



Otago Polytechnic Limited

BOARD PACK

for

Otago Polytechnic Limited (The Company) Meeting of the Board - Open

Thursday, 21 April 2022

12:45 pm

Held at:

Puna Kawa

Level 2, Mason Centre
Otago Polytechnic
Forth Street
Dunedin

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AGENDA



OTAGO POLYTECHNIC LIMITED (THE COMPANY) MEETING OF THE BOARD - OPEN

Name:	Otago Polytechnic Limited
Date:	Thursday, 21 April 2022
Time:	12:45 pm to 1:30 pm
Location:	Puna Kawa, Level 2, Mason Centre Otago Polytechnic Forth Street Dunedin
Board Members:	Adam La Hood (Chair), Paul Allison, Karen Coutts, Maryann Geddes, Justin Lester, Mike Collins
Guests/Notes:	In Attendance: Ronda McLaren (Minutes), Philip Cullen (Deputy Chief Executive Corporate Services), Megan Gibbons (Chief Executive)

1. PROCEDURAL

1.1 Welcome/Apologies/Notices

1.2 Conflicts of Interest

Supporting Documents:

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1.3 Confirm Minutes

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2.1 Chief Executive

For discussing and noting.

Supporting Documents:

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3.4 Student Committee

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4. MEETING CLOSED

4.1 Meeting Closed

Next meeting: Otago Polytechnic Limited (The Company) Meeting of the Board - Closed - 21 Apr 2022, 1:30 pm

OTAGO POLYTECHNIC LIMITED BOARD PAPER	
OPEN AGENDA	DATE: 21 APRIL 2022
ITEM: CONFLICT OF INTEREST	
PURPOSE: <p>Board members should declare any potential conflict (pecuniary or non-pecuniary) they may have regarding any item on the agenda, or in relation to any discussion during the meeting. These declarations will be recorded on a separate register as well as in the minutes.</p> <p>Attached is a register of Board members' interests. Any changes must be advised to Ronda McLaren.</p>	
RECOMMENDATION <p>For noting.</p>	

INTERESTS REGISTER			
Board Member	Updated	Interest Disclosed	Nature of Potential Interest with the Otago Polytechnic
Paul Allison	19-07-2021	<ol style="list-style-type: none"> 1. Life Trustee – Halberg Disability Sport Foundation 2. Independent Contractor – NZME 3. Chair – University bookshop (Otago) Ltd 4. Chair – ORFU Board Appointment Panel 5. Independent Chair - Infinite Energy (design and installation of solar power) 6. South Island Regional Grants Committee – The Lion Foundation 7. Independent Consultant - Impact Consulting 8. Director, Central Otago Health Services Ltd 9. Director – Highlanders GP Ltd 	<ul style="list-style-type: none"> • 1,2,4,8,9 - Nil • 3,5,7- Potential supplier • 6 – Potential funder
Michael Collins	23-11-2021	<ol style="list-style-type: none"> 1. Chief Executive Business South Incorporated (Otago Chamber & Southern Employers) 2. Chair Capable NZ Permanent External Advisory Committee (PEAC) 3. Member Otago Regional Skills Leadership Group (RSLG) MBIE 4. NZ Chamber of Commerce (NZCCI), South Island Representative Board member 5. Business NZ Council, Otago CEO Representative 6. Director of Centre of Digital Excellence (CODE) 7. St Hilda's Board of Proprietors, Board Member 8. Grow Dunedin Partnership Steering Group Member 9. Otago Regional Economic Development (ORED) Steering Group Member 10. Workforce Dunedin Central Governance Group Member 	

			Polytechnic
Karen Coutts	08/02/2022	<ol style="list-style-type: none"> 1. Transparency International NZ, Board Member 2. Member, Te Runanga o Moeraki 3. Member, New Zealand Parole Board 4. Kaiwhakahaere, Ngai Tahu ki Te Whanganui-a-Tara taurahere roopu 5. Director, KDC & Assocs Ltd 6. Director, KBDRC Ltd 7. Chair, Life Unlimited Trust 8. HSNO Committee Member, Environmental Protection Authority 9. Te Wai Pounamu Executive Committee Member, Federation of Māori Authorities 10. Co-Chair, MBIE RSLG, Otago Region 11. Resource Management Commissioner 12. Māori Overseer Advisory Committee, Ministry for the Environment 	
Maryann Geddes	19-04-2021	<ol style="list-style-type: none"> 1. Te Pūkenga - Council Member 2. Southern Institute of Technology - Director 3. ARA - Director 4. Service IQ- Director 5. Work Based Learning – Director 6. Service Skills Institute Incorporated - Director 	
Adam La Hood	02-04-2020	<ol style="list-style-type: none"> 1. Director – Dunedin Venues Management Ltd 2. Chief Financial Officer – Cook Brothers Construction 	<ol style="list-style-type: none"> 1. Collaborative Partner with OP 2. Contractor to OP
Justin Lester	28/08/2021	<ol style="list-style-type: none"> 1. Chair – Storbie Ltd 2. Director – Kapai New Zealand Ltd 3. Director – Welcome Home Ltd 4. Chair – Good Bitches Baking 5. Shareholder/Director – Dot Loves Data 6. Ambassador – Simplicity Kiwisaver 7. Director - LCB Management NZ Limited 	<p>Nil</p> <p>Nil</p> <p>Nil</p> <p>Nil</p> <p>Potential supplier</p> <p>Potential supplier</p>

		8. Director - WelTec Student Accommodation Limited	Nil
		9. Director - Whitireia New Zealand Limited	Nil
		10. Director - WelTec Enterprises Limited	Nil
		11. Director – Wellington Institute of Technology Limited	Nil
		12. Director - Ripponvale Orchards	Nil
		13. Director – Share Club Investment Limited	Nil
		14. Advisory Board - Aro Digital	Nil
		15. Advisory Board - Dignity	Nil
		16. Board Member - Regional Skills Leadership Group, Wellington	Nil

OTAGO POLYTECHNIC LIMITED BOARD PAPER	
OPEN AGENDA	DATE: 21 APRIL 2022
ITEM: MINUTES	
PURPOSE: The minutes of the open section of the Board meeting held on 24 March 2022 are attached.	
PRESENTED BY: Adam La Hood	
RECOMMENDATION: That the Board approves the minutes as a true and correct record of the open section of the meeting held on 24 March 2022.	

MINUTES (in Review)



OTAGO POLYTECHNIC LIMITED (THE COMPANY) MEETING OF THE BOARD - OPEN

Name:	Otago Polytechnic Limited
Date:	Thursday, 24 March 2022
Time:	12:45 pm to 1:20 pm
Location:	Puna Kawa, Level 2, Mason Centre Otago Polytechnic Forth Street Dunedin
Board Members:	Adam La Hood (Chair), Paul Allison, Mike Collins, Karen Coutts, Justin Lester
Apologies:	Maryann Geddes
Guests/Notes:	In Attendance: Jeanette Corson (Company Secretary), Philip Cullen (Deputy Chief Executive Corporate Services), Megan Gibbons (Chief Executive), Janine Kapa (Deputy Chief Executive Māori Development/Kaitohutohu), Phil Osborne (Convenor, Staff Committee), Megan Potiki (Deputy Chief Executive, Partnership and Equity), Jason Tibble (Deputy Chief Executive, Learner Journey), Laura Warren (Deputy Chief Executive, People, Culture and Safety), Chris Williamson (Deputy Chief Executive, Academic Delivery)

1. PROCEDURAL

1.1 Karakia timatanga

The meeting opened with a karakia.

1.2 Welcome/Apologies/Notices

Apologies had been received from Karen Coutts for lateness, Maryann Geddes and Ezra Tamati.

1.3 Conflicts of Interest

No conflicts were declared in relation to the open agenda.

It was noted that the auditors had identified some interests which had not been declared on both the Board and Executive Leadership Team interest registers. This had since been rectified.

1.4 Confirm Minutes

Otago Polytechnic Limited (The Company) Meeting of the Board (Open) 17 Feb 2022, the minutes were confirmed as presented.

1.5 Actions/Matters Arising

A visit to the Wildlife Hospital was scheduled to occur later in 2022. This action was subsequently removed due to a no visitor policy at the Hospital (due to Covid).

2. REPORTS

2.1 Chief Executive

Dr Gibbons' report covered the following items:

- DCE Learner Journey - a new portfolio
In response to a query regarding international students, Dr Gibbons advised that a new international strategy had been received from Te Pūkenga. International students will be a business unit of Te Pūkenga, meeting skills needs in the regions.
- New Director of Sustainability - Ross McDonald
- Certificate in Bi-cultural Competency - redesign
- Welcome video - produced in conjunction with Otago University and Maui Studios
- CE meetings
- Media Report

3. FOR APPROVAL

3.1 Conferral of Awards

Attached was a list of learners whose eligibility to graduate had been confirmed since the list provided to the Board in February.

RECOMMENDATION Justin Lester/Paul Allison

That the Board confers all eligible awards (as attached) in absentia.

AGREED.

4. MATTERS FOR NOTING

4.1 Board Calendar

Noted.

4.2 Executive Leadership Team Interests Register

Noted.

4.3 Staff Committee

Key points from a meeting of the Staff Committee held on 3 March 2022 were noted.

Mrs Coutts noted a request from the Committee on how any issues might be raised with the Board. Phil Osborne explained that this had arisen as a consequence of the new terms of Reference. It was noted that Laura Warren sat on the Committee and could act as a conduit to the Board.

Adam La Hood suggested that matters raised at the board be disseminated down to staff.

Mike Collins suggested that the Staff Committee keep the Board informed on the general vibe of staff during the transition to Te Pūkenga.

4.4 OPSA/OP

Minutes of the OPSA/OP meeting held on 24 February 2022 were noted.

4.5 Komiti Kawanataka

Key points from the Komiti Kawanataka meetings held on 3 February and 3 March 2022 were noted.

Mike Collins provided an update on the work he and Megan Potiki had been undertaking on the structure of the Komiti.

