

MĀORI TELEVISION SERVICE RANGATAHI SEXUAL HEALTH

TE KARAKA



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2005 KAHURU

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DOES NEW ZEALAND HAVE THE
CONSTITUTION
FOR REFORM?

THRIVE

Te Whare Wānanga o Waitaha, the University of Canterbury, is embarking on a new period of Māori leadership and support.

Eminent kaumātua, academic and business leader, Sir Tipene O'Regan, became the first Assistant Vice-Chancellor (Māori) in February, helping to ensure strong strategic Māori leadership.

UC's long history of Māori scholarship, beginning with Sir Apirana Ngata, combined with excellent support services and facilities, and our ranking as one of the top two universities in New Zealand, make this a great place to study. Please contact our Māori Liaison Officer Hemi Inia for advice and assistance.

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FROM THE EDITOR

Ahakoā iti ko rourou iti a Haere

“I can't change the direction of the wind but
I can adjust my sails to reach my destination.”

Ngāi Tahu's story is an important thread in the fabric of this small and rapidly changing Pacific Nation.

As New Zealanders, the tribe represents a people who have survived colonisation, reconciled the grievance, and are now looking to the future and how we can participate more fully in our society.

TE KARAKA is a voice of these people, a voice that has recently changed – matured, some would say. Change isn't an easy process, and rarely a painless one. It takes time to adjust and find the right fit.

With the launch, last issue, of the “new look” TE KARAKA, we invited readers' comments (see “Letters”). While we have received many letters of support, we've had a few less-favourable reactions, notably from within the tribe. Everyone's comments have been welcomed, and we are trying to incorporate your ideas.

What is clear is that TE KARAKA should continue to serve the interests of Ngāi Tahu whānui. It must be a forum for discussing issues important to the tribe, and it should reflect the tribe's values and its people. This has never been in question.

So much of what affects Māori today happens off the hau kāika and only comes home to roost once it has been through the hands of politicians, the rumour mill and the machinations of the media. The team at TE KARAKA has a responsibility to inform whānau objectively about matters that have a huge bearing on their lives and their wellbeing.

In this issue, we look at constitutional reform for New Zealand. Do we need a written constitution, will it happen, how will it happen, what about the Treaty of Waitangi – where does that fit? Currently there are definitely more questions than answers, but Ngāi Tahu are prepared to lead the debate.

Unfortunately, Māori dominate this country's appalling sexual health statistics. Our country's teenage pregnancy rate is the third highest in the developed world, and five times higher among Māori than among Pākehā. We look at what's going wrong and why. There are no easy answers, but it is clear that whānau need to be more involved!

We also look at Māori Television one year down the track. It has managed to shake off the spectre of the past, and now seems established on the path to success.

We talk to leading Ngāi Tahu obstetrician and gynecologist Dr Colin Mantell as he looks forward to a busy retirement. We also find out just what prize-winning author Keri Hulme thought about the film *Whale Rider*.

We hope you enjoy this issue of TE KARAKA as much as we have enjoyed bringing it to you.



TE KARAKA

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Whāia te iti kahurangi, ki te tūohu koe, me he maunga teitei

Pursue the precious things in life, and should you bow,
let it only be to a lofty mountain

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IT'S (NOT) ALL ABOUT WHAKAPAPA

Young Māori are ignoring safe sex messages, getting pregnant or catching STIs at rates among the highest in the developed world – why and what can we do about it?

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DOES NEW ZEALAND HAVE THE CONSTITUTION FOR REFORM?

So many issues crowd the debate over whether New Zealand should have a new written constitution. Currently there are more questions than answers, but there are some certainties: Māori must have a strong voice and politicians should not be allowed to get their hooks into it. We look at the path that will take the debate forward.

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MĀORI TV GETS GOOD RECEPTION

It has been a year since the Māori Television Service hit the airwaves. TVNZ thinks it is “fresh and vigorous”, Prime agrees, and Parekura Horomia is “satisfied”. If success is measured in platitudes, then Māori TV is a hit!

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NGĀ HUA O RĀPAKI

We introduce a new kai feature that mixes the culinary simplicity and brilliance of award-winning chef Jason Dell with the rich memories and stories of kaumātua from Te Waipounamu. We begin the series at Rāpaki on Banks Peninsula.

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FORM, FOLIAGE AND FRAGRANCE – TARATA

Tarata is the largest of the pittosporums. It is as much at home in the wild as it is in the domestic garden. When crushed, the leaves exude a strong scent of lemon – hence its common name, lemonwood. The sweet fragrance made it a popular perfume used by early Māori.

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TE AO O TE MĀORI

George Skipper has fished for tuna (eel) in the waters of Te Roto o Wairewa (Lake Forsyth) for almost a quarter of a century. Te Ao o te Māori provides an insight into a life dedicated to mahinga kai (gathering the kai).

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THE CHORUS OF BIRDS

Through the lens of photographer Fiona Pardington we view native birds.

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MEDICINE MAN

Dr Colin Mantell is retiring from medicine after a life and career of “affirmative action”.

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A SUPREMELY PRAGMATIC CONSTITUTIONAL ARRANGEMENT

The house of cards we call New Zealand's constitutional arrangements could come tumbling down at any time and take the Treaty with it, contends Tom Bennion.

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KNOCKING ON DESTINY'S DOOR?

People squirm at the mere mention of the Destiny Church. But does its “pull no punches” message have traction in Aotearoa, asks Rosemary McLeod.

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BOOK REVIEWS

We review Stonefish by Keri Hulme, and Koro's Medicine/ Ngā Rongoā a Koro by Melanie Drewery (translated by Kararaina Uatuku).

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HE TANGATA

Keri Hulme.

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Letters

TE KARAKA welcomes letters from readers. You can send letters by email to tekaraka@ngaitahu.iwi.nz or post them to: The editor, TE KARAKA, PO Box 13 469, Christchurch.

GREAT ISSUE

Thank you for the spring edition of TE KARAKA which I have just received here. Always so glad to receive it. I want to respond briefly to your editorial invitation for feedback.

Congratulations on the new style – with the informative topical issues, its diversity, and professionalism. So attractive, very readable and interesting. Yet maintaining that personal and humorous touch which has always characterised TE KARAKA.

Was also rather pleased to see Rosemary McLeod is to become a regular contributor. I for one enjoy and appreciate her "social comment". Her excellent Kiwi social comment columns even reach us here across the Tasman!

Then, on the other hand, I have used some of the dietician's excellent recipes that have been printed and had begun to look for them. So ...? However, altogether a great issue – many thanks.
*Shona Bunt
Australia*

HAPPY MEDIUM

I write to express my opinion of the new look TE KARAKA magazine. After sitting in on the Hui-ā-Tau open forum when the issue was raised, I felt ashamed that I had been one of the many that had not provided feedback but held an opinion regarding the new direction TE KARAKA was taking. I agreed with a lot of what was said at the hui.

When the latest TE KARAKA arrived in the mail it was shelved and I did not read it – unlike issues of old that I could not wait to open.

I think the editorial team does a great job. I also

understand that change needs to occur as a result of our changing environment – surely a happy medium can be met between the old and new and between *Te Pānui Rūnaka* and TE KARAKA.

I don't have all the answers but wanted to indicate how I was feeling as a young Ngāi Tahu TE KARAKA recipient and previous contributor.

Engari – you can't please all of the people all of the time.
*Ka pai tau mahi.
Cecileah Win*

NOT IMPRESSED

I must state that my comments are partially driven by some adverse reaction from others concerning the content, but I personally am more interested in the intent of the editorial team to "extend our readership".

I am not at all impressed with the glossy magazine format and although I can see some logic in trying to reach a wider audience, I am strongly of the belief that TE KARAKA is for us first and everyone else a distant second.

I cannot believe that you have used 13 pages of our tribal magazine to describe a fledgling political party which many tribal members, including myself, have no interest in.

I also note that you have profiled some of the main protagonists of this political party including the individuals who opposed our tribal fight for our Treaty rights in fish. I find it extremely distasteful that whilst reading my own magazine, I must then look upon the faces of two of the "enemy", who between them cost our tribe hundreds of thousands of dollars.

I believe we must try and

promote our own, especially our young achievers, of which we have many, but you won't find them sitting at a desk in Christchurch. Our people are naturally shy and unless you know who to ask, you won't get the information.

There has been little effort or emphasis placed on promoting our sports, professional or business achievers who I'm sure would cherish the attention from your team. That is what Kāi Tahu whānui are all about, celebrating our identity before we acknowledge others.

My personal advice to you, for what it's worth, is that the present format of your publication is an indication that "corporate" TRONT [Te Rūnanga o Ngāi Tahu] is drifting away from our tribal membership whilst trying to profile ourselves as being bigger and better than we really are and this attitude is exactly what is getting up the noses of our people who I am sure will vent their displeasure at Rāpaki in November.

I therefore strongly recommend that you consider your current direction and try to focus more on our own initiatives.
*David Higgins
Christchurch
(abridged)*

EXTREMELY USEFUL

Wow. What a great publication. Our staff and girls are going to find it most useful right across the curriculum. I have already had to drag it back out of the Humanities Dept. to pass it on to Music, English and Science. The profiles are extremely useful as is the article on the new Māori Party. As you are no doubt aware we are predominantly a Pākehā school and "user friendly"



material on Māori issues is hard to come by. Lovely production, great photos.

Thank you for sending it to me. I am sure it will find a place in many school libraries. On a personal level it has made many things clearer and more interesting – I empathise with Rosemary McLeod.

*Rosalba Finnerty
Wellington*

FRESH AND APPEALING

To the editorial team and staff of the TE KARAKA magazine. My compliments to all of you on the new look of the magazine. I was pleasantly surprised to discover a publication that I have received in the past sporting a wonderfully fresh and appealing makeover. Every page reveals compelling articles and dynamic "in your face" photography that touches the soul and lifts the spirit. Well done!
*Patricia Lahann
California*

NOT IN FAVOUR

You have asked for feedback about the latest issue of the magazine and I have been giving it a lot of thought since I first started reading it a few weeks ago. Essentially, I am not in favour of the new format because I miss reading about Ngāi Tahu. I would like the magazine to return to its previous format.
Tim Brosnahan

hā ELIZABETH O'CONNOR

IT'S (NOT) ALL ABOUT WHAKAPAPA

... IT'S ABOUT CHOICE NOT CHANCE

NEW ZEALAND TEENAGE PREGNANCY IS THE THIRD HIGHEST IN THE DEVELOPED WORLD, AND FIVE TIMES HIGHER AMONG MĀORI THAN AMONG PĀKEHĀ.

OVER THE PAST FIVE YEARS, THE NUMBER OF CONFIRMED CHLAMYDIA AND GONORRHOEA CASES DIAGNOSED AT SEXUAL HEALTH CLINICS HAS INCREASED BY 65.5%, ACCORDING TO THE STIs IN NEW ZEALAND: ANNUAL SURVEILLANCE REPORT 2003.

THE REPORTED RATE OF CHLAMYDIA IN MĀORI IS NEARLY THREE TIMES THAT OF PĀKEHĀ.

MOST MEN AND WOMEN WITH CHLAMYDIA HAVE NO SYMPTOMS.

UNTREATED STIs CAN LEAD TO THE DEVELOPMENT OF SERIOUS COMPLICATIONS, INCLUDING DISEASE AND INFERTILITY.

Alison Green (Ngāti Ranginui/Ngāti Awa), manager, Te Puāwai Tapu, Wellington, sounds a note of caution about the statistics. “These are not comprehensive,” she says. “They have been collected by Environmental Science and Research from the Family Planning Association and District Health Board Sexual Health Clinics, which are mainly based in bigger towns and cities. They don’t take account of people being diagnosed and treated through general practitioners. The quality of ethnicity data is poor. It is probable that the figures are under-counted for Māori by between 10% and 30%. It is critical that we have accurate and comprehensive data.”

It is not just a medical issue, and not just a moral one. It’s primarily to do with how we think, feel and communicate about sex and sexuality at all levels of society.

Myths and misunderstandings about sex are widespread in society. If not addressed, some of them could wind up costing us our whakapapa. Young people, especially Māori, are ignoring safer sex messages and getting pregnant or catching sexually transmitted infections (STIs) at rates among the highest in the developed world.

Though many rangatahi are making conscious and informed choices about sex, others are alarmingly naive. “We’re up against a really big machine of misinformation,” says Green. “At one level, sex is everywhere, especially in advertising. At another level, sex is nowhere: young Māori don’t have access to quality, accurate, up-to-date information.” Their thinking is frequently based on the creations of youth culture, reflected in television and music, and includes an amazing array of misconceptions about STIs, pregnancy and relationships.

Sex education is part of the health curriculum in all schools. However, Green believes it should start earlier, and Wendy Baker (Ngāi Tahu/Ngāti Porou), a Family Planning Education Services worker in Whāngarei, believes it should begin in early childhood. It’s often taught by regular teachers in an already crowded curriculum, and focus group studies have shown that many young people are switched off by this. “We should have proper classes with young people teaching.” Many rangatahi with potentially major problems leave school early or have been switched off learning for some time.

In any case, according to Green, “International research has shown that the most important information about sex, sexuality and relationships is that laid down before sexual activity begins”, and that means largely in the home.

For young people who have slipped through the net at school, there is a dearth of community-based sexual health initiatives, particularly programmes for Māori. Among the education campaigns that do exist, Baker points out that some are really misfiring, because not enough research has been done into how people actually receive the messages.

“The *P-in-a-pot* ad was designed to show young people how easy it is to be tested for sexually transmitted infections. But heaps of young people read the “P”, and fear that the test will reveal their drug use,” says Baker. The *no rubba* ad is popular among the rangatahi with whom she has spoken, but “I’d like to see the message straight up: no condom, no sex – and you can say no.”

Green says that campaigns like this assume “that young Māori are all ready to take up the message; they just need the last piece of the puzzle”. They assume that sexually active young people know what words like “clinic” and “confidential” mean, that they know where to go for help and, most disastrously of all, that they actually will present themselves at a clinic once they know what and where it is. In small towns and rural communities, and even in bigger towns, this is just not realistic, according to Baker.

“They’re afraid of being recognised, ashamed of what they’ve done, ashamed of disappointing their families, afraid of what will happen to them at the clinic, afraid of being judged, for example when they get a prescription, and (especially young wāhine in rural communities) terrified of their sexual history being revealed, especially if it involves any abuse.”



PHOTOGRAPHY JOHANNES VAN KAN

Lucas Taua (aka Karizma) thinks sexual responsibility and hip-hop don’t mix.

KARIZMA (TAINUI/HAMOA), 22, RECORDING ARTIST, TELEVISION PRESENTER, MUSIC PROMOTER.

