

40 YEARS OF KAPA HAKA MAGIC MĀORI ROCK ART

TE KARAKA

\$7.95 SUMMER
2006 RAUMATI

IWI SAVER

NGĀI TAHU'S INNOVATIVE
SAVINGS PLAN, WHAI RAWA

JOHN SCOTT

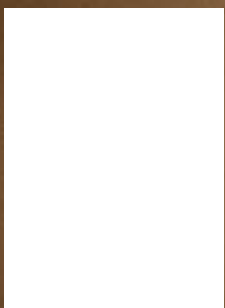
ON LIFE AS CPIT CEO,
AN ARTIST AND BEING NGĀI TAHU

TRUANCY

THE TRUTH ABOUT
A GROWING PROBLEM

PLUS:

ANIKA MOA
JASON DELL
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FROM THE CHIEF EXECUTIVE OFFICER,
TE RŪNANGA O NGĀI TAHU,
TAHU POTIKI



**Nōu te rourou, nōku
te rourou, ka ora te iwi**

Through our joint contributions the people will thrive.

The collapse of the communist governments in Eastern Europe during the late 1980s and the breakup of the Soviet Union in 1991 marked the end of the 20th century's greatest struggle – a clash of ideologies that had raged across the planet for the previous 50 years. Although the idea of a classless society, where collectively we own the means of production, is a compelling proposition, in reality it struggled to succeed. In fact pure communism was never implemented. The communism we generally talk about refers to the conditions under a communist party rule – an often dark, industrial picture of unhappy people wishing they were somewhere else. Despite, at one stage, dominating a third of the planet, communism failed to deliver satisfactorily to the people.

Capitalism's "bad boy" image as individualistic and exploitative has not stopped it delivering to a broad cross-section of the community. The rich have got massively wealthy beyond belief, whilst there remains abject poverty in most communities, but there is a wealthy middle class that reaps the benefits of a prosperous, consumer-driven economy. Regardless of the chardonnay rhetoric about communal ownership and sharing of power, the values and ideals of our society are exposed for what they are – economic independence for me and my family, unlimited access to choice, and interesting, leisure-filled lifestyles. The middle class gets fatter and more satisfied.

The Māori development sector is currently subject to a smaller-scale struggle of ideas. One, a pan-Māori approach, subscribes to the belief that targeted programme funding for Māori individuals and communities will ultimately lift Māori success in education, health and improve their general socio-economic status. The nation's wealth is distributed based on the perceived needs of the people.

Another, the pan-iwi model, demands collectivisation of the assets of many tribes, or even a nationalisation of tribal assets, for the common Māori good. This model argues that scale is necessary to ensure Māori business will be more competitive in local and global markets. Iwi are the shareholders of these assets and, theoretically, the benefits will trickle down to the people.

The other model is the single tribe model. The collective assets of one tribe are held centrally and all resources are managed to achieve tribal sustainability. The strategies employed to achieve sustainability will include a focus on individual and sub-tribal development. Te Rūnanga o Ngāi Tahu clearly subscribes to this last model.

Te Ara Whai Rawa Mō Ngāi Tahu Whānui (Whai Rawa) is a vehicle for delivering benefits directly to Ngāi Tahu individuals, as part of a broader strategy to create a prosperous iwi. Improving educational achievement, personal savings records, rates of home ownership and preparation for retirement will have a positive impact on present and future generations. Increasing the economic status of individuals during their own lifetime impacts positively on their life expectancy – in simple terms the wealthier you become the healthier you become. Whai Rawa provides an opportunity for Ngāi Tahu families to supplement their own personal income with a specific focus on future prosperity.

Capitalist reformism and consumer-driven economies appear to be on the ascent because they respond to the self-interested goals of individuals and families. Similarly, the Māori development "battle of ideas" will be decided on the question of delivery to Māori individuals or tribal members, not on the persuasive logic of one theory as opposed to another.

Potiki



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Cover photograph: Phil Tumataroa



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The innovative savings programme Whai Rawa is poised to become another milestone for Ngāi Tahu. It will be available to everyone who is registered on the tribal roll, and is designed to set them on the path to financial independence.

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In 2006 John Scott ends his tenure as CEO of Christchurch Polytechnic Institute of Technology, signalling the end of a 40 year career in education. For the first time John talks about the COOL IT (Computing Offered On Line) trial by media, reflects on his career and his one true love – his art.

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Truancy is a scourge that blights a child's education and can lead to delinquency and crime. Amanda Cropp looks at some of the causes and cures.

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40 YEARS OF KAPA HAKA MAGIC

Kapa haka is a potent cultural force in New Zealand. The Waitaha Cultural Council basks in the glow of its success at promoting kapa haka, and pays tribute to some of the visionaries who led the way.

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AHAKOA HE ITI HE POUNAMU

AUMUA ART HITS THE WALL



Watch out for sister and brother artists Leisa and Tanu Aumua, who are holding their first joint exhibition of paintings at Te Toi Mana Māori Gallery in February. The show is part of the Ono Pacific Arts Festival.

The paintings will focus on the kaupapa of whānau: “The depth of knowing where you come from, as to where you are now, in order to plan for the future,” says Leisa. “Not just knowledge of that, but the practice of it.”

The Aumua’s heritage links them to Waitaha, Ngāti Māmoe, Ngāi Tahu, Ngāti Hāteatea and across the Pacific to Tuāefu in Samoa. Leisa is based in Christchurch, and Tanu has been on a study break from teaching art at Hato Paora College.

MASON’S HOOKED ON RUGBY



When he was just four, Mason Pomare started playing rugby. Now, at the age of 18, he captains the New Zealand Secondary Schools team. He also made it into the national under 19 side – coached by Aussie MacLean – that went to the World Cup in South Africa last year.

The Ngāi Tahu teenager says the coach asked him to lead the team after watching Mason and the newly-picked secondary side. “I wouldn’t have said anything on the field last year, but getting picked for the under 19s means people expect more.” The hooker says no matter what happens on the field you still have to try to be positive.

His national success is underpinned by the numerous triumphs of his Christchurch Boys’

High School First XV. This season alone, they won the Press Cup, Trustbank Trophy (South Island) and the Moascar Trophy, which is the secondary school version of the Ranfurly Shield.

Mason’s mother, Suze, says the whānau has offered huge support for Mason. “Māori kids can have talent galore, but if the whānau doesn’t support them then they don’t go any further.” For now, Mason is looking to work outdoors as he contemplates his future.

SCHOOL OF MĀORI RENAMED

Bouncing back from near closure only three years ago, the School of Māori at the University of Canterbury has powered on to create its own niche on campus and in Māori education. To recognise its success and new direction, it was recently renamed the School of Māori and Indigenous Studies.

At the official launch in October, Assistant Vice-Chancellor Māori, Sir Tipene O’Regan, told guests that the name change indicated a maturity in the School’s academic pursuit. School head, Rawiri Taonui, said the School’s Māori name, Aotahi, incorporated the ideas of First Nation peoples, Ngāi Tahu and all peoples. Dr Ranginui Walker spoke on the history of Māori tertiary education. And during the launch several kahikatea were planted to mark the event.



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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.

PRAISE FOR MARATHONERS

I have just received my issue of TE KARAKA and am so thrilled to see the ladies who are training for their marathon in New York. I would like to congratulate them as I know what it takes to achieve this goal. I am a 63-year-old, born in Bluff. My heritage is Ngāi Tahu too. Next year I will run the Honolulu Marathon with my friend who is in her 60th year. I would like to encourage all you ladies out there to have a go. I know how it feels to achieve this, and it is by no means an easy task. I hope the girls will email me so we can compare notes, and I’ll have a drink when I know they have accomplished their task, as I know they will. It is not in our genes to give up. I wish them all the best, and may the road you take be easy on your feet.

Yours in running,
*Coral Asher (nee Te Koeti),
Gold Coast*

DISTANCE LEARNING

I am a Kiwi who has been in Canada since 1965. I have married and raised two daughters here. I grew up in Invercargill, trained as a nurse in Dunedin, then followed many others and went abroad.

Having registered with our tribe, it has been great to learn more about my heritage, so I wish to thank you for sending me this print. The Māori culture was almost non-existent when I grew up and I am glad to see the changes being made. One regret I have is that we were not taught the Māori language in school.

Keep up the good work. I wish you well.
*Maxine Milsom,
Canada*

GREAT RECIPE

My husband, a lover of mutton-birds, tried your recipe Twice-cooked Tītī in the last issue of TE KARAKA. He and his Mum agreed it was truly delicious. It looked very appetising but, no, I could not be persuaded – still that faint odour!

My grandmother told tales of her tītī hunting on the Tītī Islands in the late 1890s. Good kaiti! Good magazine.
*Trish O’Donnell,
Wanganui East*

HIGH QUALITY PRODUCT

I am the new Māori communications coordinator for Massey University based in Palmerston North. I’ve been here just over three months now and am building up the university’s Māori contacts. I would like to commend you all for TE KARAKA magazine. Congratulations on producing a high quality product that can be enjoyed by all. It is an excellent door into the world of Ngāi Tahu. Kia piki te ora ki runga i a koutou katoa
*Makere Edwards,
Palmerston North*

DIFFERENT PERSPECTIVES

Tom Bennion’s article on Treaty settlement dates is mostly political commentary. However, it does contain some technical material on Treaty settlement policy that I consider is inaccurate, or needs to be viewed in a broader context. I would like to respond to these matters.

First, he considers that it would be difficult to distinguish an historical Treaty claim from a contemporary one, as a contemporary claim of ongoing prejudice may be based on past events. He wonders how legal drafters would define an “historical claim”. The definition of an historical claim is indeed a critical issue, which is addressed in every Deed of Settlement, and Settlement Act. In brief, if a claim is based on an event occurring before 21 September 1992, it is deemed to be an historical claim, whether or not there is ongoing prejudice as a result of the historical event. Therefore, the example of a claim about land taken 100 years ago under the Public Works Act (which Tom Bennion considers is partly a contemporary claim, because it concerns ongoing prejudice) is in fact solely an historical claim for

Treaty settlement purposes and would be settled as a result of an historical Treaty settlement.

Secondly, he states that if the total of all Treaty settlements should ever exceed \$1 billion, Ngāi Tahu and Tainui will receive a top-up. This is a common misunderstanding of the mechanism. The trigger for the relativity clauses is like a bank account that starts off with \$1 billion in December 1994. Settlements are withdrawals, but each year the balance is updated for inflation and for interest (which compounds). Only when the balance of the account reaches zero will top-up payments be triggered. The result is that the effective trigger is significantly higher than \$1 billion, and that it increases each year.

Thirdly, he interprets the Waitangi Tribunal as expressing a concern that the Crown has been intent on pushing disparate groups into negotiations for a “super settlement” in the Te Arawa region. The Crown does indeed have a strong preference for related groups to work together in umbrella negotiations, and all Te Arawa groups worked together to achieve the Te Arawa Lakes settlement. However, in the case of other Te Arawa claims, the Crown has accepted the withdrawal of a number of significant Te Arawa groups from the collective negotiation led by Ngā Kaihautū o Te Arawa Executive Council. Consequently, these groups are not covered by the recent Agreement in Principle reached with the Executive Council.

Fourthly, he quotes a *New Zealand Herald* report that the Crown has made an offer of \$12 million to settle the historical claims of Taranaki whānui (Wellington). These negotiations are confidential, and ongoing. However, the Crown has not made an offer of \$12 million, and the figure reported by the *Herald* is therefore incorrect.

Finally, he suggests that a better strategy for settling claims quickly is to stop making them

so miserly and get back to the levels of the Ngāi Tahu and Tainui settlements. Recent settlements have been much less than \$170 million. However, the size of settlements should reflect the underlying Treaty breaches. The Ngāi Tahu claims related to an area of some 14 million hectares. The Waikato raupatu settlement covered around 450,000 hectares of land subject to confiscation (a form of land loss associated with some of the most serious Treaty breaches). Individual settlements are likely to be much smaller in the future because they relate to much smaller areas of land loss and/or less serious Treaty breaches. In addition, many of the groups have only small populations compared to those of Ngāi Tahu and Waikato. To increase the size of future settlements without regard to issues of fairness may undermine the durability of the settlements reached to date, and the integrity of the process.

*Nāku noa, nā
Andrew Hampton
Director (former),
Office of Treaty Settlements*

HONOURABLE HERITAGE

How strange! Rosemary McLeod has denied her heritage, something so vital to Māori, whose ancestors from another time, another place, are so proudly recalled in whakapapa.

The “daft little German hats” and walking sticks referred to are traditional, and no sillier than the cultural clothes and accessories worn by other races, including Māori.

I am also of Celtic stock, and wear my clan kilt with pride, and feel right at home in Scotland, yet I affiliate to many iwi, and am honoured to be caretaker of my grandfather’s taiaha.

Kupe, Toi, Whātonga and others were not born in New Zealand, but brought their language and customs here. Should we forget about them, and where they came from?

*Christopher Y. Johnston,
Auckland*

Letters

Continued

CONCERNS ADDRESSED

He mihi mahana anō ki a koutou te rōpū whakahaere o TE KARAKA. Kia tau te rangimarie.

Congratulations and thank you to the team who produce TE KARAKA magazine! My whānau and I thank the decision-makers for hearing and responding to concerns raised in letters sent, and sentiments expressed, at the Hui-ā-Tau i Rāpaki 2004.

To be honest, I didn't really hold much hope that anyone would take notice of the few lonely voices who expressed their concerns in letters and at the Hui-ā-Tau i Rāpaki (which I have attended each year since leaving Ngāi Tahu Development in 2001, at my personal cost, from as far as Pouto on the Kaipara Heads of Northland) about a magazine that appeared

to be moving towards being a commercial venture, at the cost of our kaitahutaka knowledge.

I have noted with pride the commitment the team has made to balance current affairs topics and the views of foreigners with the articles that highlight Kāi Tahu whānau and kaupapa, in the last two TE KARAKA magazines our whānau has received. My whānau and I view *Te Pānui Rūnaka* and TE KARAKA as valuable taonga and we are very grateful.

Mauri ora!
Ripeka Paraone,
Kāi Tahu whānui,
Te Kopuru, Northland

TUMMY BUG TIPS HELPFUL

I am really pleased you posted TE KARAKA to me in London. Thank you. I wonder if British-

grown koromiko will work as well for tummy upsets as Aotearoa's indigenous plants? It grows prolifically in Cornwall on the coastal paths (a healthier option perhaps than the specimens in London's municipal gardens, or even my window box plants), and I will try it, if I am in the unfortunate circumstance of needing such a remedy, to test its efficacy.

Hilary Forbes,
England

ROOM FOR TWO

I have just read my first TE KARAKA magazine and enjoyed the contents very much. However I was disappointed to read Jack Davies' comments regarding *Mana* magazine. I have been reading *Mana* for a long time now, and so must others,

as it is still being published. The stories in *Mana* cover the whole of Aotearoa, not just the hapū or rohe the staff may come from. I love to read anything to do with Māori and it annoys the heck out of me when (assuming that Mr Davies is Māori) our own Māori people speak negatively of each other. We have enough people in our communities all too ready to speak disparagingly about us – we don't need help from our own. *Mana* introduced me to another world of which I was pretty much ignorant. So magazines like TE KARAKA and *Mana* are top priority reading in this household. As far as I'm concerned, the more the merrier.

Te Rei Murphy (nee Rangihuna),
Palmerston North

OPINION nā ROSEMARY McLEOD

The inscrutable Winston Peters

I once had to write a magazine profile of Winston Peters. It was a trickier job than I had bargained for, just as it's bound to be for Helen Clark, working with him for the next few years.

Parliament is a hothouse of exotic blooms that don't do too well in normal temperatures, out in all weathers. What sets Winston apart is his ability to seem like a plucky, ordinary garden plant anyone could grow, and I guess that's what makes him appeal so much to the elderly women we believe are key to his success.

But that makes him sound straightforward, which he's not. Winston Churchill – his namesake – famously said, "I cannot forecast to you the action of Russia. It is a riddle wrapped in a

what I made of him, and couldn't quite tell me what they did. And I attended a press conference in which what he said was literally incomprehensible.

I have resorted to saying that I think Winston is deeply Māori. That may sound weird, since he's the last person to be seen pushing his culture, or to break out in the language, but I somehow feel that it partly explains the difficulty we have in understanding him.

Why? Partly, long years of interviewing Māori. When you're Pākehā, and also part of the media, there is a guardedness that is almost impossible to get behind, a sense that they don't believe you'll fully understand what they're

I spent a few days, on and off, with Winston, and never for a moment thought he was insincere, even if I didn't get on his mysterious wavelength. His winebox inquiry didn't surprise me: I think he's genuinely idealistic about the integrity of the political system. And I admire his persistence against incredible odds – even if, as in his comments on Asian immigrants, he can be offensive.

The winebox affair is in itself an example of Winston exploring what people instinctively felt must have truth in it, though they couldn't fully articulate why. A maze of facts and legal ploys used in that inquiry didn't convince many people otherwise, just as Winston isn't fully convincing himself when he tries to be aggressively logical. I suspect he's motivated as much by feelings as facts.

Now Winston is key to the Government's stability, and is Minister of Foreign Affairs. As he takes his first, nervous steps into international statesmanship, he asks us to be gentle with him. Did he snatch the "baubles of office" as his critics insist? Will he once again prove shaky and



... I think Winston is deeply Māori. That may sound weird, since he's the last person to be seen pushing his culture, or to break out in the language, but I somehow feel that it partly explains the difficulty we have in understanding him.

mystery inside an enigma." Substitute Winston for Russia, and you have the next three years to think about it.

My profile of Winston, as you can imagine, didn't make for altogether satisfactory reading. I couldn't pin him down on anything: nobody ever can. He didn't want me to do the job in the first place; I had to stalk him, and the tactic I used worked. I hung around the press gallery talking about him to other journalists; he would find me in their rooms. He finally cracked, and opened with, "You're not going to get me on no psychiatric couch."

I was beguiled, to be honest, by that lapse in grammar, and I suspect most people are as charmed by his quirkiness as I was, but equally can't quite work out why. Is it the crocodile grin? Is it the demob suits? Or is it the matinee idol locks? Certainly the press gallery kept asking me

saying, or present it in a way they can relate to. There are times when you feel a real rapport, and your conversation is sheer pleasure. But there's a difficulty: as much as you've felt a strong sense of connection, of real understanding, your notes reveal nothing of it. Words, in that sense, as tools of logic and record, are not going to be the measure of what took place between you. On paper, a person who was complex, fascinating, intelligent, lively becomes flat, banal and characterless, and there's nothing you can do about it.

