcise illness or counteract witchcraft. A rough maro

(loin cloth) made from karamū limbs was sometimes worn by tohunga when they were required to shed their clothing for sacred duties.

In *Māori Healing and Herbal*, Murdoch Riley records the plant's many medicinal uses. Karamū leaves were mixed with a combination of other plant leaves in a vapour bath to treat rheumatism.

Its leaves and twigs were boiled and the liquid was applied to broken limbs; apparently very effective on injured pig dogs and presumably also on humans.

Karamū was one of the ingredients in French missionary and herbalist Mother Mary Joseph Aubert's hapete ointment for stiff and painful knees, limbs and tendons.

Riley records numerous accounts of boiling the leaves of karamū and drinking the liquid as a cure for kidney, bladder and urinary complaints, and as an all-purpose tonic for coughs, colds, a sore back and stomach complaints.

For some treatments, kawakawa and karamū leaves were boiled together, and there are numerous other remedies involving blends of karamū with other native plants.

From his research trips throughout Murihiku, Herries Beattie gave a detailed account of the use of karamū bark in treating consumption, which was known by local Māori as mate kōhi or mate tarai.

Karamū bark was gathered from the sunny side of the tree, beaten and soaked in water. The fluid (wai karamū) was poured into the ears and nostrils of the patient. In extreme cases, the poor patient was turned over and the fluid was poured into the anus.

Beattie says this course of treatment, together with appropriate karakia from a tohunga, was reported to have brought about some wonderful cures, but people lost faith in these methods when alternative remedies became available from chemists.

Beattie also records an instance where a patient from Te Waipounamu suffering from consumption was bathed in a tub roughly sewn together from freshly cut kelp, like that used to make pōhā. She was cured after drinking the liquid from the bark of karamū and bathing in the same brew.

The leaves of karamū along with kawakawa or korokio were sometimes used to line hāngī to add flavour to karaka kernels. Karamū was also thrown on the stones of a hāngī to help add colour and preserve small kūmara.

Karamū bark apparently looks like beer when it is boiled, and was a well-known source for dye, with colours ranging from yellow to old gold.



PHOTOGRAPHS AND WORDS nā PHIL TUMATAROA

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



Hours before the sun has even thought about getting up Sarah Jarvis has downed breakfast and is heading for the hills – or to be more correct – the snow!

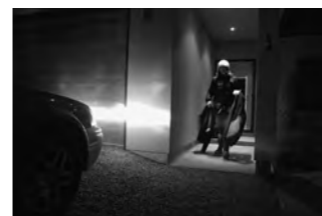
Depending on the time of the year the snow could be in the USA, Canada or Europe, but June through to August it is the hard packed white stuff coating Queenstown's Coronet Peak that is home to New Zealand's number one female skier.

Coronet Peak is Sarah's training ground and she is preparing for her tenth consecutive year on the international ski racing circuit.


"I started skiing at three and my first memories of wanting to ski are as a six-year-old," says Sarah who has whakapapa links to Awarua and Waihopai Rūnanga.

Sarah, 25, collected her first national title in 2002 and has won 15 others since. She has been the number one woman skier in New Zealand for the last four years.

It's through her mother Elizabeth, née Barclay, that she connects to Ngāi Tahu and to Ngāti Maniapoto through her father John, who was also a national ski champion and New Zealand Ski Team member.



Sarah has her sights set on the 2014 Winter Olympics in Russia and ultimately a gold medal. She is currently ranked about 370 in the world out of more than 5000 female skiers and needs to be in the top 200 to represent her country at the Olympics. She is totally focused and committed to her sport and when she's not on the snow she's busy looking after the sponsors who make her career possible. Ngāi Tahu Tourism's Shotover Jet has recently joined her stable of sponsors.

"Knowing and believing that I can be the best in the world – I can do good with that. It's not about me, but what I can do for others." 

