

KIA HIWA RA

NGĀ KETE MĀTAURANGA POUNAMU NEWSLETTER

MOKO HAUORA

Our tā moko wānanga held annually at Takutai o te Titi Marae

GP-LED CLINICS RETURN TO RAKIURA

'Bringing affordable primary healthcare closer to home'

HIKOI KI TE ORA SMOKE FREE MAY

'Bringing people together in a positive, supportive space'

In this issue

**MOKO HAUORA
TĀ MOKO
WĀNANGA**

Read all about
this year's tā
moko wānanga



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From The CEO **A BUSY TIME**

2026 has evaporated into a blur of activity and I can't believe Matariki has already been celebrated. Our staff pushed the boat out with great Matariki displays, fun activities, shared kai and lots of waiata.

Celebrating the Māori New Year is a great time to reflect and consider new goals, people we care for, those passed who we remember with aroha, and to be thankful for the many blessing in our lives. I hope that you celebrated with friends and whānau too.

Turuki Ora, our new care farm, is nearing completion of its retrofit stages and we will soon be offering services on site.

Learning about planting to plate and animal care, produce management. At the same time being able to access rongoa, nurses, and counselling support. I love going to collect the eggs, feed the chickens, plant out in the tunnel house. It makes me feel great – we aim to share these benefits.

There is no one way only to wellbeing and we intend to re-engage our environment, get the gummies on alongside whānau and walk back to wellness in a refreshed way. A community day will be held later in the year (when the sun is back) and I hope you come to see what we are doing.

Thank you for your support. We are living in changeable times with unrest occurring in the world that I know we worry and are concerned about. We will strive to do our best and are thankful for your engagement.

Yours in good health.

TRACEY WRIGHT-TAWHA
NGA KETE MATAURANGA POUNAMU CEO



Moko Hauora

TĀ MOKO WĀNANGA

W What an incredible weekend at our annual Moko Hauora Wānanga, held at Takutai o te Tītī Marae in Ōraka.

This kaupapa, delivered by Kōrari Māori Public Health alongside our Ringawhāo Jay Davis, Renata Karena, and Jacob Tautari created a space where whānau, whenua, and whakapapa were honoured through the practice of tā moko.

We were privileged to support 17 kaihihi to receive their moko on their own marae. Whānau travelled from Te Tai Poutini, Taranaki, Mata-au, Rakiura, Waihopai, Ōtautahi, Awarua, and Manuherehia to be part of this special wānanga.

Tā moko is intergenerational. Whānau spoke about returning home, standing on their marae, and bringing their tamariki and mokopuna together there, many for the first time. Tā moko is spiritual; the wairua in Te Whare Moana was strong, supported by manaaki and aroha from the collective gathered. Tā moko is rongoā; whānau shared their stories and the meaning behind their moko. Tā moko is hauora; for many, the journey was one of healing, identity, and reconnection to their turangawaewae.

A heartfelt mihi to everyone who helped make this wānanga possible: Whaea Tracey, Whaea Marcia, Lily, Kaana, Brett, Rubyjane, and all the whānau who lent a hand in the kitchen or were quick to grab a tea towel after kai.

To our Ringawhāo Jay, Renata, and Jacob he mihi nui ki a koutou. Thank you for your time and your dedication to sharing your skills and mātauranga with our whānau. Your mahi and mauri has left a lasting impact on everyone who took part.

“If felt like decades of healing happened in a single moment”





“We have had the great privilege to bring the taonga of Tā Moko to our hāpori for the last 6 years through Moko Hauora. This kaupapa gives so much to those who receive moko – moko supports whānau to be more connected to Te Aō Māori, to rediscover whakapapa connections, to whānaukataka together and understand how moko can benefit their hauora.

For some receiving moko can awhi addressing past mamae, trauma and hurts so that they can move forward not only for themselves but also their whānau. I always find it mystifying that simply being in the wharehau hearing the purakau of our tīpuna, kaumātua and those gone before us while someone receives moko creates such energy that heals, uplifts and evokes such aroha.

To be involved in this wānaka is mirimiri for your soul - whether you are in the back kihini cooking up a feed of tītī, arm's length deep in the sink with dishes, on the tepu receiving moko or creating moko as a kaita – moko is the gift that keeps giving long after the ink has set in. Tā moko is intrinsically apart of who we are as māori, so why wouldn't it be good for us? Mō tātou ā mō kā uri ā muri ake nei – For us and our children after us.

-Karina Davis-Marsden, Kōrari Māori Public Health Manager

“Moko Hauora is an opportunity to bring whānau home, our mahi centres around hauora and cultural identity is a huge part of that. Our whānau who are connected to their culture have a stronger taha wairua – spiritual health which is often an area of hauora that is lacking. This year we provided resources for Matariki and hauora hinengaro (mental wellbeing) alongside our kaupapa for whānau to read and talk about to promote general wellbeing.”

-Nadine Young, Kōrari Māori Public Health Kaimahi

“I absolutely love my tā moko, and it has healed beautifully. For me, receiving tā moko was about carrying my connection to Te Aō Māori wherever I go and continuing to strengthen my identity.

My tā honours my nan and represents her love, guidance, and the support she gave me throughout her life. When I look at it, I'm reminded that she is always with me and encouraging me to keep going.

A highlight of the experience was receiving my tā moko at my marae during my first-ever visit there. As someone who did not grow up connected to my roots, it felt like a true blessing. I was surrounded by

aroha, support, and a strong sense of belonging. During the process, I felt peaceful, happy, and deeply connected to my nan. I am beyond grateful for the opportunity.”

-Jorja (Kai Tahu)

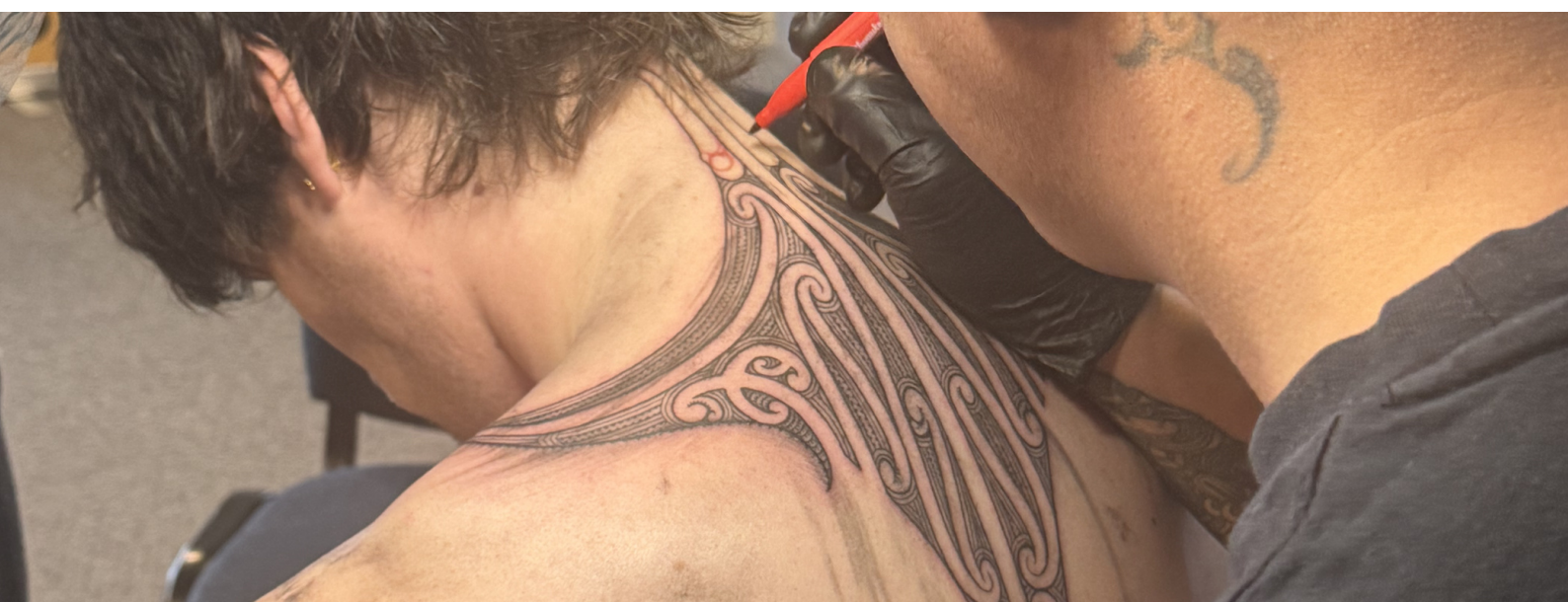
“The weekend was truly life-changing and something our whānau will carry with us forever. While the tā moko was incredibly special, it was the aroha, care, connection, kai, and conversations that made the experience so meaningful.