You need another language to describe some things. Sometimes that language is small facial gestures, shifts in body position, silent eye contact full of sharp humour. With Pākehā, it can be all words. People can come across on paper as witty and warm, when they're cold and dull in person, and as sincere, when they're merely self-interested.

unpredictable when put to the test?

How he will behave will depend, I suspect, on his own deep and prickly sense of right and wrong, and not necessarily on politics as he sees it. That's why so many of us remain fond of him. Even as we wince at Winston, we suspect that he's an honest man.

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.

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Ngā Pakihi Whakatekateka o Waitaha

40 Years of Kapa Haka Magic



Ngā Pakihi Whakatekateka o Waitaha, the Waitaha Cultural Council, celebrated 40 years of kapa haka magic in October, with a vibrant and theatrical showcase of kapa haka performances at the Christchurch Town Hall.

As a stalwart of kapa haka revitalisation in Te Waipounamu, the Council celebrated its 40th birthday with pride and style. At the opening ceremony, politicians, rangatira, members of the Council and performers came together with a strong sense of purpose – to pay tribute to the humble origins of the Council’s annual cultural festival, which began in 1965.

The chairman of Waitaha Cultural Council, Dr Terry Ryan, fondly recalls the festival’s flax roots beginnings.

“In 1965, my mentor the late Te Kiato Riwai (Aunty Kia) had a dream to bring South Island Māori together to grow strong as a united people side by side. Kia believed that kapa haka is the vehicle that contains the power to revive and heal.”

According to the Honourable Whetu Tirikatane Sullivan, Kia Riwai’s original vision presented a tough challenge, but those early years were memorable for all involved.

Whetu recalls how, in the 1930s, certain Ngāi Tahu people had laid the foundation for Kia’s dream. One such person was Mori Ellison (Mrs Pickering) of Ōtākou, Dunedin, who is now 94 years old. Mori and others joined with Father Seamer of the Methodist Māori Mission as part of the Waitaha Concert Group. The concert group travelled extensively through Europe and entertained Queen Elizabeth’s grandparents, King George V and Queen Mary, at Buckingham Palace in 1934.

Apparently, Ngāi Tahu people and the people of Te Waipounamu have always had a knack for strutting their cultural stuff on stage.

“To be on show in our cultural finest comes very naturally to us,” says

Whetu with a mischievous twinkle in her eye. “We have always been able to captivate an audience, both locally and internationally, with the beauty of our tribe’s cultural taonga on display.”

According to Whetu, the Kāti Ōtautahi Association was formed between 1939 and 1945 to assist the Māori Battalion who were overseas fighting in the Second World War. Kia was an active member of the Ōtautahi Association and became fired up by the potential she could see in kapa haka to restore cultural pride.

At that time, Te Ari Pitama formed a cultural group called Melodies of Māoriland, which travelled throughout the North Island. Whetu recalls how beautiful and astute the wahine members of this group were.

“They were such fine-looking ambassadors of Te Waipounamu, and won the hearts of their future husbands, whom they brought back to settle in the South.”

For Whetu, Te Ari Pitama’s rōpū exemplified the true traits of kapa haka in the South, which are still strongly on display at Waitaha’s annual festival today.

“Kapa haka is about the uniqueness of Māori theatre, it’s about drama, about romance, about our culture, our tikanga, our reo, our mita, the blending of our exquisite harmonies, and the lively choreography that best depicts and describes the rhythms, passion and rich colour of Ngāi Tahu life.”

Ramari Brennan (nee Crofts) was one of the stand-out performers of the fifties, who met her husband-to-be, Hori Brennan, in Nelson. She cites Te Waipounamu camaraderie as being the basis of Ngāi Tahu kapa haka.



“Welcoming home our Ngāi Tahu boys from the war was the big one for me, and all kapa haka performers have one!” Ramari proudly says. “Kapa haka ... restores and replenishes the mana of people who have had it eroded in battles that they fought for the benefit of us all.”

“Performing kapa haka for our returning warriors was incredibly empowering and made you feel good. From that moment I was hooked, and still am,” she says.

This is something that Tihi Puanaki, the vice-chairwoman of the Council, believes too when she states, “Kapa haka revitalisation on a larger scale is what the South needs.”

For Tihi and for Terry Ryan, the work of the Waitaha Cultural Council has made a significant contribution to restoring people’s sense of cultural identity in the South. Ramari Brennan maintains that this is true for Māori and Pākehā alike.

Ramari pays tribute to the many Pākehā people who have supported kapa haka as active participants. She mentions women like Ethel Walters, Evelyn Riddell, Mary Williamson and their families, for their commitment to the Council.

“To see Pākehā performing kapa haka with us was very special way back then, and still is today,” says Ramari.

The “way back then” that Ramari refers to are the years in which there was very little government support for Māori in the South Island. Terry Ryan recalls how Māori in the South became very self-reliant people, because the nearest Māori Affairs Office in Wellington seemed too far away in those days. Southern Māori learnt to be resilient and devise their own ways to imbue the South with mana Māori.

As one who provided tautoko and witnessed Māori visionaries succeed in the South, Terry cites Rehua Marae as the cultural hearth where Kia’s creative vision for whakawhānaungatanga through kapa haka was nurtured and encouraged in the fifties and sixties.

Whetu recalls the social and political context of the times leading up to Kia’s vision being fulfilled. Under the Māori Social and Economic Advancement Act 1945, which was formulated by the Southern Māori

MP, the late Eruera Tirikatane, Māori warden officers were appointed to assist young Māori in accessing available government resources. The Māori Apprentice Scheme, later called the Trade Training Scheme, was one of those resources, which brought many young Māori into the South Island to stay in Māori hostels while they were trained under the scheme.

Kia became a Māori warden officer along with Lieutenant-Colonel Tony Tikao Barrett, Joe Moss and Taini Wright. This role put Kia in an ideal position to identify many talented and energetic young Māori.

When a young Terry Ryan came from the North Island to Christchurch, he was asked to assist with Rehua Hostel’s recreational programme. Terry started classes in Māori culture and, along with Monty Daniels, formed the Ōtautahi Rugby Club for the trade trainees.

Kia was closely associated with Terry in his organisation of these activities. She instinctively recognised a humble, able and insightful administrator. With Terry’s support, Kia began to organise cultural competitions to provide an incentive for trainees to embrace kapa haka and to build a momentum.

Travelling to Motueka, Tākaka, Nelson and Christchurch, where Māori trainees and Māori seasonal workers were based, Terry recalls how in the sixties, in the times of six o’clock closing, Kia would go into all of the pubs and haul out every young Māori, to ensure they made it to kapa haka practice. And Kia’s persistence paid off: before long, in all of these regions, young Māori were becoming strong in kapa haka and tikanga.

Julie Clark, the treasurer of Waitaha Cultural Council, is inspired by the stories of “Auntie Kia”, who in 1965 sent out an official panui to all rohe in the South Island inviting them to enter an annual, combined kapa haka competition. Kia’s vision was realised then, when all districts in Te Waipounamu were represented in the Theatre Royal in Christchurch. That also saw the birth of the Waitaha Cultural Council.

Kia died in 1967, but her work lives on.

“She was a passionate and dedicated woman. Her legacy is a lesson from which all the women involved with the Council can continue to develop in a positive way, and will take Waitaha Cultural Council’s vision and

southern kapa haka to the next level,” says Julie.

The next challenge for Terry, Tihi, Julie and the Council is to win the bid to host the 2007 national kapa haka competitions in Christchurch. It has been 20 years since this opportunity last arose in Te Waipounamu. The winning bid will be announced soon.

Tama Huata, current chairman of Te Matatini (National Competition of Māori Performing Arts), says, “Waitaha is a region that we strongly support in the development of the arts.”

The popularity of kapa haka has risen to the point that there are now 120 teams with 40 people per team competing at a regional level across Aotearoa each year. Three quarters of all high schools in Aotearoa have a kapa haka group. Add to this each performer’s supporters and whānau, and kapa haka achieves the highest Māori participation rate of any cultural activity. And it is growing every year.

Hosting a festival is not cheap – costing about one million dollars. The event pumps several million dollars into the local economy of the host rohe, making it an attraction that the whole region can welcome.

Tama says that Te Matatini is always looking at ways of widening its market. The advent of Super 12 Kapa Haka each year is one innovative example of the artform’s versatility. Te Matatini also wants as many non-Māori as Māori in the audience, so kapa haka can reach its full potential.

Last year there were 70 members of the international press in attendance at the national kapa haka competition. Tama sees kapa haka as the vehicle that will put te reo Māori into the arts internationally on an ongoing basis. In this regard, Tama also sees opera as a suitable medium for kapa



PHOTOGRAPHY GEOFF SHAW

“There has been a really high standard of weaponry and leadership that has come up from that time until now,” says Alec. “The lyrics, melody, mita, tikanga – all of these have contributed to the 40th anniversary of Waitaha Cultural Council.”

kapa. Musically and theatrically, opera has worldwide appeal, whatever language it is composed in. And Ngāi Tahu may just have the jump here in Te Matatini’s plans to reach an overseas audience, as it already has a stable of talented operatic soloists.

However, at Waitaha Cultural Council’s 40th birthday celebration it was the various rōpū who displayed the collective wairua of Waitaha.

Alec Waihirere, from Te Puku-a-Māui Cultural Council recalls the days back in 1975 when the Waitaha festival was seen for its importance in two parts: kapa haka on one day and the whānau hākari on the second. People like Kia Riwai and Riki Ellison stand out to Alec for being an inspiration to rangatahi through kapa haka – working with a tireless sense of whānau and community.

Alec has watched the style of Te Waipounamu kapa haka develop from a distinctly regional style to a more vibrant, contemporary form.

“There has been a really high standard of weaponry and leadership that has come up from that time until now,” says Alec. “The lyrics, melody, mita, tikanga – all of these have contributed to the 40th anniversary of Waitaha Cultural Council.”

Watching the magic of the rōpū on stage, the audience obviously agreed, as they sat transfixed by performances by Te Kotahitanga, Te Ahikaaroa, Mareikura, Te Whānau o Tūmatauenga o Tiori, Ngā Kohinga Kapa (a composite group made up of performers from numerous groups from the past), Ngā Peka Mātauranga o Waitaha and Whakatokia.

It was an emotional moment when past performers of the Waitaha Cultural Council combined for the grand finale in a display of Waitaha kapa haka representative of all of Te Waipounamu.



Previous page: Te Kiato Riwai (Auntie Kia)

Above left: The Methodist Māori Mission Waitaha Concert Group
Right: Kapa Haka action at the 40th celebrations



Ngāi Tahu whānui are about to get “a hand up, but not a handout” as the tribe starts to distribute some of the fruits of its Treaty of Waitangi settlement into the hands of individuals.

Since settlement with the Crown over eight years ago, Te Rūnanga o Ngāi Tahu has built up an impressive investment portfolio and more than doubled the value of the original putea, but so far individuals have seen little direct financial benefit.

In July 2006, He Ara Whai Rawa Mō Ngāi Tahu Whānui (Whai Rawa), a comprehensive and innovative savings plan, will be introduced. It will be available to all registered Ngāi Tahu and is aimed specifically at saving for education, home ownership and retirement.

WHAIRAWA: THE BASICS

From July 2006, Ngāi Tahu people will be able to register with Whai Rawa, and the first financial distribution to individuals will be made later that year.

The scheme has two key elements.

- 1 A general savings fund that can only be used for student debt obligations, first home purchase and retirement planning.
- 2 A children’s savings scheme, an education fund, a kaumātua fund, and a relief of hardship fund.

Under the general savings fund, people between 18 and 65 can save as much of their own money as they like in the fund. The first \$100 they save will be matched annually by Ngāi Tahu, dollar for dollar. On top of that, the participants receive an annual distribution, the amount depending on how well Ngāi Tahu investments have performed in that year.

Before the age of 55, people can draw down on their saving twice: once to repay student loans, and secondly to buy a first home. After 55, they can make up to two withdrawals a year for any purpose.

Children between the ages of 5 and 18 can join Whai Rawa, with parents or guardians registering on their behalf. At 18, savings are transferred to general savings.

Child account holders will have up to \$100 each year paid into their account when they save \$25 or more in that year. Savings payments can be made into their account by anyone on their behalf.

The Whai Rawa Education Fund will provide a grant of up to \$1,000 a year per person for a course of tertiary study. It will be paid upon the successful completion of a course of study, into the individual student’s loan account.

Kaumātua payments will consist of an annual \$200 payment to all individuals 65 and over, in addition to the amount distributed to individuals annually from Ngāi Tahu. This is in recognition that older people are unlikely to benefit significantly from the long-term growth expected through Whai Rawa.

In parallel to that, the Ngāi Tahu Fund will also be introduced as a grants scheme available to individuals and groups, designed to foster and strengthen Ngāi Tahu culture.

Just how some of the benefits of Crown settlement are given back to individuals will be a problem faced by all iwi that go through the settlement process. With its comprehensive Whai Rawa savings programme, Ngāi Tahu is breaking new ground, not only within New Zealand, but also internationally. Elements of it have been picked up in the Government’s voluntary work-based savings scheme, KiwiSaver, planned to be introduced in 2007.

The hope is that, through Whai Rawa, people will not only develop a degree of personal wealth, but also – and this is an important objective – develop a sustained savings habit and increased financial literacy in a country where these qualities are noticeably lacking.

Murihiku kaumātua Jane Davis says the big question has been how to do this without creating dependency. Whai Rawa, as a way of distributing money to individuals, is far removed from traditional government social welfare, which has often placed people firmly in a dependency trap, even though for the most part that has been a necessary backstop.

“It’s been the Ngāi Tahu dream to give everyone a hand up, but not a handout,” Jane says. “The question was what’s the best way forward and how do we distribute money without creating a dependency? We don’t want to create a dependency, that’s my view.”

“A report done by management came back with the concept of Whai Rawa, after discussion by Te Rūnanga on a distribution model for Ngāi Tahu katoa wherever they lived,” says Te Rūnanga o Ngāi Tahu kaiwhakahaere, Mark Solomon. “Te Rūnanga liked the look of Whai Rawa, and the feedback from tribal members was good after a series of hui throughout the country.”

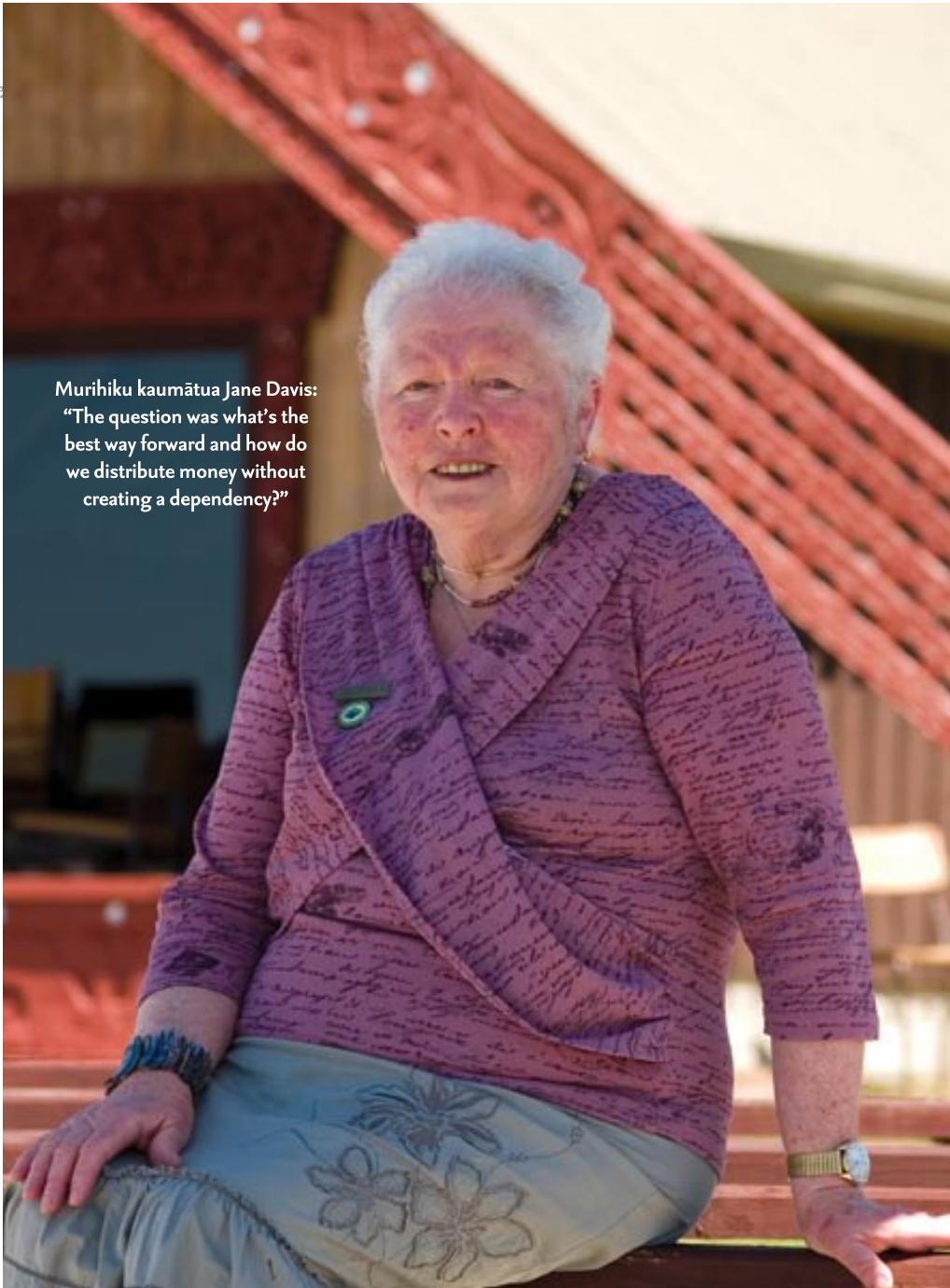
Solomon believes the time is right to give something back to individuals. “I don’t think we were ready right at the start. Surely our job post-settlement was to get the capital base secure and accountability mechanisms in place ... I’ve said to people that, for the cost of a packet of tobacco a week, they will end up with a healthy putea.”