REVIEWS

BOOKS

GUNS AND UTU: A SHORT HISTORY OF THE MUSKET WARS

By Matthew Wright
Published by PENGUIN
RRP: \$42
Reviewed nā Gerry Te Kapa Coates

Matthew Wright is a prolific military historian. We once bumped into each other on a low-level Hercules flight at the RNZAF's pleasure. Since then Wright has written several books on Māori history. This book attempts to make sense of the three generations during which Māori were in a state of warfare from, as he puts it, "this collision of muscle, guns and cultures". The terms "contact era" and "settlement era" are widely used to delineate the period of the inter-tribal so-called musket wars, and the colonial era that followed the chaos of these wars. The scope of these wars fought between iwi and hapū was great, with taua/war party of 1000 to 2000 men, often from a grouping of affiliated or disaffected tribes sweeping Aotearoa, mainly the North Island. The wars were more akin to those between European states at the time than internecine feuds. And, as Ngāi Tahu knows well, Ngāti Toa and Te Rauparaha played havoc for a while in the south as well.

Wright's main thesis is that the advent of European technology – particularly the musket – put new pressures on tribes to produce more tradeable goods – especially products like flax that needed slaves to produce them – to obtain enough muskets to equalise the advantage initially held by northern chiefs like Hongi Hika. There was

also a need to reconcile how tikanga could be applied in battle when it was no longer just hand-to-hand combat. The price of utu had become larger and more complex. The brutality of the earlier Māori battlefields had also become more large-scale.

However, to quote Wright: "Despite all the odds, all the trauma of change and the impact of the new, Māori spirit never broke. There was no sense of fatalistic defeat." Ultimately that still failed to stop the relentless march of colonialism, but even though Māori "were tested in ways that might have broken a people of lesser capability," they survived; and now, in the settlement era, are even beginning to prosper.

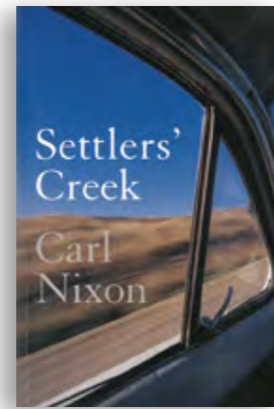
SETTLERS' CREEK

By Carl Nixon
Published by Random House New Zealand
RRP: \$29.99
Reviewed nā Fern Whitau

A brilliant opening draws the reader straight into the story tense with trepidation and questions. Set in Aotearoa/New Zealand this

contemporary novel by Carl Nixon explores and dissects the character of a Kiwi bloke and how he copes with the circumstances of a uniquely Kiwi problem – who has the rights over a deceased person?

Box Saxton is a hard-working, honourable man, fallen on hard times who is struggling "to keep the wolf from breaking down the door". He is a bit of a lad but loves his family deeply and is a good, but not perfect father. The



shocking death of his (step) son sends him on a physical and emotional roller-coaster journey.

This is also a commentary on New Zealand society, the similarities, the differences and the discomforts. The characters are so familiar

because they are us in all our humanness; the man next door, the woman in the supermarket, your best friend. Before reading this book I mistakenly believed that I would be stimulated to examine my views on who a body belongs to. But to quote Box, "sometimes it's nothing except personal ... I just wanted my son back". The reader is compelled to follow him with increasing horror as his behaviour accelerates beyond grief and into the macabre.

I thoroughly enjoyed this book. At first I thought there was a bit much scene setting, pedantic even but that just served to lull the reader into a sense of normality and to ensure that we know the main character (almost) as well as he knows himself. Read this excellent story and be prepared to feel uncomfortable; be prepared to be moved.

THE GAME BUTCHER: WILD ABOUT MEAT

By Darran Meates
Published by Huia Publishers
RRP: \$45
Reviewed nā Isaac Russell

Darran Meates is a qualified butcher who operates a butchery specialising in the processing of game meat. He is better known for his Internet television show *The Game Butchers Hunting Show*, his contributions to



the *Hooked on Boars* magazine and his DVD *Field Dressing Game Meat Made Easy*.