The Komiti would be chaired by Matt Matahaere, with membership remaining the same and other representation coopted as necessary.

A draft operating model was being worked on and Mrs Potiki had communicated with the rūnaka re the workplan.

Stacey Gullen Reynolds was currently consulting with rūnaka on matters of importance to them.

4.6 Policies

The Audit and Risk Committee had reviewed the following policies:

- Internal Audit
- Legislative Compliance
In response to queries around how this is enacted, Dr Gibbons advised that there is an annual check as to whether legislation is met.
- Protected Disclosure of Serious Wrongdoing
It was confirmed that there was anonymity for any whistle blowers to all but Te Kaihāpai.

RECOMMENDATION

That the Board approves changes to the above policies.

AGREED.

5. CLOSE MEETING

5.1 Meeting Closed

Next meeting: Otago Polytechnic Limited (The Company) Meeting of the Board - Open - 21 Apr 2022, 12:45 pm

Signature: _____

Date: _____

OTAGO POLYTECHNIC LIMITED BOARD PAPER	
OPEN AGENDA	DATE: 21 April 2022
ITEM:	Chief Executive/Tumu Whakarae Report
PURPOSE:	Information
PRESENTED BY:	Megan Gibbons
RECOMMENDATION:	Discussion and Noting

DCE People Culture and Safety

Covid-19 has been a dominant feature of the workload across this portfolio so far this year. The teams have supported academic staff to teach online and have been heavily involved in leading and supporting OP's overall response to the pandemic through supporting staff through the changes in alert levels, vaccine requirements, and when they've contracted Covid-19.

Outside of Covid-19, we're focussed on ensuring that staff are well supported through the transition to Te Pūkenga. This is seeing us focus on capability building (everything from digital capability and hiflex learning modalities, to leadership capability), retention and succession planning, change and wellbeing support, and alignment with Te Pūkenga at a functional level through projects and working groups.

All three Directorates in the portfolio are working towards submitting a nomination for an industry award this year – either as a team or individual. This is a way of motivating staff and focussing some exciting work in what will no doubt be a challenging year ahead. We look forward to celebrating this in months to come.

Marketing and Communications Update

Tertiary Open Day

Tertiary Open Days are our biggest recruitment activity of the year and although we held off as long as possible together with the University of Otago the decision was made to move the date out to allow for the country to move out of the red setting. The two-day event will go ahead on Sunday 31st July and Monday 1st August with the same plans in place. Including an expo in The Hub showcasing all our programmes, information session throughout the day and tours of Te Pa Tauira.

Although we investigated holding an online event, feedback from our stakeholders is that they have already had so much moved online and they love the ability to see and experience the campus environment and talk face to face with our kaimahi and tauira.

Promotion of Tertiary Open Days will start in May, and this is done in conjunction with the University of Otago, with visitors expected from around the country and busloads of future tauira arriving in from Otago, Southland and South Canterbury high schools.

Co-branding

Otago Polytechnic has taken another key step on its transition journey to Te Pūkenga, rolling out co-branding with the national organisation responsible for delivering vocational education and training across Aotearoa New Zealand.

Over the coming months the combined Te Pūkenga and Otago Polytechnic brands will become more visible around Otago Polytechnic campuses and online as co-branding is introduced into marketing and communications. In August, a national campaign will publicly launch Te Pūkenga across the country.

Covid Reporting to TEC

TEC have advised that they no longer need weekly reporting of COVID cases in the Tertiary Institutions, they have closed the single point of contact (SPOC).

CE Meetings

Internal

- OPAIC Board
- Awatea Change Management
- Safety and Culture Workshop for Leaders – Zero Accident Mindset
- Guest Speaker for Organisational Design
- Executive Assistant Farewells
- Online staff forum

External

- Business South
- NZ Police, Otago Coastal Area Commander

Te Pūkenga

- Subsidiary CEOs Meetings
- Chairs and CEOs Meeting
- Subsidiary CEOs and TITO CEOs
- Learner Success High-Level Design Workshop
- Operating Model Working Group
- RoVE Virtual Hui

International

- Polytechnics Canada/Higher Education Strategy Associates



Aukaha
KIA KAHĀ, AU KAHĀ

Otago Polytechnic Cultural Narrative



Otago Polytechnic Cultural Narrative

This cultural narrative provides two types of information for the Otago Polytechnic – that which is of a celestial nature and that which is of a historical nature – and it is important to be cognisant of this when using the information with staff and students. This information is from mana whenua, with a focus on Otago and the area the Otago Polytechnic is built on. The bibliography supplied will allow you to follow up on particular references for your staff and students.

It is important to note that our tribal dialect is used in this report. The ng is replaced by the k; for example, "Ranginui" is "Rakinui" in our dialect. We also use words and idioms particular to our tribe.

Macrons are another crucial part of the Maori language. They indicate whether the vowel is long or short. If a word has a macron on a particular vowel, it must be used when naming classrooms or other spaces. This is the official orthographic convention from the Maori Language Commission.

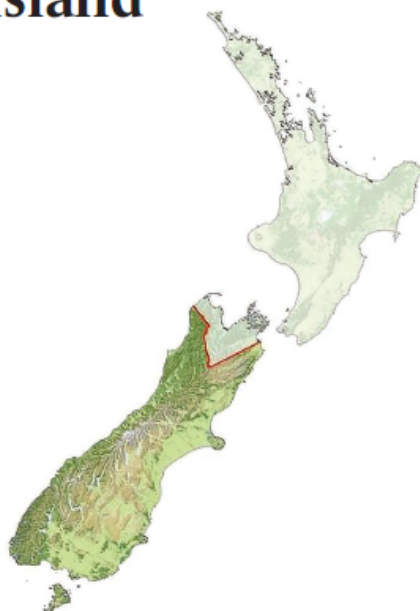
We hope this cultural narrative will be a source of learning and development for your institution. Please get in touch with Aukaha (1997) Ltd if you have any questions.

THE KAI TAHU CREATION area of the South Island

The South Island (Te Waipounamu) of New Zealand not only has an entirely different landscape to that of the North Island (Te Ika-a-Māui) but also a different indigenous demographic.

The South Island was originally inhabited by early Polynesian settlers known as Kāti Hāwea and Te Rapuwai. Anderson claims that these people were certainly Polynesians and among the ancestors of southern Māori.¹ The following onset of people were the Waitaha. They are an early group of people who are known to have arrived on the canoe, the Uruao, and their legacy was left in the many places they named in the South Island. The well-known southern tribal ancestor Rakaihautū of the Waitaha people was described as a giant. He carved out the lakes and rivers of the South Island with his digging stick named Tuwhakaroria.

The consequent migration and intermarriage of Kāti Māmoe and then Kai Tahu from the East coast of the North Island to the South Island and into Waitaha procured a stronghold for Māori in Te Waipounamu. Map 1 illustrates the large tribal area now associated with Waitaha, Kāti Māmoe and Kai Tahu in the South Island.



Introduction to the Kāi Tahu creation story

In our southern Māori history, the creation story is very detailed and somewhat different. The original story itself has been recorded, edited and published in a book that is accessible in most libraries, *Te Waiatātanga Mai o nga Atua: South Island Traditions*.² The narrative was told by Matiaha Tiramorehu, who was Kai Tahu and died in 1881. This book could be used in the classroom and is a good place to start if you are interested in the original creation beliefs; it focuses on the tribal narrative of Kai Tahu.

Te Waka o Aoraki and Tūterakiwhānoa feature as the oldest stories that connect to Otago. Aoraki was one of the senior progeny from Rakinui's (male) first marriage to Pokoharuatēpo (female). Raki's (Rakinui) second marriage was to Papatūānuku. Aoraki and his brothers were interested in Raki's new wife and descended from the heavens in their waka (canoe) to greet Papatūānuku. The meeting appears to have been amicable, but a mistake was made in the requisite prayers when Aoraki attempted to once again ascend to their celestial home, and the canoe began to list. Aoraki and his crew scrambled to the high ground but were caught by the sun's rays and turned to granite, becoming the highest peaks of the Southern Alps.

The nephew of Aoraki, Tūterakiwhānoa, was charged with the responsibility of determining the whereabouts of his uncles – he discovered that they and their waka had become an island in the vast ocean. After a period of grieving, he grasped his great adze, Te Hāmo, and set about shaping the canoe and its inhabitants so that it could be an inhabitable land mass.

He carved out the sounds in Fiordland and Marlborough and formed the peninsulas along the eastern seaboard, including Otago Peninsula, Huriawa Peninsula and the Moeraki Peninsula. He left the atua kaitiaki (guardians) Kahukura and Rokonui-a-tau in place, and they remained until the time the old religion was abandoned and Christianity was adopted.

After the entire South Island had been shaped fit for habitation, Tūterakiwhānoa returned to Piopiotahi/Milford Sound. It was brought to his attention that the sound was so beautiful that those who saw it would never move on. His relation, the goddess Hine-nui-te-po, left behind the small namunamu, or sandfly, to ensure that nobody would stay in the area for too long.

Matamata

Matamata is a taniwha. In our indigenous narrative in Otago, Matamata was a giant creature, similar to a serpent or lizard in shape, who carved out the Otago Harbour and rivers on the Taieri plains of Dunedin. Places are named after his movements, and eventually he solidified in the sun and remains as a distinct hill in Dunedin.

Various narratives are written about Matamata. The main source from an Ōtakou perspective is from Te Iwi Herehere Ellison, who was the informant to Reverend Pybus in the 1940s. Te Iwi Herehere was the son of Raniera Ellison (of Taranaki whakapapa) and Nani Weller (Chief Taiaroa's grandchild).

Tahu Potiki is also recorded re-telling the narrative, stating that Matamata carved out the Otago Harbour and the twists and turns in the Taieri River and eventually turned to stone. Many years later, Matamata came back to life and became the protector of Te Rakitauneke. Furthermore, Kareta, the paramount chief of Ōtakou, used to speak about a taniwha that was the guardian of the spirit of a famous Kāti Māmoe chief.