It felt like decades of healing happened in a single moment. For our tamariki to know who they are and where home is means more than words can express. For our whānau, our tā moko will always represent this weekend and a significant transition in our lives - one of connection, belonging, and identity.

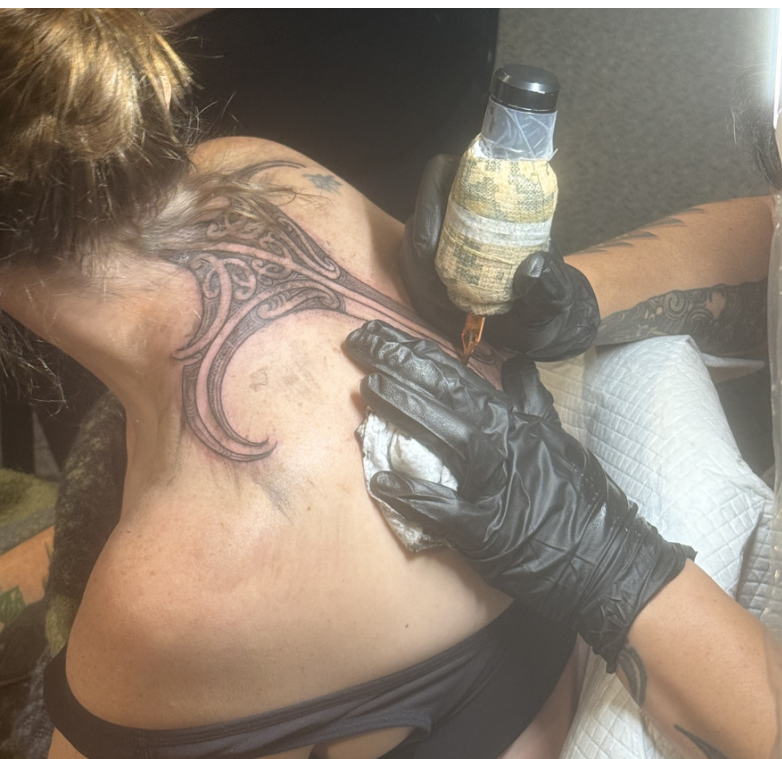
We are deeply grateful to everyone who made us feel so welcome and supported. Thank you for making us feel like we had come home.”

-Cath (Kai Tahu, Kāti Mamoe)

**“Our people,
our places,
our practices”**









Rakiura GP-led **MONTHLY CLINICS** **NGĀ HAUMANU Ā MARAMA**

A monthly GP-led clinic is returning to Rakiura/Stewart Island, bringing affordable primary healthcare closer to home for island residents.

Residents of Rakiura/Stewart Island once again have improved access to primary healthcare with the return of a monthly GP-led clinic at Rakiura Medical Centre.

Beginning last month, the visiting clinic ran from 9:00am to 4:00pm, offering consultations for patients enrolled with Bluff Community Medical Centre as well as casual patients.

The service is designed to bring essential healthcare closer to home, reducing the need for island residents to travel to the mainland for routine medical care.

Appointments can be booked by phoning (03) 214 5261 and asking for Sheena (please advise "Island Consult"), or by emailing hpw@nkmp.nz.

The reintroduction of this service reflects a strong commitment to improving equity of access and supporting the wellbeing of the Rakiura community.

Practice Manager Maria Colligan-Ward says the team is thrilled to see the service recommence: "We're delighted to be bringing the monthly GP clinic back to Rakiura. Access to regular, reliable healthcare is incredibly important for any community, and even more so for those in remote locations. This service means residents can receive care closer to home, without the added stress and cost of travelling. It's a meaningful step in supporting the health and wellbeing of the Rakiura community."



The clinic offers low-cost consultations for enrolled patients, with standard GP visits priced at \$30, reduced fees for Community Services Card holders, and free visits for children under 14. Casual patients are also welcome. This initiative highlights a continued focus on delivering patient-centered care and strengthening healthcare access for rural and remote communities.

FEE LIST

Enrolled patients

GP Consultation: \$30.00
GP Consultation (Community Services Card Holders): \$20.00
14-17 years: \$13
Under 14 Years: Free

Casual Patients

GP Consultation: \$65.00
GP Consultation (Community Services Card Holders): \$50.00
14-17 years: \$35.00
Under 14 Years: 30.00
Other fees may apply. Payment will be arranged at the time of booking.



NGA KETE MĀTAURANGA POUNAMU
He Puna Waiora
Wellness Centre



Tracey Wright-Tawha and
Maria Colligan-Ward making
their way over to Rakiura to
discuss the island clinic





Hīkoi Ki Te Ora

SMOKEFREE MAY

More than 200 people took part in Hīkoi ki te Ora, a free family-friendly event hosted by Ngā Kete Mātauranga Pounamu Charitable Trust as part of Smoke Free May.

Held at the Invercargill ILT Velodrome, the two-hour hīkoi encouraged individuals and whānau to Hīkoi Ki Te Ora - “walk away from smoking” by getting active, learning more about the impacts of smoking and vaping, and accessing support to become smoke-free.

Whānau and friends took part in laps around the velodrome walking track, with every lap earning an entry into a prize draw. Participants embraced the opportunity to move their bodies, connect with others, and take positive steps toward healthier lifestyles.

The event also featured:

- Information and resources on smoking and vaping
- Support services for those wanting to quit
- Fun games and quizzes for all ages
- Spot prizes throughout the event

Hīkoi ki te Ora formed part of the wider Smoke Free May campaign, helping empower communities to make positive health choices in a supportive and engaging environment.

Southern Stop Smoking Service Manager Teina Wilmshurst said events like Hīkoi ki te Ora were important because they brought people together





in a positive, supportive space where taking the first step toward quitting did not feel overwhelming.

“When whānau and communities get behind each other, it makes the journey to becoming smoke-free feel more achievable,” she said.

Kōrari Māori Public Health Team Kaimahi Nadine Young said the kaupapa was about securing a smoke-free future for mokopuna.

“We encouraged whānau to come together, move their tinana, and learn more about becoming smoke free,” she said.

Organisers thanked everyone who attended and supported the kaupapa, helping make the event a successful and uplifting community initiative focused on wellbeing and a smoke-free future.

Southern Stop Smoking Service:

We provide a free Southern wide service offering community group clinics and one-on-one support with eight site coaches operating across the Southern region.

We provide free nicotine replacement therapy resources to support you on your journey to become smoke-free. These include gum, lozenges and patches.

Get in touch with us today!