The book begins by giving a background to the life and experiences of Darran Meates, the hunter, apprentice, and eventual business owner.

Everything a young hunter needs to know on processing game is contained in this comprehensive beginners' guide.

Darran covers the basics in detail, knife sharpening, field dressing, different cuts for deer and pigs with a few old-school recipes thrown in for good measure. Each chapter is accompanied with colour photos to support his detailed explanation of each cut and breakdown of the carcass.

This book is a must for any keen meat hunter's library and may even teach a few of us quicker and more efficient ways to process our kai for the whānau.

NEW ZEALAND RACISM IN THE MAKING – THE LIFE & TIMES OF WALTER MANTELL

By Harry C Evison,
Published by Panuitia Press
RRP: \$59.95
Reviewed nā Gerry Te Kapa Coates

Harry Evison has been a long-time friend of Māori and Ngāi Tahu in particular. He has written many books about Te Kereme and our history (*Te Wai Pounamu the Greenstone Island*, 1993) and assisted with historical evidence at our Waitangi Tribunal claim hearings. He did his MA history thesis – after wartime service – on Canterbury Māori. He says, "by the 1920s reputable scientists had rejected the idea that there were distinct human 'races' with some superior to others" a somewhat surprising conclusion for the time. He maintains that sociologists transferred the ideas of superiority from races to cultures, but with much the same results.

His book is a portrait of how the gangly young 19-year old youth, partly trained in medicine, and the son of a famous geolo-

gist and palaeontologist, became a colonist par excellence in New Zealand. Evison has a particular ability to juxtapose different opinions and cultures to highlight similarities in behaviour – for example the equal prevalence of barbarism in British behaviour to that of Māori in the 19th century – and the stereotypical opinions of Māori abroad at the time of the Treaty compared with more rational ideas.

Mantell comes across as a man of the times who assimilated the then current ideas of "native inferiority" exemplified in 1840 by Lord Russell who espoused giving the natives "a Christian education and training them for manual trades and domestic duties". Mantell went on to force the Kemp purchase on Ngāi Tahu, then abdicating from future redress on its unfulfilled promises of adequate reserves and schools when he was a Member of the Legislative Council – New Zealand's former "upper house". He comes across as duplicitous at worst.

Evison would no doubt agree with the American anthropologist Wade Davis who says "there is absolutely no doubt that the human genetic endowment is a single continuum" and that "race is an absolute utter fiction". A fiction perpetrated by well-meaning colonists like Mantell.

MUSIC

THE NOK

Written and produced by THE NOK
RRP: \$10 online from:
<http://thenok.bandcamp.com>
Review nā Huia Reriti

I love listening to music; it is my number one favourite personal pastime (other than playing music, which can be incredibly frustrating due to lack of skill!). It is simply one of life's pleasures and I listen every day - music of all genres really but I confess that my faves feature mostly acoustic or electric guitar work. I also admit having an affinity for pop and disturbingly for some, 70s music!

When I began listening to the NOK, my initial impression had me thinking, okay ... sounds like yet another melancholic, repetitive, lyrically simplistic NZ production – albeit soulful with typical Polynesian feel.

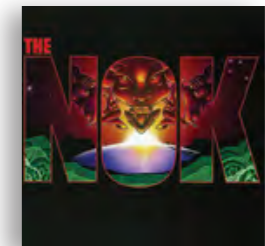


(Note: vocals are sung in both Māori and English, which has me thinking that's pretty efficient, brilliant even, because you only need to write one verse!) The CD is studious with groovy musicianship underlined with rhythms of fizzing percussion, all predictable and suitably tight, reminiscent of Trinity Roots, Fat Freddy's Drop, Black Seeds et al.

My listening buddy hinted at Timberland and Justin Timberlake as well for musical references.

My only gripe is that I am unsure the rap sequences were truly necessary? Yes, I too am a Biggie Smalls fan, who isn't? I suppose there is the market to consider.