Matamata appears in many traditions in the South Island, from as far north as Marlborough to the Hokonui Hills. Below is an account recorded by the Rev. Thomas Pybus for his book, *The Maoris of the South Island*:

Regarding their legends, the Maori people of Ōtakou used to speak about taniwhas and fabulous monsters which performed extraordinary deeds. Hoani Kareta, the paramount chief of Ōtakou, used to speak about a taniwha which was the guardian of the spirit of a famous Kāti Māmoe chief. This taniwha lost its master and set out in search of him. From Silverstream near the base of Whare Flat, it journeyed as far as the present Mosgiel. Then it took its course down the Taieri River and wriggling, caused all the sharp bends and twists in the river. The same taniwha scooped out the Otago Harbour. The monster now lies solidified in the Saddle Hill. The humps of the hill are named Pukemakamaka and Turimakamaka.⁴





“

Ōtākou is the significant name of the area. Ōtākou was originally the name of the waterway that spans the area from Taiaroa Head to Harwood township. Although it is an ocean harbour, it was known as an awa (river) by our old people because of its river-like appearance.

Otago Peninsula history

The Otago Peninsula has a long history of occupation, beginning with that of Māori, the indigenous people of New Zealand. The origins of how the peninsula was formed have been cemented in southern Māori narratives, as discussed previously. Early occupation of the peninsula was focused at the harbour entrance rather than near the mainland or across the peninsula. This area remains occupied today by the descendants of the first people to live on the peninsula. Muaupoko has recently been adopted by our people as the overarching Māori name for the Otago Peninsula. However, this name's attachment to the peninsula is spurious as there is only one source for it, from Herries Beattie in 1915. The name Muaupoko is also not mentioned in the original Deed of Sale of Otago, which was signed by 23 Māori leaders and two "proxies" on 31 July 1844 at Kōpūtai (Port Chalmers) across the harbour from the Otago Peninsula.

ŌTĀKOU

Ōtākou is the significant name of the area. Ōtākou was originally the name of the waterway that spans the area from Taiaroa Head to Harwood township. Although it is an ocean harbour, it was known as an awa (river) by our old people because of its river-like appearance. Ōtākou is more widely recognised in the Otago area today as the name for the entire harbour and the settlement at the lower end of the Otago Peninsula. Otago (a modified version of Ōtākou) eventually became the name for the entire southern region. The origins of the meaning are

still somewhat dubious although, as Beattie recorded, the word "kou" in Ōtākou means a jutting point or an end point, which may describe the shape of the area of Ōtākou.

The earliest activity on the Otago Peninsula was two moa butchery sites in the 1150-1300AD period, one at Harwood on the peninsula and one at Andersons Bay on the mainland, according to Anderson.⁵ The following waves of people migrated in different phases from the North Island and married into the existing groups of people. Kāti Māmoe were the first in the series of migrations south. The migration that followed Kāti Māmoe were descendants of an ancestor, Tahupōtiki, who lived on the east coast of the North Island around the area now known as Hawke's Bay. The Kai Tahu tribe is a well-known Māori entity of the South Island today – it takes its name from Tahupōtiki.

A series of events over a relatively short timeframe explains Kai Tahu's position at the harbour entrance of the Otago Peninsula. The first known arrival of Kai Tahu to Otago started with the ancestor Waitai, who journeyed south leaving behind his siblings and relations, who were known as Kāti Kuri. They lived in the Wellington area and made their way to the South Island. Waitai made his way south to the fortified village, Pukekura (Taiaroa Head), where he became resident. He married the sister of Te Rakitaunake, a local Kāti Māmoe chief, and an alliance was established. The pair embarked on a number of skirmishes throughout Otago, and Waitai was eventually killed by local Kāti Māmoe.

Another manoeuvre around the same time involved a well-known figure named Tarewai, who was based at Pukekura. While Waitai was gone, he had left the pā (village) in the hands of his two brothers and their nephew, Tarewai. There was tension between the more recent inhabitants like Tarewai and others. The Kāti Māmoe had invited Tarewai and some of his colleagues to a place known today as the Pyramids, near Papanui Inlet on the Otago Peninsula, on the premise that they would help them to build a house. After a day's work and kai (food) they started to play some wrestling type games, and Tarewai was taken by surprise as men held him down and started to cut his stomach open with their weapons. According to accounts, he was a large, strong man and was able to throw off the attackers and make an escape. However, he left behind his mere pounamu (greenstone weapon).

Tarewai hid at Hereweka, where he healed his wounds with the fat of a weka and planned a return to retrieve his mere pounamu. He eventually returned one night to the village of Kāti Māmoe, who were sitting around a fire admiring his mere pounamu. Tarewai pretended to be another villager by feigning their speech impediment, was handed his mere pounamu and took off into the night. Tarewai eventually returned to Pukekura; Kāti Māmoe had established a pā (village) opposite Pukekura named Rakipipikao. Tarewai successfully created a diversion so that he could run along the beach and back into the safety of his pā. The spot where he leapt to his safety is named "Te Rereka o Tarewai". Tarewai and his uncles then sought revenge on Kāti Māmoe over a period of time, pursuing them into Southland. Tarewai met his demise in Fiordland.

Following the skirmishes at Pukekura and a brief period of asserting dominance, the Ōtākou people enjoyed a relatively settled period with no external threats, during which they formalised peace-making arrangements with sub-tribes to the north. There were a number of significant battles.

The harbour itself (Ōtākou) was a kete filled with kaimoana (seafood). The Kai Tahu leader, Hori Kerei Taiaroa, wrote in his food-gathering lists in 1880:

"Ko Te Awa Otakou"

Ko te whakamaramatanga o tenei awa moana Otakou e nui nga tikanga pumau o roto o tenei awa me nga take a nga Maori i nohola ai tenei awa moana a Otakou. I o nga take nui kei nga ika o taua awa e maha ona ika o tenei awa: e tohoro, e paheke, e mako, e hapuku, e mako, e patiki, e hokahoka, e awa, e wheke, e paara, e patutuki. Ko nga pipi o taua awa: e tuaki, e roroa, e kaiotama, e kakahi, e whetiko, e pupu, e tio.

The translation:

Otago Harbour

This is an explanation of the significant and enduring associations that Māori, who have long resided here, have with the Otago Harbour (Awa Moana Otakou). Most importantly is the recognition of the abundant species: southern right whales, humpback whales, sharks, groper, barracouta, flounder, red cod, mullet, octopus, frost fish and rock cod. The shellfish in the harbour were: littleneck clams (cockles), roroa (like a pipi or small tuatua), kaiotama (toheroa), kakahi (freshwater mussel) or limpet – kakahi), whetiko (mud snail), pupu (catseye) and tio (oysters).

Ara Honohono/Trails and movement

Kāi Tahu were a nomadic people who travelled extensively on land and sea. They travelled from Ōtakou villages up the Otago Harbour and into bays and inlets within the Dunedin area, known as Ōtepoti. This area was a landing spot and a point from which the Ōtakou-based Māori would hunt in the surrounding bush. Māori would drag their waka into estuaries and walk by foot to food-gathering places such as the Taiari (now known as Taiari), which was rich in food sources like birds and eels. Four species of moa roamed the Otago Peninsula, and there were moa hunter sites in Andersons Bay, St Kilda and St Clair.

Māori also followed tracks over the peninsula, around the Lawyers Head area and into the Taiari plain. The lakes and wetland area now known as Te Nohoaka o Tukiauaui/Sinclair Wetlands (a fantastic place to visit with students) was teeming with kai, including whitebait, eels, lamprey and birdlife. Shortland suggests that the ancient walking

tracks were falling into disuse by the time he explored the Otago area because of the superior marine technology that Māori had employed over the previous 40 years.⁶ The whaling boat proved to be an improved mode of transport from the carved single or double-hulled Māori vessels that dominated sea transport until the arrival of the European. Monro makes his observations about the mouth of the harbour of the peninsula in 1844:

The sky, a great part of the time, was without a cloud, and not a breeze ruffled the surface of the water, which reflected the surrounding wooded slopes, and every sea-bird that floated upon it, with mirror-like accuracy. For some hours after sunrise, the woods resounded with the rich and infinitely varied notes of thousands of tuis and other songsters. I never heard anything like it before in any part of New Zealand⁷

Treaty of Waitangi and the consequent land sales in Dunedin

In 1836, the ship The Sydney Packet arrived at Ōtakou with a few influenza cases on board. The disease immediately attacked Māori and the people died in hundreds, reducing the population to an alarming degree. Following the demise of the Ōtakou Māori population came the loss of land. This began with the Treaty of Waitangi, which was taken by Major Bunbury throughout the Kāi Tahu tribal region to obtain southern Māori signatures. The Treaty had been signed by many iwi (tribes) in the North Island, and Korako and Karetai signed it at Taiaroa Head on 13 June 1840. They were among seven signatures for southern Māori. The premise they accepted in their hearts and minds was that under the Treaty they would retain their lands and have equal protection and rights with British citizens. Political struggle over the total disregard of the promises agreed to in the Treaty of Waitangi would continue for 150 years. After the signing of the Treaty came the most significant contractual breach for Māori on the Otago Peninsula.

Under pressure from the New Zealand Company, the British Crown waived its right of pre-emption as stated in the Treaty of Waitangi, allowing the New Zealand Company to negotiate with the local chiefs for the purchase of land in the south. The New Zealand Company and the Free Church of Scotland selected the area on the mainland at the head of the harbour for a permanent site, to be called New Edinburgh. Frederick Tuckett, a surveyor for the New Zealand Company, was assigned to oversee the purchase of the site. In 1844, George Clarke wrote an account of the proceedings in Otago, which included Tuckett, surveyors and local Māori.