As a young man, Karizma was pretty clued up about sex. His mother was a nurse and lecturer. She knew the statistics. “She felt the only thing she could do to protect us was inform us. She gave us the hard words.” At school he hung around with some boys who were “brags”, but he believes he was always alert to the consequences of unprotected sex.

As he and his brother grew older and began to travel on sports trips, there were always girls around. Common sense began to slip away a little, and “the other side got a bit louder”. Now he travels even more with his music career, but “I can still hear the voice of my mother, and my common sense is still switched on”.

Karizma is not impressed by the current no rubba, no hubba hubba advertising campaign. “A lot of our kids will just find it funny.” He thinks New Zealand hip-hop is not established enough to take this kind of liberty with it. “It will tarnish our image,” he says – an image that so far is staunch and “stand up”. “New Zealand hip-hop is like a child – it belongs to someone. Think about what you’re doing with it before you do it.”

Karizma also thinks that it’s contradictory to use hip-hop to market safe sex: the whole music industry uses sex to sell products and to send messages about what’s cool. “If you look on TV, most of the kats like Dei Hamo, and their video clips, aren’t portraying safe sex, and the American hip-hop scene is even worse. We need to push the message of not doing it at all till you’re ready.”

How has such a massive failure of communication come about? Conversations that need to happen in families aren’t happening. “If my parents brought up the subject of sex,” said one young woman in a focus group, “I’d walk out.” In whānau hui, Te Puāwai Tapu has discovered that many parents don’t feel confident or equipped to talk about sex and sexuality with their rangatahi. They feel generally worried about their children, and in some cases are desperate for unrealistic guarantees. Green says that “these parents are vulnerable to groups like Destiny Church and their ‘abstinence until marriage’ messages; messages which are based on fear, and are anti-takatāpuhi (Māori gay and lesbian people) and anti-Māori women’s rights”.

Among many Māori, Baker thinks that there is a misunderstanding of the nature of tapu. “It seems that many people of all ages – not just rangatahi – think sex is not to be talked about, because it is tapu. Many would argue the whole body is tapu. Sexuality needs to be normalised and seen in a positive way, and young people need to be helped to respect themselves as a taonga which must be treasured.”

A significant shift over the last 200 years in how Māori think and behave about sex and sexuality is being investigated as part of a project at the International Research Institute for Indigenous Education at Auckland University. The director, Dr Leone Pihama (Te Atiawa/Ngāti Mahanga), identifies European churches and religion as a key influence, but points also to the move away from complex, inclusive whānau towards predominantly nuclear families.

Where once children were the collective responsibility of the whānau, and men and women of all generations were involved in raising them, now most children are raised predominantly by their mothers.

Baker agrees that the breakdown of whānau has played a part in changing Māori ability to communicate about and deal with sexuality. Young people have told her one reason they engage in sexual activity is that it’s something they can do, something they can control.

The diversity and flexibility of gender roles within pre-colonial Māori society has been lost sight of, to the point where there is a danger that young people who do not fit the present dominant idea of normality become marginalised in their own whānau, as well as in wider society.

Older Māori, particularly fluent speakers of te reo, recall very explicit words and movements from kapa haka and waiata which, in an everyday context on the marae, allowed sexual knowledge to be shared frankly and talked about with humour. Where many of these people are shocked or uncomfortable hearing the English terms for sexual organs or activities, they are at ease hearing equally explicit references in te reo. One need think only of relationship words such as whānau, hapū, iwi... Today, exploitative, commodified sexuality permeates the whole of society, yet we cannot have frank conversations about sexuality and health with our young people.

Baker believes: “Support for young people going through puberty, rites of passage for young men and women, have largely disappeared. From my experience, use of te reo vocabulary in sex education can help restore a sense of preciousness to the subject. Humour is good too!”

Among the conclusions of the first national Māori Sexual Health and Reproductive Health Conference in 2004 were:

- We know from experience and research that the most effective services are those developed by Māori providers – we know our people best.
- We need to develop Māori models in all our areas of work – from research to theory to practice.
- Māori providers need more funding to develop the specialist services that Māori clients need.

Long term, the critical step in improving the sexual health of rangatahi may be strengthening and developing whānau, in its widest possible sense, “more than its biological sense”, as Dr Pihama says. An inclusive whānau could be the primary place where knowledge can be shared and people can be affirmed in their identity, sexuality and the roles they play within society.



Short term, sex and sexual health programmes can be improved – though it’s not a simple case of tweaking the message to promote abstinence. Green points out that “abstinence-based programmes are totally unsupported by the research”; in other words, there is no evidence that they are effective. There’s overwhelming support, however, for making sex and sexual health programmes more explicit and more holistic, starting them earlier and extending them to parent and whānau groups. The youth-targeted resources of information, diagnosis and assistance must remain and can be improved. The anonymity issue in small communities could be addressed by traveling STI clinics with their own stocks of medication.

Right now, many rangatahi need to be helped to understand that they are risking not just their own health but that of their partners and children, by their sexual behaviour. “In some ways, condoms can be seen as preserving whakapapa,” says Baker, “not stopping it. We need to ensure that women are not made infertile through STIs and they are having children through choice, not chance.”

“It’s not just illness and infertility, but what that does to your wairua. Being unable to have children when you want to could do your head in. Never mind marching for the foreshore, I tell them, who’s going to be there to look after it?”

Serena Cooper, left, is concentrating on building relationships and being happy with who she is.

SERENA COOPER (NGĀI TAHU), 18, FULL-TIME STUDENT. Serena has made a conscious choice to say no to sex before marriage. She comes from a Christian background. She can recall when boys stopped being just friends and became interesting, but “I didn’t really think about having sex, because I wanted to please my parents”. She got plenty of sex education. “Dad talked to me heaps – he still does. He regrets some of his past – he had a broken marriage – and he’s changed and he really wants things to be good for me in my future.” She contrasts her own situation with that of several friends with absent dads, including one whose dad is always in jail, “and she’s always afraid of being single”.

Serena’s most positive memory of sex education at school is of a visit by a young married couple, both physical education teachers. “It was the most fun health education. They were funny and enthusiastic and talked a lot about their marriage, and it seemed like it was worth waiting to have a great relationship like that.”

This experience is in marked contrast to that of some rangatahi who describe sex education at school as being delivered by “an old crusty who looks like (s)he never had sex”.

Some of Serena’s friends have lived with the consequences of other choices: pregnancy, post-natal depression, even losing a baby. “Girls are really scared of going to a doctor about sexual matters and finding out bad news.” A lot don’t know about the diseases that unprotected sex can lead to. Serena says that young people can feel really insecure and need support as well as information about sex. They need to be encouraged to concentrate on building relationships and being happy with who they are.

RANIERA (TE ARAWA), 20, WORKS FULL TIME. (Not his real name.) In his mid-teens, Raniera was right into sex, and he wasn’t careful. “I just wanted to do it – get to bed and bang.” He says he had heard the facts from his family. “Mum was not into me having girlfriends. She said we should wait till we were ready to have kids.” He also recalls some kind of sex education at school. “I didn’t really listen. It was true info, but I didn’t want to use it.” Raniera says he never had condoms “and was too lazy to use them even if I did”.

When Raniera was 16, he and his girlfriend broke up. A month later, she found out she was pregnant. Though Raniera saw his daughter when she was born, his former girlfriend moved north, and Raniera has never seen his daughter again. He doesn’t expect to be a part of her life. “I just get hacked off hearing about how she’s got a new dad.”

Asked if anything has changed about his thinking, he says: “Now I wear protection. I’m still too young to have kids. You need a lot of money to have kids.” Sex is less important than it was when he was younger, and he has a partner, though “I wouldn’t say no if a girl asked me”.

He says the safe sex message needs to be right in people’s faces. “The no rubba ad is just a song. [The message] needs to be on posters, TV, billboards. It needs to show you stuff like the insides of it. Kids are ashamed to ask about it. Guys leave it to their girlfriends to worry about condoms and stuff.”

nā ADRIENNE REWI

NGĀ HUA O RĀPAKI

KAIMOANA

It is often said that language is what sustains a culture, and few would argue. But at the end of a day, it is a full belly that sustains a people. With that in mind, Ngā Hua o Rāpaki is the first in our new regular feature on kai.

We harvest the traditional food sources of Te Waipounamu and, with the expertise of Ngāi Tahu executive chef Jason Dell, give them a contemporary flavour.

Jason shares with us his recipes and, over a kai, our kaumātua share their experiences and memories of the place and taste of their youth. It seems only appropriate to start this series at Rāpaki, the small coastal settlement on Banks Peninsula where Jason grew up.

If you grew up in Rāpaki, just around the peninsula from the Port of Lyttelton (Whāngaraupō), chances are you know exactly where to find Crab Rock.

For generations, the small Māori community that settled there depended on the rocky outcrop for some of its tastiest meals.

“It was a survival thing,” says Reihana Parata, one of the Rāpaki kaumātua who are gathered at the bay’s Te Wheke Marae to celebrate the abundance of the sea.

“Our daily diet depended on the sea, on kaimoana, and we all knew Crab Rock. I remember crab hunting with my mother. She’d dig her feet into the sand, feel for the crab backs, then reach down and pull them out. We’d get them by the dozens and boil them up. We were taught to take the old tāne pāpaka (male crabs) to keep the stock going.”

The kaumātua are perfectly placed to reminisce about their childhood experiences of kaimoana. Te Wheke Marae sits on a grassy knoll overlooking the sandy crescent and rocky foreshore of Rāpaki, and a table is set on a sunny bank above the lapping water. Ngāi Tahu deputy kaiwhakahaere Donald Couch, Rāpaki Trustee, Lincoln University Pro-Chancellor and Senior Lecturer in Māori Resource Management, is seated at the table with Reihana Parata, Rima Subritzky and Joan Rakena, all of whom grew up on the hillsides above the bay.

There they savour the subtle flavours of Beachside Kaimoana Soup, prepared by award-winning Blanket Bay executive chef, Jason Dell. And who better to prepare the kai in the marae kitchen, than Dell. He grew up in Rāpaki. His grandmother attended the cute little primary school that still sits on an adjacent rise, and he got his first paid cooking job nearby, at Cholmondeley Children’s Home in Governor’s Bay. With three of his own young children racing in and out of the marae kitchen, Dell recounts how he, too, used to clamber over the Rāpaki rocks.

“I was brought up on the hills here, and I have clear memories of finding starfish on the wharves and mussels in the rocks. We never gathered for cooking and eating – the older folk did that – but I have a Māori cookbook now, and I look forward to using it.”

These days his dishes may circulate among the rich and famous at one of New Zealand’s premier luxury lodges, but Dell has a private passion for traditional Māori kai. After 15 years of working in top restaurants, Dell (33) is proud of his Ngāi Tahu roots, and he’s taking an increasing interest in traditional food preparation.

The sea and its fishing grounds were as important to early Māori as the land. Seafood (kaimoana) was the main source of animal protein, fats, vitamins and minerals. Equally, it was an important way of showing hospitality (manaaki) and generosity at a tangi or hui; and there is a highly organised set of customs (tikanga) to manage the way seafood is gathered and handled.



PHOTOGRAPHY PHIL TUMATAROA



“Pāua was a staple diet for us, and it was my job to go collecting every time we got visitors,” says Reihana Parata. “We’d hammer the flesh before cooking it. Collecting kaimoana always depended on need. We never took anything for the sake of it and, if we dislodged rocks, they would always have to be returned to their exact position.”

Rima Subritzky says that as children they were taught the value of food and traditional gathering methods, as soon as they were old enough to understand.

“We had an abundance of rock oysters, pipis, cockles and pāua, and we always shared things with other families. Different marae also swapped kai with each other. Our old people used to go down south and collect mutton bird, and when they got back it was shared among us all,” she says.

“We also bartered cured eel from Lake Wairewa. The eels would be bled, salted and dried on a whata under tarpaulin. When they were dry enough, we’d boil them for five minutes and hang them out to dry again. That cured eel always went first, for the people, for tangi and hui.”

Donald Couch spent 30 of his adult years in Canada, but he returned home every three or four years to visit.

“The first thing I’d do when I got home to Rāpaki was walk around the rocks and gather oysters. When I was a kid we’d be down on the beach every day, and we’d gather maybe 20 pipi and cook them on a fire on top of an old piece of corrugated iron. The shells would pop open on the hot iron and we’d eat them right there.”

“My father always had set nets for catching the Rāpaki specialty – rig (pioke), and that was always used as koha when Ngāti Wheke marae went elsewhere.”

Seafood can spoil quickly, and Māori have traditional ways of preserving and preventing waste. All the kaumātua have strong memories of pārua – small pools made in the rocks to store excess shellfish.

“We’d put any excess shellfish in our pārua and cover them with stones. Each family had its own pārua, and we never took from the others. The shellfish could stay fresh there for about a week,” says Rima Subritzky.



“It was the same with pūhā and watercress. All the different families had their patches that they looked after, and we weren’t allowed to take from others.”

Donald Couch says there was always enough for everyone. “We didn’t seem to worry about exhausting the supply, but we were taught only to take what we needed. And there were rules for when, where and how often you could go. We’d find maybe 12 pāua, but we were always told to leave a couple; we never cleaned anything out.”

In the Couch family, extra mussels were boiled and stored in jars of vinegar – “but with five kids it never lasted long” – and fish was often salted and dried.

“If my father went out in the bay trawling for flounder and sole, he’d come back with 70 or so, and the upōko (chief) of the time would divide them between the whānau here. I was brought up with that tradition of gathering, sharing and preserving.”

Sharks, seaweed (karengo) and small fresh-water fish were also dried. The kaumātua say that shark and conger eels – both caught in the bay – were dried to last over months. “Every home had dried shark hanging on the line. We used to eat it like chewing gum when we were kids, and we’d bargain with it to exchange kai,” says Reihana Parata.

“My Dad tied pāua on strings and strung them up to dry on the porch,” says Rima Subritzky. “And we preserved pupu (periwinkle), cooked with pūhā in jars; and seaweed was either dried or put in the oven with a bit of water or dripping and cooked until it was soft.”

Māori always had practical rules to protect the natural habitat to encourage regeneration. Net and lines could not drag the sea bottom, and baskets had to be lifted over shellfish beds to prevent damage. Māori also have strong beliefs about protecting sea resources from pollution. Rima Subritzky says they were always taught as children never to throw opened shells, excess bait or rubbish back into the sea.

“That would pollute sensitive habitats and the shellfish would move away. Or it would attract predators like sharks. When we were children, there was an abattoir around the point, and there would always be sharks around here – even when we swam sometimes.”

Reihana Parata’s mother wisely taught her never to turn her back on the sea. “The old people respected the sea. It was wonderful to have all that kaimoana so near to us because our families were not rich and it was a way of surviving, but we were always taught to be wary of the ocean. I always stood side on to the sea, and we got to know the tides from a very young age,” she says.

