

TE KARAKA



Tā Mark Solomon

TE MANAWA TĪTĪ — PUTTING IN THE HARD YARDS



**Plan your
pathway with
Te Wānanga o Aotearoa**

TŪĀPAPA
FOUNDATION

TE REO RANGATIRA
MĀORI LANGUAGE

ANGITŪ
MĀORI & INDIGENOUS PEOPLE'S DEVELOPMENT

TE ARAWHĀNUI
BUSINESS, COMPUTING & INNOVATION

HAUORA
HEALTH & FITNESS

TOI
MĀORI & INDIGENOUS ARTS

TE HIRINGA
EDUCATION & SOCIAL SERVICES

UMANGA
PROFESSIONAL SKILLS, TRADES & VOCATIONS



Te Wānanga o Aotearoa
www.twoa.ac.nz | 0800 355 553

RAK_TK06/01

HOMECOMING

Kaituhituhi Helen Brown sets foot on Whenua Hou.

14



14

THE CONSTITUTION QUESTION

What kind of future do you want for your moko? Will the government listen?

18

PEELING THE ONION OF EVIDENCE

During the years of hearings into the Ngāi Tahu Claim, three historians played an integral part for Ngāi Tahu. Where are they now? Kaituhituhi Mark Revington meets Jim McAloon, the youngster of the trio.

20



20



NGĀ HAU
E WHĀ
FROM THE
EDITOR

The anecdote I like best about Mark Solomon's knighthood is one he told about initially balking at the honour and being told to 'pull his head in'. It wasn't for him, it was for the tribe, he was firmly told and it was his job to get up there to Wellington and receive the honour on behalf of the tribe.

Some customs are worth holding on to and some should be moved on from. I have always been ambivalent about knighthoods and I wasn't thrilled when Prime Minister John Key announced in 2009 that the titles of Dames and Knights were to be restored to the New Zealand honours system.

But watching the pleasure of tangata whenua and manuhiri at Takahanga Marae in Kaikōura as they celebrated Tā Mark's knighthood allowed even a contrarian like me to realise that sometimes the honours mean a heck of a lot more than a title for an individual. In Tā Mark's case, it was recognition for the work he has done for Ngāi Tahu and Māoridom. And boy, does he put in the hard yards. After that long day at Takahanga, he was up at 5am the next day to catch a plane to Australia for a speaking engagement at a conference. Ngā mihi nui Tā Mark.

And congratulations to the winners at the Ngāi Tahu Reo Awards, who were honoured at a glitzy evening at Ōtākou Marae. Why is it important to celebrate reo champions? Aside from the obvious reason that te reo is a fundamental part of being Ngāi Tahu and being Māori, the awards recognised those who are meeting the challenge of keeping te reo alive. They are leading the rebirth of Ngāi Tahu reo after a couple of lost generations. Whāia e koe ki te iti kahurangi; ki te tuohu koe, me maunga teitei. Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain.

nā MARK REVINGTON

BY EMAIL: tekaraka@ngaitahu.iwi.nz
BY PHONE: 03 366 4344
BY FAX: 03 365 4424
BY POST: Te Rūnanga o Ngāi Tahu,
 PO Box 13 046, Christchurch 8141

MY DETAILS (for all orders):

New subscriber Giving gift
 Renewal

Name _____

Address _____

Postcode _____

Daytime phone _____

Email _____

PAYMENT METHOD:

Cheque
 (payable to Te Rūnanga o Ngāi Tahu)
 Visa Mastercard

Credit card number _____

Expiry _____

Signature _____

GIFT SUBSCRIPTION:

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

Recipient's name _____

Address _____

Postcode _____

Daytime phone _____

Email _____

FOR ME:

1 year (4 issues) \$30.00
 2 years (8 issues) \$60.00

AS A GIFT:

1 year (4 issues) \$30.00
 2 years (8 issues) \$60.00

TOTAL: \$

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

FUTURE VISION

Out of the wreck of what was Christchurch, a new city is being planned.

26



26

POUNAMU EYES

Russell Beck is New Zealand's foremost expert on pounamu, an international authority on jade and a successful author on the subject.

32

HE KŌRERORERO NĀ KERI HULME: An owl in the apple tree	5
TE AO O TE MĀORI: Tā Mark Solomon	6
KĀ ARA TŪPUNA: Te Manahuna	34
KĀ MANUKURA O TE REO: Planting the seed of te reo Māori	36
MANAWA KĀI TAHU: He Kōrero Mō Tūāhuriri	38
KAI: An excuse to share	40
REVIEW: The story of a treaty	43
HEI MAHI MĀRA: The pursuit of happiness	44
HE AITAKA A TĀNE: Kānuka, a victim of mistaken identity	46
HE WHAKAARO: Time waits for no one	48
HE KŌRERO PĀKAHI: Tiwai, Southland's economic anchor?	50
NGĀ TAKE PŪTEA: Add it up	51
HE TANGATA: Peter Burger	52



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

**Mā mua ka kite a muri,
Mā muri ka ora a mua.**

Those who lead give sight to those who follow,
Those who follow give life force to those ahead.

At Hui-ā-Iwi in November last year, kaumātua were treated to a delightful High Tea event hosted by Te Rūnanga o Ngāi Tahu. Among the waiters was the kaiwhakahaere who donned an apron and displayed skills in tea pouring that could have landed him a job at The Ritz.

Fast forward to May 2013, where we joined the same waiter – now formally known as Tā Mark Solomon – and his whānau at Takahanga Marae to celebrate his knighthood. A crowd of about 500 descended upon Takahanga to honour Tā Mark's remarkable achievements. Their presence was evidence of the relationships that he has woven across all spheres of the community. As I listened to the tributes, I thought of Jim Collins' book *Good to Great* and how Tā Mark has developed a leadership style based on professional will and personal humility.

We live in a fast-paced society where we are constantly looking for ways to preserve our own history while positioning ourselves for the future. There is no time to sit around and navel gaze, and working alongside Tā Mark at this time is indeed a treat.

By observing Tā Mark and the many other wise people who support me with my mahi, I am quickly learning to traverse the world of tribal politics. At times the ability to step back and reflect or draw on wise professional advice is necessary, and I guarantee the best counsel will always be found by those closest to you, usually within your home.

For me the art of leadership in a tribal context is like the tango – no matter what the steps are, I always need to find balance and I cannot do it on my own. There will be constant challenges and I must be prepared to confront brutal facts and create an environment where the truth is heard. The next step is to seek solutions grounded in compassion and goals that produce harmony.

Just as the tango – with its technical complexity and intensity driven by passion and emotion – is not for the faint-hearted, continuing to achieve direct results, develop our people and nurture Ngāi Tahu values is not the effort of one alone, but that of a team consciously choosing to follow a leader.

I look forward to the next steps on the dance floor...

TE KARAKA

EDITORIAL TEAM

Phil Tumataroa	MANAGING EDITOR
Mark Revington	EDITOR
Faumuina F. M. Tafunāfi	SUB EDITOR
Diana Leufkens	SUB EDITOR
Simon Leslie	WEB EDITOR

CONTRIBUTORS

Tremane Barr	Arihia Bennett
Tom Bennion	Tony Bridge
Helen Brown	Diana Clement
Gerry Coates	Giora Dan
Brett Ellison	Keri Hulme
Howard Keene	Takarei Norton
Tahu Pōtiki	Adrienne Rewi
Rob Tipa	Kim Triegaardt
Phil Tumataroa	Fern Whitau

DESIGN

La Fábrica Design Studio

ADVERTISING

Pam Graham
pgraham@tekaraka.co.nz

PRINTING

Spectrum Print – Blue Star Business

PUBLISHER

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

Send contributions and letters to the editor to:

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

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

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

Issue 58 published July 2013
© Ngāi Tahu Publications Limited
ISSN NO. 1173/6011

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

Front cover: Photograph by Tony Bridge.

Whenua

PHOTOGRAPH: TONY BRIDGE
Oaro on the Kaikōura coastline.



HE KŌRERORERO
nā KERI HULME

An owl in the apple tree

I have been fascinated by owls since childhood.

As someone who couldn't see normally (I was legally blind for a long time), I loved the idea of a silent night-see-er that also knew its way round by sound... and, was silent in flying...

Owls weren't common in North New Brighton, Christchurch, where I grew up.

It wasn't until I came to live on the West Coast that I realised owls were – common.

“Moreporks? Yeah – everywhere.”

And they were. Locals on the Coast said “mo'poke” and nobody used the word I'd learned in Moeraki, a looong time ago.

Which was “kookou”.

Fine: different places, different spaces, in language especially.

One of the things about having indifferent sight? You generally have the compensation of very good hearing.

When I decided to live on the Coast – aside from a relatively brief misdirect to Greymouth – I went and built my home in Ōkarito. That was in 1973, and on-going.

The first thing I did – because my family are gardeners as well as makys and healers – was plant three trees. They were all highly symbolic in my 20s mind...

A tōtara (doing great guns, thanks!)

A bamboo (severely contained but an extremely healthy & useful plant)

And a Cox's Orange apple tree. Simply because I love Cox's Orange apples...

It doesn't exactly thrive. It is the kind of apple tree my Nana would've called unthrifty. But – it's there. Still.

....

Ōkarito is a bird place. Humans are ephemeral. Birds own.

I heard the ruru as kookou as soon as

I moved here.

And I heard, rarely but wonderfully, other birds.

Once, in a year that an ornithologist mate confirmed was a major mast year, I heard a kākāpō boom.

And once, I heard a bird cry I've never heard before or since.

It shrieked.

It just may have been the last whēkau on the Coast.

....

You see, Aotearoa used to have several owls: the whēkau (so-called laughing owl, though its call was more scream than laugh), and the ruru (given to both sexes), kookou (male only, in some areas), peho (female only, in some areas). There are rumours of a giant owl on the East Coast (North Island). And there is a bird that has throbbed in my mind ever since I read about it*, that used to thrive in the Rangitata Gorge – a miniature owl, the size of a kingfisher. Only known from the Rangitata Gorge and Waimate...

It well may have been an owlet-nightjar – now long extinct, aue aue!

So.

My apple tree. The owl.

....

Owls call here all night. I enjoy their calls.

There was no hint, when I came back a month ago, that anything was wrong.

But going past the apple tree I noticed something. It didn't make sense to my eyes.

It was feathery. It was dark.

I parted the branches.

It was a dead kookou.

Two of the talons of its left foot were driven deep into a major branch of the apple tree.

It was hanging, wings haplessly extended, upside down.



....

I could not, cannot understand it.
I left it there, to go to earth.

...

I can think of scenarios – ruru grabs for rat? Misses? Pinions self on tree branch?

There are not even feathers left.

I will remember it all my life.

O – kookou haven't called here for a month or more –

But then, there's been a DOC 1080 drop...

██

* *Out In The Open* by T. H. Potts

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.

PHOTOGRAPHS AND WORDS nā PHIL TJMATAROA

Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



Kaiwhakahaere Mark Solomon was officially knighted in a ceremony on Friday 24 May by the Governor General in Wellington.

The next day Ngāti Kurī and the wider Ngāi Tahu Whānui honoured Tā Mark Solomon's achievements with a "small gathering" at Takahanga Marae in Kaikōura for 500 friends and guests.

Tāwhirimātea delivered a blue-sky day warmed by a relaxed and celebratory atmosphere where iwi leaders and former prime ministers rubbed shoulders with the community.

For the history books, Tā Mark's Knight Companion for services to Māori and business is the tribe's second knighthood following Tā Tipene O'Regan's Knight Bachelor for services to Māori and the community in 1994.

Whānau from all over Aotearoa and overseas converged on Kaikōura for the pōwhiri. After a cup of tea, everyone returned to the marae atea for speeches and presentations to Tā Mark and his wife, Lady Maria Solomon.

Tā Mark acknowledged his whānau and the sacrifices they had made to allow him to do his job over the past 16 years working for his people.

"I could not have done it without the support of a wife who was willing to put up with the hours that I do. It has a huge burden on the family that most people don't see. The support of my wife, Maria, and my family has been 100 per cent."





Parekura Horomia

9 November 1950 – 29 April 2013
Ngāti Porou, Te Aitanga a Hauiti,
Ngāti Kahungunu, Ngāi Tahu

*Ka rau te kohu
ki runga Hikurangi
Horomia a Titirangi
e te paiao pōkeke
Ko te parekawakawa ki te rae
o te makiu
Ko te auhi o te ngākau
ka hopo, ka auē
mōhou e Parekura e
E tīraha mai koe ki te poho o tō whare Ruakapanga
Mā wai tō tātou waka e here ko riro atu rā koe?
Me ko Kahutiaterangi koe e tere ana i ngā moana tāpokopoko
i ngā ara whenewhene, i ngā tai āniwhaniwha
Ko koe tērā ki te hoe urungi
Kia wāhi te ihu o tō tātou waka i ngā ngaru
hai oranga mō tō iwi Māori
Ko tātou tēnei tō tira hoe
i kotahi ai te hoe, i tika ai te hoe, i kaha ai te hoe
i raro i tō mana whakahaere.
Na, waiho atu mātou ki konei
Hanatū rā koe ki ngā tauwhiro tangā o rātou mā
Ko mātou tēnei e tangi nei
Ko te rere o waikamo
me ko tō Uawanui ka kore e mutu
Nei mātou ngā uri o Pani
Ka pani ake, ake tonu nei e....*

Did you know?

July 27 - August 2 is Māori Language Week? The theme this year is “Ngā Ingoa Māori - Māori names”. We use Māori place and personal names on a daily basis and the ‘ingoa’ theme asks communities to consider important matters such as correct pronunciation, understanding the meaning of place names, and using Māori names more often.

Did you know that more than 50 per cent of the world’s languages are endangered? This proportion is far greater than the proportion of endangered birds.

It is estimated that, if nothing is done, half of 6000-plus languages spoken today will disappear by the end of this century. With the disappearance of unwritten and undocumented languages, humanity would lose not only a cultural wealth but also important ancestral knowledge embedded, in particular, in indigenous languages.

The Māori language is an endangered language and within the Kāi Tahu/Ngāi Tahu population this is most evident. Of all iwi, Kāi Tahu has the worst statistics for the health of the language; less than 1 per cent of the tribe are competent speakers of te reo Māori.

Did you know in 1987 the Māori Language Act declared Māori as an official language of New Zealand? The Māori Language Commission was also established and responsible for promoting Māori as a living language.

Did you know The Broadcasting Act 1989 declared promoting Māori language and culture to be a function of the Broadcasting Commission?

He Pepeha Kāi Tahu

traditional knowledge relating to place names

Kā Puna Karikari o Rākaihautū.

The excavated pools of Rākaihautū

This is a reference to the lakes of Te Wai Pounamu (South Island) that were dug out by Rākaihautū. Kāi Tahu tradition has it that as he explored the interior of the island he would break the soil with his kō (spade) and a lake would appear.

Kā Pākihi Whakatekata o Waitaha

*The Plains Where Waitaha Strutted Proudly Along.
(Canterbury Plains)*

This well-known Kāi Tahu pepeha has been preserved in oral tradition.

“... Rākaihautū’s party arrived back in Canterbury, after their long and arduous struggle through the mountainous regions of the West and the hills of Otago, they were filled with joy to see the great Canterbury Plain, and in this joy originated the name of that plain.” – Taare Te Maiharoa in an interview with Herries Beattie.

Te Kete Ika o Rākaihautū

The Fish Basket of Rākaihautū (Te Waihora/Lake Ellesmere)
in reference to the lake being a considerable tribal resource. Te Waihora was once abundant with fish such as tuna (eels), pātiki (flounder) and aua (mullet) and manu (birdlife).

He Kupu Kāi Tahu

Whakatekata (whakahihī)

Pride/to dress up in fine clothes

Para (tākaro)

To play/participate in sport

He Kīwaha Kāi Tahu

Paekatai. A drifter, rolling stone.

Nei! (Nē, nērā, nehā) Is that so!

Kia kurapa. Hurry up.

Te Karaka

Te karaka, the call, of welcome for the manuhiri to come forward and enter this special place be it a marae or, a whare nui, and the response – the greeting, the tributes to ngā mate, the kaupapa.

Te karaka, the shout – to warn or summon children, those who need to listen, or those in peril, whakarongo mai e hoa mā – the world is in danger te ao whakamōrearea. Heed the call to arms.

Te karaka, the dark pounamu of deepest green like the tree and its fruit so brilliantly orange – karaka –

and aromatic. How many died trying to find the recipe for how to gain food from such an abundant kernel?

Te karaka, the coastal tree taken to the lake Taupō-nui-a-Tia where Selwyn preached his first sermon at Orona to the assembled locals and baptised five children under their grove.

Some of my children have their whenua buried near this ancient spreading tree under this whenua blessed

by our tōhunga friend Rakato when we wielded our bush-saws to clear the tinder dry brush to protect it.

Te Karaka, the clock, the clerk, loaned for counting Pākeha hours their way for a working day, a planting day, a fishing day without regard to moon or stars the real chronometer of te marama – the seasons.

Te Karaka, the record of our iwi, our deeds, our hopes our kai, our imaginations. Ngā pikitia o ngā tāngata katoa.

Cover boys like Kelly, or our whaea tumuaki, whaea tā moko our stories and moteatea, laments and celebrations.

Draw closer now, respond to the call, wear your tohu pounamu

listen to the clock ticking, this life won’t last for ever, listen –

whakarongo mai – hear your tipuna tell you how it was for them

over seven generations of being wronged – our tall trees.

Gerry Te Kapa Coates

At Te Rau Aroha Marae

time binding ages

braided bloodlines

weaving trails

remembered

mists surrounding

standing places

waves arrive

listening

listen

Teoti Jardine

A sense of pride

Ngāi Tahu language leaders were recognised at a glittering awards ceremony at Ōtākou Marae that also honoured te reo heroes of the past.

In his opening speech, Tā Tipene O'Regan told the audience that the rebirth of Ngāi Tahu reo was in good hands. He said while previously the tribe had been consumed with the Claim, it was time to move on and promote revitalisation of Ngāi Tahu reo.

"As a people we've had a huge challenge in our part in the redevelopment of te reo," he later told TE KARAKA. "In our history we had two whole generations effectively without native speakers. The business of recovering our culture and our ability to manage our own culture and our ability to manage the evolution of our culture requires te reo."

This was the second time the Ngāi Tahu Reo Awards had been held.

Tahu Pōtiki received the top award of Aoraki Matatū for his lifetime commitment to te reo o Kāi Tahu; Komene Cassidy was named Taniwha Hikuroa for his contribution to te reo in Te Waipounamu; Lynne-Harata Te Aika received the Te Tautōhito award for leadership in teaching; Edward Ellison was awarded Te Puna o te Kī – Kāi Tahu kaumātua champion of te reo and Charisma Rangipunga won the Ruahine Crofts Award for excellence in te reo composition.