They had come to survey the land for a "New Edinburgh, the Dunedin of the future".⁸

Kāi Tahu wanted to keep 21,250 acres of Otago Peninsula land with ancestral sites for themselves. However, the Europeans did not agree and would not proceed with the sale unless the peninsula was included. The Māori conceded to accept only the land at the northern end of the peninsula and a few other areas outside of that, totalling 9,612 acres. On 31 July 1844 at Kōpūtai, 25 chiefs signed the Otago Deed, selling around 400,000 acres for £2,400. Of the 400,000 acres, 150,000 acres would be chosen for the New Edinburgh site. In addition to this land, verbal agreements were made to reserve 10% of all land sold, known as "the tenths", in trust for the benefit of Kāi Tahu. The agreement was not honoured, and work began on New Edinburgh on the mainland in 1846.

The organised settlement of the suburban and rural areas of the peninsula began in 1848, focusing on Andersons Bay and Portobello. The peninsula was divided into farms of about 50 acres, which were gradually occupied and supplied a growing Dunedin with food. West states that "the sale of the Otago Block to the New Zealand Company in 1844 was by far the most significant event that shifted control over the Peninsula... the Ōtakou Māori were stranded on the northern tip of the Otago Peninsula, confined to meagre portions of their once vast property. The way was thereby opened to the European settlement, and the making of a new environment on the Otago Peninsula."⁹

Timeline

Circa 1300

Māori settled in the South Island from Polynesia.

Circa 1300-1500

Hāwea, Rapuwai and Waitaha people intermarried and adapted to their hostile southern environment.

Circa 1500-1600

Kāi Māmoe and Kāi Tahu made their way to the South Island at different times after a series of battles on the east coast of the North Island.

Circa 1700s (early)

A number of battles in the south, on the Otago coast and on the Taiari plains resulted in strategic marriages that set in place particular rakatira of the time.

1811

William Tucker was one of the first European residents in the Otago Harbour area.

1814

The *Matilda* vessel entered the Otago Harbour. The Ōtakou harbour had rapidly become a commercial anchorage where Europeans could purchase pigs, flax, potatoes, fresh water and quality timber for boat repairs.

1829-1835

Battles with the northern tribe of Ngāti Toa required muskets and manpower.

1930s

Karetai travelled back and forth to Sydney – driven to learn to read and write English and attain books and paper.

1831

A whaling station was set up at Wellers Rock (Te Umukūi) by Edward and Joseph Weller. Their intermarriage with local Māori women meant that they have many Kāi Tahu descendants today.

1836

The *Sydney Packet* ship arrived, bringing influenza, which decimated the local Māori population.

1770

The first European chanced upon the peninsula when Captain Cook sailed past the entrance of the Otago Harbour and a wind pushed the *Endeavour* further out to sea.

1790

Sealers were dropped to remote areas in Southland and exported seal skins and timber.

1806

European vessels started visiting the Otago Peninsula.

1809

Sealers were dropped to Cape Saunders on the Otago Peninsula.

1840

The Treaty of Waitangi was signed by Karetai and Korako at Ōtakou.

1844

400,000 acres of Otago were sold (known as the Otago Deed of Sale).

1848

The *John Wickliffe* ship brought 97 immigrants from England and the *Phillip Laing* ship brought 247 immigrants from Scotland to Dunedin.



Dunedin From the track to Anderson's Bay

Taranaki prisoners cont...

While imprisoned in Dunedin, the prisoners were made to do physical labour. Work undertaken by Māori prisoners included breaking rocks at the Botanic Garden, laying out the recreation ground at Boys High School (now Otago Girls), building the Andersons Bay causeway which opened in 1872, and building what is known today as Māori Road (named after the prisoners) which was an access road through the Town Belt from the end of Arthur Street to the old cattle market then situated just above the present Kaituna bowling green. In addition, Māori prisoners were involved in building the sea wall along the Peninsula road.

The connection between Taranaki prisoners and Dunedin remains to this day. Their remains are buried in Dunedin cemeteries. Some Taranaki men adopted Ngāti Ōtakou for their hapū name, and built a church near Waitōtara, called Tātahi (Standing as One), in honour of all the ministers that supported the prisoners in Dunedin. Local Kāi Tahu families have continued their relationships with Taranaki whānau over the years¹⁵

In 1987, a memorial to the prisoners was erected next to Portsmouth Drive before it reaches the Andersons Bay causeway. Edward Ellison (Upoko ki Ōtakou), who has written widely about the Taranaki prisoners,¹⁶ explained the memorial stone, Rongo:

The memorial was proposed after a visit to Otago by Taranaki Māori, among them descendants of the original prisoners, on the hundredth anniversary of the arrival of the first prisoners. The invitation had come from Riki Ellison whose family had historical connections with Taranaki.

After that visit, one Taranaki elder decided that it was important that the dead should have proper commemoration. With support of his local elders, Tom Ngātai conceived a memorial whose simplicity would reflect the humility and peace-loving philosophy of the Taranaki prisoners, many of whom were followers of the prophets Te Whiti o Rongomai and Tohu Kakahi who set up the community of Parihaka on the slopes of Mount Taranaki.

The story of finding the stone has the quality of legend. Tom Ngātai and the great North Island tohunga, Sonny Waru, were searching the coast for a stone when the tohunga's hat flew off in the wind leading the men to a rock that was revealed by the outgoing tide. Its surface was decorated with ancient carving long worn down with the action of the sea. It was clearly the rock they wanted. The stone was raised from the sea and taken to Hōwera where it was inscribed with the single word "Rongo". Te Whiti and Tohu had called their first settlement Te Maunga a Rongo o Te Ikaroa a Māui Tiki Tiki a Taranga which alludes to their hopes for peaceful resolution of conflict. Rongo is the god of peace and cultivation.

The memorial was unveiled on March 22, 1987 by the Governor General Sir Paul Reeves who was himself a descendant of the Taranaki detainees. There were about eighty people from Taranaki and two hundred from Dunedin present during the two-hour ceremony. Two Māori clergymen blessed the monument, one with water from a sacred stream in Taranaki and the other with water from the slopes of Aoraki-Mount Cook.

In a larger narrative for all Otago schools,¹⁷ "Māori Hill" has been given a new name Kuru Pereki in consultation with mana whenua.¹⁸ This comes from an old waiata written by the Taranaki prisoners while they were imprisoned in Mount Cook Jail and recorded in the old Ellison family diaries. The Ellison family hails from Ōtakou and Taranaki. "Kuru" means "to break" and "pereki" is "bricks". Breaking bricks refers to the hard labour the prisoners endured. Old newspapers highlight the conditions the prisoners were living in. This letter by "Humanitus" in the Evening Star, 12 February 1872, states that:

nearly all the Maori prisoners exhibited a tendency for consumption... no doubt the particulars of the kind of work & the Maori may be placed at, will be given on such an occasion. I read the other day that the Maories had been working in the water for a considerable time at Pelichet Bay. I do not think being immersed in water for a number of hours would likely stay its rapid development; and this little Nathan, of all others, looked to my mind, two years ago, least likely to be hurried off by lung disease.

"Humanitus" also described the prison living conditions:

Forty-two bunks – in a space 30 x 15 feet, constitute the Maori dormitory in the Old Gaol. These bunks (twenty-one on either side) are divided by a passage so narrow so as not to admit of a moderately stout man walking through it comfortably. The first impression of a visitor, is he is viewing a rabbit warren, yet I have known 42 men to be sleeping in this rabbit warren at one time. The men are compelled to wiggle in, feet first into their bunks, their heads are so close as to appear together; add to this a water closet on the right hand in front, and one immediately behind – the stench from which often compels the window of the New Gaol overlooking Stuart Street to be closed on summer evenings, and we have probably the reason why we have heard so often the inspecting officer of a night give an ugh! And one of relief having reached the door. To my unprofessional mind it has often suggested itself, whether this tendency to consumption is likely to be diminished by inhaling the fetid air and breath of those advanced in tubercular disease, for eleven and half hours in Summer and thirteen and half hours in Winter Months.

Pakakohi men 1869-72

Ngawakatauria was the leader of the Pakakohi men during their time in prison, and the hereditary leader Kireona was among the prisoners and died in prison aged 70. The Pakakohi men contributed considerably to civic projects across the city, which were reported in the local newspaper by the man hours applied to each project, with the works listed in the sequence that a hikoi passes them on the journey to and from Dunedin. Examples from the year ending 31 March 1871 (Otago Witness) are:

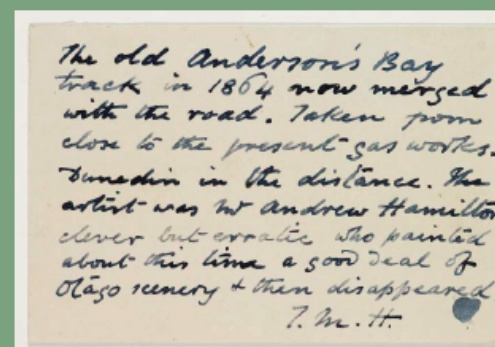
- Labour on the old Botanic Garden (now University of Otago grounds) – 2034 days
- Leith Stream bank stabilisation – 613 days
- Loading rock – 259 days
- Otago Girls' High School grounds – 2034 days
- Andersons Bay Road – 1738 days
- Pelichet Road – 834 days
- Hospital grounds – 238 days
- Harbour dredging – 39 days
- Kaikorai Road – 796 days
- Rector's residence – 419 days

The Pakakohi men were also involved in building the Andersons Bay causeway and parts of Portobello, Wakari and Māori Roads, widening Rattray Street, building roads and rock walls in the Port Chalmers area and levelling the Oval sports and recreation grounds.