Refer or have a chat to us online: www.nkmp.nz

Phone: 0800 925 242

Email: admin@stopsmoking.nz

92 Spey Street, Invercargill

220 King Edward Street, South Dunedin





Walking With Purpose

Individuals and whānau “walked away from smoking” by getting active, learning more about the impacts of smoking and vaping, and accessing support to become smoke-free



Kaimahi in Action

Kaimahi Nadine Young and Teina Wilmshurst at the hikoi with Peter Ellison, of WellSouth



Kōrari Māori Public Health Manager Karina Davis-Marsden with Whaea Trish Young and Whaea Frances Maheno



On the Journey

A group of basketball players joined in the hiko

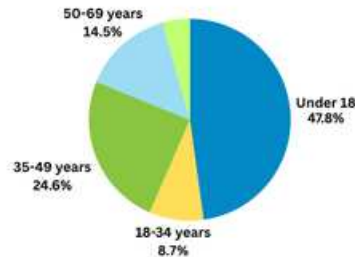
Below: NKMP CEO Tracey Wright-Tawha with Kanui Poharama



HĪKOI KI TE ORA WALK AWAY FROM SMOKING

World Smoke Free May event at ILT Stadium Southland - Saturday 16th May 2026

Over 150 whānau attended our whānau Smokefree hikoi. Nearly half of all participants were rangatahi (under 18 years), highlighting strong youth engagement. Parents and adults aged 35-49 years were second with 24.6% demonstrating strong whānau involvement and intergenerational participation.



The hikoi had strong Māori representation, with 62% of survey participants identifying as Māori, alongside representation from NZ European, Samoan and Cook Island whānau.



Smoking/Vaping

Participants who reported neither smoking nor vaping: 62 participants (87%)

73%

67%

Gender Breakdown

Female participation was high, making up 73% of participants



Total kilometres: 616km

75% knew that lung function begins improving after 24 hours of quitting

89% learned that there are over 4000 chemicals in cigarettes

83% correctly understood how having support improves success in quitting smoking





Kōrari Māori Public Health kaimahi Nadine Young,
Whaea Frances Maheno, Kōrari kaimahi Lily Thomas,
Manager Karina Davis-Marsden, Whaea Trish Young
and kaimahi Kaana Wilson



Te Waipounamu Needle Exchange Programme Collective

LAUNCHES

WHAKATŪWHERATANGA

A kaupapa Māori-led partnership supporting healthier communities across Te Waipounamu.



Ngā Kete Mātauranga Pounamu Trust is proud to be part of the Te Wai Pounamu Collective, a kaupapa Māori-led partnership delivering the National Needle Exchange Programme (NEP) across Te Waipounamu, including Rakiura/Stewart Island and the Chatham Islands.

The Collective brings together four experienced Māori health providers – Ngā Kete Mātauranga Pounamu, He Waka Tapu, Poutini Waioira, and Te Piki Oranga – with a shared commitment to reducing harm and improving health outcomes for our communities.

The programme provides access to sterile injecting equipment through exchange outlets, mobile outreach services, online ordering, and vending machines.

By increasing access to clean equipment, the service helps prevent the spread of blood-borne infections and connects people with health and support services when they are ready.

Ngā Kete CEO Tracey Wright-Tawha says the Collective is committed to delivering services that are accessible, respectful, and responsive to community needs.

"We recognise the important work that has gone before us and are committed to building on those strong foundations through collaboration, innovation, and cultural integrity."

Alongside harm reduction services, the Collective continues to engage with service users, pharmacies, and health providers to ensure services remain effective and locally responsive.

The launch of the programme, in May, marked an important milestone for Māori-led health service delivery and demonstrated the strength of working together to create healthier, safer communities across Te Waipounamu.

We were joined by Hon Matt Doocey, Minister for Mental Health and Associate Minister of Health, along with colleagues, partners, and valued members of the community.





WARNING

CCTV



IN OPERATION

24 HOUR VIDEO RECORDING

nkmp
NGA KETE MATAURANGA POUNAMU
CHARITABLE TRUST

NEM

dle Exchange Mu

NKMP CEO Tracey Wright-Tawha with
Hon Matt Doocey outside the Needle
Exchange in Invercargill



Rotary Book Sale

SUPPORTING OUR MAHI

TAUPUA Ō TĀTOU MAHI

Ngā Kete was named the major recipient of the 2026 Rotary Book Sale, with proceeds supporting our mahi for Southland whānau and communities.

Ngā Kete is proud to have been the major recipient of this year's Rotary Book Sale, a longstanding Southland event that brings the community together while raising funds for local causes.

The three-day sale attracted strong community support, with thousands of books finding new homes and helping raise valuable funds to support the work of Ngā Kete across the region.

Ngā Kete CEO Tracey Wright-Tawha says the organisation is deeply grateful for the generosity shown by Rotary, volunteers, donors, and everyone who attended the sale.

"We are incredibly thankful to the Rotary Club of Invercargill Charitable Trust and the wider community for their support. The funds raised will help us continue delivering services and programmes that make a positive difference for whānau and individuals throughout Southland."

The Rotary Book Sale has been a Southland institution for more than four decades, raising over \$1 million for community organisations and initiatives.

This year's event once again demonstrated the power of community collaboration and the impact that can be achieved when people come together for a common purpose.

Ngā Kete extends its sincere thanks to Rotary, the many volunteers who made the event possible, and everyone who contributed through donations, purchases, and support.

Together, we are helping strengthen our community and create positive outcomes for those who need it most.



NKMP CEO Tracey Wright-Tawha with
Book Sale Chairperson Richard Russell





Mutton Birding

THE SEASONAL TĪTĪ HARVEST



The following is a story written by Graham (Tiny) Metzger. His daughter, Barbara, is a Cancer Kaiārahi at Ngā Kete.

We are from Murihiku, at the very South of the Te Waipounamu. Through our Kāi Tahu whakapapa we harvest juvenile tītī from Pikomamaku-nui, one of the small tītī islands located between Ruapuke Island and Rakiura. There are about 35 tītī islands, in five or so clusters dotted around Rakiura. We undertake this activity and preserve tītī in the ways our tīpuna taught us. This knowledge has been passed down through generations of our whānau. The method we use to store tītī is known as pōhā tītī. Until the late 1940s, all whānau followed this method. Now we are one of the few who do so.

He Mahi Pōhā

A pōhā tītī consists of a bag made from cured rimurapa (bull-kelp), which is packed full of preserved tītī. After the bag's mouth is tied tight with harakeke (flax), the bag is placed into a flax kete and then sheathed with vertical strips of tōtara bark. This protective covering is then bound together with a knotted flax lattice.

We visit our tītī island from mid-April until mid-June. But our annual preparations start much earlier. As soon as Christmas has come and gone, we get underway. In January we prepare harakeke and weave our kete. Then, in February, when the sea is calm and the tides are low, we gather our rimurapa. The best tides are around the Full Moon and the New Moon when the tides are at

their highest and lowest. We choose long straight pieces of rimurapa, without any obvious holes, and cut them carefully. The lengths of rimu are laid on warm rocks to dry. Then we roll them up, put them into sacks and transport them home to transform them into our kelp bags.

Rimurapa is spongy and has a honeycomb type centre in it. We begin making out pōhā by laying a piece of rimu out flat. We insert a hand into the honeycomb at one end and carefully split it open. This process of shaping the bag is called koko. We take special care not to get too close to the edges of the rimu, because they can split at the sides when we inflate them with air, which is the next stage.



The Tītī (Muttonbird) Islands are situated around Stewart Island. There are 36 that are birded. Pictured is Pikomamaku-nui Island.



To inflate the pōhā, flax is tied around the ngutu (mouth) of the bag and a hollow straw or a piece of pipe is inserted into it. Then we blow them up like balloons – this is to pupuhi the pōhā.

Once the pōhā is filled with air, the straw is quickly removed and the flax is tied tightly to stop the air escaping. This is called a pōhā hau. We then hang the pōhā up to dry in the sun. While they are quite bouncy at this stage, very much like rubber, over the course of a couple of days they become very hard and brittle and we have to handle them very carefully or they will break.

The ngutu is untied when the pōhā has dried completely and newspaper is stuffed inside the mouth to pack it out, give it shape,

and help it dry. Then the process of softening and re-hydrating the brittle pōhā begins. We place scrim or hessian sacking on cool ground under our house. Early morning dew provides a perfect environment for the pōhā to slowly soak up just the right amount of moisture without getting wet, otherwise it will rot. When the pōhā are completely soft the kelp has a consistency a lot like leather. We roll them up and tie them with harakeke and place them on a rack at which point they go hard. They remain this until we travel to our island in April.