Under the scheme, an individual savings plan will be established for every registered Ngāi Tahu individual who chooses to participate. Parents and whānau will be encouraged to start a plan for children.

Money from Ngāi Tahu’s investment profits will be channelled into individual accounts in two ways. First, individual savings up to a predetermined annual amount will be matched by a similar amount from tribal coffers. Then, on top of that, an annual distribution will be made by Te Rūnanga. That amount will depend on how well Ngāi Tahu financial investments have performed in that year.

The scheme, while generous, imposes a strict financial discipline on individuals, because money can only be withdrawn for repaying tertiary education debt, buying a home, or retirement.

Christchurch Māori mental-health worker Karaitiana Tickell sees Whai Rawa as a legacy for the people to come. “It’s definitely scaffold-



Murihiku kaumātua Jane Davis:
“The question was what’s the best way forward and how do we distribute money without creating a dependency?”

ing for the future, an opportunity for the next generation to make improvements.”

Karaitiana (29) and his wife Alice have two children, Manaia (9) and Rongopai (5). He was a chef and teacher before joining the Pura Pura Whetū Trust three years ago. He is Ngāti Kuri and his people come from Maungamaunu, north of Kaikōura.

He and Alice are not savers, but they have invested in property. He sees Whai Rawa as helping people reduce their reliance on outside resources – “the Government or whatever ... We’re big on our children understanding that they will have to look after themselves.”

He says there is definitely a conversation to be had about what Whai Rawa looks like from

a younger person’s point of view compared to an older person. “Your average superannuation investment scheme will suit a person who is 30 years old, but it’s not something you put before someone who’s 50 or 60. I would imagine a lot of older people would see it as for their mokopuna. That should be where the values lie.”

Karaitiana says his aim in joining up would be for financial security. “It offers a future with a definite focus on education and health.” He will join his children up. “However I would want to discuss with them, over time, how they can best utilise what’s on offer to the best of their ability for our descendants as well. It’s business strategy 101 – get something for today and leave something for tomorrow.”



Christchurch Māori mental-health worker Karaitiana Tickell sees Whai Rawa as a legacy for the people to come ...
“It offers a future with a definite focus on education and health.”

Jane Davis has the benefit of a long-term view of tribal development from her involvement at the top level of Ngāi Tahu politics. She was elected to the Ngāi Tahu Māori Trust Board in 1989 – the only woman on the board at the time. It was a critical time for Ngāi Tahu, as the claim hearings were underway before the Waitangi Tribunal.

When the new tribal governing body Te Rūnanga o Ngāi Tahu was formed, she became one of the 18 rūnanga representatives up until the claim was settled. Following that, she was on the board of Ngāi Tahu Holdings Corporation.

“I think we can be proud of what’s happened. It’s never easy to move into a new way of thinking and managing. It’s difficult enough for the Government to do, let alone an iwi,” says Jane.

She is very clear that the settlement was not just about handouts to individuals, but says individuals have definitely been keen to see some direct benefits flowing through from the settlement. “It’s probably fair to say there’s been a degree of impatience by some people that they haven’t seen any direct benefits yet.”

Ngāi Tahu has a history of putting resources into raising the educational levels of its young people, with educational grants dating from well before the claim was settled. “The Trust Board gave out education grants to high school students for help with buying uniforms and things like that,” Jane says. “Board members were focused on education quite early. I think that’s something we should value.”

During the claim process, however, educational grants were put on hold, as all resources were focused on the claim. Following settlement, they were reinstated at a much higher level, and many young Ngāi Tahu people have completed or are completing high-level tertiary courses.

While money from investment earnings has been distributed annually for education and cultural purposes since settlement, Te Rūnanga has now judged the time is right for a bigger, wider distribution to be made available to everyone registered with the Whakapapa Unit.

Jane Davis agrees on the timing. In a 1999 article in TE KARAKA she said, “There’s a strong cultural and educational revival among our people, but it’s still going to take us some time to target where we should best put our money.”

While the time is right to get some financial benefits out to individuals, she hopes people realise it is only possible to distribute part of the putea back to individuals, because of the many costly, unseen benefits of being involved in a tribal community.

“There’s a lot more involved than just devolving profits back to individuals,” she says. “With settlement came not just \$170 million, but a whole lot of responsibilities as well. Communication and involvement with government departments has taken a lot of time and effort. Interface with local and national government, managing resources, education, health, the environment and fisheries are all important areas for Ngāi Tahu.”

“Probably a lot of people don’t understand that. People may feel a bit aggrieved that they haven’t got anything directly in the hand, but there have been a lot of indirect benefits, and a lot of the work is done by volunteers.”

Up to now much of the money through educational grants has gone into funding high-level academic courses, but Jane looks forward to more money being made available for trade training.

“We do need to target our money for those who want to go on and become lawyers and doctors, but we also need to target another layer of people who won’t aspire to that level, but who will be equally successful. It’s really important we encourage those people who will be future tradesmen. I think we’ve missed that so far, but it’s not only us that have done that.”

She believes the savings aspect of Whai Rawa has “a lot of good vision behind it”, particularly getting young people into the habit of saving.

“I heard the Governor of the Reserve Bank on the radio talking about how New Zealanders are overspending . . . We’ve actually lost the incentive to teach young people to save, because credit is so available. When I was going to school and my children were going to school we had a savings book. We weren’t a well-off family, but our elders always found three pence or sixpence to put in our bank books. That gave incentive to save, and we were quite proud of ourselves.”

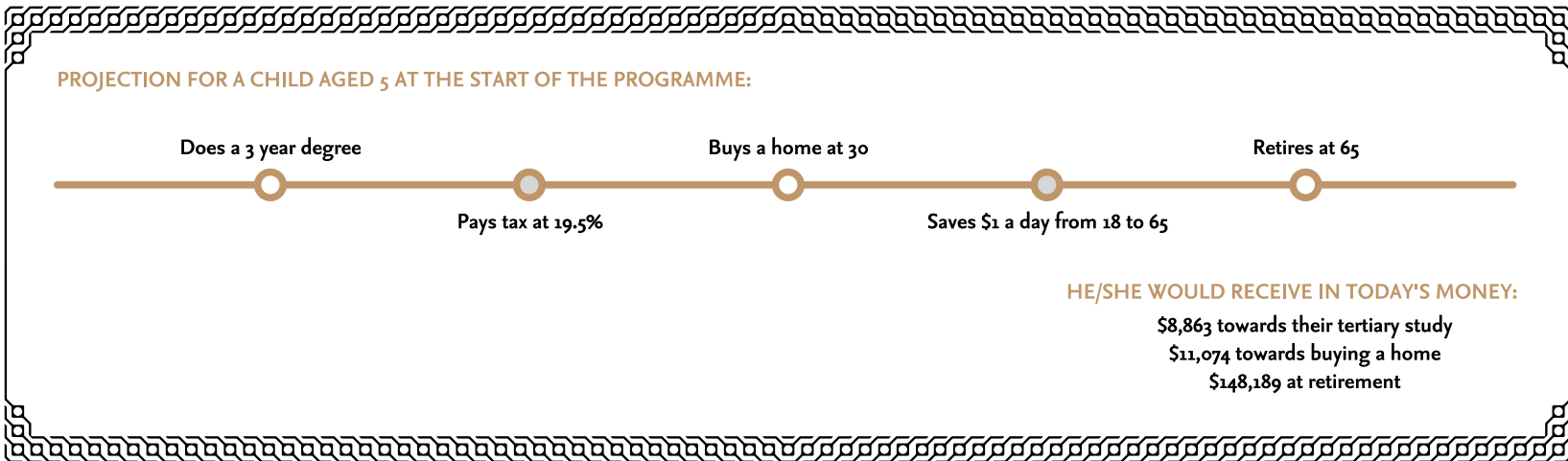
She sees the long-term savings aspect of Whai Rawa as a real strength. “I like the idea of children being able to save. I like the idea of grandparents or aunties putting money into their accounts.”

However, she says it’s important people understand that the annual distribution from Te Rūnanga will vary. “I think we need to be open about it. There will be some years when the investments do better than others. It’s really important people understand that from the beginning.”

Karaitiana Tickell says he would probably have looked at an outside investment plan if Whai Rawa had not been introduced, but he does not like the way the scheme targets individuals, because his family operates as a unit. He would like to see people who sign up to Whai Rawa given the flexibility to negotiate terms for the individual or the whānau.

“There should be options available, if not negotiations. Otherwise the whānau has very little leverage, and yet again you’re being dictated to by another power base.”

Karaitiana says the promised returns from Whai Rawa are good compared to other savings schemes. While the scheme has a lot of similari-



ties to schemes offered by corporates, he believes the main difference and strength is that it moves Ngāi Tahu away from reliance on the predominant culture for direction. “We often look to the predominant culture to legitimise our practices, regardless of what they are.”

He believes it is important for Māori to have their own superannuation because the number of older Māori people will increase in future. “We do recognise we have an increasing population, while the predominant culture is decreasing. Māori won’t be able to rely on the predominant culture benefit, because it won’t be there.”

He is concerned that the tribe ensures it invests its money ethically. He says his whānau’s Christian faith governs moral decisions around money. “I’d like to think the funds are invested ethically and informed by tikanga rather than the greatest returns. In three generations we may have made a lot of money, but may have destroyed two lakes because we built dams on them.”

Jane Davis sees saving for home ownership as vitally important. “I think it’s important for the security of the family. I know as a woman how important it is to own your own home. We had our own home all our married life, and I think it had a stabilising effect on us as a family.”

Similarly, saving for retirement is important. “It is necessary for people who are now in their 30s, 40s, and 50s to save. We don’t know what is ahead of us; we need to be mindful of that.”

She sees the continuation of kaumātua grants as essential, because the older people have contributed so much to the claim, yet they are likely to see only limited personal benefit because of their age.

For older people, the recognition and acknowl-

edgement is as important as the money. “There are some of us who are grandchildren of people in the Blue Book, the 1848 Ngāi Tahu census, which is used as the basis of tribal membership today. We each received \$200. When it came – it wasn’t the money – I felt it was an acknowledgement. I felt a little bit emotional really.”

If Whai Rawa is taken up by a large number of people, it is possible that in a generation many Ngāi Tahu people will be tertiary-educated, home-owning, middle-class people with a solid superannuation to look forward to in their later years.

How will this affect continuing cultural renaissance? Could there be a danger that individual wealth and security will mean people will gradually drift away from the marae and be less concerned with working collectively to keep the culture moving forward?

Karaitiana Tickell says that, while the outward appearance of a culture may change, the underlying values and principles can remain. “I don’t think financial success necessitates us giving up on a Māori world view. Generational success will only come from following tikanga.”

Jane Davis says, “I think we could get caught into that. If we are not careful we could just become an affluent society in 30 or 40 years, where people have a good house, a boat and overseas holidays. Those are great things, but I don’t think we should ever lose sight of the culture. It’s the culture that keeps us together. That’s the special thing about us.”

Like many others, she strongly believes that te reo is the key to maintaining the culture for future generations. “Language can hold us together.”

Until fairly recently, Ngāi Tahu reo Māori

was at high risk of being lost. Jane is from a generation that was discouraged from using it, both in the home and in the outside world.

“My grandmother thought it was better for us to move forward without the language. She never went to school and could not read or write. She wanted something better for her children. I think she was probably right for her time.”

“But I think, for keeping our identity in the longer term, the language has to take priority. It will probably be the one thing that will hold our people together.”

“Whai Rawa was developed out of a desire from Te Rūnanga o Ngāi Tahu to put in place a distribution mechanism that made a real difference in the lives of Ngāi Tahu whānau,” says Te Rūnanga o Ngāi Tahu’s chief financial officer, Andrew Harrison. “Whai Rawa provides a distribution model that will encourage a culture of savings and assist Ngāi Tahu whānau to secure their own financial independence, ultimately leading to greater life opportunities.”

A report done by Andrew Harrison and Jenn Bestwick initiated the concept of Whai Rawa, and he has managed its development since. He says that in its totality Whai Rawa is probably an international first, although the broad concept of encouraging asset ownership by individuals is gaining traction around the world. “Instead of giving short-term focused social welfare handouts, people are instead being given an opportunity to increase their ownership stake in the communities they live in.”

Various schemes are underway in a number of countries, including the USA, Britain and Australia. In New Zealand, the introduction of the KiwiSaver scheme is planned by the (continued on page 21)



WHETU MOATAANE

Like most people in their 20s, Whetu Moataane has given little thought to long-term saving so far. Whetu is 28, single and does not own a home. He works in kaupapa Māori mental-health services in Christchurch, and his whakapapa affiliates him to Taumutu Rūnanga.

“I’m starting to save now, especially when I’ve got holidays coming on at the end of the year, but I’m not saving long term.” He says he definitely likes the concept of Whai Rawa: “Because it’s the iwi actually working for the iwi. It’s a good opportunity for all Kāi Tahu. With this it’s going to be a good starting point for long-term savings. I probably wouldn’t have got into it yet if this wasn’t available.”

Whetu says he would probably save through Whai Rawa to buy a whānau house. “I’ve got whānau in the North Island as well, so I would get some sort of family home in Christchurch or Taumutu, a big open home for anyone – aunts, uncles, cousins.”

Alternatively, he might need the savings for education. He has been to university, but has not finished his degree. “I’m going to finish it off, and this could help if it came in time.”

Whetu says he has not felt impatient to get some personal financial benefit from the settlement. “I wouldn’t expect a personal payout every month. I think how they allocate money to each rūnanga is awesome, because that comes back in education grants.”

He does not think that putting individuals on a stronger financial footing will weaken the culture. “Tikanga and te reo are the big things for me, and I wouldn’t let anything jeopardise that.”

HILDA RHODES

Hilda Rhodes and her partner Simon Rogers, from Akaroa, know the value of saving and living within their means. “Our view is you should only spend if you’ve got the money, and not get into debt,” Hilda says.

Hilda (33) works as a bar manager for a restaurant, while Simon is a self-employed master carver.

They have a daughter Jessie, aged 16, and they own a home close to the marae at Ōnuku.

Although they are already savers, she says they will sign up with Whai Rawa.

“I’d like to see it more as an investment. It will definitely be a retirement thing; you’ve got to start somewhere.”

“I think it [Whai Rawa] is fine as long as people stay with what they can afford. Everybody’s on different means.”

Hilda believes joining up with Whai Rawa will be good for her daughter Jessie. “Kids these days need to learn how to balance their money and savings.” However, uptake might be slower among older people who find it hard to change.

She believes there was more of an expectation of personal gain from Treaty settlement earlier on in the claim process. “Now there’s a lot more understanding that it’s more about supporting each marae than supporting individuals. It stops everyone getting too greedy.”

Hilda thinks Whai Rawa will take a while to bed in, and that people need a lot more information about the scheme.





ANGELA SWINDELLS-WALLACE

Angela Swindells-Wallace, her husband James Swindells and their four children live in Wellington. Although they are already strong savers, they will sign up with Whai Rawa, which Angela says is “quite inspirational”.

They are both aged 37 and own their own home. Angela works for the Ministry of Health and James for Te Puni Kōkiri. Their children are Puawai (18), Karama (13), Watene (5) and Teone (3).

Angela has strong links to Makaawhio Rūnanga, and James to Rāpaki, but distance means they are not intimately involved in rūnanga activities. “We have what I guess are virtual links,” she says. “Through immediate whānau – mum, dad and my sister – we stay very closely involved with Makaawhio, and our daughter Puawai lives at Rāpaki.”

When they moved to Wellington over 10 years ago, they joined a superannuation scheme, and both have life insurance and income insurance. Because they already own a home and are saving for retirement, Angela says their key focus with Whai Rawa will be tertiary education, “because it forces us to think about our children’s futures.”

“It’s a good way to focus us and our children on what is important. By the time it kicks in over several generations, it will be normal for Ngāi Tahu to think about the future.”

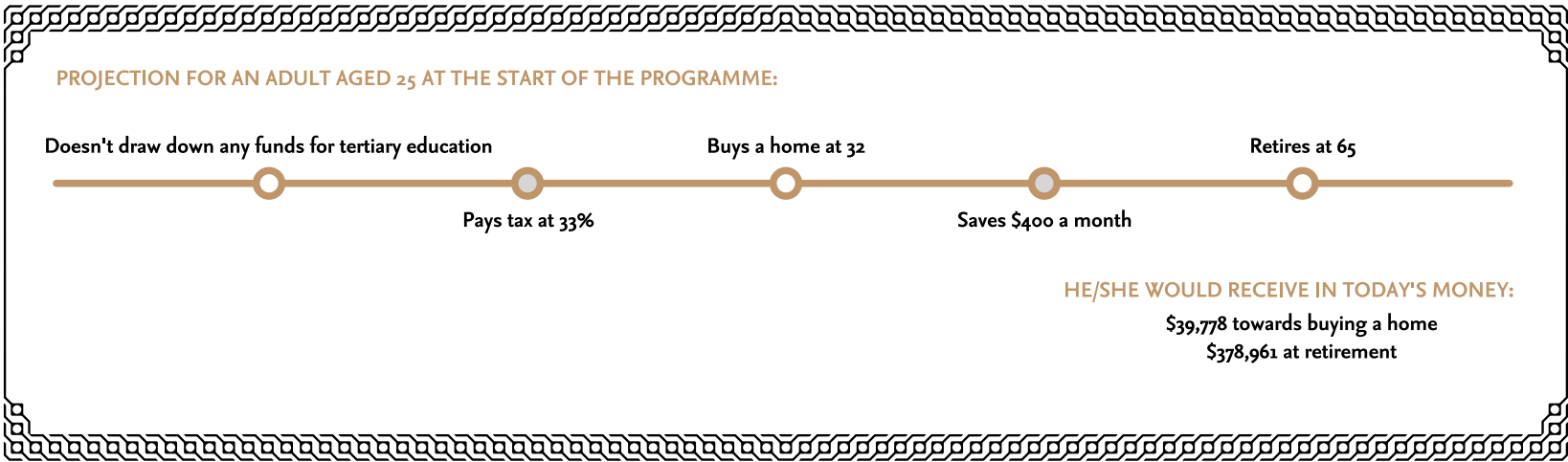
She says one reason they would get involved is because the scheme sends a clear message that the tribe is retaining strong links to the people. Whai Rawa is another key link in the total 2025 vision, she says. “It provides another dimension to our health and wealth and wellbeing.”

“One of the key things for me is the whole issue of dependency on the state. If we can create this with the iwi, it gets us closer to the concept of tino rangatiratanga.”