Paulette Tamati-Elliffe, programme leader of the tribe's te reo strategy Kotahi Mano Kāika, Kotahi Mano Wawata, says the awards aim to celebrate and promote a sense of pride in what has been accomplished.

Kotahi Mano Kāika, Kotahi Mano Wawata literally means one thousand homes, one thousand aspirations. To date more than 1500 whānau including more than 4500 individuals have registered with Kotahi Mano Kāika.

Tamati-Elliffe says around 50 whānau use te reo Māori in their homes with their families. "There are a growing number of Ngāi Tahu whānau raising their tamariki in te reo, using te reo Māori as the first and natural language of communication in the home."



PHOTOGRAPH: ALAN DOVE



Tahu Pōtiki receives his Aoraki Matatū award from Tā Tipene O'Regan, Tā Mark Solomon and Ranui Ngarimu.

Tā Mark Solomon

THEN AND NOW



PHOTOGRAPH GLENN BUSCH
MARK SOLOMON, SCRAP METAL SMELTER
1982
BLACK AND WHITE PHOTOGRAPH
AUCKLAND ART GALLERY TOI O TĀMAKI



GOVERNMENT HOUSE
WELLINGTON
MAY 2013

More ways for
you to enjoy

TE KARAKA

CHECK OUT OUR WEBSITE

tekaraka.co.nz

FOLLOW US ON FACEBOOK

www.facebook.com/tekaraka

AND FOLLOW US ON TWITTER

@TeKaraka



Homecoming

Kaituhituhi Helen Brown sets foot on Whenua Hou.

PHOTOGRAPH RANUI NGARIMU



PHOTOGRAPH HELEN BROWN

Left: Waikoropūpū Sealers Bay; above: Freya Wharerimu Hargreaves-Brown on the Waikoropūpū beach, Whenua Hou.

Ko Whenua Hou te motu

Ko Waikoropūpū te whanga

Ko Puke Hou te maunga

Ko Waituna te awa

Ko Te Ara a Kiwa te moana

Ko Waitaha, Ngāti Māmoe, Ngāi Tahu ngā iwi

Kei Ngāi Tahu Whānui

Te ihi, te wehi, te mana, te tapu

Tihei mauri ora!

Once upon a time there was a sea captain who sailed to the bottom of the world in search of adventure and good fortune. He conquered treacherous seas to eventually make landfall on a remote but beautiful place on the southern coastline of Te Wai Pounamu. The local Ngāi Tahu people looked upon this stranger with suspicion, but after a time, his seal fishing prowess earned him a degree of good favour, leading one of the chiefs to bestow upon him his daughter's hand in marriage. The captain and the Ngāi Tahu princess were married and lived happily on an island set apart for them with golden sands and bounteous waters – Whenua Hou – Codfish Island.

WHENUA HOU LOOMED LARGE IN MY CHILDHOOD MYTHOLOGY. It was a Treasure Island-style backdrop against which a folkloric version of my actual whakapapa played out, the key characters being a 'captain' and a 'Ngāi Tahu princess'.

The fairytale was not entirely devoid of truth. My tipuna Robert Brown was indeed a captain (of the *Glory*) and his partner Te Wharerimu (Te Atawhuia) was the daughter of the rangatira Tapui and Pitoetoe. The couple lived together on Whenua Hou from the early 1820s as part of the Sealers Bay community, which is widely acknowledged as the first permanent mixed Māori and European settlement in southern New Zealand.

Whenua Hou lies to the north-west of Rakiura and is traditionally important as a stopping off point for muttonbirders travelling south

to the Titī Islands. Its rich natural resources and microclimate have lent it to intermittent permanent and seasonal occupation since the 13th century. It is also an important spiritual and cultural place for Ngāi Tahu. For as long as I can remember, I wanted to visit this place.

Sealers worked the coastline of Te Wai Pounamu from the late 18th century until the 1830s when seal populations had been so depleted that the industry was no longer economically viable. Sealing gangs were regularly dropped off along the coast for periods ranging from a few months to several years.

Relations between Ngāi Tahu and sealers were not always amicable, and a number of violent encounters are recorded in our histories. But Ngāi Tahu also knew there was much to be gained from controlled engagement with newcomers in terms of strategic relationships, trade, and access to resources.

By 1824, sealers had been making intermittent use of Whenua Hou for over a decade. Honekai, a leading Ngāi Tahu rangatira in Te Ara a Kiwa (Foveaux Strait region), designated the island as a permanent settlement site for sealers and their Ngāi Tahu wives, thus making it “whenua hou” — a “new land”. This arrangement enabled Ngāi Tahu to maintain the benefits of contact with the resident Pākehā, whilst keeping them at a distance from their own communities where they were frequently a disruptive presence, prone to uncouth behavior, drinking and violence.

Whether forged out of strategy, novelty, or love, the true nature of

the relationships between the Ngāi Tahu women and Pākehā sealers on Whenua Hou remains ambiguous. Some of the liaisons were short-lived; others more enduring. My tipuna Te Wharerimu raised five children on Whenua Hou before her Captain's untimely death, possibly by drowning, around 1840.

Many Ngāi Tahu whānau are able to trace their ancestry to these early unions on Whenua Hou, so the island plays an extremely significant role in the iwi's contemporary whakapapa. The strength of these whakapapa connections was profoundly evident during a series of hikoī (journeys) held last year. These hikoī sought to build cultural capacity among Whenua Hou descendants and reconnect them with their tūrangawaewae. I had the privilege and good fortune to undertake this journey — as a participant and later as a kaiārahi (guide).

“Take my ashes to Whenua Hou when I die because that's the only way I'm going to get there!” Ranui Ngarimu (Ngāi Tahu, Ngāti Mutunga) recalls telling her whānau.

As a Whenua Hou descendant, Ranui had always dreamed of visiting the motu where her tipuna Neke lived with the sealer Daniel “Cranky” Smith in the early 19th century. But as a strictly controlled Nature Reserve and centre for the Department of Conservation's (DOC) Kākāpō Recovery Programme, a visit to the island “on her own waewae” seemed near impossible.

So, when the opportunity arose to travel to Whenua Hou with other descendants, Ranui regarded it as an important tohu (sign). As a



Above: Kā Tapuwāe o Kā Wāhine Toa; opposite, left to right: Ngā uri o Whenua Hou including descendants of Neke, Popia, Wharerimu, Pura, Wharetutu, Hinetuhawaiki and Te Maka who took part in the Whenua Hou Access Pilot Project 2012; below right: Kaiārahi Estelle Leask (nee Pērā) wearing Kā Tapuwāe o Kā Wāhine Toa on Whenua Hou.

tohunga raranga (master weaver), she was also excited at the prospect of discovering what weaving resources were available on the island. For Ranui, members of my own whānau, and the majority of hiko participants, visiting Whenua Hou was the fulfillment of a lifelong dream.

First steps in a new land are always significant, but take on immense meaning when they are also a homecoming. Last March, as our rōpū (the first of three groups scheduled to visit Whenua Hou) stepped down from the helicopter and on to our ancestral whenua for the first time, many were trembling with emotion. Tears were shed – ngā roimata o ngā tūpuna. Tāua Ranui spontaneously did a karanga. In that moment, the key organiser of the trips, Dave Taylor (Ngāi Tahu – Ngāi Te Ruahikihiki), knew he was on the path to helping ngā uri o Whenua Hou re-establish a Ngāi Tahu footprint on the island. Himself a Whenua Hou descendant, Dave both understood and shared the motivation and emotion of the group. “It was the tūrangawaewae connection that brought the descendants on the trips – they were all motivated in the first place by their whakapapa.”

For Ngāi Tahu whānui (and Māori katoa) one of the major and persistent impacts of the colonial experience is alienation from our turangawaewae – our ancestral lands. As Ranui puts it, “the places where our tūpuna actually grew up and where their footsteps are, where they stood and the paths that they walked.”

In the case of Whenua Hou, simply making landfall on the beach has required a special permit since 1968. Ngāi Tahu access to the island has been denied to a greater or lesser extent since it was deemed Crown land in 1864.

Tane Davis (Ngāi Tahu) has vivid memories of fishing the coastline around Whenua Hou with his father. “We would go and moor in Sealers Bay for the night and I would look into the beach from the boat and wonder what was there. I can distinctly hear my father saying, ‘Son, we’re not allowed ashore there because it’s a Scenic Reserve’. At that time Whenua Hou was managed by the Department of Lands and Survey and the Wildlife Service and public access was prohibited.”

Later, in the 1990s, Tāne’s mother, Aunty Jane Davis (Ngāi Tahu), was part of the Ngāi Tahu negotiating team that initially sought the return of Whenua Hou as part of Te Kerēme (the Ngāi Tahu Claim). Aunty Jane recalls that any real opportunity for the return of the island

was thwarted by the existence of the then recently established Kākāpō Recovery Programme of which the Crown was highly protective. “The kākāpō is our taonga,” says Aunty Jane. “But much as I love the bird, we believe it took priority over us. It was the major block to us getting the island back. We realised how endangered the kākāpō were, but we felt endangered too.”

The first kākāpō were transferred to Whenua Hou in 1987 following an extensive programme of predator eradication. In that context and at that time, Ngāi Tahu had to set aside ownership aspirations and instead seek alternative forms of redress.

Ultimately, the island remained Crown land but the provisions of the Ngāi Tahu Claims Settlement Act 1998 greatly enhanced Ngāi Tahu involvement in its management and use, primarily through Ngāi Tahu representation on the Whenua Hou Committee. The Committee was set up to advise the Conservation Board and Minister on the island’s management.

As a member of that committee since its inception (and as its current Chair), Tane Davis is quick to acknowledge the Ngāi Tahu kaumātua including the late Uncle George Ryan, Hine Maaka, Suzanne Spencer and others who set the groundwork for the DOC/Ngāi Tahu relationship on Whenua Hou today.

Significantly, the Treaty settlement legislation also provided right of entry (with permit) to all Ngāi Tahu whānui who whakapapa to the island. Despite this provision, very few Whenua Hou descendants have actually set foot on the island in the years post-settlement. Conservation and biodiversity values have tended to take priority. Furthermore, Whenua Hou is an undeniably difficult place to get to – you can’t go online and book a ticket.

Working for DOC in Murihiku, Dave Taylor became increasingly aware of the relative lack of Ngāi Tahu presence on Whenua Hou given its significance to Ngāi Tahu. After organising a permit for his own whānau to make a day trip to the island, he was determined to assist other Ngāi Tahu to visit, and was in a unique position to make this happen. “There are a lot of barriers to visiting the island – just the logistics of transport and permits would frighten most people away – but I thought, ‘That’s not hard for me; I can make that happen quite easily.’ I saw it as a way of contributing and growing capability among our people.”



“It was a privilege to be able to do the karanga on Whenua Hou for the first time ... the isolation and being on the island surrounded by bush. It echoed around the cove.” SONIA RAHITI (Ngāi Tahu)

In addition to assisting whānau to negotiate the logistics involved in getting to the island (including stringent quarantine requirements), Dave was keen to ensure that the hiko were also a cultural experience, incorporating a noho marae (marae stay) at Takutai o te Titi Marae at Colac Bay, and a mihi whakatau (welcome) for whānau arriving on the island. With this in mind, he sought the involvement of Whenua Hou descendants as kaiārahi to accompany and support whānau groups returning “home” to Whenua Hou.

Ron Bull jnr (Kāti Te Ākau), Estelle Leask (Ngāi Tahu, Whakatōhea, Ngāti Ruanui), Sonia Rahiti (Waitaha, Kāti Māmoe, Kāi Tahu) and I rose to the challenge – becoming conversant with the history of the island, and learning about its archaeology, flora, fauna, placenames and whakapapa to share this mātauranga (knowledge) with other descendants visiting the island. For the wāhine, our preparation also included stepping up and learning to karanga.

“It was a privilege to be able to do the karanga on Whenua Hou for the first time,” says Sonia. “That was a really big thing for me – the isolation and being on the island surrounded by bush. It echoed around the cove. That was very special.”

Sonia is a muttonbird to the core. For her, Whenua Hou’s isolation, beauty and sense of “going back in time” were immediately familiar – akin to her experience of the Titi Islands.

In total, 37 Whenua Hou descendants were welcomed to the island across three separate hiko in March, October, and November last year. The Whenua Hou Access Pilot Project was supported by the Ngāi Tahu Fund, DOC, Ōraka Aparima Rūnaka and the Whenua Hou Committee.

For many of the whānau on the trips, this was their first experience of real engagement with the iwi. As Ranui Ngarimu says, “It’s a beautiful awakening.”

Takutai o Te Titi provided the perfect departure point for the hiko



PHOTOGRAPH/MALCOLM RUTHERFORD

in a cultural and geographical sense, enabling descendants to connect with their whanaunga on the mainland first, before flying in a direct line from the south coast across Te Ara a Kiwa to Whenua Hou.

On the island the whānau walked the beaches, visited the site of the kāika at Waikoropūpū Sealers Bay, took in the stunning views, and simply breathed in the air.

They gathered kai moana, harvested harakeke, wove paraerae (harakeke sandals), made pōhā, tramped around the island, and talked whakapapa into the night. They ate like kings. Tohunga mātauranga shared their wisdom.

Kyle Davis (Ngāi Tahu – Ngāi Te Ruahikihiki) saw his first mohua (yellowhead) in the wild; Rosemary Wheeler (Ngāi Tahu) felt a powerful connection to the land and her whanaunga; and Freya Hargreaves-Brown (Ngāi Tahu – Ngāi Te Ruahikihiki) did countless cartwheels.

As a participant on the hiko, Kyle reflects that “the mauri of Whenua Hou has to be seen and breathed to be believed.”

DOC technical advisor Rachael Egerton agrees. “You don’t really understand the history of a place until you’ve been there,” she says. As the instigator of a significant programme of historical and archaeological research on Whenua Hou in recent years, Rachael regards the pilot hiko as an important step in reconnecting people with place, and as a potential model for other projects.

“In the past DOC work has focused on physical values, and really they don’t mean anything without the people who hold the values. It’s the non-physical values that connect people to places, and mean that we are able to sustain those places into the future.”

Dave goes further, suggesting that in time he would like to see Ngāi Tahu become a strong presence on the island, not only in terms of cultural practice, but also management and conservation work.

Aunty Jane Davis is unequivocal. “As for the future of the island – as any red blooded Ngāi Tahu would think – it should come back to the tribe.”

Science tells us that the harakeke on Whenua Hou is not naturally occurring. Our tūpuna took it there.

During the hiko in March, Ranui Ngarimu gathered harakeke from four different sites around Waikoropūpū Sealers Bay where the plant continues to flourish. “Our tūpuna took the right stuff for themselves; good strong fibre.”

When I returned to Whenua Hou as a kaiārahi in November, I brought a very special taonga with me. Kā Tapuwāe o Kā Wāhine Toa is a pākē (rain cape) made by Ranui, with some input from me, using materials harvested on the island.

Blessed by Stewart Bull at Takutai o Te Titi Marae and named by the kaiārahi wāhine (Estelle, Sonia and I), the pākē is a gift to ngā uri o Whenua Hou and is intended to be worn by kaikaranga when they are welcoming manuhiri and manawhenua to the island. The pākē incorporates pikao, harakeke and feathers from the manu on Whenua Hou including kākāpō, kākā and kākāriki. A garment fit for a Ngāi Tahu princess.

THE CONSTITUTION QUESTION

What kind of future do you want for your moko?
Will the government take any notice?
Kaituhipu Kim Triegaardt reports.

HOW DO YOU WANT THE FUTURE TO LOOK FOR YOUR GRANDCHILDREN? That is at the heart of conversations taking place all over the country about New Zealand's constitutional arrangements, says Tā Tipene O'Regan, co-chair of a 12-strong panel of academics, law professors, local government officials, media specialists and Māori community representatives charged with driving the conversation.

"In many countries this conversation takes place in the context of blood and death. People die over these questions. While it's a challenging topic in peace time you still need to be aware of your rights and what protects you, if, for example, you are being illegally spied on or, as was the case with the Foreshore and Seabed Act, being denied access to the courts."

New Zealand is one of only three countries in the world without a written constitution; the others are Israel and Britain.

Currently New Zealand is a democratic, constitutional monarchy. The Queen is effectively head of state through her representative the Governor-General. She acts on the advice from the government of the day, which the public elects.

There is a raft of legislation including among others the New Zealand Bill of Rights (1990), the Human Rights Act (1993), the Treaty of Waitangi Act (1975) and the Constitution Act (1986) that work together to form the basis of our constitutional arrangements. However, there is no Upper House or Supreme Bill of Rights that balances out majority decision-making.

When National came to power after the 2008 election, it did so with the help of the Māori Party, which, among other conditions, asked for a review of New Zealand's constitutional arrangements.

Deputy Prime Minister Bill English and Māori Affairs Minister Pita Sharples announced the review in 2011 and shouldered tapped an independent 12-member advisory group co-chaired by Tā Tipene and former law commissioner, Professor John Burrows.

The panel was given two years to collect "a range of views on New Zealand's constitution and identify any broad areas of agreement," says Burrows. "Our job was to get the message out to as many people living in New Zealand as possible and encourage them to make submissions. We then have to report back on any areas where further work could be done."

Burrows says it took several months initially to take what was being asked in the terms of reference and reframe it into some-

thing accessible to the general public. "We tend to use big words when we're talking about complex law issues, which turns people off, so we had to break everything down into simple concepts that would draw people in. By asking a series of questions you can engage people in a conversation," he says.

The panel members have travelled extensively talking at workshops and trade union meetings; they've debated at student forums and discussed the issues on marae around the country.

Public submissions are due to close at the end of July and so far more than 1,000 have been made. Former journalist and panel member Deborah Coddington says they are expecting "a flood of them" just before the deadline. "You can see when there's been some publicity," she says. "The views to our Facebook page spike."

That's good news for the panel because it means what they are doing is working and people are talking about New Zealand's constitution, or lack of it. But it's a conversation that highlights just how little we know about the subject, says former New Zealand Prime Minister Sir Geoffrey Palmer, the man responsible for many of the reforms of the country's legal and constitutional framework, such as the Constitution Act 1986 and New Zealand Bill of Rights. "We are talking about power," he says. "But people don't think about how we are governed, who has public power and who can exercise power."

As it stands now, any aspect of any law, including those considered our constitution, can be changed through amendments. Parliament is the final lawmaker.

"We have such an evolving constitution," says Sir Geoffrey. "It has no moorings and evolves with political development so anything goes. That puts us at risk and makes us vulnerable."