The spring tide was always the best for food gathering, and Rima Subritzky says she was taught to look out to the corner of Quail Island to watch for signs of the tide turning.

“It’s not quite the same here now,” laments Donald Couch. “There doesn’t seem to be as much shellfish about and the quality doesn’t seem as good. That could be because we have three sewage systems discharging into the area, plus run-off from the hillsides, and there are a lot more people – not just Māori – gathering kaimoana now.”



“Ngāi Tahu have lived in Rāpaki for over 300 years, and our traditional upbringing, gathering kaimoana, gave us an appreciation for the fact that not everything comes from a supermarket – there were certain times of the year when we’d catch and eat from the sea most of the time. It also gave us a greater understanding of nature and the lifecycles of different fish. I’ve come to appreciate, now, that ‘my thing’ is the sea. That’s what I learned about. I can’t name all the trees and plants, like some people, but I can name the fish. It was a healthy lifestyle.”



Jason Dell joins the TE KARAKA team as celebrity chef for its new kai feature.

Jason is executive chef at the luxury hotel Blanket Bay, near Glenorchy. He’s Ngāi Tahu (Ngāti Wheke) and has won many awards with his culinary philosophy of “keep it simple and honest.”



This is the perfect summer soup, quick to prepare and easy to digest – it’s magic! Simply increase the quantity of shellfish or add some fresh, wet fish fillets to create a more substantial meal.

This recipe would work well cooked on the beach over an open fire, and is also ideally suited to the novice cook at home. It’s important to have some fish stock on hand to give a fuller flavour. The selection of coriander and parsley gives a delicate herbal aromatic nuance to the soup and is complementary to all the shellfish used. If you want to accompany the soup with a bottle of wine, I highly recommend a New Zealand Sauvignon Blanc. Serve with plenty of crusty bread to mop up all the juices.

Bon appétit.

Jason Dell

BEACHSIDE KAIMOANA SOUP

INGREDIENTS

- 16 clams
- 16 mussels
- 8 pipi
- 8 tuatua
- 8 scallops
- 8 oysters (optional)
- 1 garlic clove, finely minced
- 1 onion, chopped into small dice
- 1 leek (white part only), chopped into small dice
- 1/2 carrot, chopped into small dice
- 2 tbsp butter
- 500ml fish stock
- 500ml water
- 1 glass of dry white wine (optional)
- 2 tsp karengo seasoning
- 2 kumara, chopped into small dice
- 1 potato (medium size), chopped into small dice
- 1/2 cup chopped fresh parsley
- 1/2 cup chopped fresh coriander
- 1/2 cup cream (optional)

METHOD

Remove beards from mussels. Clean all seafood well and rinse in clean water to remove all sand and dirt.

Place the pot over moderate heat. Add the butter, then the garlic, leek, onion and carrot. Cook for a few minutes until fragrant, and then add the fish stock and water. Sprinkle on the karengo seasoning. Cover with a lid and bring to the boil. Add the cleaned clams, mussels, pipi, tuatua, scallops and oysters (if using). Cook for 6-8 minutes. Give the pot a good stir every couple of minutes. Remove from heat. Allow to cool for a few minutes, and then remove the seafood from the pot into a separate container. Be sure to keep the cooking liquor. Remove the flesh of the cooked seafood from the shells, reserving all the liquid/juice and returning it to the pot to give the soup its flavour. Chop the flesh of the seafood into chunks. Set aside.

Add the peeled, chopped potato and kūmara to the cooking liquor. Add some wine (if using), and cook over a medium heat until the vegetables are soft but not mushy. Taste for seasoning, adjust if necessary, and then return the chopped kaimoana to the simmering soup. Finally, stir in the chopped parsley and coriander.

Add the cream (if using). At this stage the soup can be blended in a food processor for a smoother consistency, if desired. Serve with bread. Serves 8.

NGĀI TAHU SEAFOOD

Thank you to Ngāi Tahu Seafood for its generosity and support.

nā JOHN BROWN rāua ko DEBRA FARQUHAR

DOES NEW ZEALAND HAVE THE CONSTITUTION FOR REFORM?

Anyone expecting a speedy conclusion to the debate about constitutional reform will surely be disappointed if the Labour Government has its way.

The proposed “constitutional stocktake”, to be conducted by a special select committee of Parliament, is charged with reviewing New Zealand’s current arrangements, and reporting on possible processes for reform. It is not asked to make recommendations for change. Helen Clark, herself, has said this is a “tentative step”.

Peter Dunne, leader of United Future and chairman of the select committee, is also quick to stress the over-riding need for time, patience, research, education, dialogue and debate on the issues being tackled here.

The National Party spokesperson for Treaty and constitutional affairs, Gerry Brownlee, regards the stocktake as “a stunt and a diversion”, and National has refused to participate in the select committee. “I think constitutional reform at the moment, where we’ve yet to determine exactly what the Treaty of Waitangi means and where it fits in our current constitutional arrangements suggests that we are running the cart before the horse.”

Whatever may be the correct approach, there is no doubt that constitutional reform has far-reaching implications for Māoridom, quite apart from New Zealand society generally. Māori need to take an active part in this debate at an early stage.

The key issue is whether the Nation should have a comprehensive written constitution, rather than the mishmash of constitutional arrangements that are currently in place. Associated with this is the matter of whether New Zealand should disengage with the Monarchy and become a republic.

New Zealand is currently a constitutional Monarchy, with a constitution that is derived from a variety of written and unwritten sources. It is one of only three countries in the developed world without an entrenched constitution (Britain and Israel being the other two).

Over the decades, New Zealand’s constitution has developed organically and incrementally in response to the perceived needs and social pressures of the time.

Some commentators argue that this has resulted in a reasonably workable and acceptable arrangement, with an inherent flexibility to adapt to changing circumstances. Others take the view that our constitution is fragmented, inaccessible, incomplete, unclear, and contains an inherent cultural bias. They argue that we need planned, strategic development, rather than politically expedient responses to current social pressures.

For members of the public, these topics elicit powerful emotional responses. Some people feel a nostalgic devotion to the Queen and the part Britain has played in our Nation’s past. Others regard the Monarchy as an irrelevant relic, of no ongoing benefit to New Zealand. Many people harbour a simmering resentment, distrust or outright contempt for our constitutional arrangements. These opinions are all strongly held.

But this is not the time for matters of the heart to prevail. Māoridom needs to take a keenly rational approach to any discussion of constitutional reform. There is a lot at stake. And there are complex and subtle issues to be addressed.

Of critical importance for Māoridom in this debate is the status of the Treaty of Waitangi and tino rangatiratanga (Māori self-determination).

The Treaty of Waitangi, by itself, is not part of New Zealand domestic law. While it is commonly referred to as the Nation’s “founding document”, the courts regard it as an international treaty subject to international law. It is only enforceable as domestic law when it has been incorporated into legislation. There are various statutes that do require the principles of the Treaty to be observed. But the risk is that the Crown can amend these statutes in the ordinary way and remove the requirement to comply with the Treaty. This highlights the Treaty’s rather precarious position.

**THERE IS NO DOUBT
CONSTITUTIONAL REFORM HAS
FAR-REACHING IMPLICATIONS
FOR MĀORIDOM.**

ILLUSTRATIONS PETER WOODLOCK



OTHERS TAKE THE VIEW THAT OUR CONSTITUTION IS
FRAGMENTED, INACCESSIBLE, INCOMPLETE, UNCLEAR, AND
CONTAINS AN INHERENT CULTURAL BIAS.

The Treaty of Waitangi is also relevant when undertaking the task of analysing “customary property rights” and “aboriginal rights”. These derive from old common law doctrines, rather than from legislation. The doctrines provide an important potential recourse for Māori as indigenous people, as emerges in the *Te Weehi* case*. They could be over-ridden by a written constitution if they are not specifically included.

Ngāi Tahu is already engaging in the debate. Mark Solomon, kaiwhakahaere, sees “dialogue” as the key. “We have started the process. Preparation of information for our people is vital. Once we have taken care of that, then the time for debate and an eventual consensus will have arrived. Once we get this process of dialogue well and truly underway, then the time will come for a longer conversation with the Nation.”

Solomon believes that the time has also come for a much clearer definition of the principles of the Treaty of Waitangi. “As this Nation’s founding document we need to have what it stands for enshrined in law, in a written constitution, but as yet there’s no widespread agreement across the board as to what this entails. Definition of the Treaty principles is vital, and Ngāi Tahu will be pursuing this with increased energy.”

In forging a written constitution, Solomon stresses that all New Zealanders need to accept that it spells out “how we live as a people and, as it is a Nation’s constitution, it must, by its very nature, embody human rights and how those relate to minorities”.

Mark Solomon is convinced that most New Zealanders are working together for a better and more just society. “We’re a great wee Nation, and even though we’ve struck a fair few pitfalls, history has shown that the will to succeed together is there. When the goals are clearly spelt out, then there will be no holding us back as we work jointly together to reach the top.”

Sir Tipene O’Regan agrees that a written constitution is needed and, in the process, there are a vast number of issues that need “ventilation”. He believes that the core of the issue is about subjecting Parliament to the rule of law. “Our Parliament is above the rule of law, and that is fundamentally wrong.”

Sir Tipene has no qualms in saying “the State always cheats”. He illustrates this by recounting an event he witnessed as a 14-year-old, over 50 years ago. Then he saw, starkly, for the first time, the power of the State – and the memory remains vivid.

“I came home from school and there were these big guys in long, black overcoats getting out of their black Ford V8’s. They swept into our home and, in front of my Mum and Dad and me, tore the place to bits. My Dad was a devout catholic and deeply conservative, as was Mum, a former nurse from Bluff. Yet during the time of the 1951 strike, someone had labelled Dad as a dangerous ‘pinko’, and the secret police swarmed in.”

“The people who ordered this, who mad this possible, are the faces I see on the walls in Parliament. The State that ordered this is still around me.”

Another incident, during negotiations on the ultimately successful Ngāi Tahu land claims, he recalls with less rancour. But the message is still the same.

“We were in discussions with the Department of Crown Lands. We quoted from a parliamentary document. The officials swore black and blue that these papers didn’t exist, and I knew they did and walked out. Over morning teatime I told this bloke, ‘You know you have those papers.’ His reply came back with spite. ‘You and your kind will never get your hands on those documents. You and your kind will tear this country apart.’ He saw himself as protecting public interests. This is the thing we threw our energies behind with the Freedom of Information Act. We got the documents. We won our case.”

National Party MP Gerry Brownlee, on the other hand, thinks that talk of a written constitution is jumping the gun. Brownlee contends that the first thing to do is get all New Zealanders to agree on a statement that defines what the Treaty means. Then, depending on that definition, a decision needs to be made whether the Treaty has a place in any constitution at all.

This would appear to be consistent with the National Party’s desire to curb the impact of the Treaty, rather than consolidate or extend its influence. By ring-fencing it from the constitutional reform debate, there is no acknowledgement that the Treaty has any form of constitutional status, which provides more opportunity for the Treaty to be sidelined, rather than mainstreamed.

Brownlee, of course, would prefer to see the stocktake as a Labour Party ruse, rather than admit to the tactical manoeuvres of his own Party. “The real question for New Zealand is how are we going to progress as a Nation in the foreseeable years, and I think a big part of that... is going to be determining where the Treaty fits into New Zealand today. And I think all this constitution talk from Labour is an attempt to avoid that debate.”

“If we can get to a place where the Treaty is seen to be a document that has as much to offer non-Māori as it is perceived to offer Māori, then I think we’d be in a better position to start making determinations about how we might govern ourselves from this point on.”

Brownlee is adamant: “I simply do not accept and will not accept that the Treaty was about partnership. It was about an acceptance of a new form of governance; it was a confirmation that all the rights of British subjects would be conferred upon New Zealanders and we carry on from here.”

These statements are attempts to shut down the debate around “tino rangatiratanga”, wording used in Article II of the Treaty of Waitangi, and often referred to as “self-determination”. A raft of complex issues about the structure of government and the distribution of power are involved in this debate, and there is much work to be done before they can be satisfactorily resolved.

Brownlee’s approach also ignores assertions that Māori as indigenous people (rather than colonists or subsequent immigrants) have unique rights that are protected under international instruments.

* *Te Weehi v Regional Fisheries Officer* [1986] 1 NZLR 680.

His Party, on the contrary, is quite clear that New Zealanders are one people and there should be no special considerations for particular groups.

These are, admittedly, heady issues, but they demand rigorous scrutiny and not nifty consignment to the “too hard” or “too unpalatable to Pākehā” pile.

In fact, even a brief dalliance with constitutional reform, quickly flushes out a myriad of tricky issues that can only really be dealt with by careful analysis and consideration. Any attempt to shunt them to one side will inevitably taint the process and probably the end product.

Academics and specialists who delve into these matters have identified problems associated with securing, or to use the legal word, entrenching, a written constitution. New Zealand operates under a unicameral system of government, which means that there is only one House in Parliament. In other jurisdictions, such as the UK, Australia and the USA, legislation has to pass through two Houses, which (a little like sibling rivalry) makes it much more difficult to pass, amend and repeal legislation. In New Zealand, the governing party (an only child – to continue the analogy) has greater control over the fate of legislation.

This presents problems for such fundamental legislation as a written constitution – which should not be subject to the whimsy and vagaries of party politics. Although there is not even consensus on this point: some would argue that a constitution should not be entrenched, to allow for incremental changes in the future, and to confirm the supremacy of Parliament.

Then there are the issues of whether the Treaty should be included in a written constitution at all. Should it just retain its existing quasi-constitutional status and hopefully maintain its unique and highly influential position as an historical document. Alternatively, it could be imported in its entirety (both Māori and English versions) into a new constitution, with the ongoing problems of interpretation that currently exist, and the new problem of the Treaty becoming vulnerable to amendment or repeal. Or should the Treaty maintain its existing status and only the principles of the Treaty be incorporated in the constitution, in which case they would require definition – a fraught process because there is still much uncertainty and deep disagreement on this subject. Fishhooks can be found at every turn.

What is abundantly clear is that this area is a minefield, both politically and intellectually. Time and patience in bucket loads are required here. The process needs a sense of urgency (because people are impatient), but it should not be rushed. New Zealanders should give it the attention and deference it deserves. A great deal of work needs to be done to educate the public. Information should be widely disseminated and opportunities created for informed public discussion. Research, consultation and careful consideration are all essential. After all, a new constitution will form the foundation of the way New Zealand society chooses to live and will be a permanent legacy. There is little room for error.



OF CRITICAL IMPORTANCE FOR
MĀORIDOM IN THIS DEBATE
IS THE STATUS OF THE TREATY
OF WAITANGI AND TINO
RANGATIRATANGA
(MĀORI SELF DETERMINATION).