Parihaka men 1879-81

The Parihaka people began their passive resistance in 1879. In August of that year, 46 ploughmen arrived at Port Chalmers aboard the Hinemoa, and a further 91 prisoners arrived in January 1880. There is no reliable record of the works that the prisoners were engaged in. However, the Otago Witness reported in 1879 on "A letter received by Maori in New Plymouth from the prisoners in Dunedin giving a description of prison life. It complained the climate was very cold and the confinement 'exceedingly irksome to the free born Maoris'.¹⁹ On their release, the Ōtakou chiefs Korako Kareta and Hori Kerei Talaroa accompanied the Pakakohi men aboard the Luna to Wellington. Chief Kareta later wrote in Waka Maori, a government Māori newspaper (translated): "A word about the prisoners. Their stay in Otago was very good, doing the work of the pakeha. And the pakeha people praised their behaviour, as did we Maori."²⁰

“While imprisoned in Dunedin, the prisoners were made to do physical labour. Work undertaken by Māori prisoners included breaking rocks at the Botanic Garden, laying out the recreation ground at Boys High School (now Otago Girls), building the Andersons Bay causeway which opened in 1872, and building what is known today as Māori Road (named after the prisoners) ...”



Ka ikoā wahi (placenames)

Tapatapa

Tapatapa conveys a manifestation of mana (prestige) through the process of the ancestors naming landscapes. As an example, Rakaihautū, who is associated with the Uruao canoe and the Waitaha people, laid claim to many areas in the South Island through tapatapa. The naming of the Kaikarae Stream, for example, connects Rakaihautū to Ōtepoti as we know it now, through recognition of Rakaihautū feasting on seagulls there. Tapatapa provides opportunities for intergenerational memory, strengthens cultural and place-based identity, and is an expression of mana. Therefore, the naming of buildings should be carefully considered with mana whenua advice and guidance. There is mana in placenames; examples include the placenames that come from the Araiteuru waka and placenames from the earliest migrations and people. These must always be referred to and never replaced with others if the original name is available.

It is best to refrain from attempting to translate names from Māori to English as the meanings are often complex or forgotten. Furthermore, it is unnecessary to attempt to break up Māori words to try to find meaning. This method doesn't follow our processes and creates confusion, fabricating meanings that are incorrect and don't align with our history and whakapapa.

Some definitions and descriptions from different resources are recorded here.



Tauraka Pipipi

Tauraka Pipipi is the Māori name for Black Jacks Point (which is opposite the Dunedin stadium and where the quarry is).

Some tūpāpaku (bodies) were elevated and laid on a platform known as Tiara-rakau²¹ for people to attend and pay their respects. An example of this concerned Wharawhara o te Raki, a chief of the Otago region, who was elevated onto a platform and dressed in his finest mats, holding in his right hand his taiaha, which had beautiful feathers on it. Roberts wrote:

The foot of Frederick Street was a tapu spot, known as Te Iri-o-wharawhara te Raki, meaning "the place where Wharawhara te Raki was lifted up." About 150 years ago Wharawhara, a Tangata tapu, or sacred man – that is, a chief and tohunga of very high rank, died there. A post was fixed in the ground, and he was tied to it, dressed in his best mats, with his "taiaha" (a wooden weapon like a sword, the handle being beautifully carved and decorated with a bunch of feathers) in his right hand, so that his tribe could see him, before he was buried, standing in state. Logan's Point was Tau-ranga-pipipi (a landing-place for cockles), or as Mr. Chapman says, Out-kai-wheti, which I am told was a kaika close by.²²

Plumes from birds like the kōtuku (white heron) and the huia were used to decorate the heads of deceased chiefs as they lay upon the atamira.²³ Keane comments, "in traditional Māori thought, many birds were seen as chiefly. The feathers of certain birds were used as adornment for high-born people – particularly plumes worn in the hair. Chiefs wore the kahu huruhuru (feather cloak), made from the feathers of the most beautiful birds."²⁴

Ōtepoti

The corner shape of a food-gathering kete made from flax is called a "poti". This could be seen in the corner shape of the harbour coming up to George Street, which does not exist now – visually.

Kapuketaumahaka/Mihiwaka

These are possible names for Mount Cargill. Kapuketaumahaka has been misspelled and misinterpreted for many years. In recent times, mana whenua have come to a fuller understanding of the name, which is one of an ancestor. Mihiwaka is also the possible name for Mount Cargill, as confirmed by our tūpuna.

Te Pahure o Te Rangipokiha

Te Pahure o te Rangipokiha is the area known as Ravensbourne today. Ōpoho Creek runs south along the western flank of Te Pahure o te Rangipokiha (Signal Hill) before being diverted through culverts and flowing into Ōwheo (the Water of Leith).

Kaikarae

Tahu Potiki wrote that:

Rakaihautū is associated with the Uruao canoe and the Waitaha people. There are several different versions of the journey but the storyline recounts Rakaihautū leading the people away from war on a small island in the Pacific. Their canoe made landfall in Marlborough and then the party split up. Rokohouia, Rakaihautū's son, took the canoe and explored the coastline of the South Island while Rakaihautū led the exploration of the land on foot. With the help of a mighty digging stick Rakaihautū discovered, named and dug out nearly all the significant freshwater lakes in the South Island. He started at Rotoiti and continued his inland journey through the McKenzie Country and Central Otago, discovering all of the interior, glacial fed lakes. Eventually Rakaihautū circled through Southland and while heading north he came upon, and dug out, Lake Waiholo. Rakaihautū and his party then stopped at the mouth of a river to eat, close to modern Dunedin. Their food was a recently killed seabird known as a karae so this particular location and the river was called Kai-karae. This is now the well-known Kaikarae Stream. Kaikarae was occupied in the archaic phase of New Zealand pre-history. Burnt moa bones, adzes, blades, small stone statues, fish hooks, obsidian and nephrite flakes have been recovered from this area. Much of this excavated material is now housed in the Otago Museum. Settlement was centred around sand-dunes on the north side of the Kaikarae stream. Māori in the area lived off shellfish and moa. The significance of Kaikarae as a place of mahika kai is referred to above in the Rakaihautū traditions. Kai Tahu utilised the Kaikarae area to supplement their seasonal food supplies, the mouth of the estuary being the favoured camping site. The mahika kai resources included eels, waterfowl, birds and kaimoana.

Ōtakou

Ōtakou is a very important name. It is a very old name, indicating the long Māori history in the area. Ōtakou is the channel that runs down the eastern side of the Otago Harbour from the mouth to just past the old Ōtakou Fisheries. On a good day, you can see the channel and where it stops. Aramoana is the channel that runs down the western side through to Kopūtai (Port Chalmers). Tahu Potiki states that, "The local Kai Tahu have an historical association with the harbour and the surrounding areas that no other people can share. It is ancient, mythological, traditional, historical and spiritual."²⁵

Te Tutai o Te Mataura

Te Mataura was the son of Te Ruahikihiki, a Kai Tahu chief. The people of Ōtakou are known as Kai Te Ruahikihiki. Te Ruahikihiki was established at Taumutu (Southbridge, South Canterbury) and declined to settle further south. It was left to his son Taoka and his contemporaries, Moki II, Te Wera, Te Mataura and others, to advance permanent settlement of Kai Tahu into the deeper southern region.²⁶ Moki II moved south to Pukekura (Taiaoroa Head), along with his brother Te Mataura. This illustrates that Te Mataura occupied the area and undoubtedly travelled over the Dunedin trails and through to the Taiari and beyond. Te Mataura travelled distances around the West Coast and down south. Mataura Island at Preservation Inlet is named after him.²⁷

Two chiefs, Marakai and Tūtemakohu, caused trouble for Kai Tahu, defeating them in battle in Te Waewae Bay, Warepa and Waipahi. Marakai captured Te Mataura at Waipahi but let him go, despite the advice from Tūtemakohu. Marakai paid for this decision, as later Te Mataura captured him while he was walking at Ōtaraia (between Clinton and Gore) and killed him. Te Mataura met his death near Moeraki in an intertribal conflict.²⁸

A whakataukī rose out of the conflict in Moeraki: Kai Upoko, kia hari; Kai hiku, kia kakari. Tahu Potiki wrote that this is the pepehā (tribal saying) that was said by Te Ruapapa, who was from Taumutu, when they were making their way from Katiki (Katiki-Moeraki), fighting with Taoka and others. An insult verbalised in Kaikōura then triggered conflict. Beattie wrote:

Owing to a family squabble at Katiki (Kartigi), Para-kioere, Tu-ahuriri, Te Ruapapa and others came down from North Canterbury and a fight ensued. On the way south, when eels were being distributed for food, Te Ruapapa considered the heads were given to him and his men while the rest enjoyed the tails. During the fight Te Mataura, father of Te Hau, was killed by Wheke, a northern man. When the fight began Te Ruapapa shouted, "Kakari kai hiku, kia hari kai upoko" (Fight, you tail-eaters, my head-eaters retire), and he and his men withdrew, leaving the rest of the northern party to be beaten and pursued.²⁹

Roberts writes that there was also a kaika on the beach near the mouth of the Water of Leith, as it was in 1848, named Tutai-a-te-Mataura, meaning "the spy of Mataura" (flashing face).³⁰

Uarataka/Values

The mana whenua values framework that has been created by Aukaha (1997) Ltd, is used to drill in to mana whenua values of a particular area. This includes the whenua that a building may be built on and the related landmarks and whakapapa of the area.

A values framework was created with mana whenua for the Otago Polytechnic. The four central values for mana whenua are below.

Mana

Mana ensures that the indigenous authority of mana whenua is recognised and upheld in rebuild, design, social procurement, work and outcomes. The mana of tūpuna is also recognised, honoured and made visible where possible. Mana whenua hold authority within their region. Use of Māori knowledge and reflections of Māori identity are led by mana whenua to ensure all cultural material is correctly represented and proceeds with the approval of mana whenua. Implementing consultative engagement and reciprocal relationships increases the mana of the project, relationship and outcome.