Tā Tipene believes this is the perfect time to be having this conversation.

Sir Geoffrey agrees. "Most constitutions come from some cataclysmic event but we haven't had that constitutional moment", which he adds is probably much of the reason there is such a lack of public engagement. "You can't really say that New Zealand is badly governed, so why change it. The burden of proof is going to be on the advocates of change and that burden will be difficult to prove and difficult to win."



The panel's terms of reference include gathering opinions on the size of Parliament, the length of terms of Parliament and Māori seats in Parliament and local government. The panel was also asked

to consider the role of the Treaty of

Waitangi within New Zealand's constitutional arrangements. It is not the first time the question has been asked.

Sir Geoffrey says that when the Bill of Rights was initially drafted in 1986 it included the Treaty of Waitangi. "After a great deal of debate, reference to the Treaty was taken out by the Select Committee and the Bill was eventually passed as a statute and not a constitution."

It's also the question that most reflects the discordant face of New Zealand, says Treaty of Waitangi educator Robert Considine.

"At one end of the spectrum, people talk about the illegality of Parliament based on the fact Captain William Hobson claimed sovereignty over New Zealand in November 1840 in complete disregard of both the Declaration of Independence (1935) and the Treaty of Waitangi (February 1840), which both recognised Māori

tino rangitiratanga or sovereignty over New Zealand. Then on the opposite extreme, there are groups stridently

objecting that entrenching Māori rights means making second class citizens of non-Māori New Zealanders."

At the moment the Treaty of Waitangi lies half-in and half-out of the constitution and there is no expression of tino rangitiratanga in any current legislation.

There are strong arguments that Māori should be recognised as a full partner in a political system that reflects tikanga Māori, says Considine who believes the original spirit of the Treaty was that hapū would co-exist alongside Crown sovereignty. He hopes the constitutional review will lead to strong functional Treaty relationships. With no entrenched constitution, he fears New Zealand will continue down what he says is a slippery slide into the decline of democracy.

"A constitution would entrench things that Parliament couldn't change. Something we need because at the moment we're heading towards a police state with the amount of control, the number of laws and the increasing inequality in New Zealand. A constitution really needs to start with a conversation about the values we want live by and then build a structure around that."

Burrows says the panel's job is simply to listen to all these opinions and not to make judgements. "We are there to discover the public mood, and to find whether there are areas of broad consensus."

Tā Tipene hopes that consensus lies in a more sentient and thoughtful approach to the electoral process. "It's about how we relate to everyone so we improve the quality of our relationships," he says.

In December, the government will release a report based on the panel's findings that will probably gather dust in a drawer, says Sir Geoffrey. "That's the fate of most reviews conducted by the government all the time. Most don't get anywhere."

But it's all about being patient he says. It could take 20, 30 or 50 years but now the conversation has begun, just like pushing a rock down a hill, "it will start to take on a life of its own. The constitution has to live in the hearts and minds of people – it has to be a living thing and now people are starting to understand that and talk about it."

Tā Tipene believes now that the ball is rolling, it's even more vital that Māori engage with the conversation and make submissions. He says it will give Māori the opportunity to move away from their role as Treaty victims.

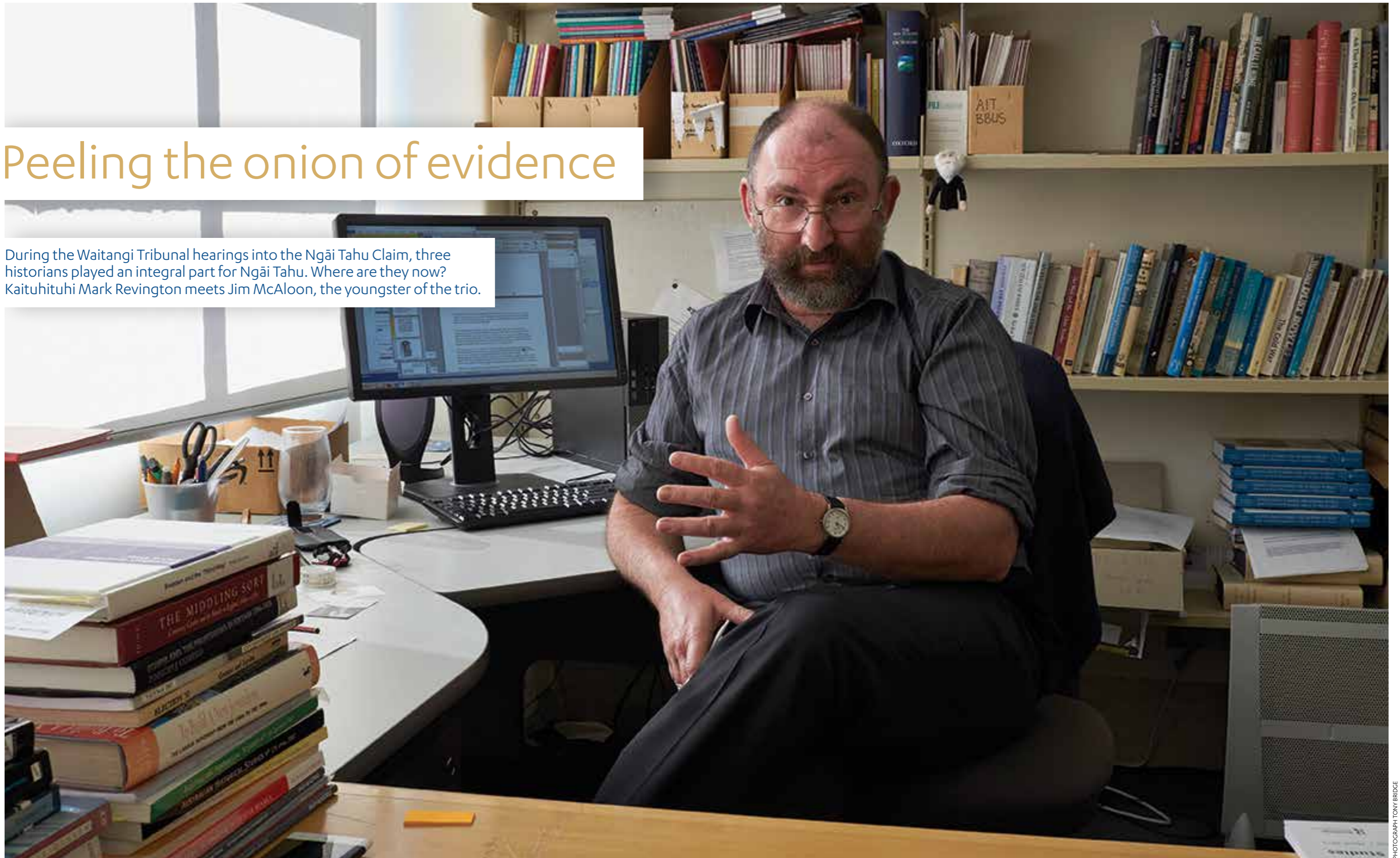
"We've been in resentment mode for so long and now we can make decisions about ourselves and how we want our relationships to be shaped. It's about how we want the world to be and recognising that we are part of a wider community, nationally and globally."

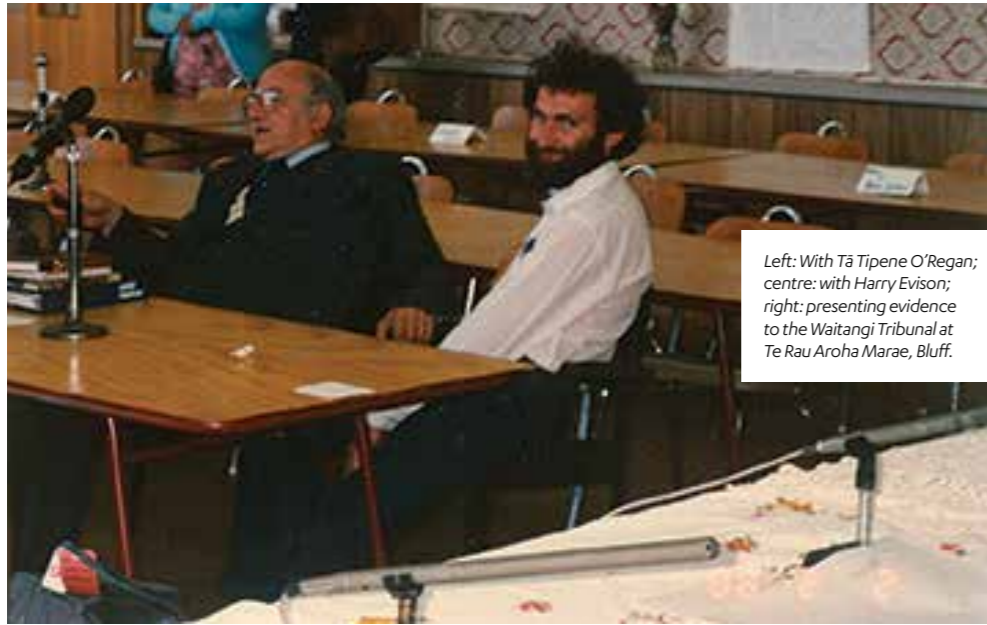
TK

The Constitutional Advisory Panel has decided to extend the deadline for submissions until July 31. You can find out more by going online to www.ourconstitution.org.nz or calling the free phone number 0508-411-411. You can also join the Conversation on Facebook at www.facebook.com/TheConstitutionConversation.

Peeling the onion of evidence

During the Waitangi Tribunal hearings into the Ngāi Tahu Claim, three historians played an integral part for Ngāi Tahu. Where are they now? Kaitiaki Mark Revington meets Jim McAloon, the youngster of the trio.





Left: With Tā Tipene O'Regan;
centre: with Harry Evison;
right: presenting evidence
to the Waitangi Tribunal at
Te Rau Aroha Marae, Bluff.



IN MANY WAYS IT MAY HAVE BEEN THE MAKING OF THE YOUNG historian. Three years plus in the hothouse atmosphere of Te Kerēme, and the Waitangi Tribunal hearings that would deliver the Ngāi Tahu Deed of Settlement and end more than 150 years of petitioning the Crown.

Jim McAloon was young, passionate, and bearded, and there as part of a trio of historians who played an important part in securing justice for Ngāi Tahu.

“I was always impressed by the level of unvarnished delight he had in winning a point or uncovering a profound irony in the Crown position”.

These days Jim McAloon is Associate Professor of History at the University of Victoria in Wellington where he has a book-lined office that catches the late morning sun. And he still has that beard.

His biography on the university's website includes the phrase: “I have also had some experience in Māori land issues, particularly with reference to the South Island.”

After working for the Ngāi Tahu Māori Trust Board, McAloon completed a PhD at the University of Otago, a study of settlers who became rich during the 1890s, essentially a generation removed from those who directly benefited from the theft of Ngāi Tahu land.

McAloon says he has always been interested in economic and social history but didn't want to complete a PhD on the Ngāi Tahu Claim because he didn't have the necessary skill in te reo Māori.

He moved to Wellington after 15 years at Lincoln University. He is widely known as a historian, the author of *No Idle Rich: the Wealthy in Canterbury and Otago 1840 -1914*, which won the history section in the 2003 Montana NZ Book Award while his history of Nelson was joint winner of The JM Sherrard Award in Regional History. He has contributed chapters to a number of books, written and published countless papers, and is highly respected as an authority on social, political and social developments in New Zealand.

But it is his role in making history while working on Te Kerēme that is of most interest here. In accounts of the Ngāi Tahu Claim process, the name of Harry Evison looms large. But two other historians – McAloon and Ann Parsonson – played an important part, researching and providing essential evidence.

In retrospect, McAloon is modest about his contribution. “Harry and Ann were both much more experienced than me,” he says. “I certainly learnt a lot working with them.”

Uncle Trevor and Tā Tipene remember Jim McAloon as the historian who wrote crucial reports on the Māwhera land leases, the Arahura purchase, and Murihiku, and would later provide essential mahinga kai evidence.

McAloon quickly showed his value to Ngāi Tahu with a talent for

combing through vast amounts of source material at great speed and pulling it together into a coherent thread.

“Jimmy did his homework,” says Uncle Trevor. “If there wasn't a document, he wouldn't present it. He was tenacious. He would go as far as he could to uncover facts and build a solid foundation.”

“Harry and Jimmy together were a huge force. The Crown didn't really question Harry's evidence to a large degree and I think he was a good steadier for Jim but Jimmy had a mind of his own. He just took everything in his stride and what got in the way, he knocked down.”

How did the young historian come to work for Ngāi Tahu? By chance, says McAloon.

He had completed a master's degree at the University of Canterbury in 1986 with a thesis on the Labour movement before World War One and then worked as a research assistant at the University of Otago, before returning to Christchurch at the end of 1986. There he fell in with Project Waitangi, set up by the National Council of Churches to facilitate Waitangi Tribunal claims.

“Jimmy did his homework ... He was tenacious. He would go as far as he could to uncover facts and build a solid foundation”.

TREVOR HOWSE

The Ngāi Tahu Māori Trust Board needed historians but how to fund them? Through outside sources, as it happens. Ann Parsonson was funded by the University of Canterbury, Harry Evison by the Waitangi Tribunal and Jim McAloon initially by the Waitangi Project.

“We were desperately looking for a historian who would take on the Murihiku and Poutini sides of our case,” Tā Tipene remembers. “We had divided the Ngāi Tahu Claim into what we would call the nine tall trees and Jim McAloon came to us as a gift funded and supported by the National Council of Churches.”

“I knew nothing of him but one of the people who endorsed him to me was Harry Evison. I chuckled and teased Harry a bit that he would have an ally coming out of the order of belief but Jim turned up and he was bearded and bushy, he had a light in his eyes and I think our guys rather liked the look of him. We weren't that sophisticated in those matters, we weren't conducting highly developed interview formats.

“The real point about Jim McAloon was his enthusiasm and his vigor. He got on like a house on fire with Harry, and he had the whole Murihiku, Rarotoka Island, and Rakiura... all those purchases on his plate and the Arahura Westland purchase, and his services would continue right on through the processes of the ultimate Te Tau Ihu claim as that involved the top end of Te Tai Poutini and the Arahura purchase.”

It was a working relationship that was of huge benefit to Ngāi Tahu as the tribe worked through the claims process. For McAloon, it was an eye-opener, a feeling of breaking new ground. It also came during a time of real change for New Zealand. It was five years after the divisive 1981 Springbok tour and three years after then Prime Minister Rob Muldoon called a snap election and lost, ushering in a Labour government led by David Lange and the years of Rogernomics. New Zealand was slowly moving towards a more Treaty-based society and McAloon, who had been involved in the anti-tour movement and the peace movement, says there was growing awareness of the importance of land issues. “For better or worse, New Zealand's landscape was changing,” he says.

Memories? He remembers eating tīti and swede at Bluff. “Talk about a bicultural experience,” he says. He remembers mountains of original documents to trawl through, and always the feeling of being in

a rush while compiling reports for Ngāi Tahu's chief counsel, the late Paul Temm QC. He remembers the care and friendship from kaumātua as the hearings unpeeled more and more of the onion of evidence. He remembers the trust placed in him by Uncle Trevor, Tā Tipene and Rakihiia Tau Snr.

“I did what I could,” he says now, “but I was very much the junior member of the team. I was 25 when I joined. It was amazing.”

McAloon says he had always been attracted to history, even as a young boy. And he found he was good at it. “I followed my nose and studied history at university.” He now says he thinks the role of historians is “to complicate things”. He's only half joking. Since his time with Ngāi Tahu, he has answered criticism from Giselle Byrnes and historian and poet, Professor Bill Oliver, who accused the Waitangi Tribunal of ‘presentism’ and said the tribunal's conclusions created “a retrospective utopia”.

IN PARTNERSHIP WITH CANTERBURY

The Productivity Partnership brings together industry and government leaders to lift the performance and productivity of the construction industry.

It aims to increase productivity by 20% by 2020.

Helping rebuild Canterbury

The Productivity Partnership takes pride in the part it's playing in rebuilding Canterbury.

- » Providing support to CERA through the Ministry of Business, Innovation and Employment, co-ordinating the flow of critical information to and from the construction industry
- » Bringing together different parts of the industry to share information in the Canterbury Procurement Forum
- » Producing the Canterbury Procurement Pipeline – the big picture of the forward workload of major construction clients, especially public projects
- » Working with CERA and suppliers of building materials to help ensure the market can meet projected demand
- » Identifying industry skills and training needs
 - » Establishing a Centre of Expertise – Construction Procurement, focused first on co-ordinating public sector projects in Christchurch
 - » Developing a Rebuild Christchurch Charter – a “code of conduct”.

How the Productivity Partnership supports the Canterbury rebuild

Rebuild Christchurch Charter

Canterbury Procurement Forum

Canterbury Procurement Pipeline

Centre of Expertise – Construction Procurement

Support to CERA via MBIE



Left to right: Hillary Evison, Jim McAloon, Harry Evison, Te Maire Tau, Rakihia Tau Snr., Trevor Howse and Ann Parsonson.

McAloon passionately rebuts the charge. His time working for Ngāi Tahu taught him that Māori often view history through a different lens. New Zealand as a society is still coming to terms with its colonial history, he says.

“The positive thing about the last 30 years is change. There isn’t a single orthodoxy about our past and there will always be debate, which is healthy. Historians can inform that debate.”

When he joined Te Kerēme, providing that historical evidence for Ngāi Tahu was a massive task. An important factor of Te Kerēme was that Ngāi Tahu had known for generations that they had been cheated but didn’t know how, says Tā Tipene. The historians were able to show Ngāi Tahu how they had been cheated.

“Ultimately they showed us how we had been dispossessed and that is part of the process of building towards repossession. I think that is one of the reasons why we owe a debt to them.”

McAloon, says Tā Tipene, “had a particular capacity for going on highways and byways. There was a lot less written evidence in Te Tai Poutini and Murihiku than there was for Ōtākou for example. Jim had to work with original documents, which was extremely challenging”.

And, as Tā Tipene points out, the three historians were not only confident in the material they prepared, they were regularly cross examined by Paul Temm during his preparation. “Facing Temm was much harder than a battery of Crown QCs.”

Tā Tipene estimates the Crown had up to 27 bureaucrats installed in a suite of offices in Featherston St in Wellington to try and beat Te Kerēme.

“And they then brought down a very senior QC from Auckland to sit on full fees day after day after day. I can remember one morning at Tuahiwi there was myself and Paul Temm and David Palmer sitting in a row. So there was myself, Knowles and Palmer under the leadership of our senior counsel Paul Temm and the Crown in one form or other had I think 37 or maybe 38 fully funded legal personnel from different SOEs, as well as lawyers from Federated Farmers and other things. In terms of balance against the Crown, we were right up against it.”