OUT OF A CAREFULLY MANAGED PROCESS COULD EMERGE A
CONSTITUTION THAT IS OF LASTING BENEFIT TO ALL NEW ZEALANDERS.
IT WOULD BE A PITY TO SQUANDER THIS CHANCE.

The public does appear to be willing to engage in this debate in an informed way. A recent survey by UMR Research Ltd (recognised by policy-makers as the leading Australasian group for issues management) is revealing. The survey of 750 people over the age of 18 found that 76% considered that: “Greater knowledge about the Treaty of Waitangi would help New Zealanders have a better understanding of our country and its history.” And 89% agreed that: “The Treaty means a great deal to New Zealand today.” New Zealanders of all backgrounds wanted to learn more about the Treaty, opting by 73% for a series of television documentaries along the lines of those presented by James Belich.

Peter Dunne (chairman of the select committee) recalls the enormous strides made in regard to this country’s sense of nationhood by the late and much-revered Prime Minister Norman Kirk.

“When ‘Big Norm’ took that small Māori boy by the hand at Waitangi Marae, a whole Nation held its breath in wonder. Generations of sadness amongst Māori evaporated that day. The feeling of nationhood was born in a new way. The death of Norm Kirk robbed a Nation of huge promise for all. But that nationhood quest has been bubbling away under the surface. It’s been a type of evolutionary process, and now its time has come.”

UNITED NATIONS VINDICATES MĀORI

The Foreshore and Seabed Act is a timely and startling example of the serious flaws in New Zealand’s piecemeal constitutional arrangements.

As TEKARAKA went to press, a United Nations Committee found that the Government’s foreshore and seabed legislation discriminates against Māori and wrongfully extinguishes the potential of Māori customary title over these areas.

The UN’s Committee on the Elimination of Racial Discrimination (CERD) urges the Government to resume a dialogue with Māori and look at amending the legislation. It is highly critical of both the content of the Act and of the process by which it was passed.

If New Zealand had a fully entrenched written constitution that incorporated the pre-existing rights of indigenous people, the legislation would never have been able to be railroaded through Parliament.

Ngāi Tahu kaiwhakahaere Mark Solomon says the decision by CERD validates the strength of feeling and the outpouring of anger from Māori regarding the introduction of the legislation.

The return to New Zealand of the body of the Unknown Warrior from the World War One cemetery in rural France was also a “defining moment” for all New Zealanders, Peter Dunne observes.

“This event touched the psyche of all residents of this land in a very special way. The huge emotional outpouring from all sectors of our Nation sparked old memories, but so too came the realisation that we – for whom so many died – have a duty, a responsibility, to make this peaceful and prosperous land the very best for the descendants of those who sacrificed their lives so far away.”

While some may accuse both the Government and Opposition of political posturing, there is no doubt that the announcement of a constitutional stocktake has brought these matters into sharper focus. What emerges is that Māoridom cannot afford to be complacent, even if the Government appears to lack commitment to reform at this stage. The dangers are real and present: Māoridom will need to be alert and surefooted. But there is opportunity for excellence here, too. Out of a carefully managed process could emerge a constitution that is of lasting benefit to all New Zealanders. It would be a pity to squander this chance.



SOUTH AFRICAN CONSTITUTION

The South African Constitution was signed into law on 10 December 1996. It went through a lengthy process to ensure that it was legitimate, credible and accepted by all South Africans.

Drafting the constitution involved the largest public participation programme ever carried out in South Africa. After nearly two years of intensive consultations, political parties represented in the Constitutional Assembly negotiated the formulations contained in its text. They are an integration of ideas from ordinary citizens, civil society and political parties, which have been arrived at by general agreement, and therefore represent the collective wisdom of the South African people.

PREAMBLE

We, the people of South Africa,

Recognise the injustices of our past;

Honour those who suffered for justice and freedom in our land;

Respect those who have worked to build and develop our country; and

Believe that South Africa belongs to all who live in it, united in our diversity.

We therefore, through our freely elected representatives, adopt this Constitution as the supreme law of the Republic so as to

Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;

Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law;

Improve the quality of life of all citizens and free the potential of each person; and

Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

May God protect our people.

Nkosi Sikelel’ iAfrika. Morena boloka setjhaba sa heso.

God seën Suid-Afrika. God bless South Africa.

Mudzimu fhatutshedza Afurika. Hosi katekisa Afrika.

FLAG, MONARCHY, CROWN AND REPUBLIC

nā ANDREW SHARP



People in Wellington are proposing that we replace our flag. Soon we will hear arguments for setting up a republic in the place of our Monarchy and Crown.

The issues at stake are mainly symbolic, and symbols undeniably matter a lot. But I really do wonder whether they should matter in the way many people say they should – as standing for our unity as a proud and independent State in the Pacific.

Our flag is only a symbol, nothing more nor less. Like any symbol it can mean pretty much anything you think or feel it should mean. For Dame Catherine Tizard, a new flag would be a sign of progress, because the one we have represents an unhealthy attachment to a British past. For Ngāi Tahu kaiwhakahaere, Mark Solomon, it represents links both with England (the Union Flag) and the Pacific (the Southern Cross). For many people, it is the living image of the things for which they have suffered or for which their ancestors died. For others – some of whom have burned or otherwise desecrated the flag – it is a sign of Pākehā, or colonial, or capitalist oppression. You can take your pick: there is no single reality that the flag represents to those who see it.

But monarchy, republic and crown, while they are no doubt very powerful symbols, are not simply symbols. They are words that describe the way we are governed and govern ourselves. And they can be used to grasp that reality in a way that leaves little to personal opinion or interpretation.

The word “monarchy” comes from ancient Greek. It means the “rule of one”. And in reality, if we are searching for a monarch in our constitution, it is the Prime Minister. She has some powers that old-style kings would envy. Of course, her office is not hers by inheritance. She derives her power from her party caucus, which derives its power from popular election. So as well as being a monarchy, we are, because we have elections, somewhat of a “democracy”, which means “rule of many”. We are also ruled by a number of “aristocracies”. These are, in ancient definition, “elites made up of a few” (though not everyone would think of them as elites). And we have,

for example, ruling elites in caucus itself, in cabinet, and in the courts. Then there are business leaders, union leaders, iwi leaders and so on.

Where does this leave a “republic”? We are actually one already. This Roman word, like the Greek word “polity” and English word “commonwealth”, means “public life organised so that people share ruling and being ruled”. Some republican theorists favoured democratic republics. But not everyone wants to go to meetings all the time, and people who don’t know much about particular issues are not good judges of them. So a purely democratic republic has its problems. On the other hand, a monarch or an aristocracy can very easily rule in their own selfish interests.

Seeing all this, the theorists argued that the best sort of government was a “mixed republic”. It was to be made up of elements of monarchy, aristocracy and democracy. Each element would be limited because they competed with each other, and none had an interest in allowing too much power to any other. And the game would be played under the “rule of law”. Law set each governing power in its proper sphere, and protected individuals and groups against government in general.

This is just the form of government we have.

In the past, some republics, like Rome, just got to be the way they were by accident and by following the customs of their ancestors. Others, like the great examples of the USA and France, got there by design. They were forced to think things out anew because of constitutional crises, and wrote out their conclusions in constitutional documents. We have become a republic in just the way Roman provinces did: following conquest, colonisation, the country’s unique experience, and taking into account the customs of the various peoples concerned.

Here in New Zealand, the power of the Queen and the Governor General amount to very little. They do what our Government asks. In its turn, the Government must rule according to a law that can be changed only by Parliament, and the courts must administer that law as it stands. And if we, the people, object to any of the powers that institutions or officials have, Parliament can do that job for us. It can certainly abolish every tie with Britain, change the powers of the Governor General, or abolish the office entirely. There is no need for the cumbersome method of constitutional amendment or review by aristocracies of lawyers that arises where there is a written constitution.

If we think that our unwritten constitution is dangerously unclear, just think of the written constitution of the USA. It has an outmoded system of presidential election, pretends that political parties do not exist, gives the Supreme Court little power, and thinks of the President as a figurehead with emergency powers. The truth is that it needs much more legal interpretation than ours if it is to work in the 21st century.

You might think that all the talk of “the Crown” is, like the USA’s written constitution, largely mystification. To a degree it is, and some such talk is merely symbolic. What on earth, for instance, has the Queen of England actually got to do with our Government? Or Prince Harry’s escapades? But the Crown also stands for things that do really matter. For instance, when we say that the Crown has made a Treaty settlement, we mean to say that a lot of complicated activities by lots of officials have gone on, and that here is the result. And when we say that the Crown is a party in a court case, we mean that certain officials are acting in the name of the public interest.

So we already have a republic and are more or less in control of our own destiny. Yet still people yearn to abolish what we have, and to set up a republic with its founding constitutional document and a president.

Many senior politicians are in no hurry. They see that the system works, that there are more important things to do, and that the issues are symbolic. But most see it as inevitable. The hearts and minds of the people will move towards a new flag and a republic.

I agree with the politicians who are in no hurry to make these changes, but have reasons for urging even more caution than they.

I think the driving force for reform is the desire for a well-designed set of symbols that represent our unity as a nation, to show our total independence of colonial ties, and to stress how liberal and democratic we are. But do we really want our symbols to do that? Why can’t we just go on displaying our various conflicting attitudes to them?

Take the Crown. Being of Scots-Irish Protestant stock, I remember the Crown as my protection against that great and threatening monarch, the Pope. Other Irish see it as a symbol of British oppression. Many Māori see it as the guarantor of Treaty promises, whereas many Pākehā would like it abolished for that reason. Progressives see it as a stumbling block to progress – a numbing reminder of an outdat-

ed system of class and status. But for conservatives it evokes a past they are proud of and do not wish to reject. To a host of immigrants it means exactly nothing, or confuses them.

I ask this though. Why shouldn’t our symbols mean different things to different people? Why should they not be as much symbols of our differences in opinion as what we agree on? The truth of the matter is that New Zealand is made up of people with different pasts, different attitudes and beliefs, and different passions. It is hard to see why this should make us feel uncomfortable. The greatness of republics lies in the energy they generate when their people conflict, just as much as in their people’s common loyalty to their common public life. Why should not the symbols of our public life represent the truths of our past and our real present? I doubt that we need to stress a national identity, or any other kinds of identity. We need simply to live together respecting the differences that we happen to have. There’s unity for you, and civility. And civility was the pride of all the old republicans.

Andrew Sharp was born in Christchurch and is a graduate of Canterbury and Cambridge universities. He is a professor of political studies at Auckland University. He has written, among other things, the book Justice and the Māori.

OAK DESK OR WAREHOUSE SPECIAL?

nā TE MAIRE TAU



Earlier this year, the Prime Minister stated that as we are becoming an independent and strong Nation it is timely to debate the role of the Monarchy.

There is very little rational reason to retain the Monarchy. And when we think about our future monarchs, the rationale is even harder to find. But then society is hardly a rational entity – we ask God to defend us and then attack the defender of God, the Queen, and we still believe in God!

So the real issue here is to look behind the obvious to get some measure of what is really going on.

There is certainly no economic argument – independence and maturity never came off a balance sheet. And I am always suspicious of

arguments that use logic and reason against a topic that attracts such emotional responses. After all, we can’t be objective about a subject that is really akin to antique furniture.

If Pākehā New Zealanders are really going to commit to a republic, then let’s commit to a republic of logic and go the whole way. And let’s start with God, because Elizabeth is the “defender of the Faith and is Queen by the Grace of God”. If we rid ourselves of the Faith’s defender, then we must logically rid ourselves of what is being defended – which is of course God, Christianity and ultimately Western values. The only possible counter to this is that she is not the true defender of God – and we really don’t want to take this one any further because it’s the 21st century: one of those parties packed their bags for “Plymouth Rock” and created a republic, eventually becoming an even greater imperial power.

I would suggest that Māori and New Zealand settlers suffered as much from Christianity as they did from any real exercise of power that the Monarchy had in New Zealand.

So do we stand with Nietzsche and commit to his nihilist utopia and declare that “God is Dead”, and that the real enemy is the State, and that the cruellest lie that ever came from its mouth was “I the State am the people”?

New Zealanders know in their heart of hearts that, while the United Kingdom is no longer their mother country, it has become a kind of ethnic Hawaiki. And the great thing about that is that the whole mythology and landscape is still there. And you can visit it and send your kids back there for some kind of cultural injection – it’s really no different from bathing in the Ganges.

The Monarchy represents what New Zealanders value – themselves. It is simply furniture of the New Zealand living room, and antique furniture at that. It’s just there. It has a certain aesthetic appeal. But I can’t see the point of tossing out an oak desk for a Warehouse special. Let the Monarchy hang there in the New Zealand living room, in the community halls and libraries – just as it’s hanging in our wharehau at Tuahiwi, along with Joseph Savage, HMS New Zealand and the photographs of our people at Gallipoli.

The Queen and the Monarchy will become symbols. Like all the other symbols, they are ancestral icons of the past.

But beacons of the past are always dangers to the present. Politicians debating the worth of the Monarchy are no different from post-

modern historians debating the difference between historicism and historism. No one cares. There’s a certain impotence to the whole thing. Destroying monuments to the past is no different to building them.

The sun set on the Monarchy in New Zealand 60 years ago with the Statute of Westminster. (And it was the Labour Government that did it.)

Michael King was right – the signing of the Treaty of Waitangi established New Zealand as a colony. It is the point at which we became a dependency on an imperial power. Our day of independence was 25 November 1947, when New Zealand ratified the Statute of Westminster. Here we accepted autonomy and independence in domestic and foreign affairs. And didn’t we hate that. Like Hansel and Gretel, Mother Britannia forced us to go flatting and then we thought we could eat a cinnamon cottage without Uncle Sam having expectations. We need to grow up. Regicide is disguised matricide.

So what can I make of all this? Fraser’s Government ensured our independence. That is what we should celebrate. Westminster gave us the “substance of the land” and they retained the “shadow”.

So how to conclude this argument? Cromwell for Parliament ditched the Monarchy, and so we all eventually became individuals while everyone else talked about it – and I am very grateful for that. Consequently we created a State that was designed to serve the people, and we only have ourselves to blame for being poorly served. So it is to the State and its masters to whom I invoke Cromwell’s dictum to the antiques of the “me generation”:

“You have sat too long here for any good you have been doing. Depart, I say; and let us have done with you. In the name of God, go!”

Te Maire Tau is an historian specialising in oral traditions and tribal development. He is the Ngāi Tūāhuriri rūnanga representative on Te Rūnanga o Ngāi Tahu.

Tarata

Form & foliage & fragrance

Tarata, or lemonwood, as it is commonly known, is one of the stunning specimens of our native bush, for at least three good reasons – form, foliage and fragrance.