Whakapapa

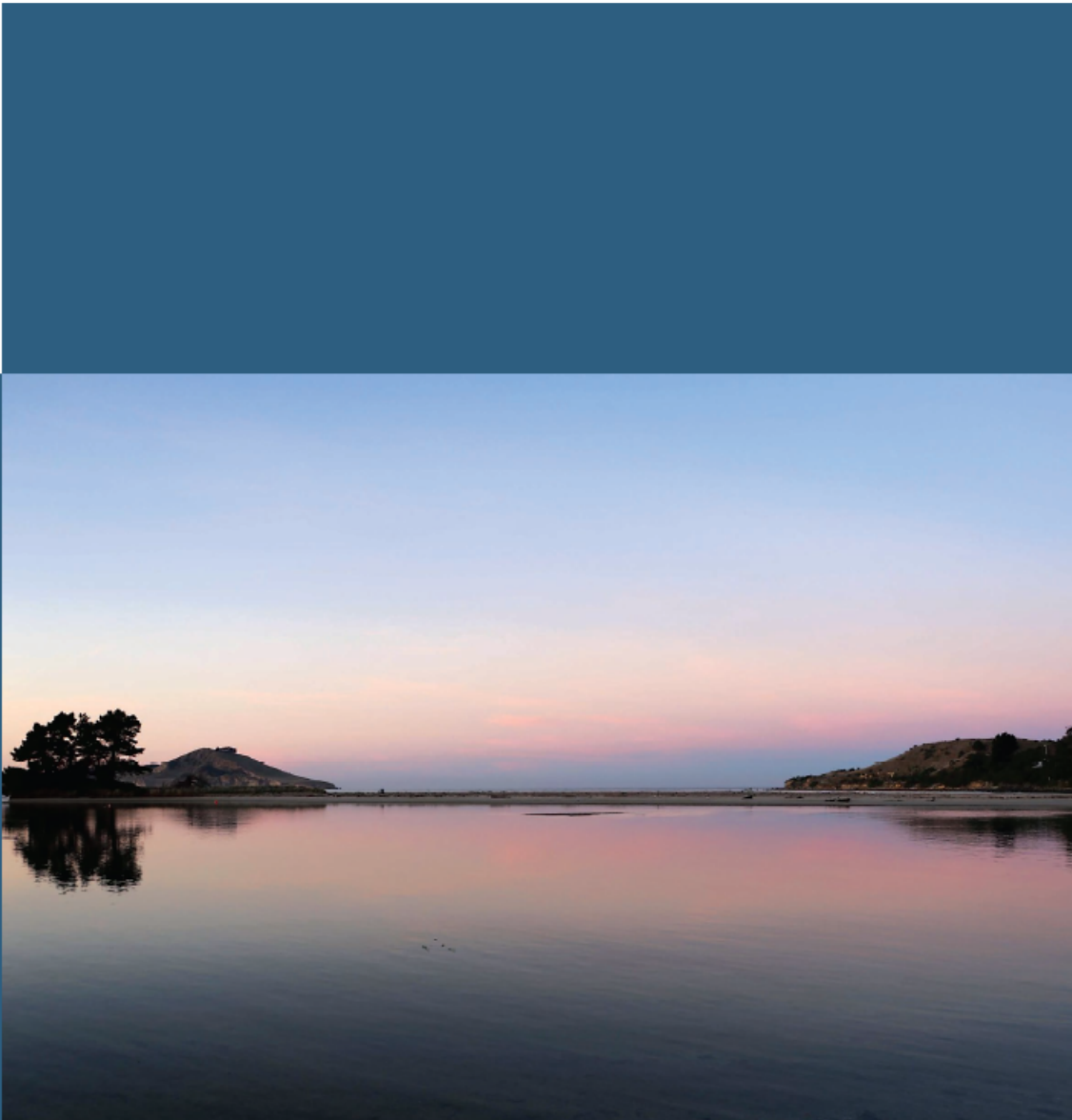
All things come from the original point of creation, which is a source of power. This power, which originally belongs to the gods, is mana. If there is a personified entity – be it man, woman or mountain – then they are seen to have inherited some of this original power. The Māori view of the universe also places a hierarchy on descent. The whakapapa central to the whenua and the people of that place needs to be honoured and acknowledged.

Tapu

Mana whenua will identify and lead the appropriate procedures and protocols regarding things tapu, such as wāhi tapu, sacred sites, archaeological findings, treatment of taoka and knowledge relating to taoka. Tapu also guides processes with restrictions and provides an element of safety and direction. The Māori world is guided completely by tapu and noa (the opposite of tapu, which is ordinary or normal).

Mauri

Mauri is the life force connection between gods and earthly matter. It is stated that all things have mauri, including inanimate objects, so it can be found in people, animals, fauna, fish, waterways, rocks, mountains. The mauri is a protector of the health of a person or place. If a mauri is damaged, then the owner or the seat of that mauri is vulnerable or also damaged. Mauri has evolved as a concept and is heavily drawn upon for environmental and physical models of health.



Mānuka Kai (food gathering)

Many foods would have been available around the Logan Park area and the Otago Polytechnic, particularly as the area had birdlife and estuarine waterways and is right next to the Ōtakou harbour.

Some of these foods include plants such as aruhe, kōrari (flax flower), kauru (cabbage tree) and kawakawa. Birdlife – such as the various ducks like pūtakitaki, parera, whio – was also a great food source.

Pātiki (flounder)

E kore te pātiki e hoki ki tōna puehu.
(The flounder does not go back to the mud it has stirred.)
Looking at the list of kaimoana in the Ōtakou Harbour (on page 7), your students could study any of these particular seafoods. One of the important kaimoana to mana whenua today is the pātiki (flounder). The shape of the pātiki is depicted in the windows in the meeting house of Tamatea at Ōtakou.

Pātiki pattern (see photo on right)

There are different types of flounder according to Herries Beattie's informants, who all corroborated that the types included:

- Poroporo mohoa (spotted)
- Patiki wai-Māori (freshwater flounder)
- Patiki horihori
- Patiki-wai-whai (white-bellied saltwater flounder)
- Patiki patotara (yellow-bellied flounder)
- Patiki mohioao raututu

Flounders were speared with a matarau, which had a fork-like prong and a handle called a kauho. The matarau used to be made of mānuka, although today there are various types of spears made of modern materials. Beattie was also shown a hayfork that was used to spear flounder and eels. Spearing was done both during the day and at night with rama (torches that were made of toetoe, flax or bark). Pātiki were dried in the past, but today they are prepared and eaten in a variety of ways.

Here are a few local stories from mana whenua and a recipe:³¹

Raewyn Harris told stories of how she and her whanau used to go floundering off Te Raunone beach at Ōtakou. A torch made of a rag soaked in kerosene in a syrup tin with a handle and a spear made of a broom handle with a nail on the end were all you needed. Flounder were so plentiful you would be stepping on them, but now you were lucky to find one the size of a hand in the harbour, she said.

Michelle McDonald comes from a family of fishermen. Her father, Matenga Taiaroa, fished on the West and East coasts and the Chatham Islands, and eats fish every day – he'd had flounder for breakfast that morning. Her brother,



Above: The meeting house of Tamatea at Ōtakou.

and she and her husband, are also commercial fishers, fishing Ngāi Tahu quota with boats based at Ōtakou.

She demonstrated her favourite way of cooking flounder. It's a good choice if you don't want to fillet fish, she said. To cook flounder, clean, and scrape the scales off both sides. Heat a little oil and butter in a pan, dip the whole fish in flour, and fry it, pale side down first. Turn and cook the other side after a few minutes – the time depends on the heat of your pan. The flesh should be cooked but still moist. Use two forks to pull the flesh apart. When you have eaten the flesh on top, the bone frame will lift off easily so you can eat the other side.

Professor Helen Leach stated that:

*studies on the prehistoric Māori diet revealed that they were interested in seafood with the highest oil content and calories – eels, shellfish, muttonbird, barracouta, flounder at a certain time of year. Many of these are still favourites with local Māori.*³²

Native flora and fauna around the Otago Polytechnic

This section describes native flora and fauna found locally.

At the point of European contact with Dunedin, the vista that looked out from the Otago Polytechnic would have differed greatly to that of today. According to our people, the bush was so thick in the Dunedin area that when some Europeans ventured in they never returned. Māori had trails and tracks and understood the area.

Monro made his observations about the mouth of the harbour of the peninsula in 1844, as previously written in this document. He followed on to note the "absence of a good site for a town". He mentioned how inhospitable the bush was on the mainland and that whalers had said they never ventured into it.

On his stay at Ōtakou (the Otago Harbour and village at the end of the peninsula) between 1843 and 1844, Edward Shortland wrote in his diary:

In the morning I woke early; and, as the dawn first peeped forth, was deafened by the sound of bell birds. The woods which were close by seemed to be thronged with them. Never before had I heard so loud a chorus. I called to mind Captain Cook's description of the impression made on him by the singing of these birds, when at anchor near the shore in Queens Charlotte's Sound. He is wrong, however, in saying that they sing at night, like the nightingale. They commence at dawn

*of day their chime of four notes, which, repeated independently by a thousand throats, creates the strangest melody. But they cease, as by one consent, the moment the sun's first rays are visible; and there is a general silence. Again, at even, they commence, just as the sun's last ray fades, and sing on till dark.*³³

Flora

Ti Kōuka – cabbage tree

The interior part of the tree stem and the roots, called kauru, were a staple food of the Māori at one time, being steam-cooked in a type of hangi. The ti trunks collected by Māori were young plants that had germinated from seed dropped by mature plants or from cuttings. Ti take only four years to grow one and half metres tall.³⁴ Beattie recorded that "A good section of ti – cabbage trees – was called para kauru. While the soft part of the ti leaves could be cooked at anytime and chewed and eaten to ensure regularity of the bowels."³⁵

Totara

The totara was an incredibly useful plant for southern Māori. The wood was used for housing, canoes, musical instruments and toys, while the bark was used for torches and containers for water, preserved birds and rats, and so on. The totara was seen as a chiefly tree. In the South Island, the muttonbirders would make torches with the bark being interwoven with flax fibre and saturated with muttonbird fat.



NAIUE HORA AND TAUIA CONT...