There are moments of tingling beauty with vocals offset by a sweet-native-bush-harmonia-vibe. There's also nothing visceral or woozy and certainly no caressing strains of eternal dreaminess shown here, just an innate talented understanding of music created when music lovers get together and jam.



BOOK WINNERS

Congratulations to Rodney Tate who won a copy of *The State of Māori Rights*. Rodney also won a copy of *How to stop your kids going broke*, as did Te Aniwa Robson and Nicole Martin.

TE KARAKA has a copy of each book reviewed in this issue to give away. To go into the draw, email tekaraka@ngaitahu.iwi.nz or write your name and address on the back of an envelope and post it to: Te Karaka, PO Box 13-046, Christchurch 8141.

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



Gerry Te Kapa Coates (Ngāi Tahu) is a Wellington consultant and writer. He is also the Representative for Waihao.



Fern Whitau (Kāi Tahu, Kāti Māmoe, Waitaha) is a te reo Māori advisor at Te Rūnanga o Ngāi Tahu. Moeraki is her tūrakawaewae and she is a proud tāua who loves to read to her mokopuna.



Huia Reriti (Ngāi Tahu) is a partner in Modern Architect Partners in Christchurch.



Isaac Russell (Ngāi Tahu) is a born-and-bred hunting enthusiast. He lives in Nelson where he runs his own hunting business, Sea to Sky Safaris. Isaac is pictured with his son Tamati.

Dumb debt – you don't need it

Earlier this year the Retirement Commission ran a “Dumb Debt” campaign to encourage New Zealanders to get rid of high interest, avoidable debt like credit card debt and hire purchases.

Anyone of us can be lured by the instant gratification of handing over the plastic card to make that irresistible purchase or that buy now, pay later deal that's too good to be true. Another trap many of us fall into is increasing our mortgage to finance renovations, holidays or big-ticket purchases. While mortgage rates may be lower than other types of credit, the loan time is generally longer. Therefore you still pay extra in interest payments while decreasing your equity.

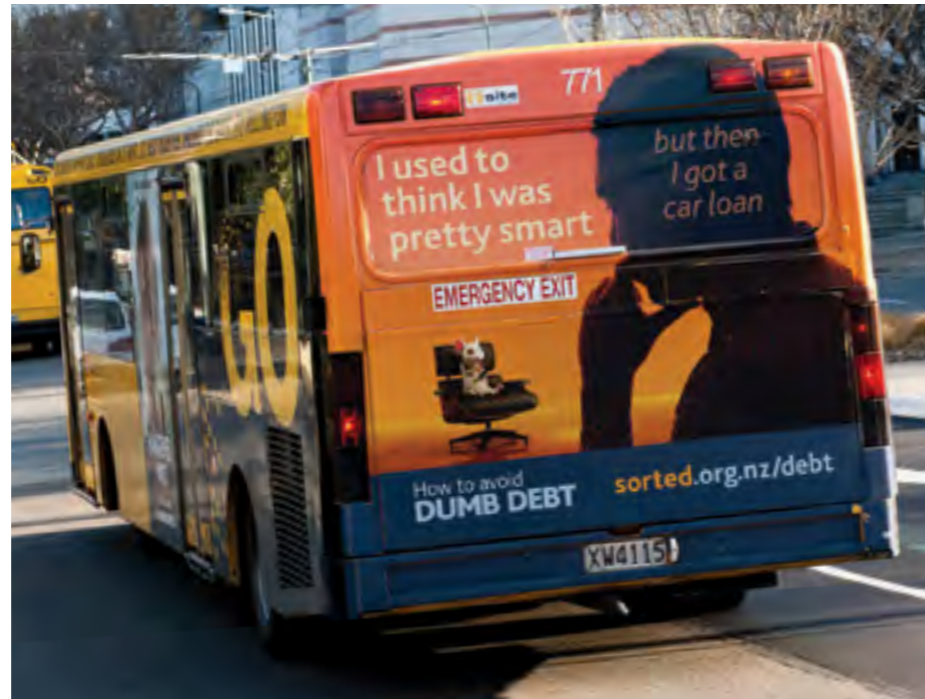
Dumb debt is easy to obtain, but hard to get rid of and makes us worse off financially. The longer we take to pay it back, the more interest we end up paying.