This hardy evergreen shrub/tree (*Pittosporum eugenioides*) is the largest of the pittosporum family in New Zealand and is found throughout the country, from coastal bush at sea level, along stream banks, in forest clearings and margins and in regenerating cut-over forest up to 600 metres in altitude.

In its juvenile form, tarata is much admired and planted by gardeners and landscapers because of its neat, compact, pyramidal shape, common to many of the pittosporum family. When planted in full sun it will branch out from ground level. It is often used as a hedging plant because of its hardness and quick growth.

However, in the open, this shapely shrub will grow to its full potential – a beautiful specimen tree up to 12 metres, with a rounded crown and a trunk up to 60 centimetres in diameter.

It is best known for its beautiful form and foliage and the sweet, heady fragrance of its flowers on a hot summer's day. When crushed, its leaves exude a strong scent of lemon, from which it earned its common name.

The leaves, 2-4 centimetres wide and 10-15 centimetres long, range in colour from a soft yellow-green hue to deep green, depending on the site. They have a distinctive, lemon-yellow mid-rib and wavy margins.

The stems are a deep reddish brown in colour, yet the trunks are often a pale, whitish colour.

Tarata flowers from October through to December with large clusters of yellow blooms, which ripen into green then black fruit capsules in 12-14 months.

Early Māori recognised the sweet fragrance of the tarata and used the flowers, leaves and gum in many perfume recipes. Taramea (speargrass), mokimoki (an aromatic fern), kōhūhū (another member of the pittosporum family), tītoki, hakeke (an olearia) and kōpuru (moss) were some other plants valued for their perfumes.

Sometimes the leaves and flowers of tarata were bruised and mixed with weka, tuī, kererū (pigeon) or kiore oil to create a scented perfume.

In *Traditional Lifeways of the Southern Māori*, James Herries Beattie explains that the gum of the tarata was sometimes used without mixing it with oil.

"The scents were used on the body and the fine ones in the hair. They were sometimes mixed with kokowai (red ochre) or maukoroa (red paint). A pāua shell was sometimes taken, the holes blocked and filled with scented fat. It was put in a whitau bag (kōpaki) and carried on the body suspended from the neck." (p. 248)

The method for harvesting the concentrated gum (pia tarata) was to cut a deep, vertical groove in the trunk and collect the resinous sap that oozed

from the cut overnight. The gum could be placed in tiny taha (small pieces of wood hollowed out) and worn suspended on a cord around the neck to emit a pleasant scent to the wearer. It was also mixed with various oils and applied to the body as a scent.

Eldson Best wrote that bird skins or feathers that had been scented with pia tarata were worn around the neck (pona tarata). He also recorded pia tarata was smeared on the skin of a body after death to close the pores and prevent decay.

Leaves or gum of the plant could be used by a man to charm a woman who had spurned his initial advances. Apparently, used together with an appropriate karakia, the fragrant tarata acted as a stimulant aphrodisiac.

In his authoritative book *Māori Healing and Herbal*, Murdoch Riley explains how a tarata branch was sometimes used by a tohunga to remove the tapu from pupils at a wharekura (training school), or placed in the path of an approaching war party as a warning to the attackers.

Tarata gum was used to seize the lashings of fishing lines, as a glue, and as an ingredient in black paint used in ancient cave drawings found in South Canterbury and Otago, Riley writes.

Riley also recorded the case of a European farmer who was suffering from acute rheumatism of the joints. He accepted the offer of a native remedy of a hot bath in a decoction of the bark and leaves of the tarata. Although almost a cripple, he was later able to walk without the aid of sticks, and

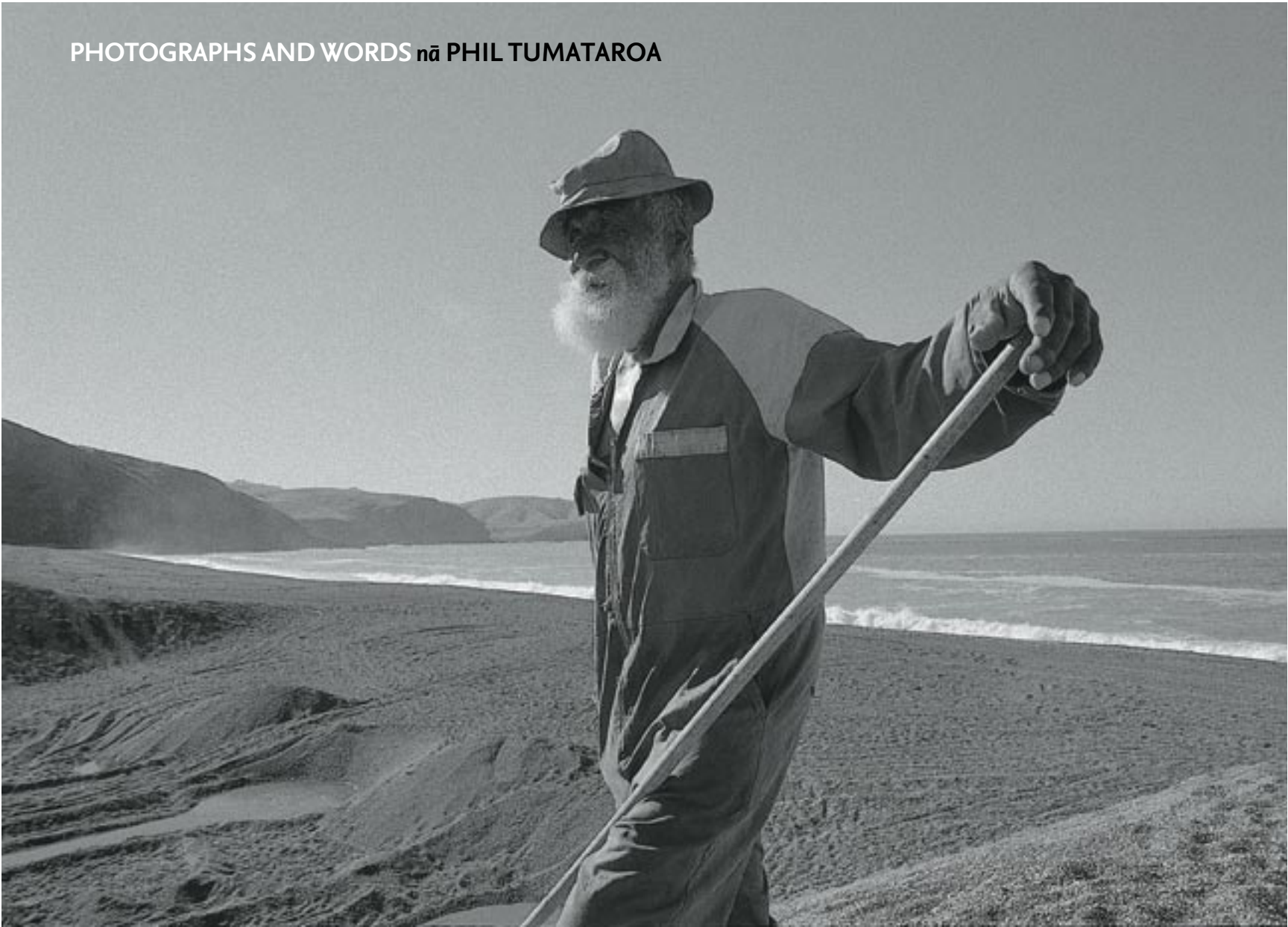
further treatment improved his condition.

In 1869 the Reverend William Colenso, a missionary and explorer, described how the resin from tarata was mixed with the gum of pūhā (sow thistle) to form a ball, which was chewed as a breath freshener.

Like many of our native plants, tarata had a multitude of uses, many of which have been almost forgotten today.

For more information on this versatile plant, check out references used for this article: *Māori Healing and Herbal*, by Murdoch Riley; *Traditional Lifeways of the Southern Māori*, by James Herries Beattie; *The Native Trees of New Zealand*, by J.T. Salmon.





Te Ao o te Māori

A WINDOW INTO THE RICH LIFESTYLES OF CONTEMPORARY MĀORI.



At the northern most end of the Kaitōrete Spit lies Te Roto o Wairewa (Lake Forsyth). Ensnconced between the shores of the lake and the thunderous waves of the Pacific Ocean is George Skipper, a man who has lived and fished there throughout his life.

His weather-beaten crib stands seemingly in defiance of the prevailing southerlies that whip up the sea and regularly shift the massive shingle dunes of Birdlings Flat. From this vantage point, he can overlook his beloved lake, the source of the slippery and succulent tuna (eel) that preoccupy his life.

George is Ngāi Tahu and Ngāti Kahungunu. Throughout his working life he moved between the South Island high country, Banks Peninsula and the hills that surround Wairoa and the Mahia Peninsula, running shearing gangs or spending long days in the saddle as a shepherd.

But every year, come January, he would return to the lake to prepare for the heke (migration) of the tuna. This involves digging long, shallow drains in the shingle bank that builds up and divides the mouth of the lake from the sea. A deep pool is dug at the end of the drain nearest the sea. The tuna become trapped there, as the taste of salt water lures them in. Under the cover of darkness, fishermen wait, then by torchlight use gaffs to haul the tuna into dry drains, called pārua.

The heke usually lasts till April or when the first large tuna are seen in the drains; that is the traditional sign that fishing must stop, because the mature tuna are never taken.

Catching the short-finned tuna is only the first step, and many hours are needed to pawhāra (preserve) the eels the next day. This involves cutting off the tails and hanging them to bleed until stiff, cutting and gutting, then rolling and drying them.

At 74 years of age, George has hardly slowed down, although today a small digger is brought in to prepare the area before the back-breaking digging required to form the drains takes place.

George says the fishing has changed, as have nearly all the Ngāi Tahu mahinga kai resources over the years. But there's still a good feed to be had and a life to be lived on the shores of Te Roto o Wairewa.



ENSCONCED BETWEEN THE SHORES OF THE LAKE AND THE THUNDEROUS WAVES OF THE PACIFIC OCEAN IS GEORGE SKIPPER, A MAN WHO HAS LIVED AND FISHED THERE THROUGHOUT HIS LIFE.



PHOTOGRAPHS TOP RIGHT (2) AND BOTTOM LEFT (THIS PAGE) COURTESY OF MINISTRY OF EDUCATION.

MĀORI TV GETS GOOD RECEPTION

It is hard to find anyone who has a bad word to say about Māori Television.

It's been a year since the channel began transmitting from its Newmarket studios, and in that time it has pretty much kept its activities focused on reporting the headlines, rather than creating them – which wasn't the case prior to its launch in February 2004.

With the collective memory of “Tuku's undies” and the resulting hangover from the Aotearoa Television debacle still blurring the vision of the Nation's television watching public, all bets were off as to the future of a project beset by a succession of lamentable problems.

But to date, with flagship programmes like Kai Time on the Road and Kōrero Mai keeping the pundits across the viewing spectrum happy, the Māori Television Service (MTS) has been able to quietly concentrate on doing its job.

Twelve months down the track, more than 3,000 hours of programming have gone to air, and the majority of those have been in te reo Māori.

The Māori Television Service Act imposes a number of requirements. MTS must be a high quality, cost effective television provider which informs and entertains. It must broadcast mainly in te reo Māori. It must also have regard to the needs of children participating in immersion schools and all people learning Māori.

These are the statutory obligations against which the public of New Zealand should judge MTS's performance.

Tawini Rangihau, General Manager Māori Language and Programming, says she is determined to see the channel succeed. “That's my passion, that's my mission, that's what drives me.”

She says it's not easy filling 3,000 hours of broadcasting time with programmes in Māori. “You can't buy them off the shelf: they have to be made.”

Industry contemporary Ian Fraser, Television New Zealand (TVNZ) boss, admires what MTS is doing. “Their on-screen presentation is fresh and vigorous, and it has earned the admiration of their peers in the industry,” he says. “We are proud of what they're doing and the fact that they are viable.”

Andrew Shaw, Programme Manager for Prime television, agrees, but he admits to being a low-volume viewer of MTS. “Given the severe limitations placed on them by the Māori language requirement and their financial cap (\$30 million), I think MTS are producing some excellent programmes and doing a very good job.”

Parekura Horomia, the Minister responsible for MTS, is placatory, saying he's satisfied with its performance. “Māori Television has been the success I hoped it would be, and it now seems funny when I recall the mean and anxious resistance there was to it.”

He believes the issue is not whether the taxpayer is getting value for money, but whether the Government is acting responsibly in supporting the two official languages of New Zealand, English and Māori.

The Government's language policy is aimed at the survival of Māori culture, and fundamental to this is the survival of the language. In that regard, the Government provides equal opportunities for the expression of both Māori and English on television.

Last year the Government funded MTS to the tune of \$30 million, but Horomia says the channel's future lies in its ability to grow its programming hours through self-generated funds, along with ongoing support from Government.

MTS is accountable for its funding through its Statement of Intent, Output Agreement, Quarterly Reports, Annual Report and an annual audit via the Auditor General's Office.

“I am satisfied with the progress MTS is making, and AC Neilson ratings show its audience grew by 86% during the year, jumping from 358,000 to 667,000.”

These figures have been criticised by National MP Murray McCully as a bizarre collection of numbers that give no real idea as to whether MTS is actually reaching such a wide audience.

McCully says his attempts to obtain the ratings under the Official Information Act have been blocked by the Ombudsman. “The Minister should table the real figures for MTS, so all New Zealanders can reach their own informed conclusions about whether the service is working.”

AC Neilson was unable to supply TE KARAKA with ratings for MTS because, according to its monitoring, tune-in levels to the channel have not yet met the agreed threshold for release.

One political voice of concern is that of New Zealand First Māori Affairs spokesman Pita Paraone. He questions whether spending on MTS will benefit Māori in regard to creating jobs and improving education, health and housing. (Although these matters are clearly beyond the MTS statutory brief outlined earlier.)

He believes MTS does not represent value for money because it duplicates programmes like Māori news, which screens on mainstream television. He wants greater collaboration to avoid programme overlap, and says if this is not done Māori would be better served through mainstreaming, with Māori content allocated for selected programmes.

New Zealand First initially opposed the establishment of MTS, but now Paraone says they would prefer to see it succeed.

Derek Fox was the first chairman of the new channel, and he faced difficulties from the outset. His board had no resources, no staff, no premises, and they had to work through the chief executive of Te Puni Kōkiri for their rations.

He still believes the strength of MTS lies in its innovative approach to broadcasting, such as the studio that opens out to the public so that the street can spill into the programme and the programme can spill into the street.

His main disappointment since resigning is MTS's approach to news and current affairs, which he believes would be more effective if newsmakers were invited into the studio and interviewed by experts. MTS would then control the news of the day and, for the rest, simply buy an international feed, like everyone else, and present it in Māori.