McAloon may have been the junior of the triumvirate of historians the tribe relied on, but he was no less loved and respected, says Tā Tipene.

“Because they were our historians, they were taken under the wing of our people. When you stood in front of the Tribunal, you always felt you had your back well and truly covered.”



Murihiku 99.6

Ōtautahi 90.5

Timaru 89.1

SKY 505

The Unshakeable tahu

Kaikōura 90.7

Ōtākou 95

SKY 423
from May 2013

FUTURE VISION

Out of the wreck of what was Christchurch, a new city is being planned. Kaituhituhi Howard Keene reports.



IT MAY BE A WORLD FIRST SITUATION. IN THE WAKE OF A DEVASTATING natural disaster, the local indigenous people are involved in the redesign and reconstruction of a city from the highest governance level right through to the actual physical reconstruction.

Academics are calling it globally unique, the city's mayor says it is the way it should be, and Te Rūnanga o Ngāi Tahu kaiwhakahaere Tā Mark Solomon says it is the best expression of the Treaty relationship he has ever seen.

Thirteen years ago, Ngāi Tahu would not have been the partner of choice for the rebuild of Ōtautahi. But after its century-old Treaty of Waitangi claim was settled in 1999, the iwi made quick work of restoring its political, cultural, and economic influence.

However, Christchurch remained visually and culturally dominated by English aesthetics and values.

That was the situation until two-and-a-half years ago.

Enter Rūamoko. On September 4, 2010, February 22, 2011, and many occasions afterwards, major earthquakes broke the back of the city and allowed the old wetlands to temporarily re-establish themselves, leaving swathes of land, especially in the east of the city, uninhabitable.

It was a traumatic series of events causing death and extreme adversity. But out of the wreck of what was Christchurch, a new city is being planned, and the Government has given Ngāi Tahu a prominent role in that process.

It is seen as a chance to build, more or less from scratch, a post-colonial city, inclusive of everyone; and a city with a strong recognition of the mana whenua of local hapū, Ngāi Tūāhuriri.

"You don't see much at all relating to the Māori heritage and history of Christchurch, but it's huge," says Te Rūnanga o Ngāi Tahu kaiwhakahaere Tā Mark Solomon, in his office high up in the control tower of the former Wigram Air Force base.

"It's a known that there are two stories that belong to the heritage of this nation, and for a long time only one story has been predominant."

In March, 2011 the Canterbury Earthquake Recovery Authority (CERA) was created as a Government department with extraordinary powers to develop and manage the recovery strategy. For the bodies that needed to be consulted, Ngāi Tahu was co-opted on equal footing with the Christchurch City Council, the Waimakariri and Selwyn district councils, and Environment Canterbury.

Ngāi Tahu is part of the steering group for CERA's recovery strategy and is leading the Iwi Māori Recovery Programme, which aims to ensure that recovery issues specific to Ngāi Tahu, ngā papatipu rūnanga and Māori in greater Christchurch are identified and implemented. Ngāi Tahu is also represented on CERA's Recovery Strategy Advisory Committee and as Community Wellbeing planners; as well as being involved in the development of CERA's Land Use Recovery Plan.

CERA chief executive Roger Sutton describes Ngāi Tahu as an important and highly valued partner of CERA in the earthquake recovery. "I've always enjoyed working alongside its leaders. Ngāi Tahu staff have also been seconded to CERA to provide direct input into CERA's work, and are consulted on a variety of recovery issues."

Christchurch Mayor Bob Parker says this role for Ngāi Tahu is exactly how it should be. "I just see it as honouring the spirit of the land in which we all live.

"It's been a wonderful evolution from what were very, very difficult



PHOTOGRAPHS: GIORA DAN AND SUPPLIED



"I would argue that the CERA legislation is probably the best expression we've seen of the Treaty relationship without a specific Treaty clause."

TĀ MARK SOLOMON
Te Rūnanga o Ngāi Tahu kaiwhakahaere

times. Very unjust crimes were perpetrated on Ngāi Tahu that have gradually been corrected. It must be extraordinarily rewarding for the kaumātua to reflect on just how far Ngāi Tahu has come in Christchurch and Canterbury in the last 30 years."

The rebuild has been described by Canterbury Employers' Chamber of Commerce CEO Peter Townsend as the biggest economic development project ever in New Zealand "by a country mile".

As well as potential economic benefits, the rebuild is also a great opportunity for the tribe to reflect Ngāi Tahu histories and stories on an equal footing with colonial histories in the planned vibrant new city.

Lincoln University Assistant Vice Chancellor, Professor Hirini Matunga [Ngāi Tahu, Ngāti Māmoe, Ngāti Porou, Ngāti Kahungunu, Rongowhakaata, Ngāti Paerangi (Atiu, Cook Islands)] says as far as he knows, this relationship is unique and unprecedented. "This is a reflection of the mana of Ngāi Tahu and Ngāi Tūāhuriri in a now post-Treaty settlement city context."

He says the original blueprint for Christchurch was largely planned in England at a time of extreme marginalisation of Māori during early stages of colonisation.

For Rakihiia Tau Sr., Ūpoko o Ngāi Tūāhuriri, issues around the rebuild are Te Rūnanga o Ngāi Tahu matters. "I've told them to do the rebuild in accordance with the will of the people. Get the rebuild done as harmoniously and peacefully as it can be."

Of his peoples' interest in the area in pre-European times he says: "The memories are there and we may be able to improve on the memories and the preservation of the environment. It was a swamp and the importance of the area in terms of the resource was water, so let's hope we'll be able to recognise that and highlight the importance of water."

Under the Treaty settlement Ngāi Tahu's partnership role in many areas has been acknowledged and acted upon, but Tā Mark is in no doubt the earthquakes sped up Ngāi Tahu's rise to prominence in city affairs.

"I was quite shocked when the CERA legislation came out that we were legislated into it. It was a positive shock, but I didn't expect it.

"We do have the right to sit on different bodies through our settlement, but if you read the apology it talks about a new form of relationship going forward. I would argue that the CERA legislation is probably the best expression we've seen of the Treaty relationship without a specific Treaty clause."

In the immediate aftermath of the February earthquake Te Rūnanga set up a sub-committee, Te Awheawhe Rū Whenua, which included the chairpersons of all four Canterbury rūnanga, to ensure that Ngāi Tahu led and responded to peoples' needs at the time. That response phase lasted for about 18 months and the organisation is now focusing on recovery.

Rakihiia Tau Jr. was the general manager of Te Awheawhe Rū Whenua. He says Ngāi Tahu has some values it wants to see articulated in the city and its rebuild.

"I think we want it to be reflective of our Ngāi Tahu culture, but also of the Pākehā culture. We have to respect their heritage and their values. Some of those values we share."

The current chair of Te Awheawhe Rū Whenua Elizabeth Cunningham says the tribe's response to people's needs after the earthquake was automatic. Even though phones were out, the marae system kicked in. "People knew where to go, who to assist, how to feed people, where all the old people were. We performed almost like a local body – everyone knew their role."

But it is not just looking after individuals and communities where Ngāi Tahu has shown leadership.

Many of the tribe's wider, long-term aspirations have been taken on board in the blueprint for the reconstruction of the Christchurch CBD, released last year.

Tā Mark says Ngāi Tahu collectively supports the blueprint. "There was enough in it to show Canterbury that we're starting to move forward. I've heard some that disagree with parts of it, some that like the majority of it, but it was enough to start because we needed to show people that progress was happening."

The cultural aspects are especially important. Key priorities include putting some Ngāi Tahu names back on the Christchurch landscape, rejuvenating the Ōtākaro (Avon) River system, and recognising places of historic importance to Ngāi Tūāhuriri.

"The concept of having the river planted from Hagley Park to the sea and showing what it was like really gels with us. That doesn't mean we take out the exotics. I love our garden city, I love the trees, but it would be nice to see a stretch of it which is pure New Zealand native because it would be good for tourism and good for business," Tā Mark says.

Te Papa Ōtākaro, the Avon River precinct project, will be the first of the major projects outlined in the blueprint to get off the ground, and will strongly reflect Ngāi Tahu values. It is possibly the most exciting part of the plan from a Ngāi Tahu viewpoint, with a strong recognition of historic use of the area by Ngāi Tūāhuriri.

The concept of continuous parkland from the source of the river



“ [The river] was the meeting place, that was the place where our weavers got their flax, that was the place where our guys got all the eels. So I see it as a vision for the future.”

ELIZABETH CUNNINGHAM
Te Awheawhe
Rū Whenua chair

Ngāi Tahu is also looking to invest in other centres in Te Waipounamu.

Tā Mark Solomon went to Ōtepoti (Dunedin) late last year to meet the mayor and local rūnanga, to look at opportunities for investment in Otago.

“I think the only investments we’ve done in Dunedin, the second city of the South Island, are that we own the police station and we’re part of the Ryman Healthcare facility down there.

“We do need to look at the other regions for investment. We need to balance everything we do. The fact that we had a major earthquake here – it doesn’t make sense to have all our assets, our buildings here in one centre.

“We’re incredibly lucky we only lost one building. We could have lost a whole lot.”

Similarly, there will be investments outside the South Island to spread risk. “You don’t have all your eggs in one basket.”

Te Rūnanga o Ōtākau chairman Edward Ellison says the bulk of Ngāi Tahu investment going to Christchurch has been an ongoing issue for outlying rūnanga, particularly Ōtākau.

“We’ve been raising it at the table and elsewhere, and are keen to see some of the asset that’s been built up applied in the regions, and see some empowerment.

“Christchurch is a big economic hub. You have to look hard to get those opportunities in other areas, but if the partnerships and relationships are built up those opportunities appear or can be generated. They don’t just fall off the wall.”

Edward says it was an issue that needed to be raised. “It’s just the nature of a big corporate organisation and head office-approach to things. That works for Canterbury, but it leaves the wider-flung areas somewhat isolated. So we’re looking for the equity and lift to occur further afield.”

to the sea was one of the strong themes that emerged from the Christchurch City Council’s Share an Idea scheme in 2011, in which thousands of residents put forward their aspirations for the new city.

What emerged was a park zoning about 30 metres wide on both sides of the river, extending from Christchurch Hospital to about Fitzgerald Avenue in the east. Victoria Square – formerly Market Square, an important early trading point between Ngāi Tahu and settlers – will be a focal point, which the Council describes as “part of the central city’s spiritual and aesthetic identity”.

Expect cafes, hotels, cycle and walking tracks, and native vegetation; but also expect a significant visual expression of Ngāi Tahu values in the precinct.

Elizabeth Cunningham says the river is the magic for her. “I think about my nannies and the people prior to my nannies that used that river for so many reasons.

“That was the meeting place where our weavers got their flax, that was the place where our guys got all the eels. So I see it as a vision for the future, and that I think for me is what I want the most.”

Christchurch architect Perry Royal (Ngāi Tahu, Ngāti Raukawa), working in a private capacity, is part of the consortium drawing up plans for the river precinct. Royal believes the unusual geometry of where the river meets the grid of the city is the nicest part of Christchurch.

He says the whole river corridor is about caring for people. “At one level it’s about the commercial reality that sustains life for us all, and then there’s also the social thing about the river providing the heart-beat or pulse for everybody.”

Mahinga kai will be emphasised, as will places of significance like wāhi tapu and their connections. “Mahinga kai is a tricky one because a lot of peoples’ perception is that it’s almost like a national park where you ring fence it. But for Māori it’s different; it’s about actually engaging with the environment and actually using it.

“To find a sustainable level where humans are part of the mix is a tricky one, especially in an urban sense.”

Perry says most Christchurch people are receptive to change at the moment because of what they’ve been through. “Ngāi Tahu’s no different. One of the really sweet things about this is Ngāi Tahu’s position in relation to this particular land has made sense to a lot of people who aren’t Ngāi Tahu, but just Christchurch people who love the place. It’s home; it’s ratified their affiliation or love of the place where they live.

“One thing Ngāi Tahu gives to the city is that sense of long-term place. We’re here for the long haul, it doesn’t matter whether it shakes, we’ll just live with it.”

One strong idea that emerged through Te Awheawhe Rū Whenua was for a cultural centre, to be called Te Puna Ahurea, in Victoria Square, forming a symbolic waharoa or entranceway to the new city. It was included in the blueprint, but it is still early days for this project.

Te Puna Ahurea’s development would be led by Ngāi Tahu, and would further cement the mana whenua of Ngāi Tūāhuriri and Ngāi Tahu in a city that until relatively recently was virtually blind to their presence.

“There is nothing in concrete, no concept plan has been brought to the tribal council, so it’s a concept as it stands, but of course it will be looked at,” says Tā Mark. “Personally I’d like to see a cultural centre for all peoples.



“I think the last time I heard there were about 180 different nationalities living here. Well, they’re part of the big diversity of our city now, and they all have their own cultural outlooks. These people bring diversity, they bring different views, and I think we should embrace them.”

Tā Mark is adamant the city should be inclusive of other nationalities and cultures. “The way I look at it is these are people we have invited to our country through the processes of government or whatever. To me it’s like if a person comes to my house, knocks on my door and I open the door and invite them inside, I do not have the right to attack them for coming in.”

Tā Mark points to the immediate Māori response to the earthquake. “I know when the Māori community got together on the Wednesday after the earthquake I asked the question, ‘Could we include all migrants?’ and there was a unanimous ‘Yes’. It’s called manaaki, and I think what this earthquake has done if anything is to break down some of those silly barriers.”

Names in the landscape are a powerful representation of a people’s presence, and it is likely more Ngāi Tahu names will appear in the new city, perhaps even in street names.

Elizabeth Cunningham says the issue of names is one she has campaigned on. “I think of my Nanny who came over from Port Levy in the 1900s and wandered these streets. She would have said, ‘We’ve got some nice names too, but they’re not here. What does Colombo Street mean, what does Sydenham mean?’

“So Nanny, I want to make sure there’s some street names here that you would remember and know from your part of the world.”

Hirini Mutunga likes the idea of dual place names starting with Ōtautahi – Christchurch. “Because that’s where the narrative should begin and end.”

Tā Mark believes most Pākehā people would be comfortable with a change in some names. “As I go through Fendalton every second street’s got a Māori name. The people of Fendalton haven’t run screaming because Māori’s being used.”

However, judging from some letters to *The Press* when the blueprint was announced, there are some people who resent a greater Ngāi Tahu presence in the city.

Cunningham says people should not be afraid. “I look at my son’s age group. They don’t seem to be afraid of saying Māori words. They

don’t seem to be afraid of doing the haka.

“We’ve got to get over ourselves. Come on guys – we’re all in this together. We’ve got a beautiful country, we should be proud of it. There’s so many stories to be revealed.”

As one of the biggest property developing companies in the South Island, Ngāi Tahu Property will no doubt have strong involvement in the rebuild, leading some to raise the issue of conflict of interest.

Tā Mark says there’s no open cheque book for Ngāi Tahu. “I’ve read how we’ve got this unfair advantage. I’d like them to show me how, because we have to apply under the same processes as everyone else.”

The rebuild of Christchurch and Ngāi Tahu’s role in it is an aspirational story for many people reflecting on the past and the future.

Hirini Mutunga says in the future he wants to be able to go through the city, and from its image to feel and know he is in Ōtautahi, not Surrey. “If it were able to achieve this, perhaps it could be given the mark of an authentic post-colonial city, and in that sense become a global city that is grounded in this place.”



“That’s where the narrative [dual place names] should begin and end [Ōtautahi - Christchurch].”

PROFESSOR HIRINI
MUTUNGA
Lincoln University
Assistant Vice Chancellor

Pounamu eyes

Russell Beck is New Zealand's foremost expert on pounamu, an international authority on jade and a successful author on the subject. Kaituhituhi Rob Tipa sits in on a hands-on workshop for children that Beck ran at Kāti Huirapa Rūnaka ki Puketeraki Marae, Karitāne.

Wood chips fly as an enthusiastic lad cuts into a log with a beautifully balanced tōki pounamu (greenstone adze). Alongside him a mate taps steadily on a pounamu chisel, industriously carving his name into a log.

In the background a girl taps out a crystal clear tune on a xylophone with keys made of pounamu, while another group thinly slices up an apple with a sharpened pounamu ripi (knife).

Sixty children from Te Waipounamu and Te Ika a Maui are getting an introduction to the pounamu technology their ancestors are famous for.

Their patient tutor is Russell Beck, of Invercargill, whose fascination for pounamu, or jade as it is known around the globe, has taken him to some of the most remote corners of the world.

He has contributed to two international publications on jade and published five books on pounamu in New Zealand, three in collaboration with Maika Mason, a respected Ngāi Tahu authority on pounamu from Te Tai Poutini (the West Coast). Beck is also a trained engineer, successful sculptor in steel and stone and a qualified gemologist.

Beck started working at the Southland Museum and Art Gallery in 1965, was its director for 23 years until he officially retired in 1999 and has more than a fleeting interest in natural history, anthropology, geology, astronomy, architecture and philosophy.

His attraction to New Zealand greenstone began in the late 1950s when he and a group of school friends organised a trip to a remote corner of Fiordland in search of the precious stone. They picked up a handful of greenstone pebbles off a beach at Anita Bay at the entrance to Milford Sound.

He took some home to polish them and was intrigued when the greenstone he polished was transparent, yet the greenstone sold in souvenir shops was more opaque. The reason for that, he discovered, was that it was a totally different mineral called bowenite, or tangiwai to southern Māori.

This translucent stone was easily accessible, softer and easier to work, which was why Māori fashioned it into items of personal adornment, such as ear pendants.

It was also used for certain tools and ornaments, but did not have the same properties or toughness of nephrite, the geological term for pounamu.

The process of polishing stone was not unfamiliar to him because, even as a schoolboy, he was building his own telescopes and had learnt to make his own glass lenses.

Beck's early encounter with tangiwai nurtured a life-long fascination for greenstone that has now spanned 55 years and counting. He developed an eye for the subtle differences between nephrite deposits found in 20 countries around the world and believes New Zealand jade has the most variety in colour and markings.

When he can afford it, he tries to visit all the sources of nephrite around the world.

He had a rare opportunity to visit western China before any other westerners were allowed in 1986 and also visited parts of Siberia that were off limits to other westerners just after the fall of the Communist government of the USSR.

Such privileged access gave him a chance to compare the subtle differences between nephrite sources from around the world and he has learnt to recognise "inclusions" of other minerals that help identify the original source of the stone.