Herries Beattie recorded that:

to get boiling water the ancient Maori had to resort to a certain amount of ingenuity. As he had no pottery nor metal utensils he had to use a wooden vessel sometimes called a waka but more commonly known as an ipu. This was sometimes a tree trunk hollowed out and sometimes it was a receptacle made of totara bark in such a way that it would hold water. The usual way to make these vessels was to bark a totara tree and lay the bark in strips overlapping each other.³⁶

Kahikātea

The kahikātea is a tall white pine. This tree provided Maori with wood for weapons and canoes, torches from its bark, and gum resin and soot for tattooing from its heart-wood. White wrote about the tattooing of moko, that the bone of an albatross was carved into a needle for picking out the line. A mix of soot from burnt kauri gum, charcoal from burnt kahikātea and sometimes the milk from women to soften the mixture was used as a type of ink.³⁷



Piripiri – biddybid

Piripiri is a ground creeper with stems bearing little balls of reddish spines that stick to man, beast or bird. Tui were sometimes caught by covering their favourite drinking spot in piripiri, which stuck to the bird.³⁸

European settlers changed the name over time from piripiri to biddybid, keeping the guttural sound of the name. Beattie referred to the use of piripiri as a medicine for constipation. Mānuka leaves and the burrs of piripiri were steeped in water and drunk.³⁹

Mānuka

Mānuka wood was once fashioned into canoe deckings, canoe poles, fish hooks, fishing rods, eel pots and other fish traps. It was made into gardening implements and weapons such as spears and clubs. Beattie recorded that the mānuka leaves were boiled and rubbed on a leg itch.⁴⁰ An infusion of kowhai bark and mānuka bark is rubbed on outwardly for pains in the back and side. Edward Shortland commented that the whalers drank so much mānuka tea that it was called the whalers' tea. Beattie recorded that constipation could be cured by steeping mānuka leaves in water and drinking the infusion.⁴¹

Ka manu (Birds)

Some of the traditional birdlife in the area would have been:

Kōparapara – bellbird

Tīrairaka – fantail

Tauhou – silver-eye

Kāhu – hawk

Weka – woodhen

Kākāpā – owl parrot

Pūtakitaki – paradise duck

Kererū – wood pigeon Parera – grey duck

This birdlife was mainly relegated to the forest areas. Birdlife was abundant near the ocean and into Ōtakou.

HE TOKI KAI TE RIKA

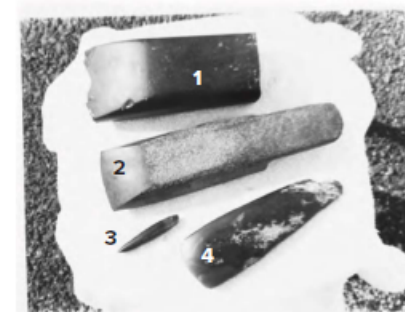
When the contractors were excavating the site for the new Otago Polytechnic building in Harbour Terrace in the mid 1980s, four Maori artifacts were found: two adzes, a toki and a chisel.

1. Lower portion of a large toki made of metamorphosed argillite. Its style suggests that it is the oldest of the four and could have been used during the Archaic (or moa hunter) period of Maori settlement in the south, approximately 1000-1400AD.

2. This toki is also from moa-hunter times and probably dates to around 1500AD. The reduction at the grip indicates it was once bound (with a flax cord) to a wooden handle.

3. Pounamu toki blade. This may once have been attached to an elaborately carved handle. Such toki poutangata were used by high-ranking men on important ceremonial occasions. It probably dates to the period 1600-1800AD.

4. Small pounamu chisel, used for wood carving. A cutting scar made when the chisel was cut from the parent block, is visible down one side. 1600-1800AD.



Ceremonially, toki were used when a great tree was felled to carve or to fashion a grand canoe (waka). Or for the ridgepole of a whare nui of a meeting house. The mauri (the life force) within the felled tree carried the living embodiment of its deity, Tāne Mahuta.

Toki also had a big role in day-to-day tasks. They were used in weaponry to defend one's self, in everyday tasks, such as cutting plant material, and in lesser menial tasks such as gardening. Other forms of toki – spades and garden hoes – were fashioned primarily for the task used. Today, the toki in the context of the "trades school" situates the learner as having the tools or skills to perform a trade of their choice, such as carpentry, engineering, hairdressing, beauty trades, agriculture and horticulture.

Na Kare Tipa: Mana Whenua Board Representative Otago Polytechnic & member for Komiti Kawanataka Otago Polytechnic

He Toki Kai Te Rika: A Tool For Your Hand, a name coined for the Trades Training School at Otago Polytechnic. In the time of our tipuna (precolonisation), a toki (adze) gave great precedence to its owner. Differing kinds of toki gave effect to status, from the rangatira (chiefly) to the ware (commoner). Toki were used in both informal and formal domains.

Glossary

Ara honohono – trails

Kai – food

Kākahu – clothing

Kekeno – seal

Kinaki – relish

Kiri – bark

Korowai – cloak

Mere pounamu – greenstone weapon

Mokomoko – lizard/gecko

Pātiki – flounder

Te Waipounamu – South Island

Te Ika-a-Māui – North Island

Wai – water

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1 Atholl Anderson, *When All the Moa Ovens Grew Cold*, p. 4.

2 Ray Harlow and M. van Bellekom, *Te Waiatanga Mai o nga Atua*.

3 Tahu Potiki, "How Otago Harbour Was Formed".

4 T.A. Pybus, *The Maoris of the South Island*, p. 23.

5 Atholl Anderson, *When All the Moa Ovens Grew Cold*, p. 7.

6 Edward Shortland, *The Southern Districts of New Zealand*.

7 D. Monro, "Notes of a Journey Through a Part of the Middle Island of New Zealand".

8 "Scottish Settlers Arrive in Otago," *New Zealand History*.

9 J. West, *The Face of Nature*, p. 265.

10 Andrew Hamilton, "Dunedin From the Track to Anderson's Bay 1864," Dr T. M. Hocken Collection.

11 Unknown, "My House in New Zealand," Dr T. M. Hocken Collection.

12 Jane Reeves, *Māori Prisoners in Dunedin, 1869-1872 and 1879-1881, Exiled for a Cause*, p. 74.

13 "What Is Your House Hiding?"

14 They were called Ploughmen due to the fact that they would plough up pasture lands that belonged to European farmers as a means of protest.

15 This is from private writings of Tahu Potiki, Ōtākou. For a more detailed account, refer to Māori Dunedin by Goodall and Griffiths and *Ask That Mountain* by Dick Scott.

16 Edward Ellison, *National Māori Achievement Collaborative Wananga*, 2018, unpublished; Edward Ellison, *Rongo, Te Rūnanga o Ōtākou*, 2017, unpublished.

17 Written in 2020 with Aukaha Ltd, the Ministry of Education and mana whenua.

18 The liberty has been taken here to give a name for Māori Hill School. It is a new and unique name based on the recent history of the area that is discussed in this narrative under Taranaki. Māori Hill is a name that Ōtākou believe is directly related to the hard labour the Taranaki prisoners did in the area.

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19 Marlborough Press, 26 December 1879, p. 2.

20 "Ki a te Kai Tahu o te Waka Maori," p. 62.

21 H.K. Talaroa's obituary for his father Te Matenga Talaroa, private papers, Ōtākou. Te Matenga Talaroa's body was also elevated on a platform, and this was named a Tāra-rakau by H.K. (his son).

22 W.H.S. Roberts, "Māori Nomenclature: Early History of Otago," p. 3.

23 E. Best, "Māori Eschatology," p. 220.

24 Kelly Keane, "Ngā Manu – Birds – Symbols of Status."

25 Tahu Potiki, "Statement of Evidence of Tahu Potiki on Behalf of Te Rūnanga o Ōtākou," p. 17.

26 Atholl Anderson, *The Welcome of Strangers*, p. 207.

27 Te Maire Tau and Atholl Anderson [eds], *Ngāi Tahu*.

28 W.A. Taylor, *Lore and History of the South Island Māori*.

29 H. Beattie, "Traditions and Legends. Collected From the Natives of Murihiku," p. 193.

30 W.H.S. Roberts, "Māori Nomenclature: Early History of Otago," p. 3.

31 Chamlain Smith, "Feeding the Whanau."

32 Chamlain Smith, "Earliest Maori Diet Quite Different."

33 Edward Shortland, *The Southern Districts of New Zealand*, pp. 121-122.

34 Murdoch Riley, *Māori Healing and Herbal*, p. 455.

35 *Ibid*, p. 457.

36 J.H. Beattie, *Traditional Lifeways of the Southern Māori*, p. 111.

37 Murdoch Riley, *Māori Healing and Herbal*, p. 159.

38 *Ibid*, p. 339.

39 *Ibid*, p. 341.

40 *Ibid*, p. 280.

41 *Ibid*, p. 283.

Megan Potiki



Megan hails from Ōtākou and is of Kai Tahu and Te Ātiawa descent. Megan has spent the last several years at the University of Otago as a Lecturer for Māori, Pacific and Indigenous Studies, now in the Office of Māori Development and working towards completing her PhD. Her research interests are focused on the loss of te reo Māori at Ōtākou and the written Māori archives of the past that have a particular geographical focus on her tribal region of Kai Tahu in the South Island of New Zealand.



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<p style="text-align: center;">OTAGO POLYTECHNIC LIMITED</p> <p style="text-align: center;">BOARD PAPER</p>	
OPEN AGENDA	DATE: 21 APRIL 2022
ITEM: EXECUTIVE LEADERSHIP TEAM INTERESTS REGISTER	
<p>PURPOSE:</p> <p>The Executive Leadership Team Interests Register is attached for noting.</p>	



OTAGO POLYTECHNIC INTERESTS REGISTER – EXECUTIVE LEADERSHIP TEAM

Register to be maintained for the Executive Leadership Team and kept by the Chief Executive's office as per policy CP0012.06 Disclosure of Interest.