“There's a lot of money tied up in this area of programming, and MTS

THE SUCCESS OF THE MĀORI TELEVISION SERVICE MAY ONLY TRULY BE MEASURED THROUGH THE EYES OF THE VIEWERS WHO TUNE INTO THE CHANNEL.

Four-year-old LOSALIA ANGEL is an ardent MTS fan and, according to her dad KELLY, she is very demanding when it comes to her programmes. “She watches the children's shows every opportunity she gets,” he says.



Kaupapa Kāi Tahu

He mahi kaihoaka
He mahi kaitākata

KAUPAPA KĀI TAHU IS A SERIES OF
HALF HOUR DOCUMENTARIES ABOUT
THE PEOPLE, THE PLACES
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can do better,” says Fox. He points to the cooking show *Kai Time on the Road*, *Marae DIY* and *Māorioki* as examples of innovative programming, and regrets the narrow, conventional style of MTS news and current affairs.

National’s Māori Affairs spokesman Gerry Brownlee feels the performance of MTS is a little hard to gauge if ratings are the main measure, because in his opinion the channel’s audience is so small. Despite this, he believes MTS programming has performed extraordinarily well, and he mentions *Kōrero Mai* and *Kai Time on the Road* in particular.

“It’s a pity these programmes are hidden away on MTS, because they are the kind of programmes TVNZ should be producing to fulfill its charter obligations,” he says.

At the launch of MTS a year ago, Ian Fraser said the fact that MTS was now in business did not excuse TVNZ from doing more because of some sense that MTS has the Māori bases covered. He said at the time that it would be a challenge for TVNZ to do more, and to do it better.

Fraser says that since then there has been no let up in the focus at TVNZ on Māori programming. He points to *Mataku*, *Eye to Eye*, and the recent appointment of Derek Fox as a consultant to help improve and revitalise *Te Karere*, as examples of TVNZ fulfilling its charter obligations to ensure the presence of a significant Māori voice in programmes and programme planning.

SILVIA TAPUKE of Palmerston North thinks MTS is awesome! She enjoys most programmes and knows of many Māori and some non-Māori families in Palmerston North who regularly watch MTS.

He believes the relationship between the two organisations is one that is complementary rather than competitive. Staff from both organisations meet regularly to discuss mutual requirements and the sharing of resources. TVNZ provides facilities at cost, helps with staff training, and co-produces such events as the Māori sports awards and the national Māori cultural competition.

Prime has no plans to make Māori language programmes, so it doesn’t see MTS as a competitor. “They have a mission to fulfill, and their programmes are targeted at a particular segment of the market, while we have a more mainstream audience,” says Andrew Shaw.

Entering the scene is the new MTS chief executive officer Jim Mather (Ngāti Awa), a former officer in the New Zealand Army. He joined the channel on February 14 this year, just in time for the anniversary celebrations.

Mather’s business experience spans more than 15 years. He was chief executive of Pacific Business Trust, an organisation that develops entrepreneurial skills in Pacific Island New Zealanders, and is credited with leading the turn-around of this business. He commercialised its activities, expanded it nationally, and established alliances and working relationships with stakeholders. Mather has also held various other managerial positions and has a Master of Business Administration and a Bachelor of Business Studies.

Mather says he has monitored MTS since its launch and believes the time is right for him to use his business skills to take the channel to its full potential. He’s looking forward to the challenge of encouraging all New Zealanders to value and embrace te reo and tikanga Māori.

(Continues on page 37)



TAONGA HOROMATA/VIRTUE, 2004, (colour version), Tui Prosthamedera n. novaeseelandiae, No. Av. 9783, Canterbury Museum, West Coast, South Island, 1928

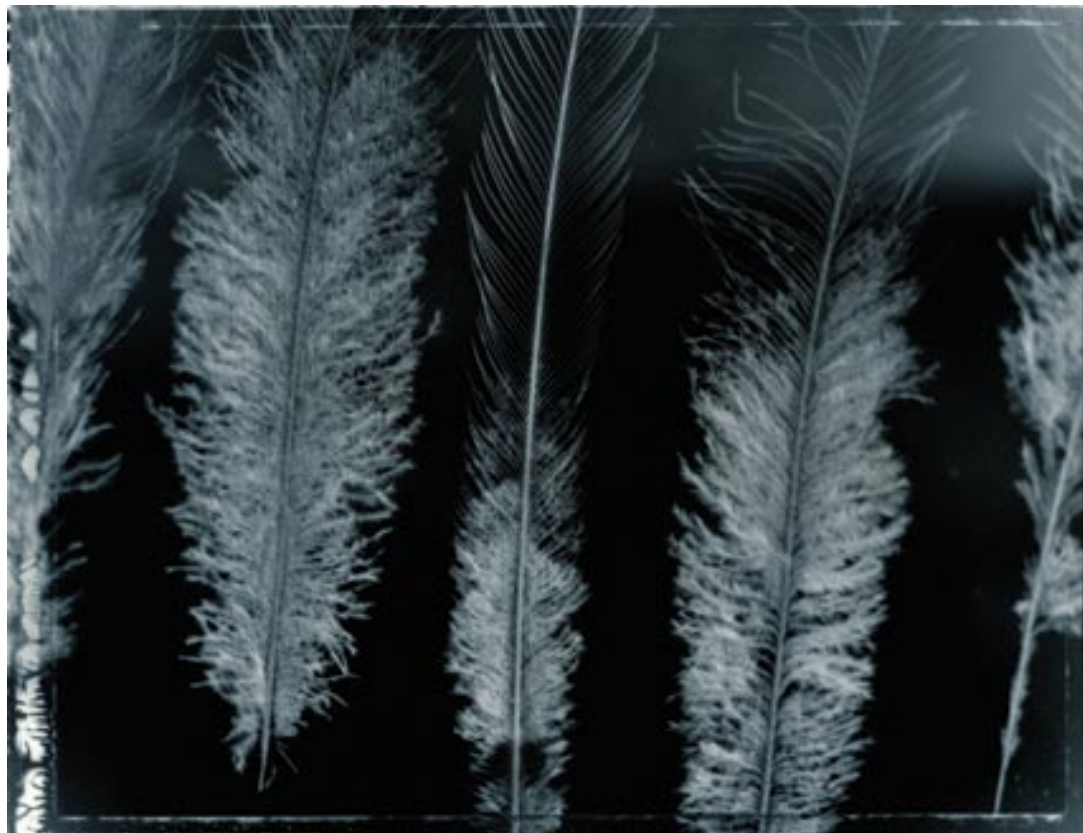
PHOTOGRAPHY nā FIONA PARDINGTON

the chorus of birds
KA KOROKI TE MANU

Te Keepa Manuscript of the Kāi Tahu Creation Story, late 1800s. Rawiri Te Māire Tau. *Ngā Pūkūroa o Ngāi Tahu: The Oral Traditions of Ngāi Tahu*, University of Otago Press, Dunedin, 2003, pp. 46, quoting and interpreting the Te Keepa Manuscript.



FUGITIVE BEINGS, 2004
 Female Huia, *Heterolocha acutirostris*, Mangaroa Hill, AV 2746, Hutt Valley, 1885, Collector, Len Harris
 Female Kiwi, *Apteryx haasti*, AV 2848, Kaiterangi Valley, Canterbury Museum



RAUMOA, 2004, S 27950, Megalapteryx feathers, Takahe Valley, Te Papa

...ME TIKI ATU
 Let us return to the long night,
 KITE PŌ ROATE POTUTUHA

the night where there was sexual activity,
 which began the first dawn,
 HANANA TE ATA TUATAI II.
 when came the second dawn,
 TE ATA TUARUA,



HUMARIKA/GENTLENESS, Parera-Kowhio/Blue Duck, *Hymenolaimus malacorhynchus*, Canterbury Museum



WEHI/FEAR, 2004, (colour version), Kakapo/Ground Parrot, Strigops habroptilus, No. Av. 9787, Canterbury Museum, G. R. Grey, 1845

followed by the third dawn
TE ATA TUATORU
KA KOROKI TE MANU
till the chorus of birds could be heard



KO/ECHO, 2004, Komako/Bellbird, Anthornis melanura melanura, No. Av. 15725, Canterbury Museum, Stewart Island, New Zealand

KA KŌRERO KĀ TAMARIKI
and the children said “It is morning and the day dawns.”
E ATA KA MARAMA HE AWATEA.

FIONA PARDINGTON is a well-known Kāi Tahu/Kāti Māmoe artist, who manipulates light and celluloid to create beautiful images.

In 1984, she graduated from the University of Auckland School of Fine Arts with a Bachelor’s degree, specialising in photography. Since that time, she has established herself at the forefront of a generation of New Zealand artists using photography as their principal medium.

Through her chosen medium, Pardington has investigated psychoanalysis, medicine, voyeurism, memory and the body, the history of the photographic image and the nature of the relationship between the photographer and subject. But, most recently, her pictures have returned to the formality of the photographic still life.

“The photographic portrait is the contemporary site of both

mourning and memory for Māori,” she contends.

Pardington’s bird series featured in these pages represents a body of work exhibited at the New Zealand Community Trust Art and Industry Urban Arts Biennial in Christchurch late last year.

It is her response to the history of Te Pūtāringa Motu (Riccarton Bush), one of the last surviving areas of undisturbed native bush in metropolitan Christchurch.

The representation of birds is Pardington’s way of connecting to the area through the experiences of the people who occupied Te Pūtāringa Motu and witnessed the bird life around ther 860s.

“It is my way of putting my ear to the ground and being able to hear the footsteps of those walking towards me.”



PROFILE **nā MIKE McROBERTS**

For a man about to retire, Professor Colin Mantell talks a lot about the future. Not so much his future, but the future of others.

While he is leaving his role as head of the Māori and Pacific Medical and Health Department at Auckland University, his influence on a generation of young Māori doctors will remain.

Although he admits that at times it's been like banging his head against a brick wall, his legacy of recruiting and encouraging Māori into the profession has seen the number of Māori students at the faculty increase from five, when he assumed the role ten years ago, to 30 this year.

And Doctor Mantell (Ngāi Tahu) knows only too well what a little encouragement can do. Growing up on a farm in Middlemarch, Central Otago, young Colin's aspirations were far from lofty: he wanted to be a wool classer. But an inspiring teacher at Macandrew Intermediate told him he could do anything. So he began secondary school with the dream of becoming a veterinarian.

Doctor Mantell laughs as he recalls how it wasn't long before he changed his choice of career again. "Halfway through secondary school there was the dawning that I didn't like animals very much. I remember coming home and telling my mum that I was thinking about going into medicine. [We were] standing in the kitchen and tears were rolling down my mother's face as we talked about it."

It was the aftermath of the Depression and few families encouraged their children into tertiary education; Māori children were even less likely to go to University. Doctor Mantell can recall only three other Māori students out of the 600 studying at Otago Medical School.

Five years into his studies Colin Mantell decided to pursue the field of obstetrics and gynaecology. "It was a lazy way around: less to learn than other fields. I was also attracted to the fact that most of the time you were dealing with a variant of normality, but when things went wrong it was like attending the biggest emergency at the emergency room. So you had this mixture of not working in this hopelessly traumatic atmosphere, but you had some big decisions to make."

In the late 1960s New Zealand was booming; the economy was prosperous and we were producing more babies than ever before. Doctor Mantell remembers starting work at National Women's Hospital, an environment, he says, that was unlike any other in the world. "It was such a buzz – there was a whole lot of discovery going on. Everything was centred around improving learning, improving knowledge. It was so exciting."

In fact, Doctor Mantell covered so much clinical work and gained so much experience that, after just two and a half years, he was able to sit his post-graduate exams – a feat unheard of today.

His time at National Women's has provided him with some of his proudest moments. He remembers one patient well from

MEDICINE

Affirmative action, allowing placement at universities because you are of Māori or Pacific Island heritage, may still be controversial in some quarters, but... in (his) mind, the only thing wrong with affirmative action is that there's not enough of it.

MAIN

the early 70s. She had a string of complications with her pregnancy and ended up in theatre four or five times. Eventually – after a lot difficulty – she had a baby boy. A couple of years ago, Dr Mantell was walking through Mangere Bridge when the same woman walked up to him and promptly introduced her son – Colin.

The other advantage in pursuing this area of medicine was that it solved an early dilemma for Doctor Mantell while he was studying at Otago University. "There's always the conflict of whether you're there in a Māori sense to serve individual Māori communities – which is how people often think about it – or whether you're there to advocate for Māori and Māori health. That was one of the things in stepping into obstetrics first. It was very clear that I wouldn't be going to work at Moeraki or somewhere up on the East Cape, but I would always be in a big centre somewhere."

In his role as head of the Māori and Pacific Medical and Health Department at Auckland University, Doctor Mantell has seen many young students face the same issues. "There's a lot of people wanting to put that load on their backs and ask these students whether they're going to be contributors in a Māori society. For all of the non-Māori we never put that on them: how are you going to serve the community? So I think it's quite unjust and unfair to put that load on Māori."

And when it comes to the inclusion of Māori in areas like medicine, Doctor Mantell is at his most passionate.