"The presence of those inclusions is often a key to where the stone came from," says Beck. "You can't prove it conclusively, but I can get sufficient information by studying these inclusions to satisfy me. It's a starting point for more advanced chemical and structural analysis by scientists."

"It takes a long time to build up the visual memory of what jade looks like from different sources," says the gemologist. "I liken it to singling out one person from a huge crowd of people. It would be very difficult for me to describe one person to you and for you to go and pick that person out of a crowd."

Through his work at the Southland Museum, with Te Rūnanga o Ngāi Tahu and Maika Mason, Beck has developed an extraordinary knowledge of New Zealand sources of pounamu.

Over a period of several years, the pair inspected pounamu artefacts held in all major museum collections throughout the country.

"We looked at several thousand pieces and were able to positively identify most of them because some pounamu has tell-tale inclusions that appear nowhere else," he says. "We could tell if it had been heated, reground and how they were made and all that information was recorded."

When handling such a huge range of artefacts, Beck says they were not only able to identify the source of the stone, but could identify regional differences in stone working styles. In some cases they recognised several artefacts cut from the same boulder, because no two boulders are exactly the same.

During that project, Beck recognised the colour and texture of some pounamu was quite different to stone from other parts of the Wakatipu region.

"I always thought there was a source we didn't know of," he says. He and others made several unsuccessful attempts to find this unknown source until he was approached by an Australian deerstalker, who picked up a piece of stone in the headwaters of the Dart River valley in the early 1970s.

When he brought it into the Southland Museum, Beck recognised it instantly as a piece of tremolite schist, which was an indicator of where nephrite deposits could be found. The hunter took him back up the



Dart River by jet boat to the rugged slip face where the stone was found. "We found lots of pieces of true pounamu of the highly-prized inanga variety and on the way down the hunter spotted a pounamu boulder of over 20 tonnes," Beck recalls. "So that clinched the deal really. We knew this was an important area and we could now connect a lot of artefacts in New Zealand museums to the Dart area."

It was a wonderful rediscovery made possible by a combination of a chance find, Beck's expert eye and memory for geological detail and a good old-fashioned treasure hunt.

The Mt Aspiring National Park Board created a restricted area to protect the pounamu and Ngāi Tahu respected that restriction when the Crown returned ownership of pounamu to the tribe in 1997.

Entry is by permit only, all boulders have been recorded by Murihiku and Otago rūnanga and Department of Conservation staff and geologists visit the area regularly.

Beck says it was very important for him to see this source preserved. "It's the only place in the world really where an indigenous culture's

source of nephrite hasn't subsequently been mined. It's just as they (Ngāi Tahu) left it," he says. "Archaeological areas are very precious and once they are destroyed, they're gone forever."

Beck found early historical records of pounamu stone-working techniques so vague he started experimenting by manufacturing traditional tools for cutting, drilling and polishing the stone himself.

"There was only one way to find out and that was to experiment," he says. "So I made all my tools myself and I found you can learn a lot just by constructing them and working out why they were this shape or that angle."

"I know what a person had in their mind when they made taonga because of the work I've done to recreate items using some traditional tools. There's a lot that comes into it. There is a huge amount of technology there that was lost overnight," he says.


Many people believe steel was superior to pounamu, so when explorers like Captain James Cook arrived in New Zealand with steel tools, early Māori were believed to have thrown away their stone-working skills.

"Well they didn't really," Beck says. "A steel adze is no better in its function than a pounamu adze but what explorers like Cook brought were new technologies like heavy axes, saws and twist drills and things like that were difficult to make out of stone."

Working with pounamu has given him a strong spiritual connection with the stone. By recreating taonga using traditional tools, he has also developed a deep respect for the technology and design skills of the craftsmen who made these pieces.

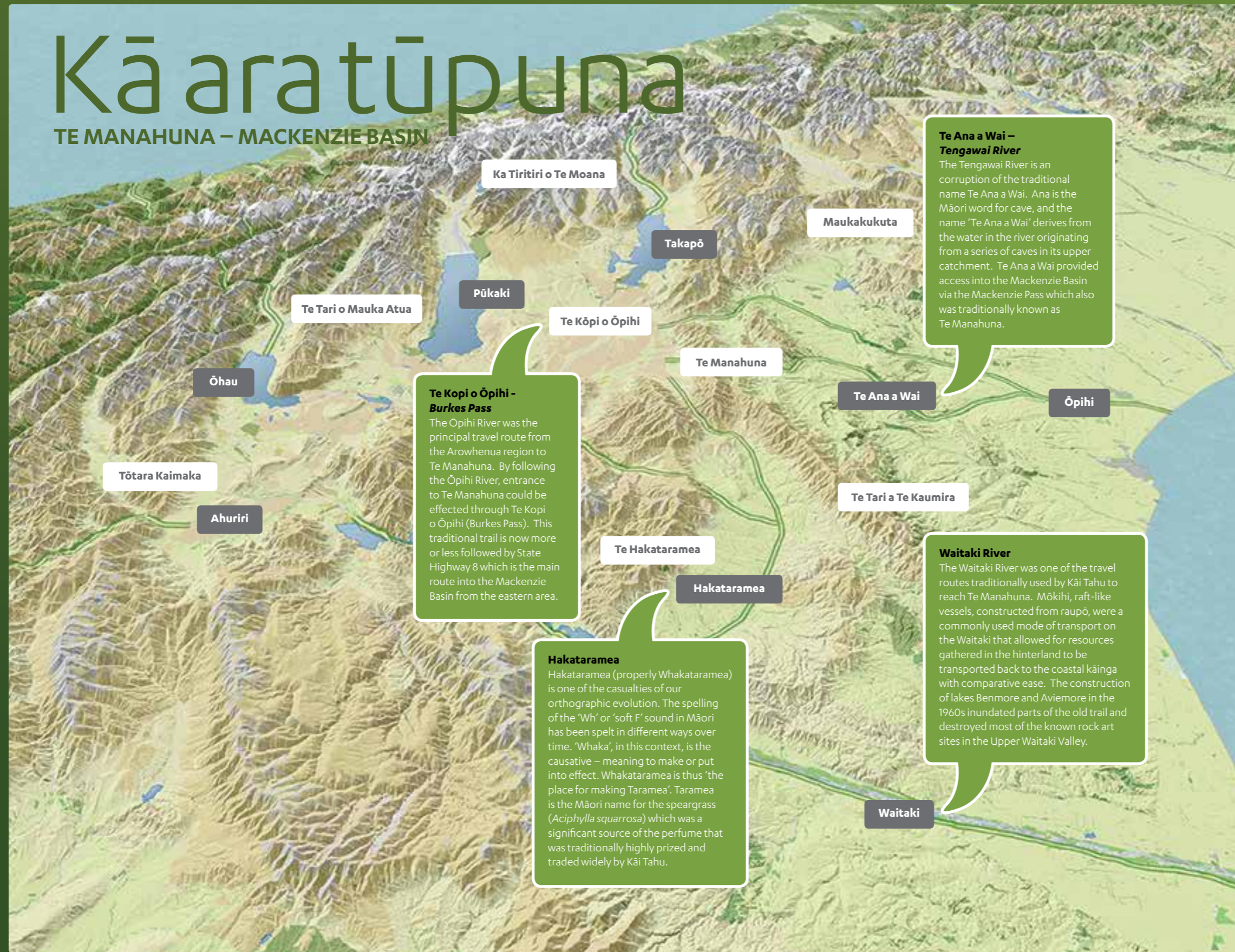
"Working in a museum over a period of 34 years, you can't help but be in contact with all these wonderful pieces and you have a great respect for them because you admire them immensely," he says.

Today Russell Beck the artist has an impressive portfolio of sculptures to his credit and pieces of pounamu he has worked "all over the house." Although officially semi-retired, he is as industrious as ever using diamond-tipped tools to shape granite or welders and grinders to build steel sculptures with his son Andrew, an engineer.

Visitors to Bluff or Lee Bay on Rakiura can stand back in wonder or even walk through his best-known works, giant anchor chain installations that symbolically link Rakiura with Te Waipounamu. 

Kā ara tūpuna

TE MANAHUNA – MACKENZIE BASIN



Ka Tiritiri o Te Moana

Takapō

Maukakukuta

Pūkaki

Te Tari o Mauka Atua

Te Kōpi o Ōpihi

Te Manahuna

Te Ana a Wai

Ōpihi

Ōhau

Tōtara Kaimaka

Ahuriri

Te Hakataramea

Hakataramea

Te Tari a Te Kaumira

Waitaki

**Te Kōpi o Ōpihi -
Burkes Pass**

The Ōpihi River was the principal travel route from the Arowhenua region to Te Manahuna. By following the Ōpihi River, entrance to Te Manahuna could be effected through Te Kōpi o Ōpihi (Burkes Pass). This traditional trail is now more or less followed by State Highway 8 which is the main route into the Mackenzie Basin from the eastern area.

Hakataramea

Hakataramea (properly Whakataramea) is one of the casualties of our orthographic evolution. The spelling of the 'Wh' or 'soft F' sound in Māori has been spelt in different ways over time. 'Whaka', in this context, is the causative – meaning to make or put into effect. Whakataramea is thus 'the place for making Taramaea'. Taramaea is the Māori name for the speargrass (*Aciphylla squarrosa*) which was a significant source of the perfume that was traditionally highly prized and traded widely by Kāi Tahu.

**Te Ana a Wai –
Tengawai River**

The Tengawai River is an corruption of the traditional name Te Ana a Wai. Ana is the Māori word for cave, and the name 'Te Ana a Wai' derives from the water in the river originating from a series of caves in its upper catchment. Te Ana a Wai provided access into the Mackenzie Basin via the Mackenzie Pass which also was traditionally known as Te Manahuna.

Waitaki River

The Waitaki River was one of the travel routes traditionally used by Kāi Tahu to reach Te Manahuna. Mōkihi, raft-like vessels, constructed from raupō, were a commonly used mode of transport on the Waitaki that allowed for resources gathered in the hinterland to be transported back to the coastal kāinga with comparative ease. The construction of lakes Benmore and Aviemore in the 1960s inundated parts of the old trail and destroyed most of the known rock art sites in the Upper Waitaki Valley.

TE MANAHUNA (THE Mackenzie Basin) was well-known tribally for its abundance of weka and tuna, which were principally gathered from May to August to take advantage of the high level of fat content which greatly assisted the preservation process. The central location of Te Manahuna within Te Waipounamu meant Kāi Tahu hapū from all over the eastern and southern seaboard of Te Waipounamu undertook seasonal mahika kai expeditions to Te Manahuna over a variety of traditional travel routes.



Planting the seed of te reo Māori

A move back to South Canterbury for Kari Moana Kururangi (née Austin) and her young family has had a positive ripple effect on the local whānau. Kaituhituhi Brent Melville reports.

A BABY. SOMETIMES THAT IS ALL IT TAKES TO MOVE BACK TO where you came from. For Kari Moana Kururangi, that meant moving from Christchurch to Timaru. It's a move that took her from a thriving te reo Māori cluster to the challenge of setting up a new reo network.

A year ago, Kari Moana and husband Komene Kururangi took their young daughter Waimārima south because they wanted to raise her in an environment where she would be surrounded by her whānau, particularly her grandparents and great-grandparents.

For Kari Moana (Ngāi Tahu, Kāti Māmoe, Waitaha - Kāti Huirapa, Kāti Makō, Kāti Irakehu), now in her late 20s, being back in South Canterbury evokes memories of her upbringing in Temuka, and in particular, attending the kōhanga reo language nest in Timaru as a pre-schooler. It was here that she learned to love te reo Māori.

She studied te reo via The Correspondence School while at Roncalli College in Timaru. At the University of Canterbury, she worked towards a degree in arts and law with majors in te reo Māori and the Treaty of Waitangi. She completed the degree at the University of Waikato.

In 2008, Kari Moana was selected for a fellowship with the First Nations' Futures Program (FNFP), focused on emerging leaders. Initiated in 2006 by Te Rūnanga o Ngāi Tahu, Kamehameha Schools (Hawai'i) and Stanford University, the FNFP aims to support sustainable resource management and leadership development within the indigenous partner communities. The 12-month programme included two weeks at the First Nations' Futures Institute at Stanford in California and the University of Hawai'i Mānoa Center for Hawaiian Studies.

It was truly an eye-opener. "The fellowship was inspirational, not least of which because it showed me the true power of exposure to different cultures, and striving towards a common outcome." It's a learning that she took to her role as capability development advisor for Te Rūnanga o Ngāi Tahu, a role that she held for four years prior to the birth of her daughter. "For me it reinforced that there was real strength in diversity, as it successfully brought together people from different backgrounds and experiences to work on a range of targeted projects."

Back in Timaru, Aoraki Polytechnic has been quick to tap into her expertise, appointing her as Māori Development Advisor. She recently completed a five-year Māori Development Strategy for the polytechnic. The strategy is underpinned by the development and implementation of Māori language policy across the polytechnic's five South Island campuses.

"In my opinion, the Māori language isn't just for Māori. There is something incredibly unique about the language that ties us to this place. Therefore, every single person who lives in this country should have the opportunity to share in this incredible gift," Kari Moana says.

"I don't agree with inflicting language on people, but I do believe that accessibility to and a link to our heritage is vital. Wherever

there is desire there should be opportunity to learn. Where it is not accessible enough in an educational, social or corporate environment, I believe that we, as Māori, have a duty to remedy that. We have a duty to improve and uphold the language. Because if we don't, then who will?"

And what of the challenges of living in a small community? "There are pros and cons," she laughs. "In Christchurch we had the support of a strong Māori-speaking community and a large and well-established social network. Here in Timaru we are a bit more isolated and are having to create our own social networks. For instance, there are no Māori medium early childhood education providers in Timaru, so we do miss the accessibility that we had in Christchurch.

"As a small hub, however, there is much more immediate support and in many ways it's easier to get things done."

Kari Moana says there's been great support, for instance, for her plans to create a te reo Māori immersion centre, a kōhanga reo, on the site of a now-closed kōhanga reo at Te Aitakihi Marae in Timaru.

While Kari Moana and Komene have been driving the initiative, they are fortunate to have the support of a small but dedicated team of motivated parents and grandparents, as well as the Arowhenua Rūnanga in Temuka.

In driving the establishment of a new kōhanga reo, Kari is following in her family's footsteps. Her mother, Sharyn Nolan (Ngāi Tahu, Kāti Māmoe, Waitaha) and tāua, Mihirau Nolan from Arowhenua, were both instrumental in setting up the first local kōhanga reo when Kari was born, assisting three generations of her whānau to learn basic Māori together through singing songs and playing games, until – like many of the kōhanga reo of the day – interest waned and it closed its doors. "Part of the problem, like it is today, was in finding good teachers committed to te reo," Kari Moana says.

The kōhanga has served as an inspiration to improve Kari Moana's own teaching skills. She is currently in her second year of a three-year degree in immersion primary teaching at Te Wānanga o Raukawa.

"We didn't speak Māori at home when my older brothers were born, so it wasn't until I attended Timaru te kōhanga reo that I was exposed to te reo and became hungry to learn the language. However, my journey to learning te reo has not been an easy one.

"Now that I am a parent myself, I want things to be different for my daughter. Komene and I are committed to ensuring that Waimārima grows up speaking fluent Māori as her first language. That is our greatest priority as parents, and we will do whatever we need to do to ensure that this happens."

Kari Moana says the process of immersing Waimārima, who is about to turn two, in te reo has had a positive effect on the rest of the family.

"It's had a wonderful ripple effect, as having Waimārima back home is making my family now want to improve their skills and



Kari Moana Kururangi and daughter Waimārima.

PHOTOGRAPH SHAR DEVINE

knowledge of te reo so that they can keep up with her. My mum has her once a week and before she was born, te reo wouldn't have been spoken much in her home. But now that she has her mokopuna as motivation it has reignited her own passion for the language and restarted her on her own learning journey."

Komene was taught te reo at home in Tauranga by his grandparents who raised him from birth. After moving to Christchurch to attend Aranui High School, he obtained a BA (Hons) in te reo Māori at the University of Canterbury, where he worked as a lecturer for seven years. He recently took on the mantle of Kaiako Matua for Te Wānanga o Aotearoa, which involves managing all of the Te Wānanga o Aotearoa tutors south of Christchurch.

From their base in Timaru, Kari Moana and Komene also work together on Kāwai Raupapa, a Māori Performing Arts paper. "Komene and I co-taught this paper last year, with a focus on up-skilling primary school teachers in how to tutor kapa haka. We will be running this paper again this year, but this time with a focus on early childhood teachers and parents of young children," she says.

Kari Moana says one of the biggest challenges of te reo for her is the vocabulary. "The parameters of language are constantly changing. Internet, social media, IT speak – it is a whole new world. And then when you have children there is another whole new set of vocabulary altogether. Simple concepts like mermaids, seesaws and unicorns have me running for my dictionary constantly!"

She says she is a huge supporter of the need to create new vocabulary to keep up with the modern world. "The Māori Language Commission has a big challenge. But we need to remain conscious that the ultimate purpose of a language is to communicate.

"As a speaker of te reo we can strive to the ultimate level of fluency, but unless those who are listening can understand what we are trying to say then the message will be lost. Therefore, the best skill that you can have is the ability to adapt your language to your audience. The Māori language is an incredible gift, and I feel truly blessed to be able to share that gift with my whānau, my hapū and my iwi."



He Kōrero Mō Tūāhuriri

Ko te take tuatahi kia whakawhiti mai kā tupuna o Kāi Tahu i Te Ika-a-Maui ki Te Waipounamu nei ko tērā kākari i kōrerohia, arā ko Te Pūharakeke Tapu. Ko tērā hoki te kōrero e mau tou ana i a Kāti Kuri. Ko tētahi kōrero anō te kōrero mō Tuahuriri. Ko ia te hākoru o kā tino tīpuna i nōhia katoatia te rohe o Waitaha, arā ko Tūrakautahi, ko Moki, ko Tanetiki, me ētahi atu.

Ko Tūāhuriri hoki te hua mokopuna o Tūhaitara nō reira kai a ia te kāwei ariki mō Kāi Tahu i te wā i whānau mai ai. Kāpā he tīpuna uia te tama rā arā he poriro heoi ahakoa he ariki he moeka rau kawakawa hoki.

I te mea he maharahara to te tīpuna rā ka whai atu a Tūāhuriri i tōna hākoru kia mōhio pai ko wai ia.

HIKUTAWATAWA-O-TE-RAKI

I NOHO HOKI TE IWI A KĀI TAHU KI HĀTAITAI KAI TE WHAKANUI-A-Tara, ā, i taua wā ka moe a Tūmaro i a Rākaitekura. Ko Tūmaro te tama a Kahukura-te-Paku, ko Rākaitekura te tamahine a Tāmāihuporo. I tonoa a Tūmaro kia haere ki wāhi kē, ā, ina hoki mai ia ko hapū tōna wahine.