Date Updated	Name	Interest Disclosed	Nature of Potential Conflict of Interest with Otago Polytechnic	Pecuniary or non-pecuniary	Agreed approach to manage
01-02-2019	Philip Cullen	Cliffs Road Trading Board Member: <ul style="list-style-type: none"> OP Auckland International Campus Ltd Otago Polytechnic Education Foundation Open Education Resource Universitas IamCapable Limited Committee member – Whaiao Pūtea Incorporated	Potential only		
20-11-2020	Megan Gibbons	Otago Boys High School Board of Trustees Judge Otago Sports Awards OP representative on Grow Dunedin Partnership Steering Group	Potential only OP is a sponsor Potential only	Non-pecuniary Non-pecuniary Non-pecuniary	Ensure I am not involved if either of these organisations were in discussion with OP OP award chosen by Sport Otago and not judged on by judges

		Board member: <ul style="list-style-type: none"> – Wildlife Hospital – Open Education Resource Foundation University – Otago Polytechnic Auckland International Campus 			
21-04-2020	Janine Kapa	Board Member: <ul style="list-style-type: none"> – A3 Kaitiaki Ltd (Chair) – Kōkiri Training Centre (Chair) Partner, Kia Māia Bicultural Communications Brayden Murray, Director: Learner Services – partner 0.8 FTE secondment to Te Pūkenga, effective until 16 Dec 2022 Trustee - Arai Te Uru Kokiri Centre Charitable Trust Deputy Chairperson – Te Kupeka Umaka Maori Ki Araiteuru Incorporated	Potential only Potential for similar clientele Potential only	Pecuniary Non-pecuniary Non-pecuniary	Proceed with: <ul style="list-style-type: none"> • caution & sensitivity • honesty & integrity • transparency
18-01-2022	Laura Warren	Branch President – Human Resources Institute of NZ Otago Branch	Potential only	Non-pecuniary	Proceed with: <ul style="list-style-type: none"> • caution & sensitivity • honesty & integrity • transparency
27-01-2022	Megan Potiki	1. Member of Te Runanga o Ōtākou 2. Contractor - Aukaha Ltd 3. Governor - A3K Limited 4. Academic Mentor Capable NZ	2 and 3 potential suppliers		

27-01-2022	Jason Tibble	Chair: NZ Rugby League South Island Board Member: Sport Otago Grow Dunedin OP Rep on CODE	GM operates out of Sargood Operates out of Sargood, OP have provided staff training periodically, OP is a sponsor & Megan is a judge (as above)		Proceed with: <ul style="list-style-type: none"> • caution & sensitivity • honesty & integrity • transparency
22-11-2021	Chris Williamson	Son is a student at OP BSS program	Potential for bias	Non-pecuniary	Transparency OP Policy

OTAGO POLYTECHNIC LIMITED BOARD PAPER	
OPEN AGENDA	DATE: 21 APRIL 2022
ITEM: STAFF COMMITTEE	
PURPOSE: Key points from a meeting held at 10am on Thursday 24 March 2022 in F209/Teams <ul style="list-style-type: none"> • Three members whose terms are up have left the Committee. A notice for nominations for replacements will be made on Tuhono. • Planning and guest speakers for 2022 were discussed. Members are keen to hear from newly appointed senior managers about their portfolios and to inform them about the Committee. New managers will be invited individually to meetings over the next few months. • Some committee members raised the issue of staff turnover and loss of expertise, experience and institutional knowledge and the difficulties some Colleges are facing to recruit suitable applicants; Committee members encouraged to check whether this information was being communicated via school channels e.g., Head of Program to HOS etc. but also to check with colleagues about the extent of these feelings and impact on people. This included taking a 'pulse check' on levels of stress, workload and the pressure of 'business as usual' across the organisation. • Discussions occurred regarding a Heads of Program requirement to report on program enrolments and outcomes despite this material being readily available in Performance Excellence portal. Suggested that members privy to this issue follow up to check whether this has been discussed among HOS and if staff committee involvement or support was necessary. • The changed dynamics of Central campus were again noted. This has resulted in a more complex reporting structure. Insights to be sought from Central campus staff (not formally represented on SSC), and Convenor to alert Megan. • Committee is keen to get indications from the Board about strategic matters they would like staff feedback on. Convenor will follow up on this. 	

<p style="text-align: center;">OTAGO POLYTECHNIC LIMITED</p> <p style="text-align: center;">BOARD PAPER</p>	
OPEN AGENDA	DATE: 21 APRIL 2022
ITEM: ACADEMIC COMMITTEE	
<p>PURPOSE:</p> <p>Attached for noting are key points from the Academic Committee meetings held on 8 March and 12 April 2022.</p>	

Academic Committee Meeting Summary

For meeting held on 08 March 2022

Quorum was achieved: 17 attendees.

The Committee dealt with business as usual and items / actions arising for general discussion.

Business as usual approval Items that were presented to Academic Committee:

For noting

- Te Poari Akoranga Update
 - Quality Assurance and Academic Regulatory framework update
 - Introduction of the appointed Kaikōkiri Director approvals
 - Unification Programmes update
 - Memberships confirmed of the first three Ohu Whakahaere
- Otago Polytechnic Policies Committee
 - Policies, Committee, Jeanette O'Fee replacing Andrea Hessian as project manager
 - Otago Polytechnic Policies Committee agenda and actions of the meeting held 25 February 2022
 - Ko Kā Tikaka Mate Korona Covid-19 Vaccination Policy
 - Terms and Conditions 2022
 - 2022 Learner Rights and Responsibilities
 - Research Study Release Policy
 - Academic Committee Policy
 - Recognition of Prior Learning Policy
 - Withdrawals, Transfer, Cancellation and Refund Policy

Items presented for approval:

- Minutes of the Academic Committee meeting of 08 February 2022
- Programme Approvals Committee meeting minutes of 22 February 2022
- Type 2 Changes to the training schemes OT5157 Certificate in Avian Wildlife Healthcare (Veterinary Nursing) (Level 6) and OT5158 Certificate in Avian Wildlife Healthcare (Veterinarian) (Level 7)
- Type 2 Changes to MC4270 Certificate in Person-centred Dementia Care (Level 4) (Micro-credential)
- Academic Delivery Sub-Contract – NZ3915 NZC in Electric Vehicle Automotive Engineering (Level 5) – between Otago Polytechnic Ltd and Northland Polytechnic Ltd
- Bachelor of Nursing – new Monitor – Anna Richardson
- Type 1 Approvals up to 02 March 2022
 - OT5177 Graduate Diploma in Conflict Resolution
 - NZ2420 New Zealand Diploma in Construction (Level 6) (Construction Management) (Quantity Surveying)
 - NZ2889 New Zealand Diploma in Enrolled Nursing (Level 5)
 - OT5130 Te Taketake Diploma in applied Addictions Counselling (Level 7)
- Certificate of Proficiency applications/enrolments (date range: 01 Feb to 01 Mar 2022)

Other Business

- Acknowledgement – Lynn Hunter, Secretary for the Academic Committee is finishing working for Otago Polytechnic and will attend her last meeting on 12 April 2022. Lynn was thanked for her time and contribution to Academic Committee.

Academic Committee Meeting Summary

For meeting held on 12 April 2022

Quorum was achieved: 19 attendees.

The Committee dealt with business as usual and items / actions arising for general discussion.

Business as usual approval Items that were presented to Academic Committee:

For noting

- Te Poari Akoranga Update
 - Ohu Whakahaere
 - Approvals sub-committee meeting
 - EOIs for next three Ohu Whakahaere
 - Te Poari Membership transition
 - Te Pūkenga's interaction and progression with WDCs
- Otago Polytechnic Policies Committee
 - Policies Committee Meeting Agenda and Notes
 - 10 March 2022
 - 30 March 2022
 - Resolution of Learner Complaints Policy
 - Learner Support Policy
- External Moderation reports
- Programme Approvals Committee meeting minutes of 29 March 2022

Items presented for approval:

- Minutes of the Academic Committee meeting of 08 March 2022
- Otago Polytechnic Policies Committee Policies Process
- Type 2 Changes for NZ2223 New Zealand Certificate in Apiculture (Level 3)
- Type 2 changes for NZ2896 New Zealand Certificate in Bicycle Servicing (Level 3) and NZ2897 New Zealand Certificate in Bicycle Mechanics (Level 4)
- Type 2 changes for NZ2666 New Zealand Diploma in Horticulture (Level 5)
- Type 2 changes for NZ3915 New Zealand Certificate in Electric Vehicle Automotive Vehicle Automotive Engineering (Level 5)
- Type 1 Approvals up to 05 April 2022
 - OT4760 Bachelor of Occupational Therapy
 - OT4760 Graduate Diploma in Tertiary Education
- Certificate of Proficiency applications/enrolments (date range: 01 March to 05 April 2022)

Other Business

- Prime Minister's Scholarship eligibility
- Academic Committee Secretarial Acknowledgement

<p style="text-align: center;">OTAGO POLYTECHNIC LIMITED</p> <p style="text-align: center;">BOARD PAPER</p>	
CLOSED AGENDA	DATE: 21 APRIL 2022
ITEM: RESOLUTION TO EXCLUDE THE PUBLIC	
<p>RESOLUTION</p> <p>That under Section 48 (1) Local Government Official Information and Meetings Act 1987, and the Official Information Act 1982, with the exception of Executive Leadership Team members and the Convenor of the Staff Committee, the public be excluded from the meeting.</p>	

The general subject of each matter to be considered while the public is excluded, under section 48 (1) of the Local Government Official information and Meetings Act 1987 and the Official Information Act 1982, and the reasons for passing this resolution in relation to each matter are as follows:

General subject of each matter:

1. Conflict of Interest
2. Confirmation of Minutes
3. Matters Arising/Actions
4. Reporting Timeframes
5. Chief Executive/Tumu Whakarae
6. Finance
7. Health and Safety
8. Capital Commitments
9. Campus Development
10. Risk Framework
11. Executive Leadership Team Gifts
12. Contracts Signed

Reasons for passing this resolution in relation to the agenda:

Enable the Polytechnic holding the information to carry out, without prejudice or disadvantage, commercial activities.

Prevent the disclosure or use of official information for improper gain or improper advantage