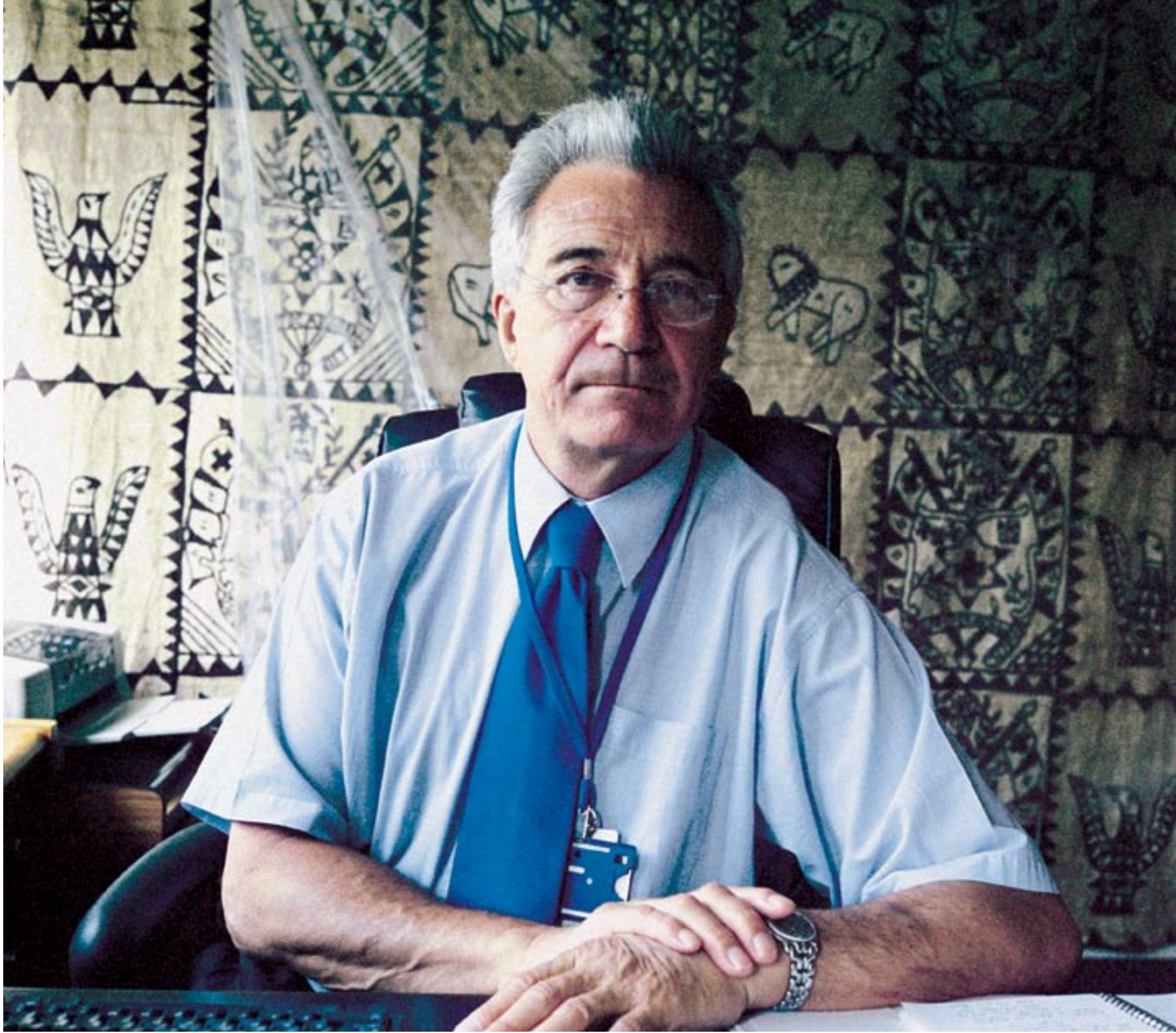
It is here you get a sense of what he means when he says he's sick of banging his head against a brick wall. He firmly believes there is a significant sector of the population who would happily allow this country to develop without the input of Māori.

"I've been fortunate because this faculty has been very open to the idea of more Māori and Pacific students in the medical school. The affirmative action programme that has been running here since 1974 is producing really outstanding practitioners who are leading services, leading concept and advocacy, and if it had not been for the affirmative action programme they would just not be there."

Affirmative action, allowing placement at universities because you are of Māori or Pacific Island heritage, may still be controversial in some quarters, but Doctor Mantell won't hear a word against it. After all, he was the recipient of a similar Polynesian preference programme at Otago University in the 50s. In Doctor Mantell's mind, the only thing wrong with affirmative action is that there's not enough of it.

"To pick one or two is being somewhat dishonest, because in a class of 120 we should be picking 25 who are Māori. That would be about proportionate. But no class has ever had 25."

He bristles when he speaks of those who say everybody needs to get a fair go and everybody needs an equal opportunity. "You have to interpret the opportunity very broadly. You can't just say they had the right to go to secondary school, they had the right to



TERRY KLAVERIES

sit bursary, because there's such a difference. An equal opportunity, to me, means the opportunity to succeed in an equal manner to kids from other schools. That includes primary school teaching, secondary school teaching, quality of education, aspirations of parents, aspirations of the students themselves, homework facilities, drive from home, financial issues. All those things are tied up in generating equal opportunity."

And, if Māori aren't being given that opportunity, Doctor Mantell says the alternative doesn't bear thinking about. He calculates that, without affirmative action, less than one per cent of New Zealand's trained health force would be Māori.

Six years ago, Doctor Mantell and Peter Gluckman (the former Dean of Auckland Medical School) came up with a concept they called 2020. The idea was that 10% of all New Zealand's doctors would be Māori by the year 2020. "At that stage we thought there were about 5,000 doctors enrolled, so we would have needed to have 500 Māori doctors, and we

thought that was an achievable target."

Doctor Mantell says that, while they remain on target to have around 500 Māori doctors enrolled within another 15 years, an increasing register of doctors has meant Māori won't make up 10%. Still, he says, it's a start.

"I guess one of the advantages of being around for a long time is that you don't look at things and compare them to last year, you look at what it was like ten years ago and you can see progress. You see progress in the number of young Māori doctors; you can see progress in the way hospitals function; you can see progress in the role of Māori around the place."

Despite retirement, Doctor Mantell says he'll remain on various Māori health committees and expects he'll return to Auckland University from time to time. Meanwhile he's anticipating a few more months of banging his head against a brick wall. This time, though, it has nothing to do with Māori Health: he's building a house in Wānaka and has yet to get resource consent.

A Supremely Pragmatic Constitutional Arrangement

I recently attended a public talk in Wellington on the Treaty of Waitangi and the New Zealand constitution. The main speaker talked about the fact that New Zealand has no written constitution and that we have adopted a pragmatic approach to our constitutional arrangements.

Our constitution is not a written document. It is made up of an assortment of statutes and many unwritten laws and conventions, some very old, and most imported from England. In this jumble, the Treaty of Waitangi is “half in and half out” of the New Zealand constitution. Judges refer to it as the most important historical document in our country, but it cannot be directly invoked unless it is put in legislation by Parliament – something that Parliament is increasingly reluctant to do.

This raises the interesting point that, in our constitution, Parliament has supreme law-making power. It can choose to insert or even remove the Treaty from legislation. The main speaker at the Wellington talk thought that the supreme law-making power of Parliament is now held in check by the introduction of MMP. A government will not pass any law which is too

extreme because it will be forced to negotiate with other political parties first.

I wonder if we can be so sanguine and if this pragmatic approach is sufficient for the near future. Consider the following indicators.

The foreshore and seabed legislation, which was recently passed, could not have been passed in the US, Australia or the UK, because it directly discriminates against the property rights of one racial group. Yet it passes in this country, despite the existence of the Treaty (which is not mentioned in the legislation). Being largely driven by the polls, and agreed between an odd collection of parties in Parliament, it is an excellent example of our constitutional pragmatism in action.

The current Government has shown itself very willing to follow the polls on Treaty issues. It has given a minister the task of ensuring that no one is treated differently in the delivery of social and other services provided by the Government just because they are Māori. This is a fairly absurd and somewhat dishonest task, given the many special arrangements which have historically done just that, and which continue to do so.

An opposition party has recently introduced a bill to Parliament seeking to remove every reference to the Treaty in legislation. That party is talked about as possibly holding the balance of power after the next election. Its bill appears to be supported by two other conservative parties in the House.

The new Supreme Court is now regularly delivering important judgments on statutes passed by Parliament which raise basic consti-

tutional issues. The Zaoui decision is a recent example. The Courts do not follow polls, and pragmatism is not high on their agenda when considering basic human rights.

The English heir to the throne, a man with almost no popular following or profile in this country, has announced that he will remarry. This has brought into sharp focus the question of whether New Zealanders want to continue to swear allegiance to the soap opera that the Royal Family has become.

Our current constitutional arrangements, and the place of the Treaty in them, may be pragmatic, but they also hide a degree of dishonesty and they are papering over some large and growing cracks.

The select committee on constitutional matters which will sit this year is therefore timely. We need to move quickly. I don’t think that this pragmatism will last.

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 currently the editor of the Māori Law Review, a monthly review of law affecting Māori, established in 1993. He recently wrote a book, Making Sense of the Foreshore and Seabed.



(Continued from page 28)

MĀORI TV WHAKAPAPA

Everything in te ao Māori has a whakapapa – Māori Television is no different.

It would be fair to say it starts 165 years ago with the signing of the Treaty of Waitangi, but it is the more recent past that sets the scene for the evolution of the Māori Television Service (MTS).

Much expectation surrounded the new MTS – expectation built on the promise of a commitment to a people and their language. To understand these expectations you need to understand the social and political climate in which they were hatched.

During the 1970s, Dr Richard Benton of the New Zealand Council for Educational Research carried out an extensive socio-linguistic survey of Māori communities to determine the level of Māori language spoken in these communities. What he discovered sent shock waves through Māoridom.

Dr Benton found that the Māori language was rapidly declining among adults and almost non-existent among children. In other words, it was heading for extinction. This was the first major indicator that the language was in serious trouble. The news was greeted with dismay by Māori who believed the death of their language heralded the death of their culture and, ultimately, the extinction of the race as a unique people.

They agitated for Government support to sustain the language and, in the face of strong opposition from the Crown, filed a claim with the Waitangi Tribunal (WAI 11). The Te Reo claim, as it became known, was heard in the mid 1980s, and the Tribunal found that successive governments had actively encouraged the destruction of the Māori language, in breach of the Treaty of Waitangi.

The Tribunal recommended the Crown take proactive steps to promote the language and ensure its return to common usage. So began the official obligation to resurrect the Māori language. But it hasn’t all been plain sailing.

Throughout the 1980s and 1990s, the Government embarked on a programme of selling the Nation’s assets, which included a warrant for New Zealand’s third television channel. The New Zealand Māori Council lodged a bid for the channel, seeing it as a way for the Crown to fulfill its Treaty obligations to promote the language.

The Broadcasting Corporation of New Zealand promised to financially back the Māori Council bid, but pulled the plug at the last minute, and the bid collapsed.

The Māori Council took its case to the High Court, claiming the Crown had a Treaty obligation to promote the Māori language and its sale of broadcasting facilities would detract from this responsibility. The Court found, in 1991, that the sale of the third channel should not breach Treaty obligations, and noted that not enough was being done to protect the language through television. The Government responded by promising to make television facilities available for Māori broadcasting.

Not satisfied, the Māori Council appealed to the Privy Council, who held the view that if the Crown did not deliver on its promise to Māori broadcasting then Māori would have legal redress.

These judicial findings provide the legal background to the Government’s obligations to MTS and Māori broadcasting expectations.

The Government’s first attempt to fulfill Māori aspirations for television came in the form of Aotearoa Television, remembered largely as the Tuku Morgan undies affair. Contrary to popular belief, this pilot channel did not fail because of Tuku’s \$89 undies, but because it was seriously under-funded, was rushed to air and denied additional funding.

Further pressure from Māori saw Parliament pass the Māori Television Service Act in May 2003.

Derek Fox was the first chairman of the new channel. After a month, he met with Finance Minister Michael Cullen and told him they were short on resources by a factor of 100%. A short time later, he met with Prime Minister Helen Clark and told her the same thing. She promised to fix it, and did.

Fox kept reminding people that, first and foremost, MTS was a broadcast channel and should not be held responsible for all the ills of Māoridom, and that its primary job was to attract an audience.

The appointment of Canadian con man John Davy as chief executive of MTS was a recruitment blunder, used by the Government’s oppo-



New Plymouth grandmother BERYL ALLISON watches MTS on a regular basis and is very supportive. She thinks the children’s afternoon programmes are great and full of value-based learning. “They are good for learning te reo Māori,” she believes.

Beryl also enjoys Kai Time on the Road and Marae DIY.

Her daughter SAM(ANTHA) HIGGS is hooked on the soap opera Akina, which features on Kōrero Mai. She knows people who have learned more from this programme than their te reo classes.

Sam enjoys the news and watching kaupapa Māori events, which she finds more relevant to her everyday life than some war overseas.

Her 14-month-old son ARIAN is also an MTS fan, who drops everything to watch kapa haka when it’s on. Sam wants him to be bilingual and to feel comfortable in both Pākehā and Māori cultures, even though he has no Māori ancestry.

Sam recalls a comment she heard from an Auckland lawyer who said: “Māori don’t want Pākehā to turn into Māori; they just want them to respect Māori.” She believes MTS is helping to build that respect.

nents to attack the integrity and viability of MTS. Davy became a major distraction.

With Davy fired and in jail, Derek Fox was appointed chief executive. Ultimately, he too became a distraction when unsubstantiated rumours circulated that he was in trouble for alleged sexual harassment of a staff member: he resigned.

At that time MTS had a building, a budget, programmes, a transmission frequency and a staff recruitment programme.

MTS board member Ani Waaka stepped into the fray for two years and now the wero (challenge) has passed to new chief executive officer Jim Mather, an ex-Army officer with a head for business.

A STRONG SIGNAL FROM MĀORI TELEVISION SERVICE

After a long and difficult birth, last year we finally saw the advent of Māori TV and, despite its knockers, the channel is still up and running and reflecting the changing face of New Zealand, more than any other network.

National Party MP Murray McCully suggested back in December of last year that the viewer figures released by Minister of Māori Affairs Parekura Horomia were “meaningless nonsense”. McCully suspected that Māori TV had failed to achieve the threshold for a measurable audience over 12 consecutive weeks, and believed Horomia was fudging the numbers.

In a small country, it's hard for minority television to reach critical mass, and impossible, with the way television ratings are clumsily measured, to tell just how many people are watching.

But most New Zealanders, no matter how scathing or fearful of the shock of the new, have sneaked a glimpse at Channel 33. In my own personal sampling of Māori Television it has proved to be a nourishing night's entertainment and provides a sane, home-grown alternative to TVNZ and TV3, which screen mostly British and American programmes.

Kai Time on the Road is a welcome relief from cooking shows where the celebrity chef, the hard-to-acquire foreign ingredients, and the trendy cooking interiors and gear, intimidate the viewer. In *Kai Time*, co-hosts Pete and Te Hamua cook al fresco against stunning backdrops that look like scenes straight out of a Craig Potton calendar.

In one episode, I watched Pete collect kaka-hi (freshwater mussels) from Lake Rotoiti, telling us how little they differed “from their cuddies of the sea”. Meanwhile Te Hamua interviewed Auntie Bee about the area, in Māori, as restful guitar music played in the background.

On *Pepi*, screened at the sensible hour of 8pm on a Tuesday night, so sleep deprived new parents could still keep their eyes open to watch, I saw a little ripper of a reality/documentary programme, in which young mums

and dads allowed themselves to be filmed as they coped with parenting for the first time.

Any previous parenting programmes I've watched have been incredibly dull and sterile, with experts in the child-rearing field all wheeled in to take part in panel discussions, but *Pepi* was as real as it gets.

Young mums with babies only a few weeks old set off to do the supermarket shopping for the first time with the baby in tow, and another mum went back to training college taking her crying two-month-old baby along with her.

It wasn't easy, but they persevered, as did the dads who chatted away to the camera about how hard it was coming home from work to chaos and the difficulties of establishing routine.

The cameras followed one dad outside to his garage, while the narrator whispered: “Just enough time for a quick fix.” This loaded phrase, which has its roots in drug parlance, would have had many viewers' hair standing on end, half expecting to see dad shoot up heroin or take out the P pipe – but no, it was just a quick drag on a cigarette before work.