I te wā o te whānautaka mai ka mamae rawa te kōpū o Rākaitekura. I maharahara a Tūmaro, ā, ka timata ia ki te takitaki i kā ikoa o kā tāne katoa o te kāika. Ka whakahua ia i te ikoa Te Aohikuraki ka whānau mai te tama, ā, ko tapaina ia ko Hikutawatawa-o-te-Raki.

Nā taua whakariteka i mōhio a Tūmaro ko moe tāhae a Rākaitekura rāua ko Te Aohikuraki. Nā wai rā ka ora anō a Rākaitekura i haere a Tūmaro ki tōna whare ka mea atu ia, “Koukou i ō makawe, rākai i a koe me tō tamaiti.” I haere ia ki te maka kia kite i tāna whakaata koina i tapaina te wai rā ko Koukourarata.

Ka kawea a Rākaitekura rāua ko Hikutawatawa-o-te-Raki e Tūmaro ki te whare o Te Aohikuraki hei wahine māhana. Kātahi ka haere a Tūmaro ki tōna hākoru ki Te Waipounamu.

I tipu mai a Hikutawatawa, a, ka āta titiro mārie atu te huka kaumtua ki a ia i te mea, i ki mai rātou, “Ehara i te haka noa iho taua poriro rā.” I roko a Hikutawatawa i taua hakirara katahi ka ui atu ia ki tōna hākuī kei hea tona hākoru. Ka mea atu a Rākaitekura, “Kei te tōka o te ra e noho ana.”

I wehe atu a Hikutawatawa ki te whai atu i tōna hākoru a Tūmaro. Ka tae atu ia ki Waimea ki te kāika o Kahukura-te-Paku. Ka whawhao tōna ope ki rō whare ka whakahau atu a Kahukura-te-Paku, “Tahuna kā umu.”

I takoto tīraha a Hikutawatawa e mātakitaki ana i te āhua o te whare. Ka ki atu ia, “Āe ko te kaho tukou o taku tīpuna a Kahukuratepaku i mahue atu rā i a au i rāwahi i Kauwhakaarawaru.” I te tū tētahi tutei kai waho o te mataaho nāhana i kawea taua kōrero ki Kahukura-te-Paku.

Ka mea atu a Kahukura kia tineia kā ahi, tukuna kā mauhere, kātahi ka haere rātou ki te tūahu karakia ai. I te mea i kite ia i kā ahi e auahi tou ana i taka riri rawa a Hikutawatawa heoti anō ko tapaina tana ikoa ko Tūāhuriri.

I hoki atu ia ki tōna kāika, ā, nā wai rā, nā wai rā i tae mai tētahi karere nō Kahukura-te-Paku kia tonu atu ki a Tuahuriri mō te ohu i te Kāhuru. Ekari ka whakaatu a Tuahuriri mō te taeka mai o te Makariri, ā, kātahi ia ka hoki atu ki Waimea me tōna iwi kotahi rau tākata te nui.

Nā rātou i mahiti ka paeka kai katoa kātahi ka hoki atu rātou ki Hātaimai. I muri iho i tahuna te whare o Kahukura, ā, na wai rā ka tupuria te whenua ki kā pora. Nā te kore kai i kai te iwi o Kahukura i kā pora, ā, taihoa ake ka mauui te iwi, ka hori te tinana, ka mate rātou katoa.

I tana hokika atu ki te kāika ka tū te pakaka kai waekanui i a Tūāhuriri me Hikaroroa. Ka mate kā wāhine a Tūāhuriri i te rikarika a Tūtekawa nā reira ka wehe ia ki Te Waipounamu noho ai.

Ka tipu te kākau mahara ki roto i a Tūāhuriri. Ka mea atu ia ki tōna iwi me whakawhiti atu rātou ki Te Waipounamu. Ka haere atu rātou mā ruka waka, ā, ka ū te waka o Tūāhuriri ki te Moana o Raukawa. Kātahi ka puhi mai te Hau o Roroko kia tahuri te waka o Tūāhuriri. Ka toremi a ia, ka haere tou āna tamariki kia nōhia katoatia te rohe o Waitaha me Horomaka.

Ko tāna tama ko Moki te toa whawhai i whakaterere mai te waka Makawhiu kia riro ki a ia ka umu tākata mō te iwi. Ko Tūrakautahi te tama i whakatū ai te pā tuwatawata rokonui rawa ko Kaiapoi.

Nā rāua i tūturu te noho o Kāi Tūāhuriri ki reira.

HIKUTAWATAWA-O-TE-RAKI

THE KĀI TAHU ANCESTORS WERE ALSO RESIDING AT HĀTAITAI alongside the Wellington harbour. Tūmaro, an original inhabitant, had taken recent arrival Rākaitekura, as his wife. Tūmaro was the son of Kahukura-te-Paku whilst Rākaitekura was the daughter of Tāmāihuporo. Tūmaro had been called away for a period of time and when he returned he discovered his wife was pregnant.

At the time of the birth Rākaitekura found herself in great pain. Tūmaro was anxious (because this may have been a sign) so he began to recite the names of all the men in the village. When he spoke the name of Te Aohikuraki the child was born immediately. The boy was named Hikutawatawa-o-te-Raki.

As a result of the recitation, Tūmaro then knew that Rākaitekura had been unfaithful and that Te Aohikuraki was the boy’s father. After a time, when Rākaitekura had recovered, Tūmaro went to her and said, “Dress your hair and adorn yourself and your child.” She went down to the creek to check her reflection and that is why that stream was named Koukourarata.

Tūmaro took Rākaitekura and Hikutawatawa-o-te-Raki to the house of Te Aohikuraki so he could take her as his wife. He then left Hātaimai and came across to the South Island to live with his father.

As Hikutawatawa grew up the elders watched him closely. One noted, “He is not just a normal bastard, this one.” Hikutawatawa heard this insult and asked his mother where his father was. Rākaitekura said he is at the setting place of the sun.

So Hikutawatawa left to search for Tūmaro and arrived at Waimea and the village of his grandfather Kahukura-te-Paku. He and his party entered the house and then Kahukura-te-Paku instructed his people to prepare the ovens.

Meanwhile inside the house Hikutawatawa lay on his back and gazed at the house decorations. He noticed one particular feature and said, “These are the same as the carved battens of the house of my ancestor, Kahukura-te-Paku, who abandoned me across the strait at Kauwhakaarawaru.” A sentry who was standing at the window overheard the comment and conveyed what he had heard to Kahukura-te-Paku.

The first reason that the ancestors of Kāi Tahu crossed from the North Island to the South Island was the battle of Pūharakeke Tapu. This narrative has been particularly preserved by the Kāti Kuri people. There is another well-known story that has been retained and that is the story of Tūāhuriri. He is the father of many important ancestors connected with the settlement of the greater Canterbury area, namely Tūrakautahi, Moki, Tanetiki and others.

Tūāhuriri was the descendant of Tūhaitara and subsequently carried the most chiefly lines of Kāi Tahu. That said, he was also considered by many as having questionable lineage that suggested he was born illegitimately, so although high-born, he was also the product of an illicit liaison.

Due to his anxiety about his father, Tūāhuriri embarked on a mission to determine exactly who he was.

Kahukura immediately instructed his people to extinguish the fires, release the prisoners and gather at the altar. Hikutawatawa could see the fires still smouldering once he got to the sacred site so he was seething with rage as he knew they were meant for him. This is the reason that he was named Tūāhuriri.

He returned to his home and then after a period of time Kahukura-te-Paku sent a message to Tūāhuriri to come across and assist during harvest time. But Tūāhuriri decided to wait and travelled in the winter-time arriving at Waimea with 100 of his people.

The visitors consumed everything the village had, including their food stored for winter, then they returned to Hātaimai. Not long afterwards, the house of Kahukura burned to the ground and the land beneath it grew over with native turnips. Because the people were starving, they began to eat the turnips even though they were growing on sacred land. They fell ill, their bodies writhed and all of them died.

Upon his return to his home an altercation occurred between Tūāhuriri and Hikaroroa. The wives of Tūāhuriri were killed by the hand of Tutekawa, who then fled to the South Island and settled there with his people.

Meanwhile a vengeful heart was growing within Tūāhuriri. He said to his people that they should all cross to the South Island. They travelled by canoe and so Tūāhuriri also set off to cross Cook Strait. Suddenly the wind known as Te Hau o Roroko blew strongly and overturned the canoe of Tūāhuriri. He drowned but his children continued south and eventually settled the entire Banks Peninsula and Canterbury area.

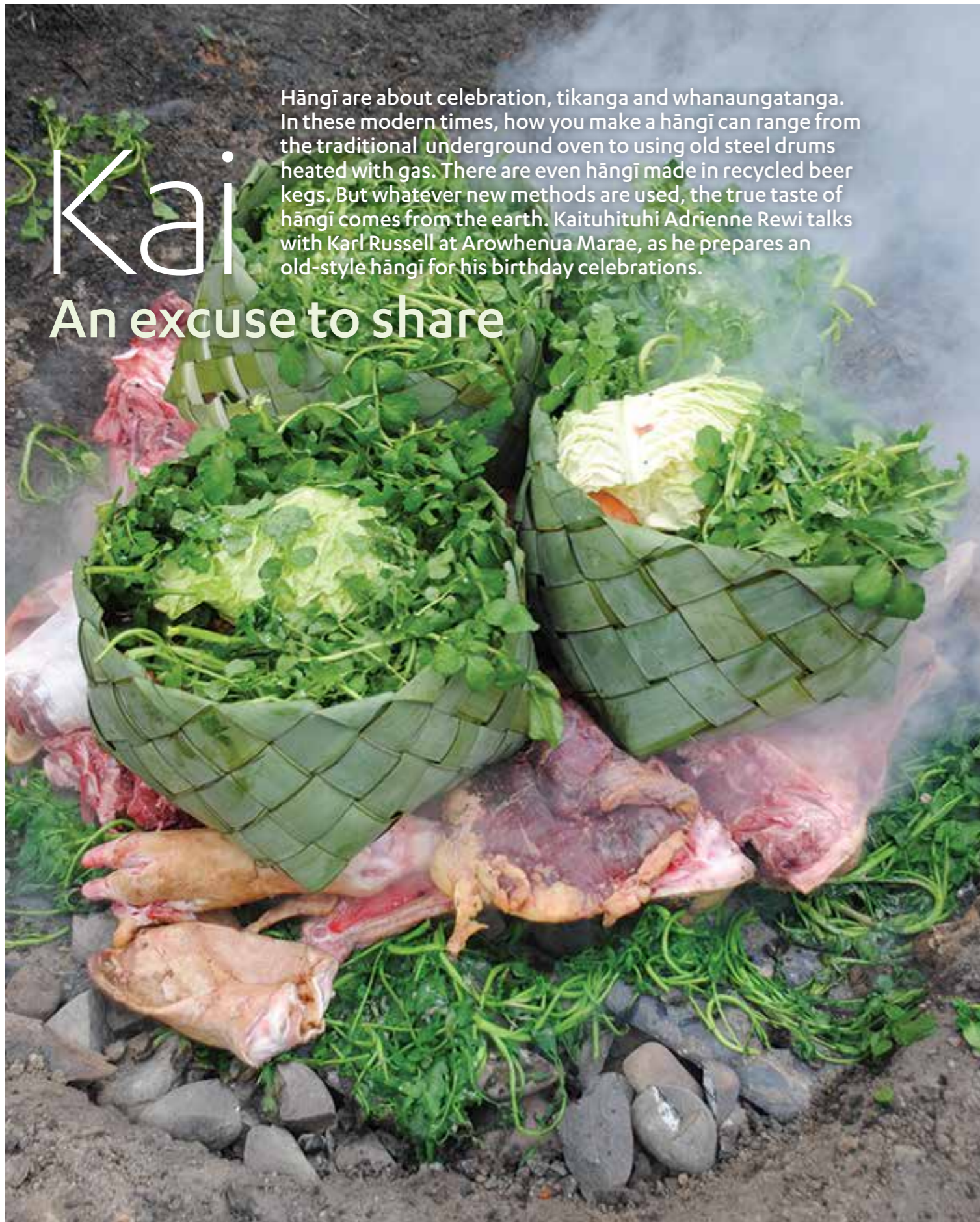
His son Moki was a fighting chief who travelled upon the canoe Makawhiu and had many important conquests for his people. His other son Tūrakautahi was famous for establishing the defensible fort, Kaiapoi, that stood in North Canterbury until it was destroyed in 1829.

These two ancestors established permanent and enduring rights for Kāi Tūāhuriri in the Canterbury region.

Kai

An excuse to share

Hāngī are about celebration, tikanga and whanaungatanga. In these modern times, how you make a hāngī can range from the traditional underground oven to using old steel drums heated with gas. There are even hāngī made in recycled beer kegs. But whatever new methods are used, the true taste of hāngī comes from the earth. Kaituhituhi Adrienne Rewi talks with Karl Russell at Arowhenua Marae, as he prepares an old-style hāngī for his birthday celebrations.



PHOTOGRAPHS ADRIENNE REWI



Karl Russell reckons he was about four-and-a-half when he made his first hāngī. It was a disaster.

“Me and my cousins Kenny and Gary Waaka pinched a chook, a leg of mutton and a few spuds. Although Kenny and Gary were only a year or so older than me, we’d all seen hāngī being made, growing up on the pā; and we’d all helped when we were allowed.

“When it came to making our own that day, we did everything right, except that we used a piece of old waterproof canvas instead of sacks and we pinched a few tea towels for covering it over. When we opened it three hours later, the steam hadn’t been able to get through the waterproof canvas and everything was burnt to a cinder,” he says with a laugh.

Karl (Ngāi Tahu – Ngāti Huirapa/Ngāti Ruahikihiki; Ngāti Māmoē, Waitaha), is 57 now and to mark his latest birthday, he is making a hāngī the old way.

“We grew up making hāngī – although we called them umu – and of course the umu or hāngī is not unique to Māori... Even the Welsh, some Arabic countries and parts of India and Chile had their own version of underground cooking.

Many generations later, the concept hasn’t changed, but much of the equipment has, and now there are health and safety regulations to abide by. That’s changed the taste of things. Karl wanted to make a hāngī using old-style rourou (woven flax baskets) and harakeke mats, throwing the meat straight onto the rocks, instead of using the wire baskets commonly used now. The natural materials and the hot rocks imbue the food with subtle flavours you don’t get in modern hāngī.

Karl says he appreciates the need for guidelines around hāngī to avoid health issues, but says he can’t remember a case of his old-style hāngī ever making anyone sick.

“We knew how to cook clean in a rough environment – we’ve been doing it for centuries,” he says.

Mahinga kai and the kai traditions of his tipuna are a passion for Karl. He’s followed in the footsteps of his father, George Te Kite Russell, as the Arowhenua Marae cook, and he’s dedicated to the revival of the old ways. He’s encouraging young men back into the kāuta (cookhouse), and he’s working on mahinga kai projects including workshops and developing a traditional kai recipe book.

It seemed a logical step to celebrate his birthday with an old-style hāngī.

“Hāngī encapsulate the whole idea of bringing whānau together to celebrate, and I remember those old hāngī being much more flavour-some. That’s what I wanted today. It’s the first time I’ve made a hāngī this way since I was a teenager, 40 years ago,” he says.



Top: Sampson Karst records the hāngī process; above: Rab Ngatai lays kindling; below: Taiaroa Benson looks on while Rab Ngatai and Karl Russell stoke the fire.



Karl's Arowhenua living room is warm and the freshly woven rourou or kona (woven baskets) and whāriki (mats) are lined up under the window waiting to go into the hāngī. It's pouring with rain outside, but that's not enough to deter Karl.

"I've got my best hāngī bros on the job with me. They're all experts and we're used to working in any weather," he says, buttoning up his weather-proof jacket.

"The bros are gun hāngī-makers and we have a well-practised routine."

Out in the wet paddock, between the marae and Karl's house, his younger brother, Riki Paora-Russell (Ngāi Tahu – Ngāti Huirapa/ Ngāti Ruahikihiki; Ngāti Māmoe, Waitaha), who is the eleventh of 13 children, Rab Ngatai (Ngāi Te Rangī, Takupapa, Ngāti Hine) and marae caretaker Taiaroa Benson (Ngāi Tahu – Kāti Huirapa), have already dug the fire pit – two-feet deep at most – and they're carrying armfuls of wood to the pit edge.

There's a system to laying the fire – newspaper first these days, although in the old days the fire was started by rubbing sticks together then kindling, smaller logs, all the way up to the large, hardwood beams that form supports across the top of the pit. Then the river stones go on.

Karl says he prefers lava, or volcanic stones, which he usually finds washed up on the beach. But time and weather were against him this time.

"Lava stones don't split in the extreme heat like most river stones, but these will be good. Rab's whānau have already used them for an umu and they should do nicely for our small hāngī."

Karl isn't sure how many will attend his evening birthday celebration but he's catering for 50.

"Hāngī catering is all about guesswork. But if you know your whānau and your whakapapa, you have the tools for making a reasonably accurate guess. If you're catering for a tangi for someone of high standing for instance, you might expect around a thousand manuhiri to arrive; but perhaps only 300 would attend for someone lesser-known. I learnt how to bulk cook on the marae. It's all about experience," he says, as he lays the last stones.

Once the fire is roaring, it is left to burn down for two to three hours. While that's happening, the crew seeks shelter from the rain in Karl's garage, where they get stuck into preparing the kai for the hāngī.

Whānau have arrived to help. There's Karl's daughter Kristal Russell and her daughter, Indya Day; and Karl's niece, Leisa Aumua (Ngāi Tahu – Ngāti Huirapa, Ngāti Hateatea, Ngāti Māmoe, Waitaha) and her two children, Hema Aumua-Carrick (Ngāi Tahu – Ngāti Huirapa, Ngāti Hateatea, Ngāti Māmoe, Waitaha) and Fualili Kihere Aumua-Jahnke (Ngāi Tahu – Ngāti Huirapa, Ngāti Hateatea, Ngāti Māmoe, Waitaha, Ngāti Porou, Ngāpuhi, Tainui).

Everyone pitches in to wash the riwai and chop the kamokamo, kumara, pumpkin, carrots and corn. The watercress is submerged in water to keep it wet, and fresh cabbages from Karl's garden are chopped.

Taiaroa and Karl butcher the pigs' heads and pork, mutton, beef and chicken are loaded onto the tray of Karl's truck, along with the harakeke rourou, containing all the vegetables. Each basket has been lined with watercress, with added cabbage, to stop the vegetables burning.