Angela says Whai Rawa is going to make a big difference to people who don’t have spare money to make choices. “It will give people independence.”

“I see this as real leadership from Ngāi Tahu to support whānau. It’s helping us achieve our aspirations for our kids.”

Angela has just one request though – “Keep the administration simple.”



Government for 2007. In the USA, individual development accounts, largely Government run and sponsored, have been introduced for some indigenous groups. “I suppose, at a crude level, ours is a combination of ideas from around the world.”

Andrew believes the Government’s KiwiSaver scheme has been influenced by the Whai Rawa proposal, through the New Zealand Institute’s work on creating an ownership society. Te Rūnanga’s chief executive, Tahu Potiki, is on the Institute’s board. “During the development of Whai Rawa there was significant sharing of ideas between ourselves and the New Zealand Institute, facilitated by Tahu being on their board. In my opinion, they’ve been very influential in getting the Government to take it [KiwiSaver] up.”

Whai Rawa will come with a strong educational focus on areas like how to save and how to budget. “That might almost end up being the most important part of the scheme,” Andrew comments.

He says Whai Rawa is really about encouraging a culture change at both an individual and whānau level. “We want it to become just a part of being Ngāi Tahu, to be self-sufficient and for families to be able to make their own choices.”

Andrew Harrison says the existence of Whai Rawa in no way reduces the Government’s social welfare obligations. “There seems to be a lot of confusion in New Zealand about Treaty settlements. Settlement (and thus Te Rūnanga distributions) is very much an inheritance or property right, and is not a substitute for the Government’s obligation to ensure all New

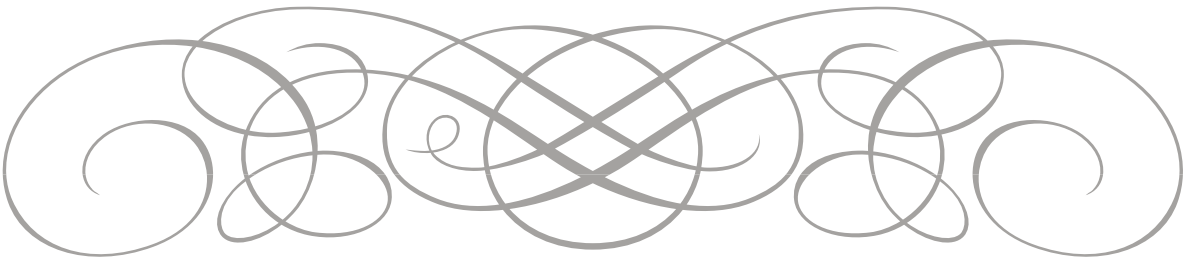
Zealanders have an adequate standard of living.”

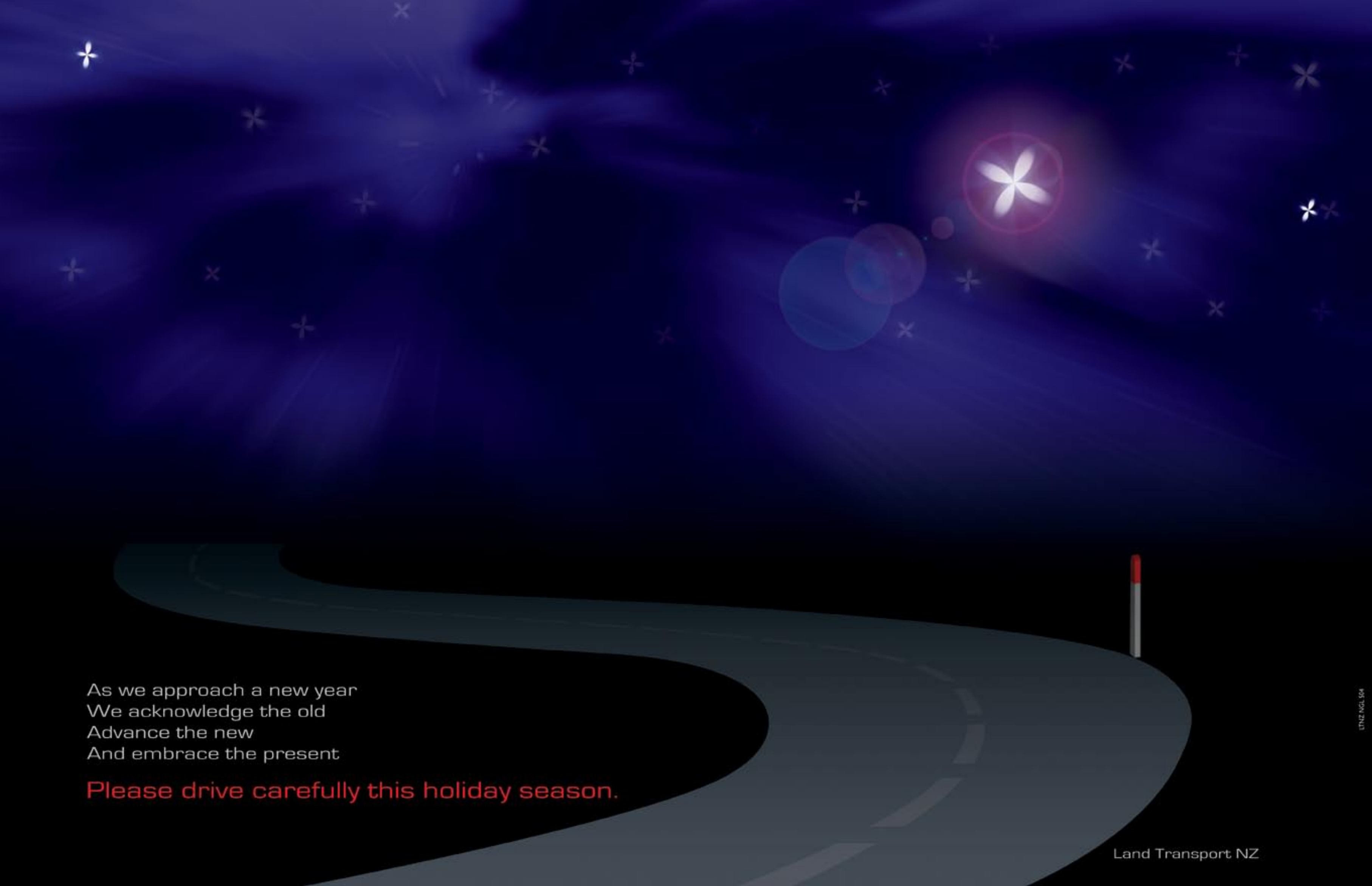
“We are working closely with the Government in connection with KiwiSaver, making sure there is alignment between the schemes, and making sure individuals can receive any Government contributions.”

Andrew says the distribution to members in the first year is likely to be seven to eight million dollars in total. It should gradually increase over the years.

Mark Solomon expects a strong uptake by eligible people. “I think we’ll get everyone on the tribal roll, even if they only come on to get the matched savings and dividend.”

He says more people have been signing up. “We’ve got just on 37,000 people on the roll.”





As we approach a new year
We acknowledge the old
Advance the new
And embrace the present

Please drive carefully this holiday season.



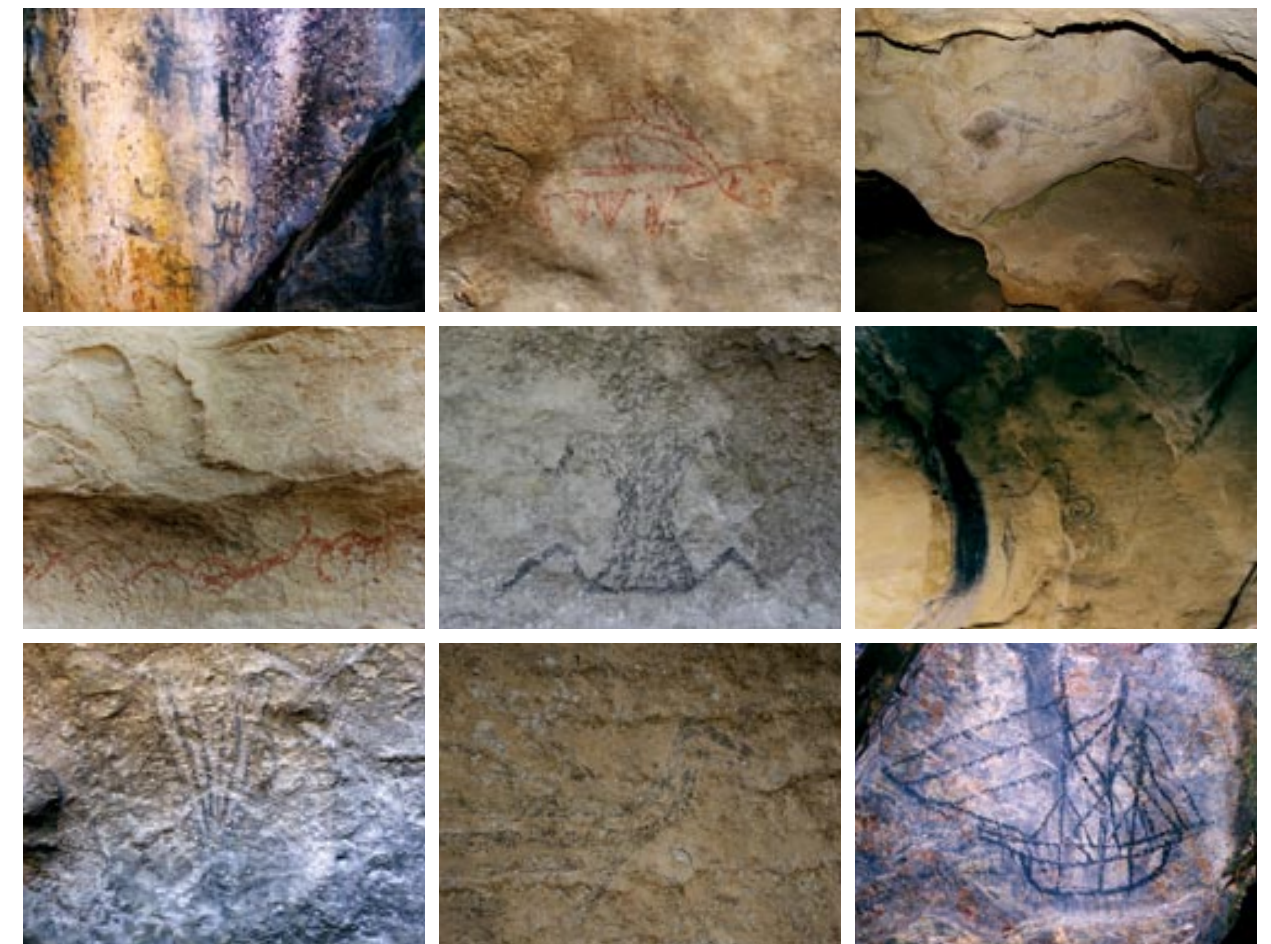
Rock art etched on cliff faces, ledges, and caves, throughout Te Waipounamu, offers a precious glimpse into the spiritual and enigmatic world of our tīpuna.

ROCK ART

NGĀI TAHU MĀORI ROCK ART TRUST



Some date back almost one thousand years, and the ravages of time, nature and man have taken their toll.
In some cases, photographic images are all that remain of these rare and beautiful drawings.



The Ngāi Tahu Māori Rock Art Trust is working to archive,
manage and protect this precious taonga for generations to come.
Visit www.ngaitahu.iwi.nz/RockArt for more information.



nā MIKE McROBERTS

Great Scott!

WHEN **JOHN SCOTT** TOOK OVER THE HELM
AT CHRISTCHURCH POLYTECHNIC INSTITUTE
OF TECHNOLOGY, THE OUTGOING CEO JOHN HERCUS
SAID TO HIM,

“I bequeath you The Press.”

FOR THE PAST 12 YEARS HE’S HAD HIS FAIR SHARE
OF HEADLINES, NONE WORSE THAN THOSE COVERING
THE FURORE OVER THE COOL IT PROGRAMME.

FOR THE FIRST TIME, JOHN SCOTT SPEAKS CANDIDLY
TO **TE KARAKA** ABOUT HIS ROLE IN THE
CONTROVERSIAL AFFAIR, HIS DEDICATION
TO EDUCATION AND THE MEANING OF AROHA.



More than two decades ago, John Scott gave some of his students a rev-up about their appearance: “It’s not what you perceive; it’s what your client perceives.” And he told them his golden rule: “You can’t expect to be treated like a professional if others don’t believe it.”

The Christchurch Polytechnic chief executive has held fast to that mantra. When I meet him he is immaculately groomed in a bespoke pinstriped suit. It sets the tone. From the moment he begins speaking, there’s no doubt John Scott is a driven, passionate man and every bit the professional he was trying to inspire in his students all those years ago. But he’s a professional with a sense of humour. Once, while working at the tiny Wanganui Community College, he turned up to a meeting in Wellington in a borrowed Porsche 911 emblazoned with the polytech’s logo. Apparently some of his senior colleagues were less than impressed.

John Scott doesn’t so much break the rules as make new ones. He has spent most of his 40-plus years in the education sector being championed for just that, but in the past 18 months his talent for being something of an innovator has cost him. A community education programme called COOL IT has tainted an otherwise stellar career – or, in his own words, “invalidated” it.

And, it’s fair to say, even those close to John Scott have a mixed view on how the CEO performed during one of the most challenging times Christchurch Polytechnic Institute of Technology (CPIT) has ever faced.

It all began after questions were raised in Parliament by National’s education spokesman, Bill English, over the amount of taxpayer funds CPIT had received for its community courses.

One of those courses was Computing Offered On Line, or COOL IT, a joint venture with Christchurch-based, education-software company Brylton Software. The concept was a simple one – learn computer skills in the comfort of your own home, in your own time. By activating the CD-rom, the student would have access to a teacher whenever they wanted. As an incentive, the CPIT offered every student who enrolled in the programme a \$20 music or book voucher, and the polytech received \$795 dollars for every student enrolled. In terms of enrolment figures, it was a huge success, with almost 18,500 students signing up – costing the Government around \$13 million.

But National’s Bill English saw this as anything but a success, and went on the attack. The insinuation was that many students had only enrolled in the course to get the \$20 music voucher and hadn’t bothered to complete the programme, leaving CPIT to pocket millions of taxpayers’ dollars for merely handing out a CD-rom.

“The completion rate of that programme [COOL IT] had the same level of success as the undergraduate degrees at universities ... But we got pilloried for the wrong reasons.”

John Scott strongly refuted that accusation then, and still does today. He says the incentives, like the music vouchers, are nothing new in teaching: “It’s happened throughout the ages.” But he bristles when the subject of course completion rates are mentioned.

“The completion rate of that programme [COOL IT] had the same level of success as the undergraduate degrees at universities. Forty-three per cent of the people who enrolled in COOL IT completed it. Forty-one per cent of the people who enrol in undergraduate degrees complete them. But we got pilloried for the wrong reasons.”

Further questions were raised about the involvement of former Christchurch Mayor Vicki Buck. At the time, she was contracted to CPIT as a part-time development manager and she was also a director of the Brylton Software company.

Again, Bill English used parliamentary privilege, this time to accuse

Vicki Buck of “a thoroughly well-documented conflict of interest” over her joint roles with both CPIT and Brylton Software. The mud was beginning to stick.

Vicki Buck indeed did have a conflict of interest, but declared it after introducing Brylton Software to her friend and CPIT chief executive, John Scott. An Auditor-General’s report cleared her of any wrongdoing, but was less forgiving about the other parties involved, claiming they may have been more prudent not to have allowed Vicki Buck’s continued involvement.

John Scott was now directly in the political firing line. Bill English and the then Minister of Tertiary Education, Steve Maharey, finally agreed on something – John Scott had to go.

“We’ve now got probably the best set of guidelines on e-learning in the country, and now other institutions are referred to us to learn about it. In the future it will become a normal mode of delivering and learning.”

CPIT’s board chairman, Hector Mathews, was sent a letter by Maharey stating that John Scott hadn’t displayed the standards of judgment and decision-making expected of senior executives leading public education institutions.

But Hector Mathews says John Scott shouldn’t have carried the blame alone.

“I think CPIT, not just the CEO, should have stood up and acknowledged the errors of judgment that occurred and dealt with them sooner. Unfortunately, we became a political punching bag leading up to a general election.”

John Scott stood up alright, but not in the way that Hector Mathews was talking about. He not only refused to fall on his sword, he rebuked those who were challenging him. He believes the “media beat-up” over the Office of the Auditor-General’s report was “horrendous and unbalanced” and focused on a negative statement about prudence, when it was neither a recommendation nor a key part of the report.

Vicki Buck also believes much of the controversy was driven by politics, and says John became frustrated at not being able to engage in any reasonable dialogue, “so few of the facts or the issues were actually debated. The course was really irrelevant. There was one view delivered relentlessly.”

But others close to John Scott query his handling of the COOL IT affair. Jim Doyle is Executive Director of the Institutes of Technology and Polytechnics of New Zealand. As a colleague and friend of John Scott, he knows well the characteristics and skills that have made John a success. But on this occasion, he says, John displayed a poor understanding of the magnitude of the problem and the power of public opinion.

“The harsh reality is that public perception is always right. It’s the perception that has to be managed. In this case it was managed poorly. Even at this stage, I believe that some fence-mending would be in order.”

But if that fence-mending means backing down to politicians, then you get the feeling John Scott would rather just jump the fence.

“I’ve always been a fighter; you’re not going to get change if you back off. We’re not here to serve politicians – institutes like this don’t exist to serve politicians. All politicians are at a particular time the Government, and they come and go. Our responsibility is to our society and our community, which is bigger than the politics.”

John Scott goes further, likening COOL IT to what happened over Te Wānanga o Aotearoa.

“In many ways the two things are parallel, that is we both responded in a way that had a dynamic approach to how education is going to evolve. The reality in the future will prove us right. Now what is the approach the

politicians could have taken? They could have said fantastic, appropriate, accessible, timely and the rest of it. They could have – but they chose not to, because one party was using it as a weapon to beat the other party around the ears, and it turned into supposedly how the system was being ripped off. The system wasn’t being ripped off; the system, for probably the first time in decades, had opened up an avenue, in terms of funding and resources, to meet the needs of a whole lot of people who have been disenfranchised from the education system.”

And John Scott says the community is better off for having been through COOL IT. “We’ve now got probably the best set of guidelines on e-learning in the country, and now other institutions are referred to us to learn about it. In the future it will become a normal mode of delivering and learning.”