He Mahi Kete

We have to make a lot of kete during the summer months. As with the harvest itself, this is a multi-generational activity. Before

tins or buckets, all our tītī went into pōhā and we had to weave about 100 baskets per season. Nowadays, because we use a mixture of buckets and pōhā, and have lots of kete in stock, we might only need to weave 20 or 30 each year.

We tend to collect about 120 blades of harakeke per batch of kete. This typically makes about 10 baskets. We split the blades of harakeke into strips and score the base of each strip to produce a whītau end. The strips are tied into bundles of about 28, scolded in the copper, and hung up to dry. The kete we make typically use 48 strips – 24 on each side – depending on the size of the rimurapa in a particular season. The kete is started with a whītau plait at the base, the bottom and



corners are woven and brought together, and a plait around the top finishes the kete. We carefully gather any waste material from the preparation and weaving, and return it to where it came from. Scraps of rimurapa go into our compost for our vegetable gardens.

Kiri Tōtara

The other important thing we need to collect before the tītī season is kiri tōtara. The bark of tōtara is used as protection for the pōhā. The best bark for the job comes from the tōtara tree in big strips. It can be up to three metres in length and quite thick. Trees that grow in damp conditions beside rivers and in gullies are the best. We just take the bark that the tree sheds naturally. No more than that lest it harm the tree. Carefully taken in this way the tree remains healthy and can be used as a resource for

hundreds of years. At home the bark is cut into lengths and split into layers about 3-4 millimetres in thickness ready for the tītī season.

Catching Tītī

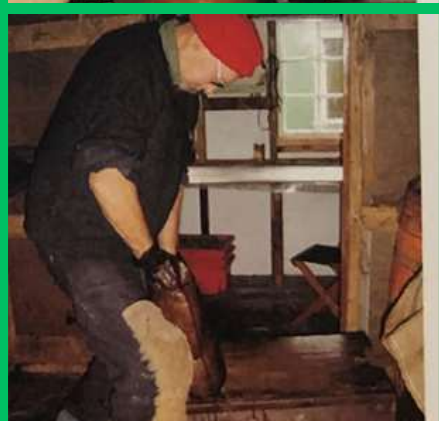
The mature tītī, called kaieke, arrive on the tītī islands at about Christmas time. They lay a single large egg in the same rua (burrow) each year and the parent birds take turns at looking after the egg. The egg hatches into quite a big, down-covered chick. On April 1st each year the tītī season opens and whānau travel to the islands to harvest the birds.

We always travelled by boat and rowed all our supplies ashore and carried them up a steep cliff. Now we fly by helicopter, which also lifts our gear from a boat and places it right beside our house. This new way is a lot more expensive but saves a lot of time

and hard work. We stay on our island for about four weeks, so we have to take enough food and supplies to last that long. However, some whānau on other islands stay a lot longer than that.

The areas where we catch the tītī are called manu. The season has two distinct parts, the nanao and the rama. Nanao is the name for catching tītī during the day and this method begins in April. We are really respectful when on the manu, it is important that the rua are not broken by being clumsy footed. To determine whether a rua is occupied that season or not, we gently poke a specially whittled stick, called a koi, into the rua. If there is down on the end of the stick when it is pulled out, it is a sign that there is a pī tītī (chick) inside. Very carefully we reach into the rua and capture the pī tītī by hand. If we can't get the pī from the entrance of the rua, we

Special Feature - Āhutatanga Motuhake



sometimes dig it out from behind, which is called a puru. If we catch birds in this way, we always make sure it is thoroughly repaired.

Catching tītī at night is known as rama. This begins from around Anzac Day, when the chicks really start to mature. By this time the chick they leave the rua at night to shake out their down feathers in readiness to depart the islands. The tītī are out of their rua and they are easy to catch. But they only come out when there is no moon, ideally when it is rainy and windy. So it is important to have good wet-weather gear and warm clothes.

When harvesting tītī we only take the young birds, and always leave the adult birds, the kaieke, unharmed. Birds that are very small, called kiaka, are returned to the rua. However chicks that are the right size are killed. Once we have killed a bird, we gently press the oil out of its gullet, called whakaruaki. We have to make sure this greasy oil is kept away from the feathers, as it would make plucking difficult.

Plucking and Cleaning

The tītī are tied up with a strip of flax – five on each end – which is

called a hui, and brought back to our work-house. The down is plucked from the pī – usually the front first, then around the wings, and the back. To remove the fine down on the skin, we would dunk the birds into scolding hot salt-water and wipe them clean. We mostly stopped doing that in the late 1990s. Only a few people do that now. Since then we, like most people, dunk the tītī into melted wax. Once this goes cold the wax is peeled off and the birds are clean.

Gutting, Salting and Packing

The cleaned birds are tied back up into hui and hung overnight to firm up. Early in the morning before the flies wake up we remove the heads, bone out the wings and cut off the kumu. We cut them making sure no sharp pieces of bone are exposed that could pierce the pōhā. Next we split the tītī down the front and gut them. They are salted and packed into barrels to pickle for about five days. Before salt, tītī were cooked in hinu made from rendered kato, which is a blob of fat the young birds contain. The cooked birds were packed into a rimu and the liquid hinu poured in, all of which would congeal.



Packing into Rimu

When we arrive on the island the rolled up dry pōhā are placed on the ground under our house and softened. The ngutu of the bag is dipped into hot saltwater to make it stretchy enough to pack the birds into. The tītī are packed very tightly into the pōhā, because if air is caught in the bags the birds will spoil. The brine, made from the blood and salt, is poured into the bag to fill the small gaps between the birds. The ngutu of the bag is tied very tightly with harakeke. The bag is now ready to be packed into a kete and covered with kiri tōtara.

Completing the Pōhā

We choose pieces of kiri tōtara that are the right size and place them in the base of the kete all around the rimu, so it is completely covered. Lastly, four long pieces of harakeke are tied onto the top of the kete – front, back, left and right side. These are then tied together in bands that run up the pōhā hold everything in place. We call this process tā. That might be short for tāhere or for taponā. The bark protects the rimu from rain and from hard knocks.

Modern Methods of Packing Tītī

Through the years different methods have been devised for packing and storing tītī – wooden kegs, square metal tins, and plastic buckets with lids. The problem with these items is that once the airtight seal is opened it cannot be sealed again, which tends to cause mould to the remainder of the birds. With pōhā tītī prepared in the traditional way we can take tītī out as we need them and reseal the pōhā pretty good. A well-made pōhā tītī can last for about two years. We are grateful to have been taught these traditions and have done our best to ensure that the mahi pōhā is preserved for generations to come.

Recipe for Salted Tītī

- In a very large pot place about six birds. Breast down/feet up. This is crucial. It enables even cooking and also helps to fish birds out of the pot later. All but cover with freshwater.
- Bring to the boil. Turn down to a good simmer for 1 hour and 15 minutes. No more. Remove from the pot.
- When cooled, can be halved and quartered for serving.
- Can be eaten hot, warm, or cold.



Recipe for "Fresh" Tītī

- Fresh tītī are those that have not been salted, but instead frozen. They are not boiled but instead roasted.

Make a stuffing from fresh breadcrumbs, egg, herbs - thyme, sage, diced apple, salt and pepper. Stuff cavity with stuffing, or with a vegetable medley such as diced onion, pumpkin and kumara and some mixed herbs. Roast at 160 degrees Celsius about 1 hour and 30 minutes. Can also be done on a slow cooker on high for several hours. This way doesn't make the skin go crispy, but they are still delicious.



Ngā Manu KŌRERO COMPETITION

The Murihiku-Ōtākou Ngā Manu Kōrero competitions took place in Invercargill on 17-18 June.