The Retirement Commission's money guide website www.sorted.co.nz uses the example of buying an iPod on a credit card for \$500 on an interest rate of 18 per cent. If you pay it back at \$10 per month, it will take almost eight years to pay off and will end up costing you more than \$930, of which \$430 is interest.

Reserve Bank figures show New Zealanders spend about \$53 billion each month on credit cards, of which \$3.6 billion remains unpaid. With an average interest rate of 18 per cent, that adds up to around \$650 million spent on interest payments each year.

If you can't afford to pay your credit card bill in full each month or repay your HP within the interest-free term, you must ask yourself if you really need to make those purchases.

If you have a credit card that you aren't paying off each month, work out a plan to clear this debt and any other high-interest debt as quickly as is practical. The Sorted site suggests the first step is to write a list of all your debts, along with the interest rate you



are paying on each one. Then work out which one you are paying the highest interest on. Prioritise paying these ones off first, as they will cost you the most. Sorted has a “Get out of debt” calculator that may be helpful.

Next, if you don't already have one, create a budget listing all of your outgoings. Is there anywhere you can cut costs so you can make higher repayments on your first priority debt to pay it off faster? Remember to check whether the lender charges penalties for paying off the debt faster.

Once you have paid off the first debt, take the payments you were paying on that one and put them towards your next highest interest debt.

Here are some further suggestions to help you and your whānau to become dumb debt free:

- Use your credit cards wisely – preferably only in emergencies. If you can't pay your credit card in full each month, you may find a debit card more useful because it is using money you already have in your bank account.
- Change your attitude towards and habits

around spending. Ask yourself if your spending is want-based or need-based.

- Avoid going to places such as malls, where you might be tempted to spend. Instead, take the tamariki to the park or on a picnic.
- Look at other ways you and your whānau might be able to earn extra money. Can you work overtime, or maybe even look at a second job for a few hours each week? Perhaps you have unwanted goods such as old toys, clothes or furniture that you could sell. You could even look at paid work your tamariki might be able to do around the neighbourhood, like mowing lawns or a paper round.

The sooner you make a start, the better. The hardest part is making the commitment, but once you have it will become a way of life.

Dumb Debt isn't smart. If you don't have the funds, don't be tempted to buy! 

JOHN HURIHANGANUI

Ngāi Tahu, Ngāti Whāoa, Ngāti Porou, Ngāti Whākaue

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

A day in which I have felt the sun on my face, the wind at my back and the music in my soul.

WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?

There are four of them – my children: Te Ataahia Eraina, Te Āniwaniwa Māreikura, Aperahama Te Kapua-i-waho and the baby Tamatekapua. They epitomise the promise of latent potential unleashed.

ONE THING YOU COULD NOT LIVE WITHOUT?

Oxygen.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

The island of Māui in Hawai'i.

WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?

There are four of them, mentioned them a little earlier.

WHAT IS YOUR FAVOURITE SONG?

Don't Give Up by John Legend and Pink (remake of the Peter Gabriel and Kate Bush song).

ON WHAT OCCASION DO YOU TELL A LIE?

When I'm eating kaimoana, or tītī and it is so good, and I'm asked, “... have you had enough to eat ...?” Truth is I have, but I keep eating.

WHAT IS YOUR GREATEST FEAR?

To not have made a real difference before I leave this world.

WHO IS YOUR FAVOURITE SUPERHERO?

I'm tossing up between Wolverine and Storm – ha! I think Storm; then you could always make sure it was fine when you were having a hāngi or a bbq.

IF YOU COULD BE A SUPERHERO, WHO WOULD YOU BE?

I would be Tāwhaki or Māui or Hatupatu – those guys were real superheroes!