What upsets John Scott the most is that funding for low-level educational programmes is now disappearing under the weight of political pressure.

“They’ve shut the door and put the money into higher-end, university-based, tertiary education. So the funding that we used to receive to support community education and to support access for Pacific Islanders has gone, and it’s gone to support further funding of the university sector. So we’re right back where we might have been 15 or 20 years ago.”

There are a few times in the interview when John Scott looks weary. This is one of them. Described by those who know him as a workaholic, it’s clear COOL IT has taken its toll.

“The personal cost has been greater than a lot of people appreciate – it’s almost like my 43 years in education somehow becomes invalidated. Somehow all that is just measured against what was a political blip.”

But Hector Mathews doubts COOL IT has cast that big a shadow across John Scott’s career, although he acknowledges ultimately it may have pre-empted John’s decision to leave the position next year.

Following the announcement he would be stepping down, *The Press* ran an editorial about John Scott titled “A Troubled Tenure”.

In fact, under John Scott’s leadership CPIT has been phenomenally successful, best described by Hector Mathews.

“He took risks and challenged at many opportune times. Generally this worked out for him but, as with all risks, you win some, you lose some. John had many more wins than losses.”



John Scott, fourth from left, Tapanui, circa 1952

After 12 years as head of Christchurch Polytechnic Institute of Technology, John Scott will leave his post next year. But he is adamant he’s leaving on his own terms, and just as adamant that he will leave with few regrets.

There is an independent streak about John Scott, which he puts down to growing up in a big family in Southland’s Tapanui during the 40s and 50s. As one of eight children, he says independence became a major issue. From the age of 12, he was working at a shop and a plant nursery to earn money, and he was paying for all his own clothes.

But then, compared to his mother, John’s early life must have seemed

easy. Joy Scott was one of 24 children. She was the eldest of 11 siblings and had another dozen step-siblings. John remembers that his Ngāi Tahu grandmother, Joy’s mother, spent her last years living with the Scott family in Tapanui.

“She lived with us until she died. I think she was about 64, which wasn’t much of a life; most of it was taken up having children. For us, it had an interesting effect, because my mother was very bitter about Māori. Even though she was part Māori herself, she brought us up almost with a notion that the only good Māori was a European Māori.”

John says that, although virtually no Māori was spoken in his home, whenever there was a Māori concert party in town, he was drawn to it like a bee to honey. As part of his independence he began to develop his own relationship with things Māori.



John Scott’s grandmother, Kate Goodwillie, Ngāi Tahu

“Almost from the time that I was old enough to think about the issues I tended to identify myself as a kid who was part Māori. My mother found this really quite difficult. It wasn’t that she necessarily was ashamed of it – she felt that you couldn’t really make anything of yourself if you hung onto being Māori.”

John was to prove her wrong. He began his teaching career in Dunedin, moved to Christchurch, and then had a stint as a senior master at St Paul’s and All Hallows in North London. When he returned to New Zealand in the mid-70s, he moved back to Southland. After a couple of years working as a counsellor, he became head of the Arts and Community Studies Department of Southland Community College, and started to become more involved in the Māori community.

“I introduced Māori language classes into the Southland Polytechnic and ended up being given the responsibility of liaising with Māori when there were issues. I’d be dispatched off to hui around the South Island, and they were very good. I learnt a tremendous amount and felt very comfortable in the environment.”

John says, while identifying closely with the Māori community, he always felt like an outsider, and still does. He believes this is because he never learnt te reo, despite his best endeavours. But at one of the many hui he attended he did learn something that changed his life. It was a lesson on aroha given by the legendary Tūhoe leader John Rangihau.

“He had this diagram which he drew up on a board and it was around the

notion of aroha, and he made the comment that if you look up aroha in a dictionary it’ll come out as love or affection. But he said the true meaning of it, if you want to get inside the skin of Māori, is that you should never leave anyone worse off for having known you.”

John Scott was 25 when he heard that. He copied it down, put it in his wallet and has carried it around with him ever since. He says there is a freedom in that interpretation of aroha, which means you don’t have to embrace a person to have a useful dialogue, but you don’t leave them worse off for having met you. It’s an idea he says he has used throughout his career in education.

“I’ve used it for staff when I’m talking about how we as an institution need to present ourselves to Māori in the community. It can’t be neutral, but it doesn’t have to be one of accepting everything that Māori say as wonderful pearls of wisdom.”

John says it’s a good way of avoiding what he calls “Pākehā cringe”. He describes that as when Pākehā go blindly along with whatever Māori are saying, through fear of getting it wrong. He believes that has been, more than anything else, the greatest impediment in Māori/Pākehā relations.

“You can see it at meetings, particularly with Ministry officials. There’ll be a polite engagement, almost an acceptance of what Māori have been contributing to the meeting, and then they go back and there’s a reaction to that, so they harden up the edges and write policies that make the things they’ve just heard impossible.”

As a counsellor, John Scott was taught the principles of “unconditional positive regard”, which were pioneered by influential American psychologist Carl Rogers, the doyen of non-directive counselling. The theory is that anything the patient or client says is treated in a positive manner and is then used to construct the next step in the relationship.

But John says this never rang true for him and he found that by challenging someone, albeit respectfully, he was able to achieve a lot more. It was also very similar to John Rangihau’s theory of aroha – respecting but not accepting everything that someone says.

It has clearly worked for John Scott who is widely known as a formidable relationship builder. Nowhere were these skills better put to use than in his role as CEO of the Wanganui and then Christchurch polytechnics.

John became the first Māori to head a polytechnic when he was appointed as Wanganui’s CEO in 1983. It was an opportunity not wasted, as he quickly realised the vast untapped potential in the region’s Māori population. He appointed the country’s first full-time Māori liaison officer, Morvin Simon, and started a veritable revolution.

“[John Rangihau] said the true meaning of [aroha], if you want to get inside the skin of Māori, is that you should never leave anyone worse off for having known you.”

“Wanganui became a focal point for how institutions could work with the Māori community. We broke nearly every rule in the education book at the time.”

John appointed a second Māori liaison tutor, Henry Bennett, and together they created a Māori Studies Department. With virtually no staff and no accommodation, they stripped and renovated run-down houses on the campus grounds and turned them into classrooms. A kōhanga reo was introduced on campus. And soon the Māori Studies Department took off.

After an approach from locals, Wanganui Polytechnic began its own Māori teacher programme, taking people already steeped in Māori and putting them into local schools. They would then bring them back to the institution for theory. It was called “Te Rangakura”, and John Scott proudly says it was a totally new approach to learning.

“We developed this programme into a full-blown teacher-training programme, and then we applied for approval and accreditation. Well, all

hell broke loose. The training-school system, particularly one principal of a training college, tried everything to stop it happening. This principal wrote letters to the Minister accusing us of misappropriating government funds, he accused the programme of not complying with government regulations, all of this nonsense – it just meant we had to jump through more hoops.”

John says they were probably audited six times before the programme finally got accredited. Te Rangakura proved an instant success, as it provided mainstream teachers who could not only deliver the full primary curriculum but also teach Māori. The polytech couldn’t keep up with the demand.

Asked to take the programme to Christchurch, John thought it would be great to do something for Ngāi Tahu. But while he was away from Wanganui the programme suffered. It became a victim of its own success. In an attempt to take it nationwide, Te Rangakura had neither the resources nor infrastructure to survive.

As passionate as John Scott is about education, it’s not his first love: that belongs to art. Someone once told him to keep the thing you like most as your hobby, the thing you like second most as your job.

The Māori school was separated from the polytech and handed over to Te Wānanga o Raukawa. It eventually collapsed. Much to John’s dismay, the Te Rangakura programme was never transferred across in time for Christchurch to keep it.

“It still remains one of the extraordinary achievements in terms of Māori teacher training, and has legitimised a lot of the stuff that is happening now in the Wānanga, because they have an equivalent programme now.”

As passionate as John Scott is about education, it’s not his first love: that belongs to art. Someone once told him to keep the thing you like most as your hobby, the thing you like second most as your job. This is why, even though he trained at teachers’ college in art education, he never became an art teacher.

A renowned painter, sculptor and photographer, John Scott has been the recipient of numerous awards and scholarships over the years, including the Woolf Fisher Fellowship in 1997 and a Fulbright Scholarship to study art in the United States in 1986.

Yet he remains strangely modest about his work, to the point where he hesitates to call himself an artist.

“As far as I’m concerned somebody else can use that word, because I don’t think it’s up to me to use that word. There are a lot of people who make things – they’re not all necessarily artists. Someday, history or other people will define whether a person is an artist. I’ve always lived by that maxim. I paint and I sculpt and I take photographs, and if some of those get interpreted by others as being art, then so be it.”

Where John Scott is more forthcoming about his artistic talents is the role his creativity has played in his career.

“I’ve always had a mind that can create new things. It’s just the nature of my mind, I’m always constructing new things, and I find that as I get to a point where there isn’t some change or evolution in a thought or a process then I become bored. My career has always been to progress past boredom.”

Friend and colleague Vicki Buck says John Scott brought to the role of CPIT chief executive a “lifetime of knowledge about the industry, stretching beyond Christchurch and well beyond New Zealand.”

She has known him for seven years and believes John is most proud of the new stuff. “He is incredibly encouraging of new courses and new ways of doing things. He is actually a natural innovator, both in his own approach, and very encouraging of that in others.”

As we sit and talk in his well-appointed CEO’s office in Christchurch,

John says he has never been ambitious. He confesses he once thought it would be good to be the Principal of a two-teacher school somewhere in Southland – but that’s been it. In fact, since his early teaching days, he has been sought out or offered every role he has taken on.

John Scott is the only CEO to have run two different polytechnics, and his 23 years in those positions means he’s also the longest-serving CEO in the sector. He says he has lasted so long because he’s had the opportunity to be creative and the support for those creative talents to blossom.

Once, in Wanganui, some Baptist ministers asked if their church could use the polytech’s car park over the weekends. During the meeting they asked John why they hadn’t seen him at any of their services. He said he no longer felt the need to have a Christian-based religion or spirituality, as he had that through his humanistic approach to life anyway. They observed that the polytech was his ministry and his creativity was what he could do with it.

“They didn’t know any of the background of my painting and so forth, but saw the whole notion of taking this tiny little place we started with and turning it into a very influential institution in Wanganui. They saw that as a creative enterprise.”

But being a creator or innovator can come at a cost. By his own admission, John says you can’t be a leader without sometimes getting your fingers burnt, and last year the Christchurch Polytechnic CEO came under extreme heat over the controversial COOL IT programme. It culminated a couple of months ago in his announcing that he will retire from his post next year.

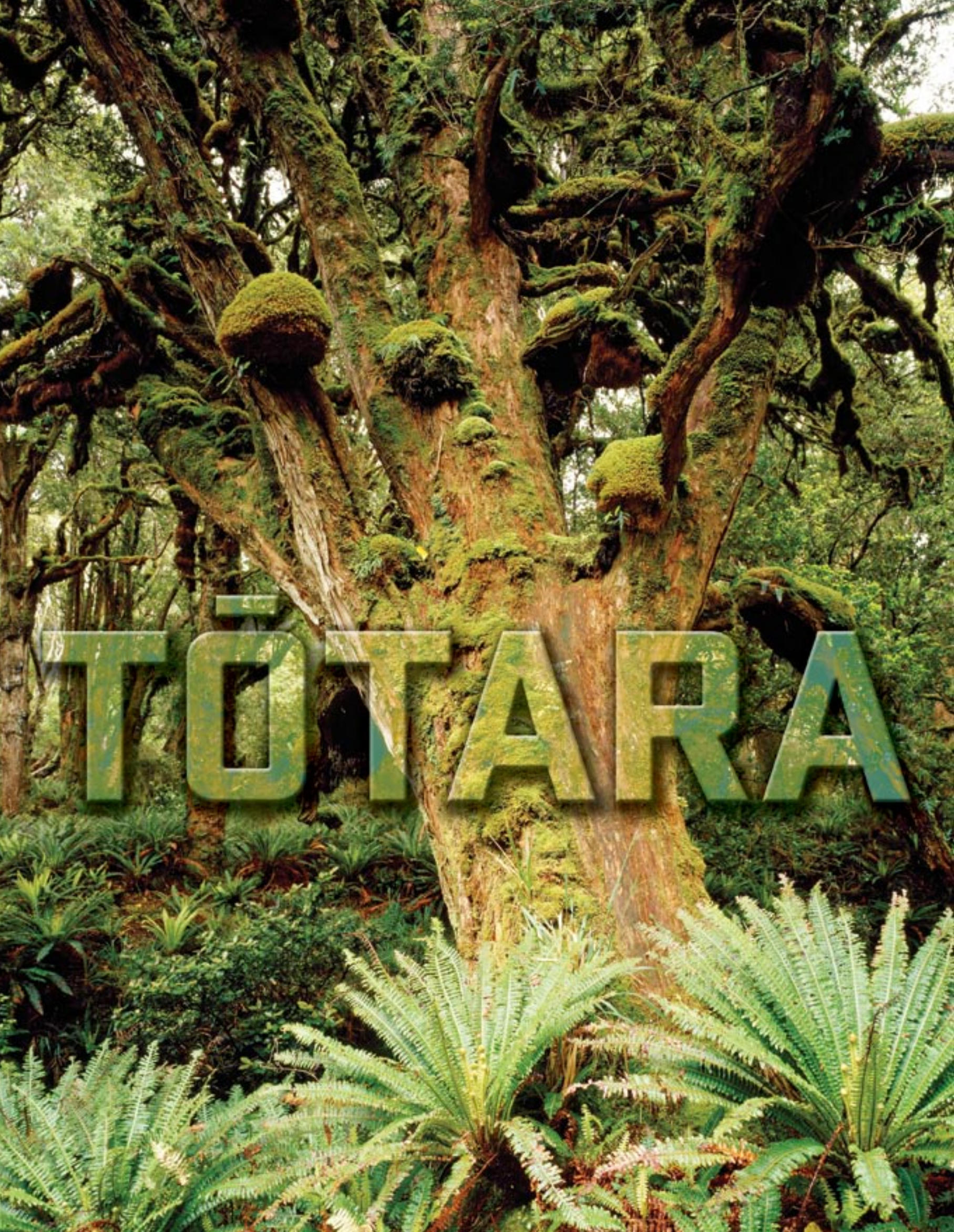
Vicki Buck, for one, doesn’t believe this will be the last we see of John Scott. “I have the feeling that John’s retirement will be anything but. My hunch is that he is far too intellectually curious to be satisfied with golf, so it would not surprise me to see John back in any form . . . My bet is that we see John reappear in some area of social justice, new technologies or community innovation.”

John Scott is a little more circumspect – there’s a couple of things he’s looking at, he says.

As we end the interview, I think about John Rangihau’s theory on aroha; and, yes, I do feel better off for having met John Scott.



John Scott at home, with an artwork in progress.



MAIN PHOTOGRAPH: ROB BROWN / PHOTO NEW ZEALAND;
OTHERS: ROB TIPĀ

nā ROB TIPĀ

RĀKAU RANGATIRA OF THE FOREST

Among the tall timber trees of the New Zealand bush, tōtara was a rākau rangatira, a chiefly tree that was the most highly valued of all the forest giants.

In many proverbs, the mighty tōtara growing in the heart of the forest symbolised strength and goodness, qualities often attributed to a chief in Māori society. Ka hinga te tōtara i te wao nui a Tāne (the tōtara tree has fallen in Tāne's great forest) is an expression used to mark the death of a great chief.

In *Māori Healing and Herbal*, author Murdoch Riley explains that tōtara was the fruit of the union between Tāne and Mumuwango. Its red sap was the blood of the river taniwha Tuna, who was slain by Māui. In Murihiku legend, it was Māui's ancestor Mahuika who hid the gift of fire in five trees, one of which was the tōtara.

This handsome forest giant was the timber of choice for Māori throughout Aotearoa, particularly for building the huge waka taua. Some war canoes were 60-90 feet in length, cut from a single log 5-6 feet wide, and capable of carrying up to 100 warriors.

A young tree suitable for canoe construction may have been protected by tapu for a favourite son or grandson generations ahead, so it would not be harmed as it grew to a suitable size. Often the task of felling such a tree was done in secret, to prevent raids from hostile tribes.

Tōtara timber is light, straight-grained, easy to work and renowned for its durability. However, the timber is brittle under load. With more strengths than weaknesses though, tōtara was highly prized by Māori for a multitude of uses, from construction of housing and palisades, to elaborate carvings, musical instruments and toys. It was also used for bowls, paddles, adze handles and eel clubs.

In the early days of European settlement, large quantities were felled for building timber, house piles, fence posts, telegraph poles, railway

sleepers and bridges. It is resistant to teredo worm, so was sought after for marine applications, such as wharf piles.

Podocarpus tōtara is one of our largest forest trees, commonly growing up to 30 metres over 100 years. Some slow-growing individuals are over 1,000 years old. One fine specimen in the King Country, known as the Pouakani Tōtara, was measured at 39.62 metres and is reputed to be 1,800 years old.

This species is found throughout New Zealand, but its natural range is generally north of Dunedin in lowland, mountain and subalpine forests up to about 600 metres. However, it is more common in the northern half of the North Island.

It is very hardy and will grow in almost any situation – in the open, in the heart of the forest, or in wet, dry or windy positions.

Its foliage is dull green or brown and its long, narrow leaves are very prickly to touch. This characteristic makes it unpalatable to stock, but means that handsome specimen trees are often seen growing in open, parkland settings or pastures where they have escaped the attention of grazing animals.

Another distinctive feature of the tōtara is its thick, tough bark that peels off the tree in strips. Kiri tōtara is flexible and waterproof, which meant it was widely used by Māori for lining or weatherproofing walls or roofs of temporary shelters and whares.

The outer bark was commonly used as a wrapping to protect pōhā tītī (kelp bags of preserved muttonbirds) from the Tītī Islands. Some muttonbirders still practise this technique today to preserve their birds.

The dry outer bark of tōtara and the lower-base parts of the harakeke (flax) were handy bush splints to bind fractured bones.

The inner bark was utilised as storage vessels for birds and fruit, or containers to store or carry

water. The inner bark was also sometimes dried to make a scoop or shovel.

The hard wood of a tōtara stick when rubbed against the soft wood of the māhoe (whitey-wood) could generate a fire by friction when the softwood particles ignited, although the hardwood kaikōmako was preferred for this purpose. Tōtara tends to splinter and spark, so kaikōmako was preferred for firewood.