There are four categories: Junior Te Reo Māori, Junior English, Senior Te Reo Māori, and Senior English. The latter two require impromptu speeches as well as prepared ones.

Two of Barbara Meztger's mokopuna, Kura Stevens, of John McGlashan College, and Atanui Stevens, of St Hilda's Collegiate School, both competed. Kura is in Year 12 and competed in Senior English, against 16 other competitors. The topic he chose was "Home: The place your soul bookmarks," which enabled him to speak about his affection for the Awarua/Bluff landscape and the challenges of historically low rates of Māori home ownership. Atanui is in Year 10 and competed in Junior Te Reo against six other competitors. The topic she chose was "E kore tōku pūweru e māku i te pata ua!", through which she argued that cultural knowledge constitutes a proverbial kākahu that equips her to navigate life as a young wāhine Māori.

This was a proud moment for Barbara and her whānau, most of whom braved the elements to watch Kura and Atanui take the stage at the Civic Theatre, supported by their respective school kapa haka.

Kura placed 3rd with his prepared speech and 2nd for his impromptu speech, and 1st overall. Atanui placed 2nd for her prepared speech – after a tiebreaker due to coming first-equal on aggregate points.

Kura is now headed to Kaikohe to compete in the National Ngā Manu Kōrero Competition in September. Everyone at Ngā Kete wishes him all the best!





Life in Addiction

I SURVIVED

MŌREHUREHU

After years of addiction, one Southlander reflects on recovery, ADHD, and the life-changing impact of harm reduction services.

I was born into a huge family and with that came a bit of chaos! We didn't have a lot of money, and it was hard for Mum to provide for all of us. But it also brought us really close together, and that's something I've always valued.

I got into cannabis at a young age, probably around 11. By the time I was 12, I was even trying to grow my own plant. It didn't get very far though! Mum found it, and I got into a lot of trouble.

I was always getting into trouble back then. I tried alcohol and tobacco too, but they didn't grab me in the same way. I did start smoking cigarettes at 14, mostly because the "cool kids" were doing it. I tried quitting a few times but couldn't. It wasn't until 2013, when I got help from the Southern Stop Smoking Service, that I finally managed to stop. They gave me lozenges, and that made all the difference.

Looking back, I wish I'd made better choices, but you can't change the past.

The first time I injected drugs, I was 15. I was encouraged to try it. Back then, it was morphine mixed with an acid to turn it into a form of synthetic heroin. It was the closest thing you could get in New Zealand.

I only used it for a few months at that stage, and it didn't turn into a big habit. But that changed in 2013 when I reconnected with old friends. That's when the addiction really took hold, and I started using every day.

It's hard to explain what it feels like. There's a huge rush at the start. It's intense, but short-lived, maybe a minute. After that, it's not even about feeling good. When you're using every day, it becomes about avoiding feeling sick. You end up needing a constant supply. It's incredibly addictive.

At the time, I got needles from the chemist. I tried to use clean ones, but we still shared them sometimes. I'm lucky I didn't contract Hepatitis C. We didn't know about the Needle Exchange or where to go.

If we had, things might have been very different. I injected mostly in my arms. I still have scars from it. I used the same spot too often, which isn't safe. If you miss a vein, it can swell up and become very painful. I learned the hard way that you're supposed to rotate injection sites.

My addiction continued to get worse. I was using daily and sometimes multiple times a day. The cost was insane! But, if I didn't have it, I'd get really sick. It felt like a bad flu. I would have a sore body, I would be sneezing and sometimes vomiting. It was horrible.

“My life continued to revolve around drugs for a long time. It was exhausting. Physically, mentally, and financially exhausting.”

After a while, it wasn't about getting high anymore. It was just about functioning.

I needed it to get out of bed, to go to work, to get through the day. At one point, I couldn't get morphine, so I tried injecting Ritalin instead. I ended up using it occasionally, mostly on weekends.

Later on, after I had stopped injecting, I was diagnosed with ADHD. Looking back, I realise I was trying to self-medicate all along without even knowing it.

My life continued to revolve around drugs for a long time. It was exhausting. Physically, mentally, and financially exhausting. I knew I couldn't live like that forever. I was sick of being dependent on the drugs, on other people, on the whole lifestyle. It consumed me.

Eventually, I decided I had to do something. I went on the methadone programme, and it worked for me. It doesn't give you a high, but it stabilises you. It takes away the cravings and helps you feel normal again.



Features - He Tangata Miharo

These days, I'm also prescribed Ritalin, which I take orally. It helps me function properly. Without it, I struggle to focus or stay on track. It's clear to me now that I was trying to manage my ADHD in the worst possible way back then.

One thing I know now is how important the Needle Exchange service is. Back when I started, we didn't have the information or access we needed. We shared needles without fully understanding the risks. Services like the Needle Exchange are vital. They provide clean equipment, safe disposal, and education that can prevent serious harm. They also connect people to support, like testing for Hepatitis C and access to treatment programmes.

If I'd known about those services earlier, it could have made a big difference. That's why I believe they are so important. Not just for safety, but for giving people a pathway to get help and eventually turn their lives around.

The Southern Needle Exchange

The Needle Exchange programme is here to make sure people who inject drugs have easy, confidential access to the equipment they need to stay safe and reduce harm. No judgement, no questions, no barriers. Whether you're walking into one of our sites or ordering online, or visiting the outreach mobile service options, our focus is on you, your health, and your right to care and support.

The New Zealand Needle Exchange Programme (NEP) is a nationally funded health initiative, established in the late 1980s to reduce the spread of blood-borne viruses like HIV and Hepatitis C. It remains one of the country's most effective public health programmes.

Our services are peer-led and peer-based, grounded in harm reduction, and health and human rights focused. People who use our services can access free, sterile injecting equipment, advice on safer use, and confidential disposal options for used items.

In the mid-1980s, injecting drug users in New Zealand mobilised to push for safe, legal access to clean needles. Their advocacy helped bring about a world-first: on 17 December 1987, Parliament passed legislation creating a national, government-funded needle exchange programme. This legacy of community-led action and harm reduction continues today.

Ngā Kete is proud to be part of the Te Waipounamu Collective, alongside He Waka Tapu, Poutini Waiora, and Te Piki Oranga. Together we deliver the Needle Exchange Programme across the South Island.

Ngā Kete is a not-for-profit organisation with deep connections to our local community. For over 25 years, we have provided health and social services throughout Murihiku Southland, always focused on removing barriers and making sure support is within reach for everyone. Our work is grounded in aroha ki te tangata (love for the people). That's why we believe in making access to harm reduction tools simple, stigma-free, and safe.

What We Offer

- Free injecting equipment
- Safe disposal options
- Peer-led advice and support
- Fast online ordering
- No need to register or give your name
- Confidential, stigma-free service
- Mobile outreach (coming 2026!)



(03) 214 5262



www.nkmp.nz



NEPINV@nkmp.nz



88 Spey Street, Invercargill



(03) 928 5681



www.nkmp.nz



NEPDN@nkmp.nz



39 McBride Street, South Dunedin





Symptoms to diagnosis

RECOVERY JOURNEY

WHAKAMĀUITANGA

After months of uncertainty, Shahan Wright's cancer diagnosis changed her life. But with the support of Ngā Kete, she never faced it alone.

When Shahan first began experiencing symptoms, she knew something wasn't right, but it would take months of uncertainty, repeated doctor visits, and persistence before she finally had answers. What followed was a life-changing diagnosis, major surgery, and a long road to recovery. Throughout it all, the support of the Ngā Kete Cancer Kaiārahi Service became a crucial part of her journey.

My journey started around July 2024. I was waking up with night sweats, and it felt like I had a graze on the back of my lung. That's the only way I can really describe it. I went to the doctor and was told it was probably a chest infection. I was given antibiotics, and for a while I felt better. But within six weeks, the sweats were back. The flu-like symptoms returned, and I was constantly exhausted.