"Hāngī catering is all about guesswork. But if you know your whānau and your whakapapa, you have the tools for making a reasonably accurate guess."

KARL RUSSELL 'About four-and-a-half when he made his first hāngī'



Above: layering watercress between the hāngī vegetables; left: hāngī vegetables in the harakeke rourou; above right: brother and sister Hema Aumua-Carrick and Fualili Kihere Aumua-Jahnke scrub riwai.



From there, it's taken out to the hāngī pit. With the river stones at a white-hot temperature, the embers are removed from the pit to prevent the food getting too smoky during cooking. With the white-hot stones back in place, Karl whips them with a wet sack to remove dust and dirt before he lays down the watercress.

Clouds of steam rise and the men move quickly through the process of laying the meat on top of the watercress before stacking on the vegetable-filled rourou. Karl had intended adding kaimoana cooked in pōhā (kelp bags) but the seas were too rough for him to gather the kelp needed for making the bags.

"We lay down the meat first, then the vegetables, and then, if you have it, the kaimoana. The foods that take longest to cook are always at the bottom," he says.

Everything is hosed down then – even in wet weather to create the steam required for cooking. Next, the baskets are covered with the woven harakeke mats (now commonly replaced by layers of wet sacks). Earth is mounded on top until all trace of steam has vanished – a sure sign it's trapped inside the mound, where, over the next three to four hours, it will cook the kai to perfection.

The men stand around the hāngī mound leaning on their shovels. It's time for a beer and a yarn with whānau and that, says Karl, is what hāngī is all about.

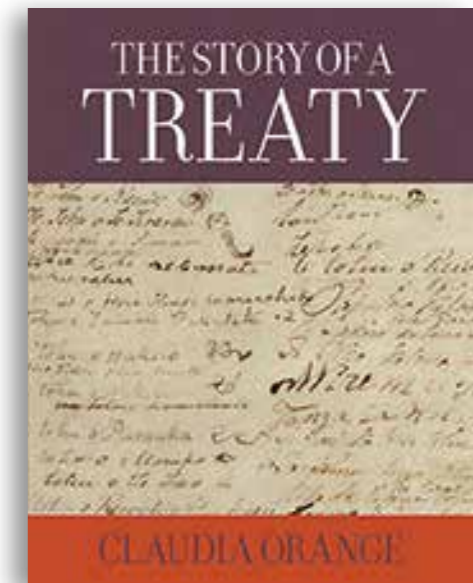
"It's all about friends and whānau coming together to enjoy good kai. It's a chance to talk about some of the hāngī and some of the whānau who have gone before.

"There's always a lot of kōrero when you're doing a hāngī... yes, it's my birthday, but really it's just an excuse for sharing good kai and being with whānau."

Karl is adamant though that it's equally about passing on the tikanga.

"Take young Hema for instance – he's done a few hāngī now and he knows the ropes. It's vital that we pass on this knowledge on to our young people if we want it to survive. It's important to our whakapapa. Mahinga kai is at the heart of who we are as an iwi."

BOOK REVIEW



THE STORY OF A TREATY
 Claudia Orange
 Bridget Williams Books
 RRP: \$29.99
 Review nā Gerry Te Kapa Coates

Claudia Orange is a prolific writer on Te Tiriti o Waitangi. This book builds on her earlier work, *An Illustrated History of the Treaty of Waitangi*, published in 2003. She says this new book brings events up to the present, and completes a comprehensive set of Treaty histories. *The Story of a Treaty* takes readers to the 2011 elections, and covers events like the Foreshore and Seabed Act and its repeal, and the recommendations on WAI 262. Having illustrations brings to life an interesting, but rather dry tome, as was her 1987 book, *The Treaty of Waitangi*.

Major settlements of claims such as the Waikato-Tainui, Ngāi Tahu, Taranaki and Muriwhenua claims are covered in slightly more detail. The Ngāi Tahu claim, for example, warrants three paragraphs with which I can't disagree, and three photographs. Often the captions for the photographs provide comment that the text doesn't, and are a visual tapestry of people and places significant in the history of Māori since 1840. Many of the issues reappear in a different guise. For instance, the State-Owned Enterprises Act 1986 foreshadowed the recent debate over the partial sale of Mighty River Power. Fortunately some wise elders – such as Dr Maarire Goodall – managed to push for a reference to the Treaty and its principles to be included in legislation going through Parliament at the time, such as the Environment Bill and the Conservation Bill. This action has proved to be very effective.

An easy and recommended read.



Gerry Te Kapa Coates (Ngāi Tahu) is a Wellington consultant and writer.

The opinion expressed here is that of the writer and is not necessarily endorsed by Te Rūnanga o Ngāi Tahu.

HEI MAHI MĀRA

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

The pursuit of happiness



I now look at the garden as a means to help provide optimum nutrition for my body so that my immune system can function effectively.

It has been around 12 months since I was diagnosed with terminal cancer and Matariki has reminded me of a very vivid dream I had a few months before the diagnosis. In the dream I was told that the stars in the night sky are there to remind us that we come from the light and that when we die, we return to the light. It was rather startling and baffling to me at the time, but its meaning has since become very clear.

Despite being told I might only have months to live, I am still very much alive and doing well. Looking back on what I have learned in this last year on my personal path



Above: wonder vegetable silverbeet.

of recovery, there are similarities between maintaining a healthy garden and a healthy body. For plants to flourish in a garden, work has to go into creating a healthy environment with the correct pH, compost, macronutrients (NPK: nitrogen, phosphorus and potassium) and micronutrients (magnesium, calcium, boron, selenium, etc.), as well as shelter and water. However, the real miracle of life in any garden comes from within the plants themselves. As gardeners we provide the best environment we can to allow the inherent life within the plants to unfold in their own natural way. As the old tohunga knew, the intent in the energy that the gardener brings to work in the garden also can have a positive or negative impact on the plants. I have found that this is applicable to my own personal recovery and I have come to realise that neither conventional nor alternative medical systems can cure my body of cancer. I believe the miracle of any cure will come from my body's own immune system, and my task is to provide the best possible environment for my immune system to operate at its best. A century ago, one in 100 people got cancer. By 1950 it was one in 50 and today it is one in three. The cancer epidemic is going to get much worse with survival rates from conventional medical treatment having only marginally improved overall, despite

the billions of dollars spent on research in the past 50 years. And so I have realised that I am not primarily responsible for creating the cancer in my body, just as there is no way that I can mindfully wish the cancer away with hopeful thinking.

The good news is that by taking a positive focus on my life, relationships, diet, appropriate herbal remedies and supplements, healthy exercise (gardening and yoga), meditation, counseling and actually discussing my thoughts and emotions with my wife (the hardest of the lot) that this has, so far, allowed my immune system to stop the cancer in its tracks and allow me to live a relatively normal, albeit restricted, life. This approach was reinforced at the Holistic Cancer Conference in Auckland in early March. It emphasised that the medical system's "war on cancer" is a losing battle, and we need to search for a deeper and more holistic understanding of why cancer occurs and how it can be healed. The latest science of epigenetics (the study of changes in gene expression) shows that genes do not play any significant role in creating cancer in the human body. It is both external (environmental and social) and internal (food and consciousness) forces which primarily determine the functioning of the genes and the impact these have on the immune system. The need to positively change one's

PHOTOGRAPHS TREMANE BARR



thoughts, emotions, behaviors and relationships with one's family, friends (and oneself) to let go of any negative energy holding back one's immune system cannot be overestimated. I have found counselling and meditation a great help in weeding out my negativity.

By conventional medical theory I should in all likelihood be dead by now or not far off it, and yet my wonderful miracle of a life goes on. As such I am very happy I turned down the doctor's offer to experiment on me with new pharmaceuticals with horrific side effects, in the hope it would extend my life by three to four months!

While I have learned that just eating organic food is clearly not enough to avoid or recover from cancer, it is a necessary first step and foundation for providing healthy food that to give my immune system the nutrition it needs to function optimally. One thought that did occur to me early on was that I needed to look at what my grandparents used to grow, particularly the ones who lived into old age. I remembered their fondness for silver beet. In fact, nearly half their vegetable garden usually consisted of silver beet plants. So I have ensured that I have planted enough silver beet for my green juices and evening meals. I now look at the garden as a means to help provide optimum nutrition for my body so that my

immune system can function effectively. As such, my tunnel house now has silver beet, parsley and spinach in it instead of the usual winter lettuce.

Winter is a good time to plant out new fruit varieties, and this season I have the task of relocating our two apple and three feijoa trees from the front garden. They need to be moved out of the way of our new house (yes, EQC does make some good things happen sometimes). As they are established trees, we will dig a trench around each one a month before we move them, to allow the roots to consolidate for when they are finally dug up and moved to their new position. I will also plant some new blueberry bushes, as blueberries have become a delicious part of my diet. They really have been an immune-boosting super food for me.

The pursuit of happiness in the garden relies upon me finding a balance within myself that allows me to work intuitively with the garden and its needs, so that it can provide life-sustaining nutritious food for my body. In this way I have ensured that rather than being a burdensome chore, gardening has once again become a delight.

Anita Moorjani learned the lesson of a holistic journey to health the hard way. After she was diagnosed with terminal cancer, she tried both conventional and alternative

Indian methods to help cure herself. In 1996 she was so gravely ill in hospital that doctors told her family she would soon be dead. At this time, she had a near-death experience and realised that if she let go of her fears then all would be well. She came back and her body healed of its own accord. The moral of the story – let go of your fears, enjoy life, and be happy.

Holistic Cancer Congress
www.holisticcancercongress.com

Anita Moorjani's Story
<http://anitamoorejani.com>

Meditation
<http://sacredacoustics.com/>

Dr. Eben Alexander's Proof of Heaven
www.lifebeyonddeath.net

Life Between Lives Hypnotherapy
www.spiritualregression.org

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

Kānuka

A victim of mistaken identity

It is often difficult to tell the difference between some of our native plants, particularly closely related species. But, if ever there was a victim of mistaken identity, it has to be kānuka.

Mention of its name in polite company often causes people's eyes to glaze over vacantly. Most Kiwis are familiar with mānuka and assume you are either confused or your knowledge of te reo Māori is even worse than theirs.

Any confusion between the two species is hardly surprising. They are very similar to look at, and until 1983, kānuka was classified as *Leptospermum ericoides*, in the same genus as mānuka (*Leptospermum scoparium*). Kānuka has now been reclassified as being in the genus *Kunzea*.

Until the 1930s, both species were popularly known as mānuka, sometimes with the qualification of white mānuka or white tea tree for kānuka, and red mānuka or tea tree for mānuka.

There are plenty of visual clues to differentiate the two, but the easiest and most conclusive way to tell the difference between them is the touch test. Kānuka has a finer, softer texture while mānuka is very prickly and sharp.

A mature kānuka makes a fine specimen tree up to 15m tall, with a trunk up to 60cm in diameter, whereas mānuka grows up to eight metres. Kānuka often forms an open canopy on sunny faces, with an under-storey of ferns growing around its flaky bark trunks.

Kānuka are very hardy and often colonise land after a fire or bush clearance. They are widespread from coastal bush at sea level up to 900m in altitude, and grow as far south as Ōtepoti (Dunedin) on the east coast of Te Waipounamu.

Kānuka's limbs can sprawl far and wide, whereas mānuka has an upright growth habit. While this is a good indicator for mature specimens, it is not that helpful for identifying seedlings.

The difference between the flowers is also subtle. Between September and February, and depending on their location, kānuka are covered in fragrant clusters of white flowers less than 6mm across. Mānuka flowers prolifically in late spring, mainly with white blooms, but sometimes pink. There are also red cultivars. Mānuka flowers are larger than 6mm across.

In our patch of bush, a mature kānuka tree on a sunny face on the edge of the canopy is always the first to flower – within a few days of

December 1 – and the rest of the trees in the canopy always follow suit in the same sequence every year.

Such precise timing and a staggered flowering is very convenient for honey bees because when the kānuka nectar starts to flow, our bees abandon all other food sources and home in on the good oil.

If we're lucky, the flowering continues steadily until the end of January, providing a fantastic nectar source for beehives strategically placed in a sunny clearing in the bush to harvest kānuka's distinctive amber-coloured honey.

A single hive can produce up to 30kg of liquid gold, which experts tell us has all the same bioactive properties as mānuka honey, although the flavour is more subtle, with a hint of caramel or butterscotch. In our house it is used as a cheap, locally sourced, and healthy substitute for sugar in tea, baking and cooking.

In *Māori Healing and Herbal*, Murdoch Riley confirms the herbal and medicinal properties of mānuka and kānuka have been found to be virtually the same. Recent research suggests that both have anti-viral properties, and have proved effective against common drug-resistant bacteria.

In traditional Māori rongoā, the leaves of both mānuka and kānuka were boiled and the liquid was drunk to help liver and kidney function. Historical sources say mānuka and kānuka were also used to help breathing difficulties caused by blocked sinuses, hay fever, and to a certain extent bronchitis and asthma.

Gum obtained from the green bark of kānuka apparently relieved coughing, and was also applied to burns and scalds. To relieve stomach ache, the green fruits were chewed thoroughly and the juice swallowed. Kānuka seed capsules were pounded to make a poultice to treat running sores.

As its former botanical name suggests, kānuka contains leptospermone, a natural insecticide and effective remedy against intestinal parasites. Apparently, clever kākāriki (native parakeets) figured this fact out for themselves, and have been observed to chew on the leaves and bark to rid themselves of uninvited guests.

The leaves of both plants are well known as a substitute for tea and for brewing bush beer. A teaspoon of fresh leaves dropped into boiling water makes a pale brew of tea, but if left too long it develops a bitter taste.

Modern kitchen-savvy navvies suggest the leaves can be dried by wrapping and zapping them in a microwave for a minute, chopping them up finely and using like normal tea for a refreshing aromatic brew.

A small handful of mānuka leaves in a teapot sweetened with kānuka honey is the brew of choice as an all-round seasonal tonic in our house. Tea brewed from kānuka leaves has a similar taste, but has a more subtle flavour.

Kānuka produces a durable, dense hardwood that burns with a fierce heat when dry, a fact that has sadly contributed to the disappearance of big stands of bush in some parts of the country.

Māori had a multitude of uses for its timber – everything from weapons, clubs and mauls to digging tools, canoe paddles and spinning tops. In the right conditions, young kānuka saplings grow long and straight, ideal as spear shafts that were much stronger and stiffer than other native timbers used for this purpose.

Kānuka's flaky bark peels off in strips like that of mānuka and tōtara, and there are historical records of its inner bark being used as a durable, waterproof material for weatherproofing dwellings.

Later, European settlers used the timber for wharf piles, tool handles, wheel spokes and fencing materials.

I like to think of mānuka and kānuka as first cousins working together to nurse regenerating native bush back to full health. Ironically, both species were once indiscriminately cleared from hill country for pastoral farming, yet today the honey exports from mānuka alone are probably more valuable than the livestock that replaced them.

Modern science is really only just scratching the surface of why these taonga plants were so important in traditional Ngāi Tahu rongoā.



PHOTOGRAPHS ROB TIPĀ



The business of Māori land

Over the past three years, government officials have been investigating further development of Māori land currently producing little or no income. Of 1.4 million hectares of Māori land, around 40 per cent is “under-performing and a further 40 per cent is “under-utilised” in economic terms. Some proposals have been circulated about changes that might be made to Te Ture Whenua Māori Act 1993 to remove those road blocks, and to make development a little easier. I will write about the detail of those proposed changes in a later column. In this column I want to explore a prior issue.

The problem of “unused” Māori land has come up every few decades since 1840. In the 19th century, and for the first half of the 20th century, the question was how Pākehā settlers could get their hands on land that they considered Māori were not “using” and was therefore “surplus” to their needs. In the 20th century there were efforts to assist Māori to develop their remaining land blocks; the consolidation schemes initiated in the 1920s being an example. These efforts were usually poorly funded, and often over-promised and under-delivered. However, at the same time, lands were also lost through the inability of many owners to meet rates arrears, and on occasion through legislation that could force sales where land was covered in noxious weeds or was otherwise brought before the courts and found to be “undeveloped”. A common theme of this history is that Pākehā had an overall vision of colonisation, and the law was in their corner. Māori found themselves mostly reacting to colonising efforts, and received very little help from the legislature.

Times have of course moved on. But given this history, will the review deliver truly beneficial and lasting results?

The initial signs are promising. Māori business is booming and the number and variety of successful enterprises to which owners can turn to as models to emulate is growing. One suggestion from the review is that successful Māori enterprises take low-income land trusts under their wing. And in

An important first step is putting major resources into education about business planning, including identifying future risks and opportunities.



contrast with previous efforts, the research into what owners really want has been thorough.

Te Puni Kōkiri has released a background report on *Owner Aspirations Regarding the Utilisation of Māori Land* (tinyurl.com/bs47rr7). It was prepared after a number of hui with owners representing the full variety of Māori land trusts and incorporations, as well as blocks that are not under any formal management structure.

While owners wish to develop their land, they do not want to risk losing it. Not surprisingly, this means that the examples owners gave of future developments were often “comparatively low capital ventures including bee keeping, development of tracks and huts on undeveloped land for tourism ventures, and offering hunting and fishing tours”. The report also found that many owners “were only beginning to think about their land and its utilisation for the first time and were only on the first steps of beginning to form any aspirations at all”.

This suggests that an important first step is putting major resources into education about business planning, including identifying future risks and opportunities. One of the background papers, *Māori Agribusiness in New Zealand: A Study of the Māori Freehold Land Resource* suggests that a series of “governance capability development programmes” should be established by bodies such as the Agriculture Industry Training Organisation.

Does that go far enough? This is no ordi-

nary time for business development. The world economy is undergoing fundamental change, not just in terms of the changing countries with which we trade, and changes in technology, such as the internet, but we are also only slowly recovering from a global financial crash. On top of this, climate change impacts are arriving and turning out to be every bit as bad as predicted. There are large questions about how economic growth in the future will be measured, let alone sustained. It is going to get harder to predict which businesses will be the best investments in the coming decades.

In a future where community resilience is going to be highly valued, it is possible that Māori communities centred on marae, with adjoining, communally owned, food-producing land, may be uniquely placed. Analyses around these larger questions, while also putting an appropriately high level of resources into owner education, may provide the overarching Māori vision that has been lacking in previous discussions about better use of “under-utilised” Māori land.

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.

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

Te Hononga Whakapaoho Māori
Māori Media Network

From Te Hiku o Te Ika to Te Waipounamu over 200,000 Māori tune-in to 22 Māori Radio Stations.