The much played *Please Take the Smoke Outside*, which the channel plays, along with advertisements about immunisations and ringing the doctor for help with baby, had obviously sunk into this household.

Childcare workers from a group I had never heard of (PAP) made house visits, giving advice on state-of-the-art ways to stimulate pepi's brain in the vital first three years.

Every evening on *Kōrero Mai*, the soap opera, peopled by good-looking dudes and babes who spend most of their time giving each other the eye while we're picking up Māori, is a brilliant way to learn the language. Learning how to speak in a conversational text, while worrying how Quinn's going to pay back \$1,000 that he owes with a little help from his friends who stop to kohete (scold) him for his foolishness, is a hoot – but it works. Later on in the same programme, we learn about marae protocol, how to count up to 30, and revisit the new vocabulary and

introduced phrases.

For any viewer heartily sick of TVNZ's and TV3's 8.30 pm slot, which often lends itself to the broadcasting of violent dramas, Māori TV can provide an excellent alternative.

I watched the true tale of a 23-year-old Australian who travelled 8,500 kilometres overland from Cairo to Capetown (*Afrika, From Cairo to Capetown*), wept copiously over a heartbreaking documentary about immigrant parents who collected bottles out of dumpsters to send their kids to college (*Parents of the Year*), and was intrigued by the hard-case doco *Bush Mechanics*.

What Māori TV has achieved in under a year is inspiring. New stars have been born, young talent has been encouraged, ancient customs have been revived and honoured, and this has all been achieved without pandering to that jaded old television tart – glamour. Who cares if the knockers say Māori TV so far hasn't “rated”. For the record – it rocks. ■■



“Being able to see our own faces on TV is brilliant,” says RAINA KINGSLEY (42) of Christchurch. Husband GAVIN and four-year-old son ROBERT are also enthusiastic Māori Television viewers. Robert is a big fan of kapa haka, while Gavin enjoys Kōrero Mai:

“It's great to see all the different layers of Māoridom on our screens,” he says.

Knocking on Destiny's Door?



Maybe the Destiny Church is just a style statement – black suits, leather, Harley Davidsons – or a calculated irritant for liberals. But it has high hopes as the election gets closer.

Destiny will never rule this country, as it rather wishfully boasts it will, but its leader, Brian Tamaki, generates lots of publicity, for someone leading a group no bigger than the roll of a few big high schools. He has no sympathisers in the media, yet everybody knows who he is. Like politicians John Tamihere and Winston Peters, he knows a man in a dark suit always looks more serious than a goof-ball in an open-necked shirt. And he has a talent for stunts – like demanding to march en masse with his followers across the jittery Auckland Harbour Bridge.

What truly maddens liberals about Tamaki, surely, is his open declaration that he is a Christian with an old-style position on the role of men – and gays. Everyone else has long given up on the idea of men as heads of families and responsibility-takers: women have taken over. We've also given up on the ideals that lay behind the old-fashioned morality he seems to advocate, and the central role religion once had in all our lives.

It's fashionable for liberals to gush about the “spirituality” of Māori, an ethereal idea that threatens nobody, but when we're talking Māori and practical religion, that gets up their noses. It's a bit like the way, surely, that white liberals once felt about Black Muslims in America. They were right alongside Blacks' push for equality – so long as they pushed in a way that reflected white liberal values, and used its methods. When some Black people looked to Islam instead for structure and purpose, as a few Māori are now doing here, that was a slap in the face. Active, conservative Christianity looks just as threatening.

Gushy liberal talk of Māori spirituality has

always riled me, not because I don't believe it exists, but because such talk tends to go hand in hand with the idea that spirituality is superstitious quaintness, rather than an expression of meaning in people's lives. The dominant culture knows best, after all, and it has replaced its own, old spiritual beliefs with exciting uncertainty. Nothing is right or wrong in the cosy world of white liberals. We shrink from any strongly held position, other than tolerance of all human behaviour, and even when that offends us (murder, rape, home invasion) we seek rational explanations, some agency to blame, not personal moral responsibility. But it was not always so.

European culture was built on spirituality, though we deny it. The Christian religion grew, over 2000 years, to be the basis of a moral code preached by our churches, and still reflected in our laws. Christian sects may have differed on details when it came to dogma, but the essentials were the same, and we acknowledged the need for a form of spiritual – or religious – expression at the very centre of life. We had rituals and festivals, saints and martyrs; we were baptised in churches, married in them, and buried from them. It was natural to us.

Churches and cathedrals throughout Europe and the New World were glorious expressions of certainties. Now those marvels of architecture and faith are becoming empty shells, museums of lost causes, their thrillingly expressive art lost on a world which no longer understands why it ever mattered.

Now when we talk about spirituality in Wadestown, Fendalton and Freemans Bay it will be feng shui that we mean, or picturesque rites you might observe from your hotel window in

another country, where tourists blunder in and out of temples, throw small change to beggars, and bring home joss sticks as souvenirs. How galling, then, to have Tamaki demanding that his followers insist that their religious beliefs – and unpopular moral views – actually matter.

Tamaki may well fall from the lofty perch he's built for himself. People tend to. But his contribution to this year's election will be that he asked unpopular questions and raised issues that reflect many New Zealanders' quiet unease. His career suggests, too, that nobody can take Māori for granted as they assert themselves in politics. Politicians' regular tap-dances around Ratana suggest they know Māori may not always be grateful to the liberal hand that has fed them, that they could one day snatch the spoon and feed themselves.

Tamaki, on the march and in designer black, signals the possibility of a conservatism nobody ever wanted to believe was there, and the alarming idea that the way forward sometimes involves looking back. ■■

Rosemary McLeod is a Wellington-based journalist, who is noted for her social comment. Her weekly columns feature in a number of newspapers around the country. She is a descendant of missionaries who arrived here before the signing of the Treaty of Waitangi, and of other colonist families who arrived here in 1840. Her early childhood was spent in the Wairarapa.

BOOK REVIEWS

STONEFISH

By KERI HULME

Published by Huia Publishers.

RRP \$39.95 (softcover) and \$60.00 (hardcover).

Review nā DONALD COUCH.

Keri Hulme is proudly Ngāi Tahu. She is also our best-known writer. Indeed, no other New Zealand author has sold as many copies of one book as Keri – over one million copies of *The Bone People*. Nor has any other New Zealand writer won the Booker Prize, one of the most prestigious international awards for literature.

Keri’s new book *Stonefish* is a collection of short stories, with some poems as well. Half of the stories have been published previously, but in publications I admit to having not heard of before. Hence, bringing them together in one book is helpful for the casual reader.

This touches upon a central issue in reviewing *Stonefish* – the elusive quality of the writer herself. Keri favours living in Okarito, a place known by most only as a bird sanctuary (albeit of the beautiful and rare kotuku), which is about as far away from people as it is possible to get. She does not publish often, nor has she written lengthy works to follow up on *The Bone People*. This probably contributes to the difficulty the country’s writing establishment has in relating to her work.

Keri Hulme has been a writer since childhood and continues to practice her art almost daily. But she has other interests in her life which most Ngāi Tahu would have no difficulty relating to: whānau and friends, and food – catching and cooking mahinga kai, including whitebait and kaimoana.

Sometimes the food interest becomes quite specialised. Few of us would know as much about mushrooms as is revealed in the description of them in Keri’s first story “Floating Words” (pp. 5-7). Similarly, the gathering and preparation of pāua is described in detail in “The Pluperfect Pā-wā” (p. 30).

The advantage of short story collections is that if a particular type of story is not of interest it is easy to move on. Lots of readers enjoy science fiction or imaginative, far-out writing – Keri is very good at this. Those readers should try “The trouble with A. Chen Li”. And for those of us who have suffered through too many resource consent hearings, “Getting it” is a wonderful antidote.

There are the “human interest” stories, often

crudely exploited on television, but here handled in an interesting and sympathetic manner. Try “Kissing it as it flies”, “The eyes of the Moonfish” and “Incubation”.

Creative writers, almost by definition, must bend and break the rules. Our te reo kaiako will say that you do not use “E” with Pākehā names as Keri does. The mixing of te reo and English is what we do at times – as Keri does – “takihi’d” and “bubu” for “pupu”. How would your English teacher have responded to a sentence starting: “And bear it home on bleeding fingers I do...”? For the reader, it works beautifully.

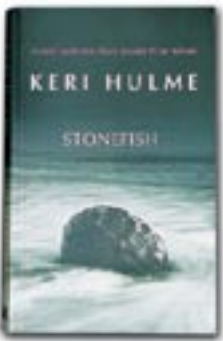
But if there is one thing about which there can be little debate, Keri knows words and how to put them together. Although, occasionally, the momentum of the reading is broken as one ponders words in this book such as: evanesced, adipocere, quinoa, erysipeloid, exudations, finnimbrunnous, umbelliferous, frowst, piscivorous, imbricate and rubicund.

Compare this with the combining of three words into one – “hyperbloodyinteresting”, and “superbloodyconfident” – which work well and do not interrupt the flow of thought.

The attention of those of us from the riviera of Horomaka is caught by the paragraph which includes: “...I’ve never felt so lithe and sexy as when walking in a rāpaki...” (p. 93).

Although to us a pioke is a rig (*Mustelus lenticulatus*) – and not a spiny dogfish (*Koinga lebruni*), which would barely reach half the two metres in length mentioned on page 64.

Not all the stories are easy reads, but there is pounamu here – well worth the hunt.



Donald Couch is a senior lecturer in Māori Resource Management at Lincoln University and the Christchurch Institute of Technology. He is the deputy kaiwhakahaere of Te Rūnanga o Ngāi Tahu.

KORO’S MEDICINE
NGĀ RONGOĀ A KORO

By MELANIE DREWERY (TRANSLATED BY KARARAINA UATUKU)

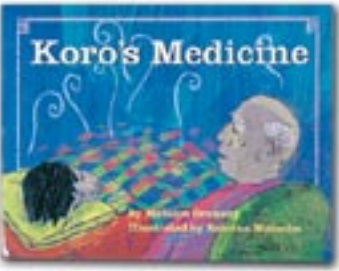
Published by Huia Publishers.

(Available in both Māori and English.) RRP \$16.95.

Review nā CHARISMA RANGIPUNGA.

In this the age of alternative medicines and natural remedies, it seems timely that rongoā, or Māori traditional medicinal practices, are being reintroduced to the world, as another option. Melanie Drewery’s latest children’s book, *Koro’s Medicine*, does just that, in an easy and friendly manner. Drewery (Ngāti Māhanga), author of the popular *Nanny Mihi* series, endeavours in this new book to teach the very basics of Māori medicinal practices. At the same time, she urges the reader to find out more about rongoā, and to always use caution in its application.

The great thing about the book is that it allows our tamariki, and indeed their parents, grandparents and caregivers, to explore the use of rongoā and learn some Māori traditional methods for treating common ailments, from blisters, bruises and bumps, to headaches and headcolds. The remedies are introduced to the reader through the charming story of a moko-puna visiting his grandfather for the first time. They both agree at the end of the day that, regardless of the ailment, there is never anything better than a hearty dose of aroha, or love, to make it all better. *Koro’s Medicine* has been named as a finalist in the 2005 New Zealand Post Awards, Picture Book Category.



Charisma Rangipunga is one of the kaiwhakatere (manager) of Te Waka Reo ki Ngāi Tahu. She has written a number of children’s books in Māori.



KERI HULME

AUTHOR
NGĀI TAHU

HE TANGATA

ON WHAT OCCASION DO YOU TELL A LIE?

When telling facts that would be too immediately hurtful.

WHAT CONSTITUTES A BAD DAY?

Aue! When I can’t easily get out of bed! (I have osteoarthritis.) A really bad day would be the reverse of my given good day.

WHAT IS YOUR GREATEST FEAR?

I refuse to answer that on the superstitious grounds that naming it out loud (on paper) might make it happen!

DO YOU HAVE A DISLIKE FOR SOMETHING YOU SHOULDN'T CARE LESS ABOUT?

Yes – any and all religions.

WHAT IS YOUR WORST CHARACTER FLAW?

Sloth. Apathy. Manana. Laziness. Apopotaka.

WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

Clarity of vision (that can – and should – be taken so many ways).

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

I have very few childhood memories.

DO YOU BUY LOTTO?

GAH! This IS my religion, man! I have bought Lotto tickets since Lotto began! I know I will win THE major Lotto prize! I know... okay, sick eh? But – that moment of hope.

DESCRIBE YOUR OWN DEATH SCENE.

Lying back in my waterbed, looking out at Maukiekie (or Kohuamaru Bluff) after a superlative meal of (say) kūmara and titī, broccolini and gravy, and many glasses of (say) Peregrine pinot noir, with all my loved family who want to be there around, and knowing all those I loved were happy, and casting a last glance up at the bookshelf that holds my works (including the hugely unexpected-but-appreciated world prize winner) and in a pain-free, joyous moment – dies.

DO YOU BELIEVE IN REINCARNATION?

Nope.

EVEN SO, WHAT WOULD YOU COME BACK AS?

An asexual elephant matriarch!

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Er, just one? Books’n’wine.

WHAT IS YOUR MOST ADMIRABLE QUALITY?

I am ruthlessly honest with myself.

WHAT IS THE LAST BOOK YOU READ?

At any one time, I have between five and 20 books on the go – mostly non-fiction, but a lot of fiction (particularly science fantasy). I’m finishing tonight Pat Barker’s *Double Vision* and Gavin McLean’s *Wellington: First Years* (these courtesy of the Warehouse’s “Famous Brands” sale – as a writer I despise this, as a reader, I love it).

WHO IS YOUR FAVOURITE AUTHOR?

I have a thousand favourite authors.

WHAT IS YOUR GREATEST ACHIEVEMENT?

Staying alive! And, yet to come!

WHAT FOOD COULD YOU NOT LIVE WITHOUT?

Um, I’m yer average omnivore. There’s no particular food I couldn’t do without, as long as I have some kinda food... tho’ I would deeply, dearly miss kaimoana.

IF YOU HAD TO REGRET SOMETHING, WHAT WOULD IT BE?

Dying!

HAVE YOU SEEN A KIWI IN THE WILD?

C’mon e hoa – I live in Okarito! I’ve HELD (briefly) an Okarito brown as it was being banded (this is way back in the early 1980s). I hear them calling outside my back door.

WHAT IS YOUR FAVOURITE PLACE IN AOTEAROA?

Here, Okarito. Moeraki (other side of the hill). Oamaru. Karitāne. Pūrākaunui. Colac Bay. Rakiura. The whole damn wonderful Waka-a-Māui-o! And all this wonderful, weird, wide-ranging in time and space archipelago we all here call HOME! Yay for us! Kia ora tātou katoa!



tahurangi

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