I have two young children, and my first doctor told me I was just a busy mum. But I knew something wasn't right. I went back and forth to the doctor about five times. Deep down, I knew something was very wrong.

By the end of the year, I had gone through five courses of antibiotics. Eventually, my symptoms eased off. I started my massage therapy degree, got married, and everything seemed good.

But, while I felt better, I had started losing a lot of weight and I couldn't seem to gain it back. Then in May 2025, the night sweats came back. I went to a new doctor and that was when things started to move quickly. A chest X-ray showed pneumonia and a small lesion. Then came more imaging, and eventually a CT scan. I then had a bronchoscopy. When the results came back, I was told I had a 26mm neuroendocrine tumour on my lung. I was diagnosed with stage 1 lung cancer. The tumour was positioned right where I had been feeling that pain all along.

Tumours like mine are rare, especially in someone my age. Most people who get them are much older. I was only 34.

I was sent to Dunedin for surgery and had the tumour removed. There were complications afterward though. I had an air leak in my chest and needed drains. One came out quickly, but the second stayed in for two weeks. I spent two weeks in hospital and later needed a blood patch, which thankfully worked.

Managing the pain after surgery meant being on morphine, which helped physically but also dulled everything emotionally. I'm now almost off it. My follow-up results have been positive. No spread, and no need for chemotherapy or radiation, which I'm incredibly grateful for. But what stands out most to me in all of this is the support I received from Ngā Kete.

I had been seeing a Ngā Kete Mahana counsellor who visited the Southern Institute of Technology weekly, supporting me through a period when my mental health had already begun to suffer after months of feeling unwell. Following my cancer diagnosis, the counsellor introduced me to the Ngā Kete Cancer Kaiārahi Service.

I remember the first time I met the kaimahi. I was sitting on my beanbag at home, telling them my story. They simply said, "We can do this, this, and this, just leave it to us." And they meant it. At a time when everything felt overwhelming, they stepped in and made things manageable.





They organised petrol reimbursements, accommodation for my time in Dunedin, and grocery vouchers to help ease the pressure on my young whānau. Those practical supports made a huge difference, especially with two young kids at home. But it wasn't just the practical help, it was the emotional support. I could call anytime, and they were always there to listen. They reassured me, checked in on me, and made me feel like I wasn't going through this alone.

After months of feeling unwell and knowing something was seriously wrong, having that level of support and validation meant everything. It lifted a huge weight off me, not just physically, but mentally and emotionally too.

Now, about six months on from surgery, I'm in what I've learned is called the "hidden recovery" stage. Physically, I'm healing well, but there's still fatigue, mental fog, and the emotional toll of everything that's happened. Having continued support, especially from someone outside my immediate whānau, has been so important.

I also attended Manaaki Manawa, the Ngā Kete cancer support group at the marae, which was really special. It reminded me that I'm not alone in this. Looking back, this experience has changed me. It's been incredibly hard, and it's taken a toll on my whānau, especially my young kids, who didn't fully understand what was happening but knew something was wrong. But it's also shown me how strong I am. I never thought I could go through something like this, but I did.

Having Ngā Kete in my corner meant everything. They were my cheerleaders from the beginning reminding me that I've got this, that I would get through it, and that I wasn't alone.

Shahan and her beautiful smile





Matua Dawson MacDonald at his home





Matua Dawson MacDonald

MANAWA ORA

For Matua Dawson, connecting with Ngā Kete Mātauranga Pounamu Charitable Trust marked the beginning of a life-changing journey. A kaumātua and father of four, Dawson became involved with He Puna Waiora Wellness Centre, Kaumātua KoriKori Tinana (a weekly group), and the Māori Cancer Kaiarahi Service during a time when he needed it most. Through these services, he not only found connection and purpose, but also received critical care and advocacy that would ultimately play a vital role in saving his life.

I'm in my 70s, have four children, a late wife, and for a long time I was just at a loose end. Not really doing much, just drifting.

A few years ago my wife started to become unwell and things got tough. We were in and out of the doctor but it would cost us \$70-\$80 each time. A few of my workmates were already going to He Puna Waiora Wellness Centre and I decided to shift over.

From my first visit, I put my faith in that place. Straight away, I was getting checked - jabs, blood tests, the works. But more than that, I felt like I was actually being listened to. Every time I walked through those doors, the care was top notch. Honestly, they probably saved my life.

Ngā Kete isn't just a clinic or a health service, it's a whānau. I joined the kaumātua group, and Wednesdays became something I really looked forward to. We used to go to SIT at lunchtime, play the ukulele, sing for the students. I loved that. Later we moved to the marae, and it just kept getting better. Every week it's about guest speakers, laughs, kai, and connection.

They've looked after me in ways I didn't even realise I needed. I've got hearing aids now because of a guest speaker from that group, and the fire brigade came and made my house safe by putting in new smoke alarms, and even set me up with buzzers that go off if something's wrong. Little things that make a big difference. That's the kind of care they give. But my journey hasn't been easy.



Features - He Tangata Miharo

My partner, she never got the chance to move over to Ngā Kete. She had breast cancer and had surgery, but afterwards she never came right. I became her carer as she got worse. It all happened so fast.

I was told straight that if I didn't step back, I might not make it myself. My mental health was going downhill fast. I was trying to hold everything together, but I was falling apart.

She went into a home, but I'd bring her to our home whenever I could. We had a beautiful life together. Then one day she fell, broke her hip, and 24 hours later, she was gone. That was about four years ago now.

You've got to pick yourself up and keep going. That's what I told myself.

I kept going to Ngā Kete through all of it. It wasn't until later that I realised just how much support was actually there. Once I started opening up, everything changed. One day, I was sitting in A&E with a family member who needed medical attention. A woman, she must have been a hospital staff member, came up and asked if I'd ever had a prostate check. I hadn't. I didn't know anything about it. She told me it was free and fast, so I thought, why not? That test changed everything. At first, nothing showed.

Then over time, my bloods started changing. Eventually, they told me it was prostate cancer. I had no symptoms, no pain, nothing. If I hadn't been there that day, I never would've known.

I had surgery in Dunedin to remove the prostate. For a while, things looked good, but they could never give me a full 100% clear. So I went through radiation as well. I got through it but it didn't stop there. Not long after, I got shingles. That knocked me around a lot.

I kept a lot to myself when I was first diagnosed with cancer. I didn't tell anyone, just my daughter. She pushed me to open up. "You're not alone," she said. "You've got to face this." And she was right.

The Cancer Kaiārahi service stepped in around then, and I can't speak highly enough of them. They came out to my place, sat with me, had a cup of tea, a yarn. No pressure just support. Real support. They helped me understand what I could access, what I was entitled to. They walked alongside me through it all. Just knowing someone had my back, that made a huge difference.

Looking back now, my journey has been incredible. Hard but incredible. I've been supported in ways I didn't expect, and I feel lucky. Truly lucky.

If there's one thing I'd say to other men it's this: get checked. Don't wait. I had no symptoms, nothing at all. That test saved my life. If sharing my story helps even one person, I'll say it again and again.

Today, I'm clear of cancer and I owe a big part of that to the Southland Hospital and Ngā Kete Mātauranga Pounamu.





**WORLD
SMOKEFREE
MAY**
WE'RE BACKING YOU

Paul Calvert

A LIFE BEYOND SMOKING

Paul Calvert's journey to becoming smokefree is a story of reflection and reclaiming control. After more than three decades of smoking, a moment of clarity about the true cost sparked change. With support from the Southern Stop Smoking Service, and motivated by his whānau and future goals, Paul chose a different path, showing it's never too late to break free.

I used to think smoking was just part of who I was. For years, I carried around that little box in my pocket and a lighter I hoped would spark the next one. It felt

normal, routine, even. But looking back now, I see it differently. Smokefree isn't just quitting cigarettes. It's freedom.