On Rakiura (Stewart Island) muttonbirders used the thin papery bark of Hall's, or montane, tōtara (*Podocarpus cunninghamii*) to make torches that were woven with flax fibre and saturated with tītī fat. Pākehā settlers in Canterbury learnt to make torches from tōtara bark wrapped with dry supplejack stems to extend their burning life.

In his book *A Field Guide to the Native Edible Plants of New Zealand*, Andrew Crowe writes that tōtara trees fruit in autumn, but not all trees bear fruit, as some produce male flowers only. The bright red fruit, which carries the seed, was highly prized by birds and humans alike. Māori men climbed into the tops of the forest canopy to harvest these seeds by the basketful. Crowe says the berries were then washed in a stream and eaten raw.

"I have found tōtara berries surprisingly sweet and juicy, though the taste of turpentine, characteristic of this family of trees, takes some getting used to," he writes. ■■

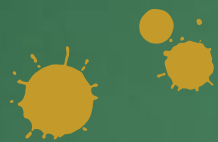
For more information about this tree, try the following sources used for this article: *Māori Healing and Herbal*, Murdoch Riley; *The Native Trees of New Zealand*, J.T. Salmon; *Traditional Lifeways of the Southern Māori*, James Herries Beattie; *The Cultivation of New Zealand Trees and Shrubs*, L.J. Metcalf; *The Māori As He Was*, Elsdon Best; *A Field Guide to Native Edible Plants of New Zealand*, Andrew Crowe; *New Zealand Building Timbers*, J.S. Reid.



From left: The hardy tōtara will grow in almost any situation, wet, dry or windy. This fine specimen is perched on a cliff-edge, just metres above sea level on Otago Harbour, where it is exposed to southwest gales and salt spray. **Centre:** Tōtara leaves are long, thin, greenish-brown in colour and prickly to the touch. The leaves are unpalatable to stock, so the trees are often found growing in the open in pasture land. **Right:** The tough, stringy bark of the tōtara was used by Māori for waterproofing roofs and lining walls. It was also used for water carriers, containers and packaging.

nā AMANDA CROPP

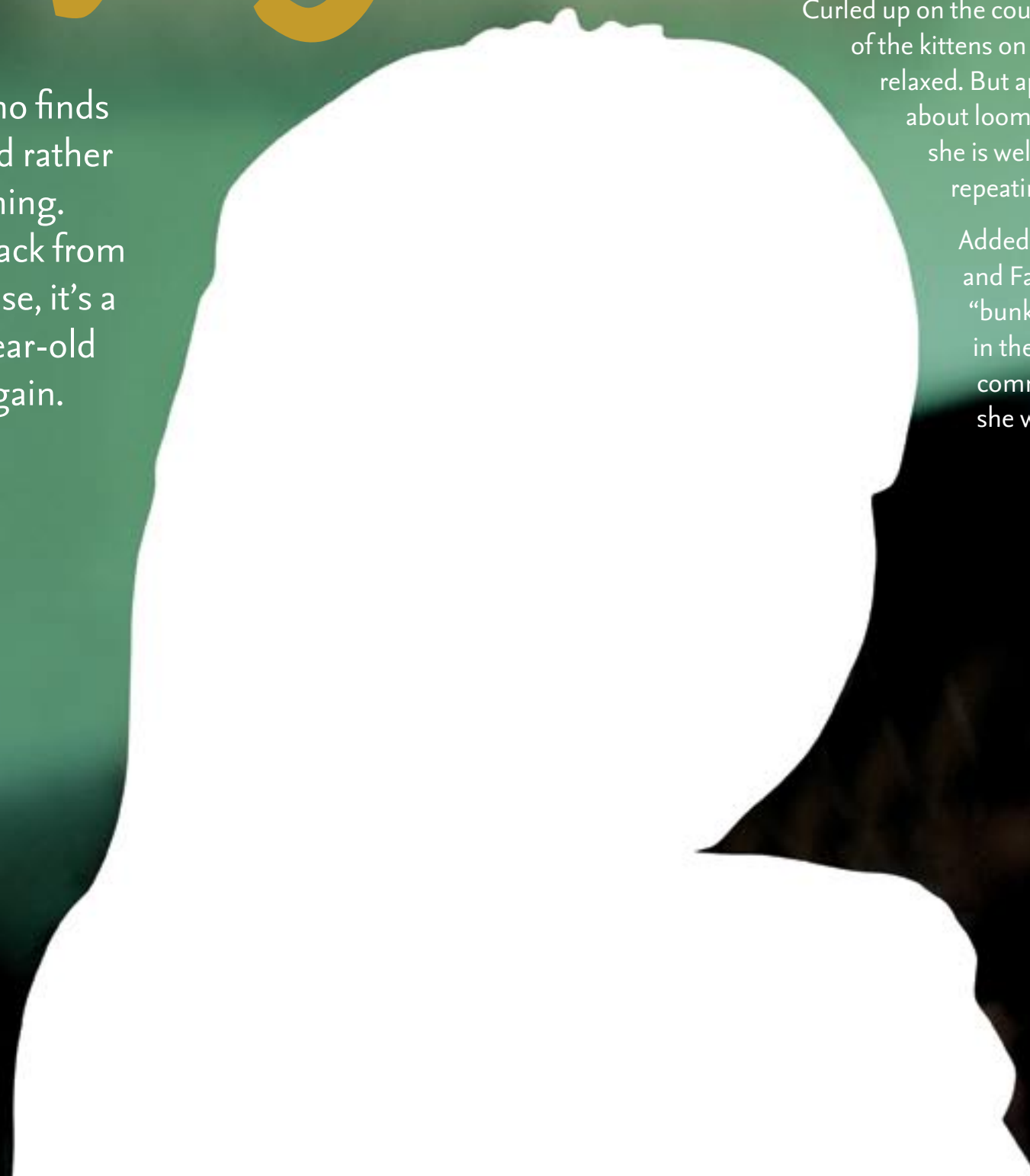
the Truth about truancy



Lisa* is a chronic truant who finds school so boring she would rather stay home and do cleaning. When her mother arrives back from work to find a spotless house, it's a telltale sign that the 14-year-old has played truant yet again.

Curled up on the couch in front of a gas heater, looking a little like one of the kittens on her green flannelette pyjamas, Lisa seems sleepy and relaxed. But appearances are deceptive: she is in fact stressing out about looming end-of-year exams. After wagging months of school, she is well behind her peers and faces the unwelcome prospect of repeating year 10. "It sucks," she says.

Added to that, Lisa is on a good behaviour bond with Child Youth and Family over two assaults, one committed when she was "bunking". If she doesn't keep her nose clean, Lisa could land in the Youth Court charged with a shoplifting incident, also committed while truanting. Much to her mother's distress, she wants to leave school as soon as she turns 15.





LINDA PARSONS, truancy officer: “Most children have some underlying, out-of-school issue ... poverty, family violence, older children kept home to care for younger siblings, single mothers with jobs that force them to leave home while their children are still asleep.”

Lisa’s case is by no means an isolated one; she is the face of some worrying truancy statistics for young Māori. A recent Ministry of Education survey into school attendance showed Māori and Pasifika students had double the truancy rates of their European and Asian counterparts, and were also more likely to be frequent truants. (See box.)

Throughout the country, 120 District Truancy Services work under contract to the Ministry of Education, tracking down truants and trying to improve their attendance rates. In each district the service is run by a committee, with representatives from local schools, police, iwi and Pasifika groups.

If a child is absent for 20 or more days, the school refers the matter to the Non-Enrolment Truancy Service (NETS), which attempts to find the student and help them enrol in a new school. In 2004, NETS received just over 6,000 referrals and, of the 1,584 students found to be illegally missing school, about half were Māori.

Those figures are no surprise to Linda Parsons, a former police youth-aid officer, and one of New Zealand’s longest-serving truancy officers. She and fellow officer Debbie Hopkinson cover 80 schools in North East Christchurch. Each year they deal with about 500 truants a year, from an office in an old block of shops adjoining a state housing area in suburban Shirley.

As we chat, Parsons regularly leaps up out of her chair, peeking through the net curtains to check on kids dawdling past well after the nine-o’clock bell has rung in local schools.

She spots a boy who is regularly late. “The three children in that family will go to school any time between 9am and lunchtime. We’ve tried really, really hard, but mum does nothing. They did full immersion Māori at primary school, but at secondary school they can’t cope in an ordinary classroom. They’re like kids from Somalia, with English as their second language.”

Parsons says the reasons for truancy are complicated. “It’s not about the maths or social studies teacher who’s a bastard. Most children have some underlying, out-of-school issue that really makes life difficult for them before they approach the classroom in the morning.”

She ticks off those issues: poverty, family violence, older children kept home to care for younger siblings, single mothers with jobs that force them to leave home while their children are still asleep.

“They end up sneaking off the [factory] floor at work to make a call to wake their kids so they can get themselves to school. On a cold winter’s day what would you do? You’d go back to bed. It can be a simple thing like having no alarm clock in the house, so on a dark winter’s morning, when the curtains are drawn, everyone sleeps in, including the parents. It’s about no routines.”

Some kids, especially girls, wag in groups or cruise the city in cars. Others stay home alone, parked in front of a television or PlayStation. “They start to lose their peer group of friends and become very introverted. We’ve had a huge increase in students who require mental health counselling.”

Although some parents are lackadaisical about punctuality and attend-

ance, Parsons says many desperately struggle to get their kids to school. Officers responding to parents’ calls for help will turn up to find truants who barricade themselves in their bedrooms, or leap out the window and run away. Even if parents drop them at school, they simply walk out the back gate. “The kids are in charge.”

Parsons is a fan of the Strengthening Families process, in which all agencies involved with a truant’s family meet to work out ways of helping. There’s a strict six-week deadline for action, and Parsons says it’s very effective because families find it a lot less threatening than a Child Youth and Family group conference. “People are terrified of losing their kids and having CYFs standing over them. We do refer chronic truants to CYFs, but it can be three to six months before it gets to the top of the pile, and we can’t wait that long.”

Rachel Maitland (Ngāi Tahu) agrees that truancy is a symptom of underlying social problems. She heads two YMCA alternative education programmes in Christchurch. They cater for students who have been repeatedly excluded (expelled) from mainstream schools and/or have been absent from school for two terms or more.

The YMCA programme includes marae noho, kapa haka and tikanga Māori, as well as work experience, careers advice and the opportunity to complete NCEA credits. The aim is to re-integrate students back into regular schools, but in reality few manage to make that transition, and may stay with alternative education until they turn 16. Nationwide, about 60 per cent of students in alternative education are Māori.

Maitland says bullying is a big problem. “If they physically don’t look right, if they don’t dress the right way, they’re victimised, and no way will they go to school.”

Cultural differences are an issue too. “Often mainstream schools don’t reflect the culture at home. It’s almost an alien world for them going into a classroom, sitting at a desk and taking notes. Maybe when they come here they have a sense of belonging.”

“We use the old teachings – mana, for example. If a student gets into a fight or commits a crime we say, ‘where’s the mana in that?’, and relate it back so they have got a sense of belonging to the group and that they are part of a chain.”

Maitland says lack of expectation has a major impact on young people. “They truant because nobody has any expectations that school is the place for them – it’s just a time-filler until they go out and get a labouring job. Not many of my students have a clear goal about what they want to be – when I was 15 I wanted to be a lawyer like my Mum – half the time they just want to get a job so they can buy that \$50,000 boy-racer car.”

Parental attitudes are also highly influential. “Valuing education comes from your parents or caregivers, and a lot of parents had really horrible experiences as students.”

Harry Romana, principal of Christchurch’s Māirehau High School, reiterates the view that the high Māori truancy rate is all to do with values and expectations. “We have to change the values of our young people, so they want to achieve and be successful.”

In his previous job as principal of Flaxmere College in Hastings, Romana had a 13-year-old student who hadn’t attended school since the age of eight. “He was right out of the system.” An individual education plan was put in place and the boy was doing fine. But he left after 18 months under pressure from his family to begin working.

“There are some families who try to model their children’s lives on their own – some just don’t see the value of education. They say that if they left school when they were young it’s OK for their kids to do it.”

Romana says it’s unfair for truants and families to blame schools or individual teachers for their failure to attend. “There are parents who use the excuse that school is not providing [their child] with such and such, but that’s a load of codswallop. Young people have to take responsibility for their actions. They cannot keep blaming the school.”

Low self-esteem is common among truants, and Romana says bunking is often related to peer pressure, so strong leaders will often take other kids along with them.

He puts truants into three categories. The experimenters and casual truants are relatively easy to turn around, if they’re caught early and parents are supportive. Chronic truants are much tougher to get back on track.

MĀORI TRUANCY FIGURES

The Ministry of Education survey of school attendance covered one week in August 2004, and 2,156 schools took part. It found:

- The overall truancy rate for Māori (5.4 per cent) was the same as for Pasifika students, but more than double that of New Zealand European and Asian students. Unjustified absence was the main reason for the high Māori truancy rate.
- There were 19,670 Māori students identified as truants. Of those, 2,454 were classed as frequent truants, absent for 3 or more days during the survey week.
- Māori girls had a slightly higher truancy rate than Māori boys, and were 5 times more likely to be frequent truants than Asian girls.
- One bright spot in the results was that students in 57 kura kaupapa and Māori immersion schools had a lower truancy rate than Māori students in non-immersion schools. However the ministry report said these results had to be treated with caution because of the lower response rate from kura and immersion schools and their lower rolls.

TURNING TRUANTS AROUND

Truancy is a hard habit to break, but schools do have their success stories.

Shannon and Riwa are a case in point. Their year 10 whānau class had a high truancy rate and sometimes only three students would bother turning up for the last two periods on a Friday afternoon.

Towards the end of the third term, their popular form teacher explained the consequences of wagging: they might not graduate into year 11, and even if they did, they would struggle academically.

The two girls say the whole class decided to give up bunking, and school is now more fun as a result, mainly because they are no longer continually trying to catch up on work they’ve missed.

Riwa (Ngāi Te Rangi) missed most of term two and half of term three. Her parents leave for work early – Mum at 3am and Dad at 7am – so there is no one to chase her off to school. “Some days I just couldn’t be bothered.”

She says it was difficult coming back into class midway through a topic. “I’d sit there saying, ‘guys, what are we doing?’ It made me feel really dumb, and I hated that.”

Shannon (Ngāi Tahu) says the week goes faster now she has given up wagging. “The work is easier. I didn’t used to like maths and science, but now maths has started to be my favourite subject.”

Like Riwa she began bunking at intermediate school but says it’s easier at secondary school because there are more students and they shift between classrooms, rather than spending the whole day with one teacher. When friends wagged class, the temptation was too great, and playing truant became a habit. “I wanted to fit in with them. And, when I bunked, I’d try to get my friends to come with me.”

The school now sends text messages to parents or caregivers when students are late or fail to show, and Shannon admits it’s an added incentive to attend class. Previously, when teachers sent home letters about her absences, she would destroy them before her parents got to read them. With text messaging, she knows they will find out straight away.



RACHEL MAITLAND, YMCA alternative education programme:
“They truant because nobody has any expectations that school is the place for them – it’s just a time-filler until they go out and get a labouring job. Not many of my students have a clear goal about what they want to be ...”

“They just don’t care. They’d rather be with their mates. It’s like anything – you have to be persistent. You have to be out there reminding young people about the standards and expectations we have in our society. Unless you do that, they fall back into their old habits.”

Linda Parsons believes early intervention is the key to deterring truancy. Unfortunately, not all schools have efficient systems for recording absences and following up truants, and she says some schools leave it much too late before making referrals to the truancy service.

“We say the trigger point needs to be 10 half days of absences over a month. That’s 5 full days out of 20 school days, and I think that’s pretty bad.” However some children miss far more than that before truancy officers are alerted, and they end up so far behind in their studies that catching up is almost impossible.

Rachel Maitland sees the results of this. The youngest students in her alternative education programmes are in year 9 or 10, but she often teaches at year 7 and 8 level. “A lot can’t do the basics like read, spell and do maths. Some are still writing their e’s back to front.” Overworked and under-resourced teachers simply don’t have the time to devote to academically struggling truants. “You want to focus on the kids that turn up every day, not the ones that don’t.”

According to police, there is a strong link between truancy and criminal

offending, and 70 per cent of youngsters appearing in the Youth Court are suspended or excluded from school or are regular truants.

Statistics like that prompted Christchurch police inspector Andy McGregor to launch a truancy pilot covering Mairehau High School and Linwood College during the first three terms of this year. On “blitz” days, police and truancy officers visited favourite truant hang-outs and the homes of known truants, some days picking up 50 to 60 children. “Sometimes parents were quite pleased to see the police, because they couldn’t get the kids to go to school. It comes down to parenting skills and setting boundaries.”

McGregor believes the blitzes definitely had an impact, and during the last one in Linwood there were no daytime burglaries around the Woolston, Linwood, Waltham area.

McGregor says anecdotal evidence suggests Māori were disproportionately represented among the truants. He plans to work more closely with a local iwi advisory group to tackle the problem.

Prosecuting the parents of chronic truants under the Education Act is a last-ditch option. The maximum fine for a first offence is \$150, with a maximum fine of \$400 for subsequent offences.

At Flaxmere College, Harry Romana instigated the prosecution of about 15 parents who encouraged their children to take time off school to work in local orchards. He says it was a waste of time. “It wasn’t very effective at all. We had about a 25 per cent success rate in terms of getting kids back to school.”

Nevertheless, the Government has instigated a scheme to fast track truancy prosecutions. Under a pilot begun late last year in South Auckland, about ten cases have gone to court, and the scheme is being extended to Upper Hutt.

The pilot prosecution scheme is part of an \$8.6 million Student Engagement Initiative, which aims to reduce truancy levels, suspensions and exclusions and the numbers of students leaving school early.

Schools identified as having unusually high truancy levels will be offered assistance in lowering them. Improvements include acting on absences more quickly, and five schools are trialing a computerised messaging system that automatically sends a text message to parents when a child fails to attend. In the UK, Australia and the US, such systems have been credited with reducing unauthorised absences by up to 50 per cent.

A new electronic enrolment system being introduced next year in intermediate and secondary schools will make it much easier to track students as they move between schools. It will be quicker to identify those children who have apparently dropped out of the system.