WHAT IS YOUR WORST CHARACTER FLAW?

Bad as it must sound, I don't like people who aren't very bright – not one to suffer fools gladly.

WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

The ability to say the right thing at the right time – every time.

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Getting up in the early hours of the morning to watch the All Blacks play rugby on TV with my dad and how we would yell out in support of them, spurring them on.

WHAT COUNTRY WOULD YOU MOST LIKE TO VISIT?

I recently walked my daughter down the aisle on her wedding day in Sicily. I would love to return to visit the family and friends I now have who live in Roma, Italia and Acireale in Sicily.

DO YOU BELIEVE IN REINCARNATION? EVEN IF YOU DON'T, WHAT WOULD YOU COME BACK AS IF YOU COULD?

Don't know. I'd come back as someone with the academic might of Aperahama Hurihanganui (my dad), the wisdom of his holiness the Dalai Lama, the speed of Usain Bolt, the determination and strength of Hine Kihawai (my mother) and the voice of Andrea Bocelli.

WHAT IS THE BEST GIFT YOU'VE EVER RECEIVED?

On Fathers' Day just gone my kids were out at Castlepoint and drew in the sand, “We love Dad” and photographed this with them in it and posted it on Facebook.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Buying kina! I know I should dive, and I do ... but I work damn hard and if there is an extravagance I afford myself once in a blue moon, if I've not been able to get in the water, it's this – deal with it!

FAVOURITE WAY TO CHILL OUT?

A glass of great pinot noir with the soft sounds of soulful tunes in the background as the sun disappears behind the western hills.

WHAT IS YOUR MOST ADMIRABLE QUALITY?

You will have to ask someone who sees a quality in me they admire. I used to be indecisive, now I'm not sure ...

DANCE OR WALLFLOWER?

Dance, definitely! Salsa or paso doble to be specific – I can haka too!

WHAT IS THE LAST BOOK YOU READ?

An Italian phrasebook so I could converse in Italiano at my daughter's wedding.



John Hurihanganui has recently been appointed to the role of Te Pouārahi, Director Māori at Mana Rapuara – Careers New Zealand.

Prior to joining Careers New Zealand, John was chief executive at Whaiora, a health and social services provider organisation. He has also worked in Director Māori roles at Whitireia Polytechnic and the New Zealand Correspondence School.

John was born in Rotorua and still calls it home despite being raised mostly in Wellington. Apart from being a passionate educationalist, John is a singer/composer and has been involved in the performing arts world for more than 20 years. John was opera trained and performed in the Opera 'Waituhi' at age 14.

WHO IS YOUR FAVOURITE AUTHOR?

Dr Irihapeti Merenia Ramsden – *Cultural Safety in Aotearoa and Te Waipounamu*.

IF YOU HAD TO WATCH SPORT ON TELEVISION, WHAT WOULD IT BE?

Forrest Gump playing table tennis, man he's awesome hehe!

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

There are many: kina, smoked salmon, avocado, hāngi pork, weet-bix, sandwiches ...


WHAT MEAL DO YOU COOK THE MOST?

I consider myself quite a curry king, so I make quite a nice Thai green curry.

WHAT'S YOUR BIGGEST REGRET?

Not having learned more than I did from my father Aperahama Te Kapua-i-waho Hurihanganui.

WHAT IS YOUR GREATEST ACHIEVEMENT?

Watching my children experience academic, sporting and cultural success; watching them grow into people of good character; hearing them sing and singing with them. They are undoubtedly my greatest achievement. 

Supporting Ngāi Tahu

Calling for project applications now

Tā Tipene O'Regan speaks to Awarua Rūnanga about the significance of Piopiotahi during a cultural hīkoi throughout Southland and Fiordland – another project supported by the Ngāi Tahu Fund.

ngāi tahu fund
SUPPORTING NGĀITAHUTANGA

Applications close last Friday of March and September. www.ngaitahufund.com email funds@ngaitahu.iwi.nz

Call 0800 524 8248 today