I grew up in Murihiku, and my connection with smoking started young, probably around eight or nine. I didn't buy my first pack until I was 18, when I started working and could finally afford it. That's when it became a full-time habit. One cigarette turned into 20, sometimes 25 a day. Days turned into years, and before I knew it, I'd been smoking for over three decades.

The turning point came when I sat down and did the maths. When I first started, a pack of 20 cost about \$5. Back in 1992, I bought my first house for \$69,000. These days, a pack of 25 is over \$50, and that same house recently sold for \$550,000. When I added it all up, 32 years of smoking at 20–25 cigarettes a day, I realised something that stopped me in my tracks: I had literally smoked the value of a house.

That hit hard. I thought, "I'm doing okay... but I should be doing better." More than that, I started thinking about my mokopuna.

Features - He Tangata Miharo

I didn't want them to see me as a smoker or think it was normal, or worse, something to look up to. I'm the only one in my family who ever smoked, and I didn't want that legacy to continue. If I could remove smoking from my story, maybe it wouldn't become part of theirs.

I've always had a goal to retire by 65. I felt like I was on track, but just barely. Then I looked closer. I was spending \$250 a week on smokes, sometimes closer to \$350. That's serious money. Money that could go into my KiwiSaver, or paying off my mortgage.

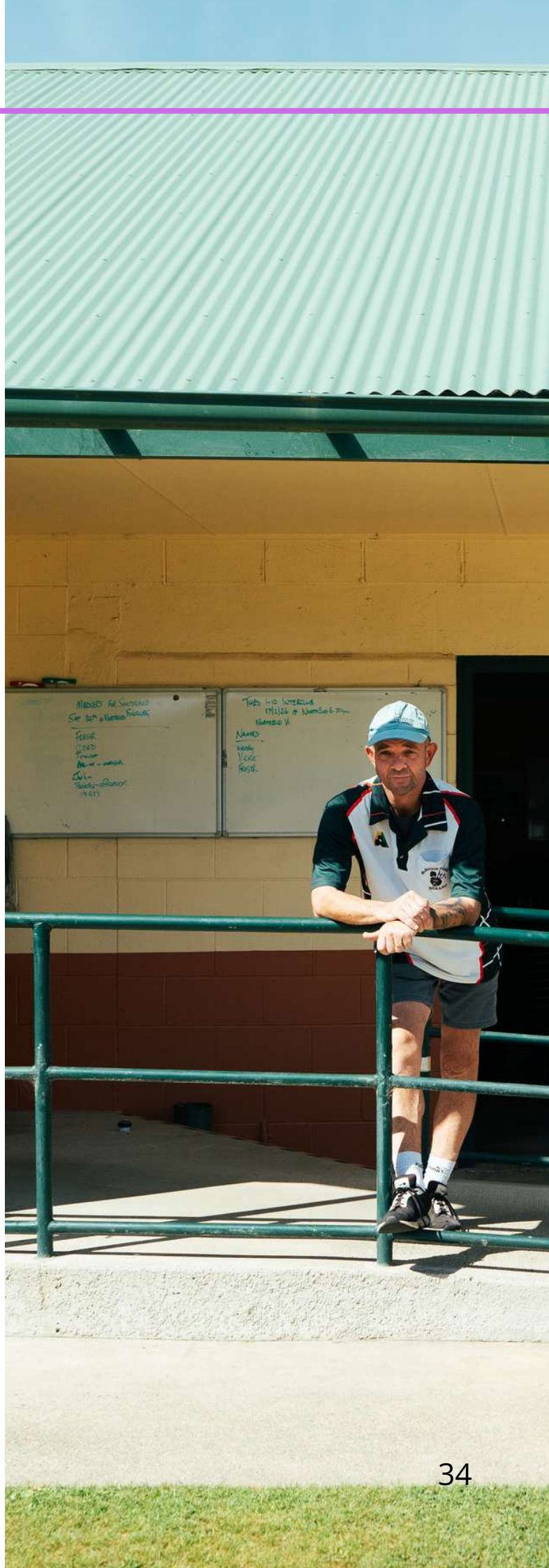
Suddenly, I saw a different future, one where I could be debt-free by 60, not scraping by at 65. That's when I knew: it had to change.

I first heard about the Southern Stop Smoking Service through my GP, who referred me. What made the difference for me was how low-pressure it was. No one telling me, "you must quit right now." If it had been like that, I probably would've pushed back because I've been a stubborn bugger most of my life! Instead, it felt supportive, like I was in control of the decision.

I found small tools to help along the way too. Something as simple as a breathing necklace gave me that familiar resistance, the feeling of drawing on a cigarette, without the harm. It helped bridge the gap between habit and change. And then there's the freedom. Not just health-wise, but financially. I've got more money now to spend on things that actually add to my life, not take away from it. Things I enjoy, things that matter.

Will quitting mean I live 10 or 20 years longer? I don't know. Time will tell. Maybe I've done some damage. But I've been told my lungs can recover, that they'll clear over time. As long as I haven't hurt anything beyond repair, I've got a good shot at a normal life. What I do know is this: I'm no longer tied to that little box in my pocket. I'm no longer planning my day around the next cigarette. I'm freer, healthier, and more in control of my future. And that feels pretty damn good.

Photographer: Jasmine Tuitasi of Hāpai Te Hauora



Features - He Tangata Miharo



THIS GREEN
IS
36.6m x 33.5m

GREEN USE		
	A.M.	P.M.
MON		
TUES		
WED		
THUR		
FRI		
SAT		
SUN		

GREENKEEPER





TŪRUKI ORA

Care Farming

Ngā Kete Mātauranga Pounamu Charitable Trust has purchased a lifestyle block that will become Tūruki Ora (Strengthening Wellbeing), a new outdoor wellbeing and learning hub focused on health, resilience and connection with the environment.

The site will support a range of activities including outdoor learning, animal care, horticulture, carpentry projects and future produce markets. Existing facilities include tunnel houses, orchards, berry beds, livestock paddocks and working spaces that will provide hands-on learning and wellbeing opportunities for tangata whaiora and clients.

Paul White has been appointed to oversee site development, bringing experience in project management, construction and health and safety. Rewi Kingi-Karetai will support rangatahi and onsite projects.

Two immediate projects include converting an existing space into a classroom for training and clinics, and upgrading the onsite house into office space.

Tūruki Ora reflects the organisation's commitment to practical learning, personal growth and strengthening wellbeing through connection to land and community.

The site was officially be taken over in late March. Access will be by scheduled approval only, with open days planned in the coming months for staff and stakeholders.

Further updates will be shared soon.



KĀ WHETU ORA

Mental Health Day Base

Kā Whetū Ora offers a welcoming and empowering space for adults (18+) to build wellbeing through a diverse range of peer-led, culturally grounded activities. Kā Whetū Ora draws inspiration from the Māori tradition of celestial navigation, where stars (whetū) serve as guides. This concept is woven into the service's approach: Supporting individuals to navigate toward wellbeing in ways that work uniquely for them.

At Kā Whetū Ora, activities are built around the four dimensions of Te Whare Tapa Whā, creating opportunities for growth, connection, skill building, and expression:

Taha Hinengaro – Growing Your Strengths
Develop resilience and clarity through goal-setting, personalised support, and advocacy. These sessions help participants move confidently toward the future they envision.

Taha Whānau – Building Connection
Become part of a safe, inclusive community where peer support groups foster authentic relationships and a sense of belonging.

Taha Tinana – Life Skills
Hands-on learning through practical

skills like kai preparation, nutrition, budgeting, and confidence-building for employment — all designed to support independent living.

Taha Wairua – Wellbeing Through Expression
Reconnect with your sense of self through creative expression including toi (art), writing, group kōrero, and mindfulness.

The programme is shaped by the voices and needs of its participants, supported by a dedicated team with lived experience and a shared commitment to uplifting mental wellbeing.