The Student Engagement Initiative will also focus on Māori. Ministry of Education operational policy manager Jim Matheson notes that truancy is more common in low decile schools, so socio-economic factors may have a bearing on the Māori truancy rate. But whatever the reason, the onus is on schools to come up with solutions, such as working more effectively with Māori parents.

Many persistent truants end up quitting school early, and last year 1,425 young Māori were granted exemptions allowing them to leave school before turning 16.

One agency trying to make a difference in this area is the Rakatahi and Pasifika Youth Unit (RAPU) set up by the Canterbury Development Corporation to foster success among Māori and Pasifika students. Reihana Haggie (Tainui), the kaihautū (manager), works in three Christchurch schools (Aranui, Linwood and Te Kura Whakapūmau o te Reo Tūturu Ki Waitaha). He says RAPU is extending its work into Canterbury rural areas, where there is sometimes pressure on students to take time off school for seasonal work.

Transience can also contribute to truancy. Research has shown that the more schools children attend, the greater the chance of truancy. Haggie says, even if families stay put, children can end up shifting schools when they go to live with different whānau members.

Over the past year Haggie has dealt with 30 chronic truants and succeeded in keeping most of them at school. Most are boys, and they complain that school doesn’t suit their preference for a hands-on, practical style of learning. “They want to be out doing things, they want to be working straight away, rather than sitting in classes.”



HARRY ROMANA, principal, Mairehau High School, Christchurch:
“There are some families who try to model their children’s lives on their own – some just don’t see the value of education. They say that if they left school when they were young it’s OK for their kids to do it.”

Haggie says skilled, dedicated teachers can make all the difference. “You can change the curriculum as much as you like but, at the end of the day, it’s about the person delivering it. At one school a lot of kids don’t like any subject but English, because they have a great English teacher. In every other subject they misbehave.”

He suggests some cultural-awareness training may be necessary, so staff are aware of the issues that result in young Māori playing truant.

Constant family support plays a vital role in keeping youngsters at school. “It’s as simple as attending parent-teacher evenings, knowing what’s happening at school, knowing your young person likes rugby or kapa haka, understanding what your son or daughter is actually learning and why.”

Another major problem is that young people cannot see the connection between going to school and getting a good job. “They don’t see the relevance of school. Money is the big attraction. They want all the jobs but have no idea of going about getting them. We give them the information they need to make good life choices.”

Haggie says work-experience placements encourage students to think about future job prospects, and he deliberately holds meetings with young Māori in school career rooms. “They see career guidance as something for academic kids – it doesn’t even come up on their radar. We want to show

A MOTHER’S STRUGGLE

Four of Aroha’s* five children, including daughter Lisa (described at the beginning of this story), have been persistent truants, and she says it is disheartening to see them wasting their talents.

“I tell them that yes there’s nothing wrong with being a factory worker or a cleaner. You can do those quite menial tasks, get paid and never be satisfied; or you can stay at school, get a decent education and maybe a job you really enjoy.”

Aroha, who is Ngāpuhi, started work as a shop assistant on her 15th birthday. In her twenties she went to polytech and completed New Zealand Institute of Management papers, and she is now a case manager with a government department. “I had to wait until I was in my mid-thirties before I got my dream job, and I don’t want them to wait that long.”

Lisa has no idea what she wants to do with her life. “I wanted to be a social worker, but then I found out it takes too much work. My main goal is not to be a bum.”

She complains school is boring and she doesn’t like many of her teachers. “If I don’t like the teacher, I won’t go to class.”

Lisa first wagged class when she was at intermediate school, but her truancy escalated this year and she missed weeks of classes on end. She says about a dozen of her friends bunk frequently, going to homes where parents are out or at work. They drift around the city, catching buses to random destinations, avoiding malls where they are likely to get “busted” by police or truancy officers.

Aroha is grateful that Lisa’s attendance is closely monitored and the school phones her at work if her daughter is absent. When her older sons played truant from another Christchurch school, it was months before she found out.

Aroha used to leave for work before her children were up, but in September she moved closer to her job and now has time to drop Lisa and her younger sister at the bus stop in the mornings. She hopes the new arrangement will improve Lisa’s attendance.

Aroha worries what will happen if Lisa is excluded from her current school and other schools refuse to accept her. Home schooling is out of the question. “I haven’t got the skills to tutor her at the level she needs. Alternative education is an option, but getting a place is hard.”

Aroha suspects her daughter’s truancy was triggered by changes within the family. Lisa’s younger sister and an older brother returned from living with their father in Auckland, so, after several years of having her Mum’s sole attention, she suddenly had to share it. Lisa also had some difficulty accepting her mother’s lesbian partner (from whom she recently separated).

In hindsight, Aroha regrets the way the children were shuttled between her and her ex-husband after their relationship broke up eight years ago. “I loved my kids dearly, but I became very distant from them. My children don’t talk to me because they don’t know how, because I have not been available to them.”

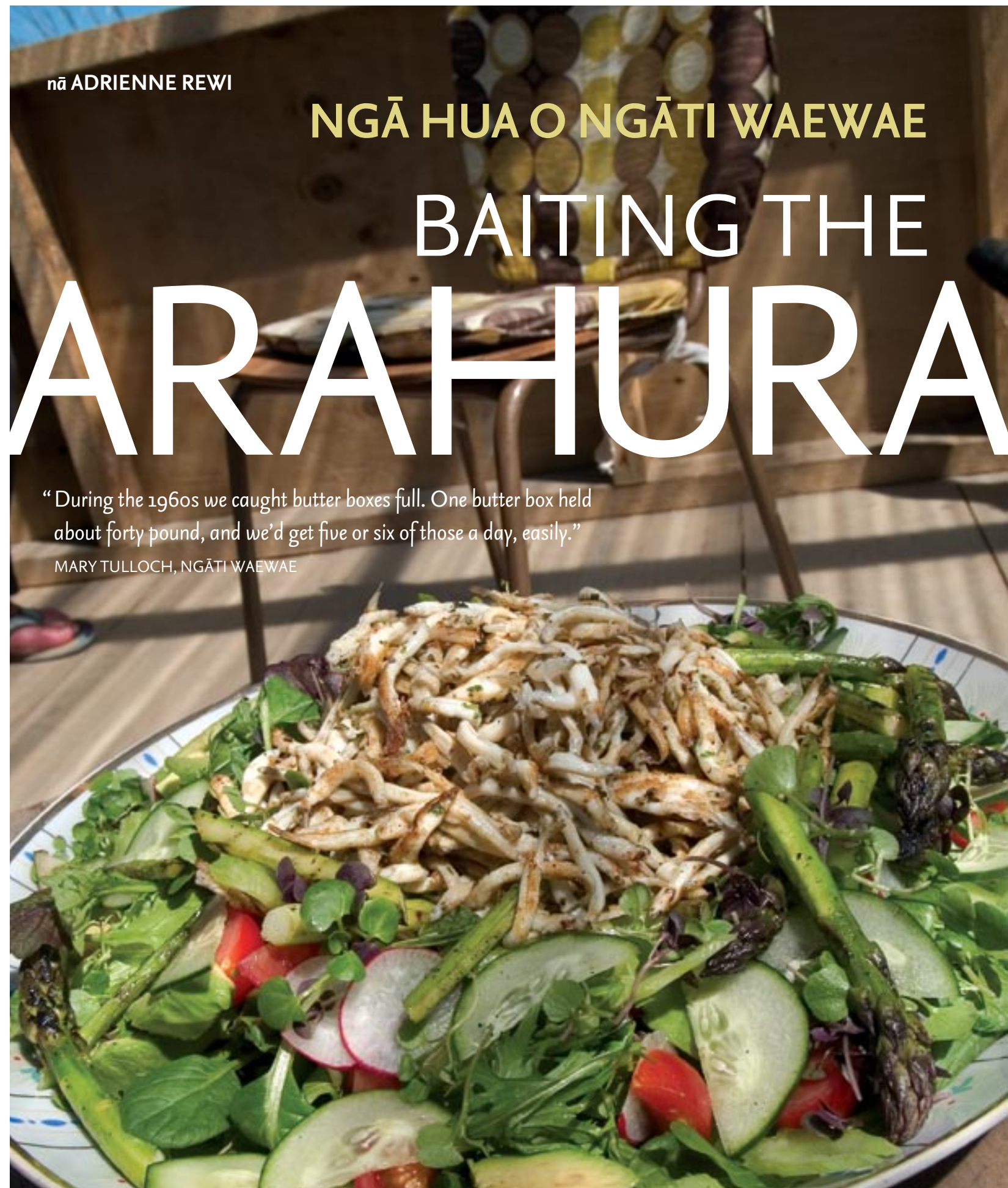
And she suggests truancy is a cry for attention. “It’s like the kids are saying ‘you’re so engrossed in your work and so tired when you get home, you don’t want to spend any time with us, so I’m going to get your attention by not going to school.’”

them that the career department at school is for everyone.”

“It’s about looking at their NCEA results and what their needs and hopes are and saying, ‘if we can work together, we can make your dream come true.’”



* Names have been changed.



nā ADRIENNE REWI

NGĀ HUA O NGĀTI WAEWAE

BAITING THE

ARAHURA

“During the 1960s we caught butter boxes full. One butter box held about forty pound, and we’d get five or six of those a day, easily.”

MARY TULLOCH, NGĀTI WAEWAE

Te Maori Raukawa was 83 the last time she went whitebaiting at the Arahura River mouth just north of Hokitika. Two years on, she’s sitting down by the river among the kaumātua of Ngāti Waewae, watching Blanket Bay chef Jason Dell (Te Hapū o Ngāti Wheke) whipping up patties made with fresh mata (whitebait) and cooking them on a small barbecue plate.

The sun is on our backs, the skylarks are singing, the sock nets are in place in the river, and Jason moves his spatula with a calming rhythm that lulls the hungry kaumātua into a state of mouth-watering anticipation. It’s a happy scene that reminds Te Maori of the hundreds of times she and her late husband, Hector, scooped at the river mouth for hours on end, going out on one tide and staying until the next.

“It was hard work but it was lovely when everyone was fishing. They’d all set up in their own places, and we were all related, so it was a very social time. But the bait are not as thick as they used to be,” she laments.

Wereta Tainui is standing on the riverbank watching Kori Hutana checking his sock net. Wereta was just seven or eight when he first went whitebaiting back in the early 1930s, and he remembers making the supplejack net-frames and covering them with whitebait netting.

“We’d go into the bush to get the supplejack and then we’d sit with the older people to learn how to make the nets, using flour bags to make the binders. In those days, during the Depression, there was no work or money, and we used to exchange whitebait with the Arahura Valley farmers for meat and milk,” he says.

“We used to eat them ourselves all the time – for breakfast they’d be fried loose in butter; for lunch we’d have whitebait cooked in a pot with kūmara and pūhā, thickened with milk to make a stew; and for tea we’d have them fried in patties. Sometimes, for a bit of a change, we’d curry them for supper. We used to get sick of whitebait as kids – that’s why I don’t eat so many now.”



PHOTOGRAPHY PHIL TUMATAROA



the lancewood. Long before that, back in the old days, they used to weave the nets out of flax fibre.”

“And if the whitebait were running, everyone would be down at the river in those days. But we never set nets. We usually only fished for enough for a feed, and the best way to eat it was straight out of the river and cooked loose in a hot pan with a bit of butter and eaten with salt and bread.”

He says they also dried whitebait on sheets of iron. “We’d eat them like chewing gum.”

Back at Kori Hutana’s riverside shelter, the kaumātua are getting ready to sample Jason Dell’s whitebait lunch. He has made close to six dozen whitebait patties, along with a pile of loose bait sautéed in garlic butter. There’s a big salmon salad to go with it, and the patties are served in fresh bread rolls with lemon mayonnaise.

Iris Weaver says it’s been the best bait season for at least five years. She recalls, “I was about 14 when we walked the three miles to the river mouth. The bait used to come in so thick we’d fill our buckets in no time. Mum even filled pillowcases when we didn’t have enough tins. We got so much of the stuff we used to bury the extra in the vegetable garden. It was tough work scooping against the waves, and Dad would often sleep out on the beach to save walking back and forth to the river mouth.”

The group falls quiet as they tuck into the kai. Apart from the skylarks, there are just a few mutterings of appreciation as patties disappear from the table. Mary Tulloch takes a moment to share her whitebaiting memories. Now 78, she says she hasn’t fished in years – not since she was in her mid-sixties.





“I always enjoyed it. I was 15 the first time I went out with my brothers, but then I had a break from it until I was married with my own family. In those days – during the 1960s – we caught butter boxes full. One butter box held about forty pound, and we’d get five or six of those a day, easily.”

“We were doing it commercially and we fished every day of the week during the season. We sold a bit locally, but mostly we’d send it to Christchurch on the train each night. When we were kids though, we used to walk down the valley selling it for sixpence a pint, and we thought we were made,” she laughs. “It was all a big adventure and everyone got their fill in those days.”

Talk turns to the parties then – the whitebait parties – that were held at the end of the season at the Greyhound Pub, which burnt down in 1996. But whitebaiting wouldn’t be whitebaiting for the Arahura whānau without the social traditions. And as you walk along the river bank, chatting with the fishermen, discussing the tides, the winds, the catch, it’s easy to see why they keep coming back generation after generation. It’s addictive and there seems to be a special, quiet energy at work, binding people together in a common passion, a common mahinga kai tradition – the sort that builds memories and whets appetites.

■

DID YOU KNOW THAT ...

Whitebait is the juvenile form of six species of native freshwater fish. The most common species is inaka. Others include kōaro or mountain trout, the banded kōkopu, taiwharu or the giant kōkopu, the short-jawed kōkopu and the common smelt. Mata is the Māori name for whitebait overall. -

Whitebait migrates in large, mixed shoals, from the sea to freshwater rivers and streams, during the season. In every river system, the whitebait species are moving up and down, according to their separate life cycles. In autumn, when the inaka are migrating downstream to spawn on estuarine sedges, smelts are migrating upstream to spawn on the river sandbanks.

Most inaka spawn and die in an annual cycle, while kōaro and kōkopu survive spawning and return upstream. Banded kōkopu are thought to live as long as nine years.

During their upstream journey, whitebait has to negotiate any dams, culverts, weirs and other manmade structures. Most people are unaware that, while some of the species are good climbers, inaka is not and it has to swim past the obstacles. According to NIWA studies, they do this by using bursts of speed in fast-flowing areas, resting in the low-speed waters. If they don’t succeed in passing through weirs, they gather in large numbers and become vulnerable to predation, competition and disease.

Traditional Māori fishing techniques included making a range of diversion channels cut through s-bends and shingle banks. Weirs were built out into the channel to deflect migrating shoals into a woven trap. These methods have since been prohibited.

In the old days, whitebait was cooked in leaf packages, dried in the sun and stored. Lake-caught kōaro was often bartered with the coastal tribes.

Shoals of migrating whitebait several hundred feet long and varying in width from three to six feet were not uncommon as late as 1890.

During the 1870s, Chinese gold miners trapped, dried, marketed and exported whitebait. Commercial canning of whitebait by Pākehā began in Hokitika in 1891, with further companies opening in the 1930s.

By as early as the 1870s, a loss of harvest had been observed, and by 1927 records showed a noticeable depletion in whitebait numbers.

The six different whitebait species often change in colour as they grow. Giant kōkopu come in from the sea as small, unpigmented whitebait. As they move into lowland swamps and creeks they become greenish-grey juveniles with bands on their sides. Adults are nocturnal and are dark grey with gold spots and markings.

In the 1860s, Charles Douglas observed that kōaro change their colour according to the waters they inhabit. In large rivers and clear streams exposed to sunlight, they are very light colour, while in snow-fed rivers they are almost white.

Whitebait on the West Coast of the South Island are fatter and longer than elsewhere.



My earliest memories of whitebait are of Dad cooking up a feed of whitebait patties in Mum’s favourite frying pan. Dad always did it simply, by mixing the slippery stuff with a little beaten egg, salt and pepper. Of course we fussy kids would screw up our noses at the prospect of eating such ugly little critters!

For the purposes of this exercise, as with our previous assignments, we checked out the scope of the cooking facilities before deciding what to cook. A dinky wee hut right beside the river, a basic gas barbecue and a little sunshine offered just the ticket for a simple, no-nonsense fry-up of delicious, freshly-netted whitebait patties and some garlic butter sautéed whitebait.

And boy did that simple repast disappear in a hurry.

Jason Dell

Jason Dell (Ngāi Tahu/Ngāti Wheke)
Executive chef, Blanket Bay, Glenorchy, New Zealand

WHITEBAIT PATTIES

INGREDIENTS

- 4 tbsp melted butter
- 500 g whitebait (washed)
- 4 eggs, beaten
- 4 tbsp chopped fresh chives
- salt and pepper

METHOD

Mix the eggs very well with a fork. Stir in the chopped chives and seasoning, then stir through the washed whitebait.

Next, melt a little butter, preferably in a non-stick frying pan. Drop spoonfuls of the mixture into the pan and cook until golden on both sides. Remove from the pan, place on a plate lined with a paper towel, and keep warm. Serve with wedges of lemon.

These patties taste great with a home-made mayonnaise flavored with lemon zest and freshly chopped tarragon. Serves 4-6.

GARLIC BUTTER SAUTÉED WHITEBAIT WITH MESCLUN SALAD AND APPLE LEMON DRESSING

INGREDIENTS

WHITEBAIT

- 200 g softened butter
- 2 garlic cloves, finely chopped and minced
- 1 tsp mustard
- 2 tbsp chopped parsley
- 2 tbsp chopped rosemary
- 2 tbsp chopped coriander
- 1 lemon, zest and juice
- 500 g fresh whitebait
- 1/2 cup plain flour

SALAD and DRESSING

- 200 g mesclun salad
- 50 ml olive oil
- 50 ml light vegetable oil
- 2 tbsp apple syrup (available at most supermarkets) or use liquid honey
- 2 lemons, juice only

METHOD

First make the dressing for the mesclun salad by thoroughly combining the olive and vegetable oils, apple syrup and lemon juice. Set aside.

To make the garlic butter, soften the butter until you can mix it easily with a wooden spoon. Add the garlic and mustard and beat the mixture until well combined. Stir through the roughly chopped herbs, finely grated lemon zest and the lemon juice. Add salt and pepper. Stir well and set aside for flavours to develop.

Drain the whitebait well in a sieve. Spread out onto a flat plate and dust with the flour. Heat a frying pan until hot, then add 2 tbsp of the garlic butter and melt. Scatter some of the floured whitebait into the frying pan and cook until golden. Then cook the underside for about 2-3 minutes. Remove from the pan and keep warm while cooking the remaining whitebait.