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

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

www.maorimedia.co.nz

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

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

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

Māori Media Network Ltd
Phone : 04 496 3330
Fax : 04 496 3332
Email : info@maorimedia.co.nz
Web : www.maorimedia.co.nz

Radio Stations:

- Kaitiaki Te Hiku o Te Ika & Tai FM [Rangatahi]
- Whangarei Ngāti Hine FM
- Paeroa Ngā Iwi FM
- Mangamuka Bridge Tautoko FM
- Auckland Radio Waatea
- Ngaruawahia Radio Tainui
- Tokoroa Raukawa FM
- Te Kuiti Maniapoto FM
- New Plymouth Te Korimako
- Whanganui Awa FM
- Turangi Tūwharetoa FM
- Tauranga Moana AM & Tahī FM [Rangatahi]
- Rotorua Te Arawa FM
- Whakatane Te Mānuka Tūtahi
- Ruatoria/East Coast Radio Ngāti Porou
- Gisborne Tūranga FM
- Napier/Hastings Kahungunu FM
- Palmerston North Kia Ora FM
- Wellington Te Ūpoko o Te Ika
- Kaikoura Tahu FM
- Christchurch Tahu FM
- Dunedin Tahu FM
- Invercargill Tahu FM

Tīwai, Southland's economic anchor?

If you take a back road into Dunedin, via Waitati, over the hill and into Port Chalmers, you may notice an old farm shed overlooking the harbour. The shed itself is rather nondescript; corrugated iron with a slight coating of rust. But painted along the shed are the words: "Aramoana, save it", preceded by an arrow sign (pointing towards the village of Aramoana).

The sign refers to a 1970s public campaign that resisted the establishment of an aluminium smelter at the entrance to Otago Harbour. The campaign gained significant attention. The acclaimed artist Ralph Hotere (Te Aupōuri, Te Rarawa) produced a series of political artworks, one of which sold at auction for \$183,000 in 2012.

Ōtākou whānui also had concerns. A smelter on the opposite side of the harbour would have been an eyesore, whilst mahinga kai resources could have been impacted, particularly the rich tuaki beds.

The smelter was part of former Prime Minister Rob Muldoon's series of "Think Big" projects – large-scale initiatives that were envisaged to act as economic anchors. The planning for Aramoana was advanced enough for Fletchers and Alusuisse (a Swiss industrial company) to form a joint venture, in anticipation of preferential supply from the yet-to-be-built Clyde Dam. Ultimately, the economics tipped the balance as the price for aluminium dived sufficiently to discourage a project of this size and location, particularly considering Te Waipounamu already had one down the road.

Tīwai Point (opened in 1971) remains New Zealand's only aluminium smelter. The location was selected as aluminium requires a large and very reliable power source. The

proximity to the proposed Manapōuri Power Station, therefore, made it an attractive location. In addition, Tīwai Point was close to the deep sea port of Bluff, an economic engine for Awarua whānau for generations.

The scale of the smelter is impressive. It remains one of the largest industrial facilities in New Zealand. Tīwai Point contributes \$525 million to the Southland economy, employing close to 750 people, whilst supporting an estimated 3000 additional jobs. Export revenue is around \$1 billion each year, whilst the smelter consumes nearly 15 per cent of all the power produced in New Zealand.

In recent months, there has been some uncertainty in negotiations between the owners of the smelter (Pacific Aluminium) and Meridian Energy in respect to the contract for 18 years electricity supply. Since that contract was signed in 2007, the returns from the aluminium market have decreased by nearly 40 per cent. Aluminium is the world's second most-used metal, and the market is very vulnerable to fluctuations in pricing and volume in export markets, and to commodity price risks.

There has been significant debate on the future of the smelter, particularly as the Government prepares Meridian for partial privatisation. Perhaps too much attention has been focused on the assumption that the mining giant Rio Tinto really gives a proverbial. It is widely known that Rio Tinto is interested in selling its Pacific Aluminium unit, which includes Tīwai Point, and smelters in Australia, which are the worst-performing and most challenging of its global aluminium interests.

So, what would be the impact on Southland

should the smelter be shut down? There are claims a closure could ruin the regional economy. The closure of Tīwai Point would certainly hurt. The loss of 750 direct jobs, and the impacts on their families (about 1600 children have parents who work at the smelter), would have a significant impact.

But the Southland economy is not dependent on aluminium. The dairy sector is strong, and Southland is rich in seafood resources with very high demand. In fact, the agriculture and fishing sectors are easily the largest employers in Southland, accounting for nearly 18 per cent of total employment in 2010 (the aluminium sector shed jobs in this period).

While the smelter has been around for more than 30 years, it would be naive to assume that Tīwai Point will remain an economic anchor for Southland. Economic anchors are stoic, stay the test of time, and continue to contribute to community well-being. Pacific Aluminium's short-term focus is about making profits, the higher the better, and positioning Tīwai Point for sale. ■■

Brett Ellison (Ngāi Tahu, Te Ātiawa, Ngāti Mutunga) was born and raised at Ōtākou. He currently works for Te Rūnanga o Ngāi Tahu.

Add it up

If you watch TV you can't have missed those talking letterbox adverts about home insurance.

Next time that ad comes on, don't mute the TV or switch channels. Watch. This information is really important for your whānau.

That's because home insurance is going through the biggest change in more than 20 years. No longer will your insurance company offer unlimited replacement cover for your whare if it is destroyed.

For the past few decades most house insurance policies have covered owners for "replacement" based on the size of the whare. If it was destroyed by fire, earthquake or other disaster, the insurer demolished the old whare and paid the cost to rebuild – with no upper limit.

Thanks to the Ōtautahi earthquakes, Aotearoa's insurance companies have been spooked. Rebuilding costs shot up, and the insurers have spent far more than they expected on rebuilding. The actuaries who calculated premiums realised they hadn't been charging homeowners enough to cover the risk. And overseas reinsurers who back our insurance companies have demanded change.

"Insurers and reinsurers didn't know under the existing system what their exposure is until they rebuild," says Insurance Brokers Association of New Zealand Inc. Chief Executive, Gary Young. It's not a situation the industry wants to repeat.

So insurers are returning to old-style "sum insured" policies from the renewal date this year. That means if your whare is destroyed, the most they will pay is the amount you chose as a sum insured. It puts the onus on whānau to decide how much their whare, out

buildings, paths, fences and other "improvements" are worth.

Working out the cost of replacing your whare isn't going to be easy. Would, for example, your house cost \$1,700 per square metre or \$2,700 to rebuild?

Whānau can't just use their registered valuation, which tells you what your whānau's property would be worth to sell. Your sum insured needs to be based on the cost of rebuilding your house, which can be an altogether different figure.

Many whānau will opt to use an online valuation tool that will be provided by insurance companies. One of the first such tools available is from IAG, and can be found at <http://need2know.org.nz/>. IAG owns State, AMI, NZI, and Lantern; and also offers insurance through ASB and BNZ.

Using the calculator isn't easy. You'll need to know the exact size of your house in square metres and make judgements on the quality of fixtures and fittings.

Get the sum insured wrong, and the risk is that you choose too low a sum insured and the insurance payment won't be high enough to finish the rebuild.

Conversely, if you over-insure, you'll find that there are clauses limiting the payment to replacement value, which means you will have been paying too much for your cover for no good reason.

Broker Stuart Barr (Ngāi Tahu – Kāti Māhaki) of Rothbury Insurance says insurers are going to be tougher on Canterbury whānau than those elsewhere in Aotearoa thanks to the earthquakes. "The insurers will be more rigid and demanding in (Canterbury) because they have been burned."

Barr recommends Canterbury whānau get

an insurance valuation on their homes rather than attempting to work out their own sum insured using a calculator. "It is going to add extra cost to the process, but independence is important in an insurance settlement. If you set your own figure I think you are going to leave yourself open to debate after the claim."

The insurance company is more likely to argue that you got the figure wrong if you did the calculation yourself online, rather than employing a professional to do the job.

A valuer such as Christchurch-based Valuation Solutions charges \$550. It's not something homeowners want to do every year. But it is worth remembering that insurance valuations don't necessarily go up at the same rate as house price inflation. The cost of replacing homes varies according to price changes in construction materials, consent costs, and building costs.

The big question for whānau is: "Will this cost more?" The insurers say premiums will go up for some whānau, and down for others. However, industry observers say most people will face increased bills for their house insurance. ■■

Diana Clement is a freelance journalist who writes on personal finance, and property investing. She has worked in the UK and New Zealand, writing for the top personal finance publications for over 20 years. In 2006 and 2007 she was the overall winner of the New Zealand Property Media Awards.

PETER BURGER
Ngāi Tahu, Rangitāne

HE TANGATA



Peter Meteherangi Tikao Burger (Ngāi Tahu, Rangitāne) is a film and television director living in Auckland (where the work is). Peter moved into drama after seven or eight years making television commercials. In the past year he has worked with Sam Neill and Oscar Kightley on the gritty cop show *Harry*, and Nigella Lawson in a chocolate commercial. He directed horror movie *The Tattooist* a few years ago, but most of his work in the past few years work has been New Zealand telefeatures, such as the one he's just finishing about conscientious objectors in World War I. Peter's hapū are Ngāi Tūtehuarewa, Ngāi Tūāhuriri, Ngāti Kuri and Ngāti Irakehu.

WHAT CONSTITUTES A GOOD DAY?

A good day is a day when I have created something at work that makes me feel emotional in some way, and then at home, the family can make it through the evening without getting too emotional.

ONE THING YOU COULD NOT LIVE WITHOUT?

My feet. Obviously that's not technically true; there are plenty of people who do live without their feet. But mine are slowly getting worse thanks to club feet when I was born. They have served me almost faultlessly for nearly 40 years and are now starting to complain, so I'm appreciating them right now. Probably I'd be wiser to be appreciating my head; I'd really be stuffed without that.

WHO OR WHAT INSPIRES YOU AND WHY?

Generally I look to filmmakers for inspiration, since that's my line of work. The screenwriter Charlie Kaufmann is inspiring, partly because despite his genius he doesn't seem to have his life any more sorted than anyone else. My mother is also a source of inspiration, but as I recall, was also a source of great frustration when she was alive. I guess part of gaining wisdom is knowing not to view anyone at all with too much reverence.

HIGHLIGHT IN THE LAST YEAR AND WHY?

Although travelling for work is always fun, the most joy I have had in the past year would definitely be the cumulative effect of hanging out with my wife and kids – especially trying new things with them. Recently we tried skiing for the first time, and fishing. One was a failure, I won't say which.

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Gee that's a tricky one. I'd love to say I'm extravagant cos extravagant people seem fun. But in truth I think I'm the handbrake, financially speaking. We don't even have Sky.

FAVOURITE WAY TO CHILL OUT? FAVOURITE PLACE?

My favourite way to chill out is with friends, particularly over the Chrissy and New Year break, the only time when everyone's not working their butts off. Every year we share New Years with the same group of friends that I used to play drinking games with.. It's like *the Big Chill* without, for the most part, the histrionics. The place doesn't matter so much as the friends.

(Also, I love a good shoot 'em up on the Xbox. It's my dirty secret).

DANCE OR WALLFLOWER?

Often in life I worry I can get a bit too wallflowerly... worrying is a sure sign of that. But not, funnily enough, when it comes to dancing. I love to dance and am happy to make a dick of myself doing it.

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Fish. Nom nom nom. Smoked kingfish is my absolute favourite, partly because I almost never get to eat it. So you'd hope that when I tried skiing and fishing, the skiing was the one that didn't go well, eh?

WHAT MEAL DO YOU COOK THE MOST?

The food I prepare the most is a peanut butter and honey sandwich. White bread, same as I did when I was 14. Other than that, a good old roast. Simple to prepare, and you can

chuck as much meat and veggies into the oven as you've got guests coming round. Not particularly inspiring, but always a winner.

GREATEST ACHIEVEMENT?

My children are both clever, healthy, interested, active people. They are a joy to watch growing up and I'm proud of my part in that.

TELL US ABOUT AN ASPIRATION YOU HAVE FOR NGĀI TAHU TO ACHIEVE BY 2025?

As much inclusion as possible. Ngāi Tahu has such wonderful resources now thanks to fierce battling followed by wonderful management; the challenge now is to keep finding ways to remain relevant to the people of Ngāi Tahu and our uri. What is it that unites us in our identity, what hopes and fears do we share, and makes us different from all others, Māori and non-Māori? Not just how do we come together, but why? I don't have answers, but I do know that modern society tends to pull people away from each other, rather than together. The Ngāi Tahu challenge is to continue to bring people physically closer, so that we can share our stories and strengthen the bonds between ourselves individually, and as an iwi.

WHO IS YOUR REO HERO?



*** NGĀI TAHU ***

REO MĀORI AWARDS

2013 Champions and Heroes

Mātātahi Matatū – Winner
Henare Te Aika

Mātātahi Matatū – Finalist
Waiariki Parata-Taiapa

Te Puna o te Kō – Winner
Edward Ellison

Te Puna o te Kō – Finalist
Kukupu Tirikatene

Te Tautōhito – Winner
Lynne-Harata Te Aika

Te Tautōhito – Finalist
Gary Davis

Te Taniwha Hikuroa – Winner
Komene Cassidy

Te Taniwha Hikuroa – Finalist
Nichole Gully

Aoraki Matatū – Winner
Tahu Potiki

Aoraki Matatū – Finalist
Lynne-Harata Te Aika

Ruahine Crafts Award
Charisma Rangipunga

Te Pā Whakawairua – Papalipu Marae Reo Champions

Awarua Rūnanga
William (Bubba) Thompson

Waihōpai Rūnanga
Cyril Gilroy

Ōraka Aparima Rūnanga
Joseph Wakefield

Te Rūnanga o Ōtākou
Edward Ellison

Kāti Huirapa Rūnanga ki Puketeraki
Matapura Ellison

Te Rūnanga o Moeraki
Patrick Tipa

Te Rūnanga o Waihae
Wendy Heath

Te Rūnanga o Arowhenua
Ruth Garvin

Te Rūnanga o Mākaawhio
Tutoko Wallace-Jones

Ngāi Tūāhuriri Rūnanga
Lynne Harata-Te Aika

Te Taumutu Rūnanga
Puamiria Parata-Goodall

Wairewa Rūnanga
Iaeen Cranwell

Te Hapū o Ngāti Wheke (Rāpaki)
Te Whe Phillips

Ngāti Waewae Rūnanga
Teena Henderson

Kaikōura Rūnanga
Victor Manawatū

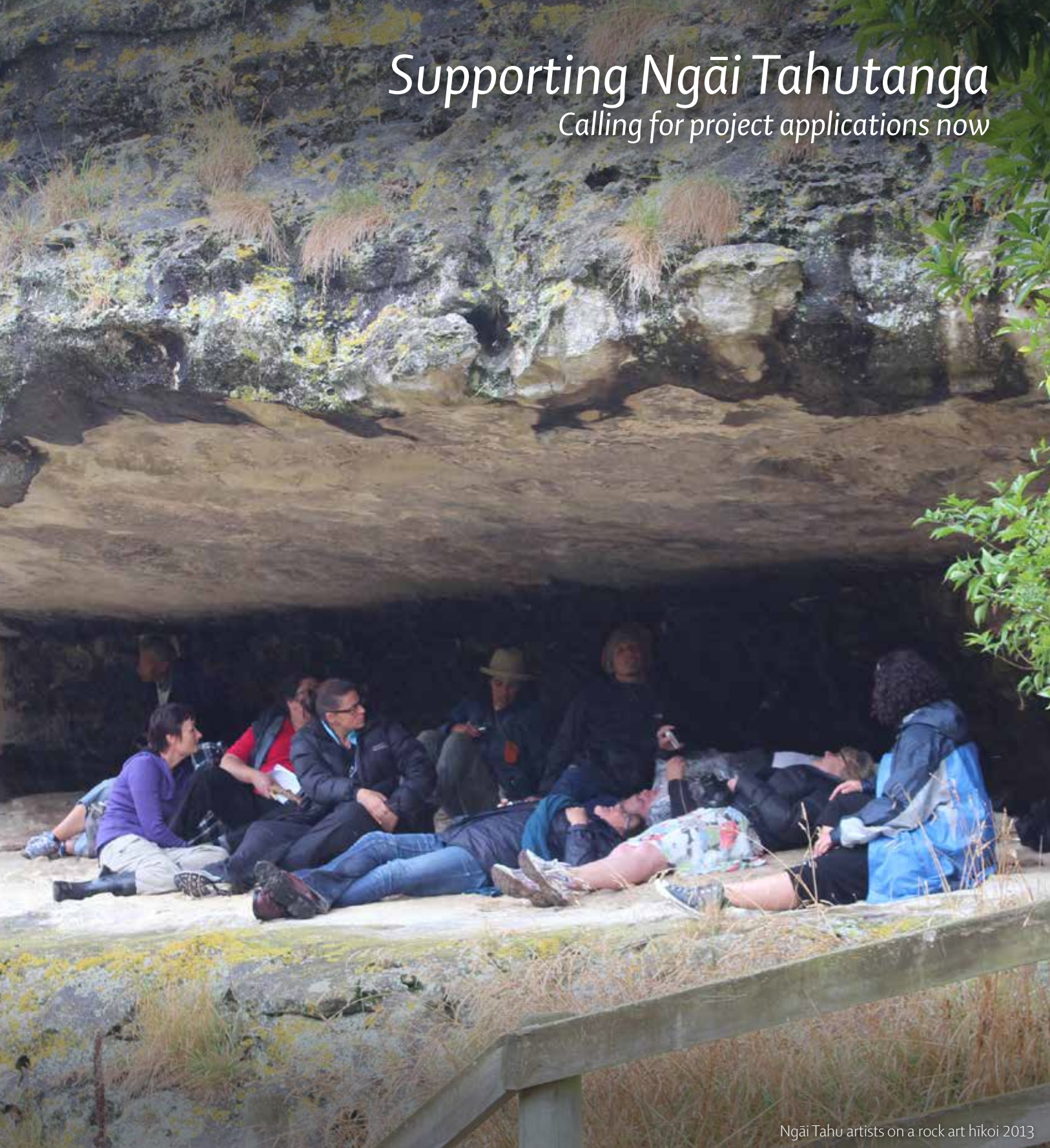


Te Rūnanga o NGĀI TAHU



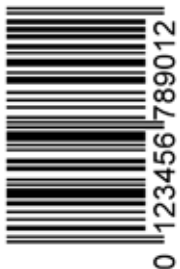
Supporting Ngāi Tahutanga

Calling for project applications now



Ngāi Tahu artists on a rock art hīkoi 2013

ngāitahufund
SUPPORTING NGĀITAHUTANGA



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

Call 0800 524 8248 today