Referrals:

Referrals to Kā Whetū Ora can be made by secondary or community mental health services. Kā Whetū Ora is a non-clinical service that works in close partnership with community and specialist mental health providers. Together, we support a collaborative approach to health and wellbeing.

Location:

21 Earnslaw Street, Invercargill

Open Hours:

Mon, Tues, Thurs, Fri – 10am to 4pm

Wed – 10am to 7pm

Sat – 10am to 2pm

Sun – Closed (Open for events)



The Kā Whetū Ora team (from left)
kaimahi Catherine Russell, Coordinator Ky McLachlan-More,
kaimahi Joanne Kane and Pera Puru, and manager Kerstin
Kummerer. Absent: Izzy Mustchin

What's been happening



Smoke Free May

Some of our Southern Stop Smoking Service kaimahi attended the SIT Student Smokefree May BBQ, sharing information and support with students interested in becoming smokefree. Thanks to everyone who stopped by for a chat, picked up resources, and supported the smokefree kaupapa. It was great to connect with the community and be part of the day.



Tūruki Ora

Looking forward to bringing you our new care farm - Tūruki Ora. Set to be up and running within the next month or two.





HUI

Mahana Southern Maori Mental Health & Addiction and Hiwa-i-te-rangi Manager (Invercargill) Wendy Ellis was pleased to hui with Sheree from the Christchurch branch of NZPC.



Deer To Care

NKMP staff Sarah Wilson, Annaleah Ah Kuoi, Joanne Te Tai and Kane Johnson with Deer to Care delivery man Hugh and his mokopuna.

Below: Awesome afternoon with our rangatahi and kaumātua completing swim, float, and W6 tipping drills. Huge mihi to our kaimahi, whānau, and the Splash Palace team for their support.





Mānawatia a Matariki

Our kaimahi came together to celebrate Matariki with a beautiful shared kai, honouring the Māori New Year. Whānau were encouraged to bring kai inspired by the whetū that represent our natural food sources: Waitī (food from fresh water), Waitā (food from the salt water), Tupuānuku (food from the whenua), and Tupuārangi (food from the skies). As you can see - there was a lot of kaimoana! Matariki is a time to pause, reflect on the year that has been, remember those who have passed and whose stars now shine among ngā whetū, and look ahead with hope and intention for the year to come.

Ngā mihi o te tau hou Māori



Ōtepoti Whānau



Bluff Community Medical Centre
Matariki Display



Matariki Herenga Waka Motupōhue Whānau evening

Matariki Herenga Waka Motupōhue Whānau evening. Awesome event with whānau from all-over the motū sharing kai, mahi toi, kapa haka and spending time making connections. Southern Stop Smoking Service Manager Teina Wilmshurst joined by her mokopuna Aiden.



S.O.A.R. Art Wānanga

A great day of creativity, connection, and kōrero at our S.O.A.R. Art Wānanga. Participants explored identity and belonging through painting and drawing, creating some beautiful artwork while sharing stories, ideas, and experiences. Thank you to everyone who came along and made it such a positive day! Shout out to Sam Glen for facilitating this group!

Kaumātua



Every week, the doors of Te Tomairangi Marae open to welcome a special group of kaumātua who gather not just for activities, but for hononga, hauora, whakawhanaungatanga and katakata.

The weekly kaumātua programme embraces the principles of Te Whare Tapa Whā, nurturing all aspects of health and wellbeing. From the moment the day begins there is a sense of warmth, familiarity, and shared purpose. Kaumātua take part

in Taurite Tū, a strength and balance programme that helps build confidence, mobility, and independence. Combined with nutritious kai, followed by waiata and ukelele, the programme supports physical health in a practical and enjoyable way.

Taha whānau is strengthened through friendship and fellowship. Kōrero flows easily over cups of tea and kai, stories are exchanged, laughter fills the room, and relationships continue



to grow. For many, these weekly gatherings are an important opportunity to connect with others and maintain a strong sense of community. The day ends with a relaxed ukulele jam, where music, singing, and laughter bring everyone together in celebration.

Being at the marae also nourishes taha wairua. Through karakia, waiata, te reo Māori, and tikanga, kaumātua reconnect with te ao Māori in a place that is both culturally rich and deeply meaningful.

As these connections and activities come together, taha hinengaro is strengthened naturally. Participants leave feeling uplifted, engaged, and valued. The sense of purpose, belonging, and companionship contributes positively to mental and emotional wellbeing. Most of all, this programme is a celebration of our beautiful kaumātua.

Paua Fritters

Serves: 12 fritters

Total Time: 1 hour 5 minutes

250 g Paua mince (8.8 oz)
70 g Plain flour (2.4 oz)
2 medium eggs
2 g Baking powder (0.07 oz)
Pinch of salt and pepper
1 Spring Onion / scallion finely chopped
5 g Mint leaves chopped (0.17 oz)
5 g Parsley leaves chopped (0.17 oz)
50 ml Canola oil (¼ cup)
50 g Butter (1.76 oz)
1 Lemon To serve

For the cucumber and yoghurt dip: (optional but highly recommended!)

150 g Greek Yoghurt unsweetened
5 g Mint chopped (0.17 oz)
1 Green chilli finely diced
½ Lemon juice only
½ Cucumber
Salt and pepper to taste

Make the batter:

In a large bowl add the paua mince, flour, eggs, baking powder, salt, pepper, spring onion and chopped herbs. Mix well until combined, then place in the fridge to rest for 30 minutes.

To cook the fritters:

Heat a large frying pan to medium-high heat. Add the canola oil and butter.

Once the butter stops foaming, add dessert spoons of batter to the pan and fry on each side until golden brown (2-3 minutes on each side). You can cook in batches but don't overcrowd the pan.

Once cooked, remove the fritters and place them on a paper towel to drain any excess oil.

Cucumber and yoghurt dip:

Place the Greek yoghurt into a medium bowl. Grate the cucumber and season with a pinch of salt and allow to sit for 5 minutes, this will remove any excess water. Squeeze out the grated cucumber with your hands to remove excess liquid. Add to the yoghurt.

Add the chopped mint, green chilli and lemon juice and mix well. Season with a pinch of salt and pepper. (See note 1)

Serve the fritters with the yoghurt dip and wedges of lemon and enjoy!

Recipe from
www.harbourfish.co.nz

Bread and Butter Pudding with Kawakawa Jelly

Serves: 5-6

1 loaf sandwich bread, sliced and halved into triangles
50 g unsalted butter, softened
1 jar Manaaki Kawakawa Jelly
1/2 cup raisins
1 teaspoon rum flavoured essence or splash of dark rum
1/2 teaspoon ground cinnamon
1 L store-bought custard or homemade custard
Homemade custard:
200 ml cream
700ml whole milk
100g caster sugar + some for dusting
4 large egg yolks
3 Tbs cornflour
1 teaspoon vanilla extract

Homemade custard: Combine milk and cream in a saucepan and bring to just below boiling point. Meanwhile, mix egg yolks, sugar and cornflour in a large mixing bowl using a whisk until pale. Gradually pour the hot milk mixture onto the egg mixture, whisking constantly. Pour the mixture back into the saucepan and cook gently on a low heat for about 20 minutes or until thickened, whisking continuously. Set aside.

Bread and butter pudding: Preheat the oven up to 180C. Grease a pudding dish with a capacity of about 2 litres with a tablespoon of butter. In a small bowl combine raisins and rum. Let it sit for about 15 minutes. Meanwhile, toast all bread slices. Make toasts with butter and Kawakawa Jelly. Then arrange them evenly along in the pudding dish. Sprinkle over the raisins and unabsorbed rum that remains in the bowl. Dust with cinnamon.

Pour the custard over the triangles of bread and leave them to soak up the liquid for about 10 minutes. Brush the bread crusts that are poking out with the custard, and sprinkle over with the caster sugar.

Bake in a preheated oven for about 35-40 minutes or until custard is puffed up slightly. Serve warm.

Recipe from
www.tastemanaaki.com



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