Place a nest of cooked whitebait in the centre of a plate. Arrange the mesclun salad around the whitebait. Dress the salad with the apple lemon vinaigrette. Serve immediately.

If you wish, you could cook the loose whitebait on a flat barbecue plate instead of a frying pan. Serves 6.

Waitangi Tribunal Still Needed

If Wayne Mapp, or any other politician, is wondering if we still need the Waitangi Tribunal, they may want to ponder a small report produced by the Tribunal in May this year, concerning indigenous forests on Māori land in the South Island.

These remnant forest lands were vested in hundreds of Māori owners in the early 20th century. It was clearly understood at the time, and recorded in parliamentary debates, that these lands were partial compensation for the failure of the Government to provide reserves which it had promised to Ngāi Tahu in the 1840s. The legislation was the South Island Landless Natives Act 1906 (SILNA).

The lands were largely worthless when they were given, as they were in rugged areas and covered in forest. Over time, however, those forests became extremely valuable. In 1990, responding to concerns about continued milling of our few remaining areas of indigenous forest, the Crown introduced regulations under existing customs legislation, banning the export of indigenous timber which had been clear-felled. In future, all such timber for export had to be selectively logged on a sustainable basis, which meant limited, selective logging at a rate that would allow regrowth of the forest.

At the time, the Government was well aware that it would need to deal in some manner with the SILNA owners. The Crown Law Office told the Government that the SILNA owners had a clear case for special compensation. By depriving owners of the opportunity to clear-fell the timber on their lands, Crown Law said that the ban reduced the Crown compensation of 1906 to “virtually nothing”.

Consequently, the ban on timber exports was not immediately applied to SILNA forests. Negotiations with the owners commenced, a “framework agreement” was signed, and there was talk about compensation based on the potential loss from the inability to clear-fell. Settlements were reached with the owners of Waitutu forest near Fiordland and Rakuia forests, preserving those forests in perpetuity,

while owners received payments for timber revenues that they had forgone.

Then, in 2000, officials abruptly changed their approach. They began to argue that the ban on export should immediately apply to the remaining SILNA forests, and the owners should receive compensation only for commercial contracts existing when the ban officially came into force. The Crown was well aware that there were none.

The Minister of Forestry was concerned about that change. He suggested that the owners might still want full compensation and the issue would not be resolved. He suggested that the proposed legislation be referred to the Waitangi Tribunal to see if there were any Treaty breaches.

The Minister’s officials strongly disagreed. Within a few weeks, they had arranged for an historian to produce an alternative history of the SILNA lands, which concluded that they were only ever a charitable measure and not compensation for broken promises. Consequently, the officials advised, the SILNA owners were just like every other owner of a private forest affected by the export ban, and required no special compensation. A Forests Amendment Act was passed in 2004 on this basis.

Around this time, the Environment Court was considering whether strict rules proposed by the Southland District Council on the clearance of indigenous vegetation should apply to SILNA lands, regardless of any export policy. Crown lawyers appeared in the Environment Court in support of the District Council rules and argued in favour of the “new” history of the SILNA lands. The Environment Court accepted the Crown historical arguments and upheld the District Council rules.

SILNA owners became aware of the change in the Government’s position. Not surprisingly, when they were invited to comment on the Government’s changed view of history, the owners rejected it outright.

The change in approach by the Government was partly prompted by a logging company’s legal challenge to the ban on the export of

indigenous timber. The High Court found that the Government had acted illegally in issuing regulations in the way that it had under the Customs Act 1966. It accepted an argument that one problem with the regulations was that they were inappropriately aimed, not just at preserving indigenous forest, but at improving the Government’s negotiating position with the SILNA owners.

Not surprisingly, looking at all of these events, the Waitangi Tribunal thought that the change in Crown policy was a breach of the Treaty. It also rejected the “new” history of the SILNA lands put forward by the Government’s historians. However, it thought that the SILNA owners had not yet suffered any prejudice, since they were unable to prove the extent of their financial loss to date, and there was still time for the Crown to reverse its policy and consider compensation on a similar basis to the earlier SILNA settlements.

The report makes disturbing reading. For those suggesting that the Waitangi Tribunal is no longer needed, this report should be required reading. If they are assuming that blatant Treaty breaches are the preserve of colonial governments of the 19th and early-20th centuries, they are clearly wrong.

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.



Te Ao o te Māori



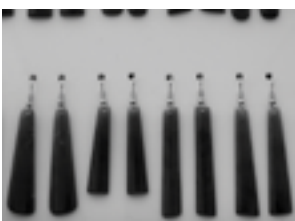


Every year the call goes out and every year we answer the call. It's Hui-ā-Tau time – a chance to catch up with whānau and friends we haven't seen for a while. A chance to come together as a tribe, and the place to hear the latest goings on from the boardroom table of Te Rūnanga o Ngāi Tahu – and a chance to let people know what you think of it all!



Hui-ā-Tau proper follows the Te Rūnanga Annual General Meeting, and every year a different rūnanga has the responsibility to host the hui. This year was the turn of Murihiku in Invercargill, and with perfect hosts, perfect weather, bustling stalls, entertainment and plenty of stimulating kōrero in the main tent, it was a weekend to remember.





Next year the marquees will be raised at Mōeraki and the call will go out again. There will be old familiar faces, and some new ones, some we haven't seen for too long and some we only saw yesterday, but that's okay because in the end it's all about whānau.



REVIEWS

BOOK REVIEW

PAINTED HISTORIES: EARLY MĀORI FIGURATIVE PAINTING

By ROGER NEICH

Published by Auckland University Press.

RRP \$59.95.

Review nā DONALD COUCH.

Amazingly, the earliest example in Aotearoa of traditional Māori painting – kowhaiwhai – is from the Ngāi Tahu rohe. Near Ihu Tai, in Ōtautahi was found a 400-500 year old hoe with five transverse bands of red ochre spaced at equal intervals down the paddle blade (Neich 2001:59).

The waka taua (including decorated paddles) was the highest achievement of Māori material culture until Te Tiriti. Then, in the 1840s, kowhaiwhai painting was transferred to the new symbol of group identity – the meeting house. Subsequently of course, kowhaiwhai has become an integral part of the decorated wharenui or where tipuna. The rich variety of this art is to be found almost exclusively in Te Ika a Maui.

Roger Neich is Professor of Anthropology at the University of Auckland and also Curator of Ethnology at the Auckland War Memorial Museum. He has written two very detailed books about Māori art, especially as it relates to decorating buildings on marae. One, *Carved Histories* (2002), focuses on the Ngāti Tarawhai carvers of the Rotorua district, who have been one of the most influential schools of Māori carvers in New Zealand.

Painted Histories, first published in 1994, and

recently re-issued, describes in detail 50 years of Māori experimentation with painting and the move to life-derived figures rather than abstract symbols. This experimentation took place between 1870 and 1930, in Māori meeting houses, and was the expression of the identity of the people who owned the house, and their relationships to other groups.

Neich's starting point is that Māori figurative painting (representing forms that are recognisably derived from life) comes from three major traditions: naturalistic drawing, kowhaiwhai painting and woodcarving. Although the latter two developed within indigenous Māori art, the first came from exposure to European art, especially pen and pencil drawing on paper – a common activity among early European visitors to New Zealand.

It was no coincidence that much of the new emphasis on painting of meeting houses occurred at the time of Te Kooti and his Ringatu church. A renewed interest in whakapapa led to a strengthening of whānau, hapū and iwi identities and the new symbol of that identity – the meeting house. But Te Kooti and what he was identified with, including painted houses, were at odds with the Government of the day, which listened to other Māori voices advocating a more standardised, “traditional”, albeit romanticised and idealised, style focused on woodcarving.

Apirana Ngata was able to provide support for the Rotorua School of Māori Arts and Crafts (especially carving), which flourished and “...became generally accepted as the ‘national style’ of Māori woodcarving among the Māori and European public...” (p. 241).



Historically, many of our Ngāi Tahu meeting houses were built at a time when missionary and church influences were very strong and critical of anything other than no, or minimal decoration. Thus many of our meeting houses were known to generations of us as halls.

But changes are occurring. Our new where tipuna are exploring the possibilities of a range of art-forms including not only carving but also tukutuku, kowhaiwhai and other forms of both traditional and contemporary decorative styles.

It is therefore timely and instructive to consider Neich's book, not only to be aware of the rich heritage which flourished, however briefly, but also to be aware of the wide range of possibilities which were developed but then ended, primarily because of the power of government over the arts.

The book contains over 200 black and white photographs and drawings, as well as 70 excellent coloured photographs – essential in a work such as this.



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

ALBUM REVIEWS

MŌ AKE

By PIRIPI CHRISTIE

Tangata Records

RRP \$22.95

Review nā LISA REEDY.

Piripi Christie's debut album *Mō Ake* blends te reo Māori with contemporary hip-hop and R&B rhythms. From start to finish, you are swept away with his lyrical impressions on Māori ancestry and traditions. And if you are not a speaker of te reo Māori, Christie has provided English translations for every track on this CD.

Skilled in traditional Māori arts and culture, Christie opens this album with a spine-tingling karakia infused with a pulsating beat. Catchy beats set the mood for the rest of *Mō Ake*, providing a lush sound bed for this accomplished performer.

Although some of the songs sound repetitious in their arrangement, this is an impressive start to what looks like a promising career.

AUĒ TAMA

By DINA

Urban Pacifica

RRP \$22.95

Review nā LISA REEDY.

Under the guidance of the late musical genius from the Pacific, Phil Fuemana, Dina's debut album *Auē Tama* is a refreshing example of a young Māori female artist expressing love, loss and future desire.

Dina has a raw texture to her voice, which she showcases on her album, providing songs in English and Māori. Her style is evidently R&B influenced, with all ten tracks featuring R&B beats, rhythm and arrangement.

Dina's single *Baby don't go* has a street-soul quality that renders the track one of the hottest downloads in Aotearoa. Whereas *Kaua rā* is a beautiful ballad translated from Māori into English as it progresses.

However, the last track *Phylpcyde* is totally mystifying. A remix sample of the hit *He's Mine*,



by American group Mokenstep, doesn't feature Dina, or even fit with the sound of the album.

Perhaps that is why early next year a remixed, remastered version of this album will be available in stores.



Lisa Reedy (Ngāti Porou) has spent the past 13 years working in the music industry and has a wide spectrum of musical preferences. Lisa is an MC and works as a radio announcer on Tahu FM.

PERFORMANCE REVIEW

TAKU RAUKURA E

By MATEROA HAENGA

Directed By Tina Cook

For Taki Rua Productions

Review nā ELIZABETH O'CONNOR rāua ko PAORA RANGIWHETU.

Taki Rua have toured this te reo Māori production to young audiences since August. We saw it at Te Kura Kaupapa o Whānau Tahi on 1 November.

The pūtātara called the audience into a simple, engaging world. Leaf-painted screens evoked a forest. The story of Raukura growing up through teenage sulks and fears into beauty and confidence was told with humour, pathos and clever visual devices, such as the marks on Raukura's chin that evolved into tā moko.

Two manu carried the story: Hiraka, who always had time to teach Raukura about her tūpuna, and Kākā, who was hilariously vain. When younger tamariki in the audience started to drift, Kākā recaptured them with successful clowning and clap-along opportunities.

All the actors connected with the audience, but Apirana Taylor's great skill and experience made Hiraka the highlight of the show – funny, agile, wise and poignant. His message to Raukura was strongly conveyed – whatever the distractions and anxieties of the world, hold on to what you have received from your tūpuna and it will help you to fulfil your potential.



Elizabeth O'Connor has worked in theatre for over 20 years and combines this with writing, editing, reviewing and voice coaching.



Paora Rangiwhetu (Ngāti Raukawa, Te Ātiawa and Tainu) is a DJ at Tahu FM.



Waka Reo, Sundays, 7pm, Māori Television.



Pirimia Burger (Ngāi Tahu me Rangitane) works as a freelance writer, presenter, researcher and co-producer for both mainstream and Māori television productions.

TELEVISION REVIEW

WAKA REO

MĀORI TELEVISION

Review nā PIRIMIA BURGER.

Strangers become flatmates, learn Māori, negotiate life in shared quarters and eliminate the unlucky in *Waka Reo*. This programme is a confused blend of *Big Brother*, *Kōrero Mai* and third-form camp. In trying to be all things to all viewers, it misses its mark. Is it a language series, a reality show, or a fly-on-the-wall documentary? Its genre is muddled, so its impact is muted.

The pace is uneven. One episode has energy and builds to an interesting cliff-hanger, the next has little tension beyond “whose turn is it to clean the lavatory?” There is no element of surprise, just more voyeurism, as the flatmates go about their daily chores.

Perhaps that is part of the problem. The show needs more dynamic personalities. The flatmates are typical of rangatahi on any language course, but that doesn't necessarily make them right for television. Audiences want characters they can love to hate. One comes close, but not even a waka ama competition could arouse much individuality. Could it be that it's not entirely te reo Māori acquisition that is the motivating factor, but the \$10,000 prize?

Pūrau is spectacular, Sista Waitoa's music is great (if not a little sinister), but the show itself needs some tightening up.

AHAKOA HE ITI HE POUNAMU

(continued from page 4)



PERSPIRATION AND INSPIRATION

The seven New York Marathon ladies who we profiled in the last issue of TE KARAKA are back in New Zealand, flushed with their success at the marathon. They vowed to cross the finishing line together and, true to their word, that is just what they did. But instead of putting their feet up, they have been busy setting up a trust and fundraising to help others fulfill their dreams.

Here is an extract from the diary kept by Linda Grennell (Ngāi Tahu, Ngāti Mutunga) during the group's time in the Big Apple.

- 4.00am: Wake-up call to get ready for a long, tough day.
- 4.30am: TVNZ interview at a hotel in central Manhattan.
- 5.00am: Meet at New York Public Library to catch buses to Staten Island. Seeing all the volunteers and the giant organising venue, I begin to realise the huge scope of the event. And being new and eager we board the first bus of the day.
- 6.00am: It is cold and misty, although the temperatures are predicted to soar. Our group spends the next few hours talking to runners (walkers are also called runners in this marathon) from Europe, South Africa and England. The race hasn't started yet, but I am already feeling a little tired and anxious.
- 9.50am: The gun goes off and the first runners start.
- 10.20am: We finally reach the starting point and head out across a bridge to an amazing scene of fire barges with their water cannons spraying, and helicopters circling overhead. Through Brooklyn there is a carnival atmosphere, with young onlookers giving the runners high-fives as they pass through.
- 12:00pm: Ice packs get passed around as the sun starts to bear down.
- 2.00pm: I start to hit the wall as we approach the half-way mark. I was told this would happen, so I'm not too anxious, and Raiha Boyes supports me through it, and I do the same for her a little later. As we go through the refreshment stops every three miles, we also have to navigate a carpet of slippery Gatorade slush.
- 3.00pm: We walk through Harlem and are greeted by gospel singers, and for a while we dance as we walk.
- 5.00pm: We cross Manhattan Bridge and around us there are runners vomiting and collapsing – we can't stop, but we do alert the volunteers. As we start to get near the finish, our lead group slows the pace down to wait for the rest of our team. Raiha takes us through stretches and exercises to keep our bodies warm.
- 7.30pm: We cross the line – elated, tired and victorious.

Te Kāhui Kura Trust is raising funds to support other groups of Māori women with a dream to fulfill. Contact Roimata Kirikiri 03 371 9137.



ANIKA MOA

SINGER, SONGWRITER

TE AUPOURI, NGĀ PUHI

HE TANGATA

WHAT CONSTITUTES A GOOD DAY?

Getting up, having a good feed, playing sports and then winning, then having a beer at the local pub, then going out to a choice gig.

WHAT NEW ZEALANDER DO YOU MOST ADMIRE? WHY?

Sports people, cos I admire athletic ability and rugby players.

ONE THING YOU COULD NOT LIVE WITHOUT?

Contact lenses.

IF YOU COULD LIVE ANYWHERE, WHERE WOULD IT BE?

Spain or Kaiteriteri.

WHO IS THE MOST IMPORTANT PERSON IN YOUR LIFE?

My partner.

DID YOU CRY IN WHALE RIDER?

Yes.

ON WHAT OCCASION DO YOU TELL A LIE?

All the time, every day, not one second goes by without me telling a lie. I'm a natural-born liar.

WHAT CONSTITUTES A BAD DAY?

I think having a bad gig where I don't know what to say to the audience and I keep forgetting the words to my songs.

WHAT IS YOUR GREATEST FEAR?

Dying alone and heights.

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

People who gossip about you and have wrong notions of what you are like as a person.

DO YOU HAVE A FAVOURITE SUPERHERO AND WHY?

Any that don't wear their undies over the top of their tights. Who came up with that look anyway?

WHAT IS YOUR WORST CHARACTER FLAW?

My eyes are too big for my stomach and I order way too much food and then waste it and think of the dying, poor, starving Ethiopians with nothing to eat.

WHICH TALENT WOULD YOU MOST LIKE TO HAVE?

I wish I could dance. I'm white really!

WHAT'S YOUR FAVOURITE CHILDHOOD MEMORY?

Walking to school with my brothers and sister, singing and getting along, and being able to see them all day at school.

DO YOU BUY LOTTO?

Sometimes, when I feel lucky.

DO YOU BELIEVE IN REINCARNATION?

I believe in spirits and ghosts and the ability to talk to the other side.

EVEN IF YOU DON'T, WHAT WOULD YOU COME BACK AS IF YOU COULD?

Daniel Carter! Yeah!

WHAT IS YOUR GREATEST EXTRAVAGANCE?

Buying expensive clothes and wearing them once.

LOVE OR MONEY?

Love that money.

WHAT IS YOUR MOST ADMIRABLE QUALITY?

My sex appeal.

WHAT IS THE LAST BOOK YOU READ?

Perfume by Patrick Siskund.

WHO IS YOUR FAVOURITE AUTHOR?

Keri Hulme.

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

Rugby. No doubt about it.

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**FESTIVE
SEASON**

WITH
TE WAIPOUNAMU
on Māori Television

Waka Reo

Sundays at 7.00pm on Māori Television

The reality show where 13 rangatahi
battle the odds in their quest to learn
te reo Māori and take home the
\$10,000 prize money

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*"Join Kuwao and friends for a spirited
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