

Kahungunu Fish Hook Summit

“Charting Our Taiao Future”

26th June 2024

Note taker: Shaqaila Uelese

Opening Remarks: Bayden Barber, Chairman, Ngāti Kahungunu Iwi Incorporated

“Every year we have an opportunity to catch up with each other and wānanga about these issues – climate change and taiao”. 31st May Hui Taumata 2024 – We were able to come together as Māori to talk about matauranga, Te Reo Māori, Fast track bill etc. “As a unified force, as iwi Māori, there’s nothing that can stop us”. “As we talk about things like mountains, rivers and climate change we must come together again because it’s bigger than all of us”. Lots of apologies have been given because of the weather. Nigel Chairman from Wairoa Taiwhenua is here, many are unable to come because of the roads. But we welcome you all and thank you for coming.

Waiata: Tū Tira Mai Ngā Iwi, Tatou, Tatou, E.

MC Opening – Kino Krystal

13th Annual Fish Hook Summit

Step into your Rangatira Space and Call the Island Professor Chellie Spiller –

Wayfinding Leadership Workshop – Wisdom for Developing Potential

Our task as leaders is to reach into Te Kore around us and share more light with those around us. “Each generation has been called to be a Wayfinder”. Professor Spiller refers to the book she wrote in 2015 – Wayfinding Leadership.

RANGATIRA SPACE – Raranga (to weave) tira (the people). Rangatira also means working with tension as we work in relationship with others. It’s important to work WITH others rather than work on our own.

Ra – (light) ngāti (to belong) ra (the light) – Dr Rose Pere.

As leaders we are meant to stand with people rather than stand above people. On a waka it’s about standing together and sharing the skills with each other. Professor Spiller highlights the importance of standing with others, she references two different masts on a ship – one that is interwoven compared to one that’s not. The one that is interwoven is strong and better able to adapt to the winds. The mast that is not will collapse. “*True success is succession*”. It’s important to bring others on the journey rather than rely on one leader who may be good at what they do but when they leave, the organisation crumbles.

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“Who are we taking with us as we go on these journeys? And are we a community that wants to stay together when we arrive”.

CALL THE ISLAND TO YOU – Our task as Māori is to stand still and read the signs. If we move from a place of stillness then we can imagine the future we want to call to us in the present. “The map is not the Territory”. Professor Spiller challenges the idea of having a vision and strategy. We often plan and strategise with our current knowledge, this does not hold us well when we encounter the unknown.

Square Intelligence vs Sphere Intelligence – Sphere refers to all the knowledge, wisdom and experience we have that helps us navigate. Square refers to strategic, statistics etc. Trust and believe in all of our intelligence – and values Kaitiakitangi, Manaakitanga and Whanaungatanga – “All of these values are about relationships”

A dynamic world of reading the signs, adapting to change, working with the unknown, uncertainty, nuance and ambiguity. When we are still – present and in our rangatira space, following the navigation of the stars the Island (goal) comes to us as opposed to chasing down the goal and vision. “Our task is to bring the island to us”.

“We don’t always have to have the answers ahead of time – but to really pay attention to the world around us”. When we make choices from holding our values we bring that island closer to us”.

Taiao Updates from across Kahungunu

Te Taiwhenua o Te Whanganui-a-Orotū – Wayne Ormsby

Te Mana o te Wai Planning. Collaborative approaches. Drinking Water Regulations. They secured 8 x Ahuriri Marae Emergency Containers which have generators, trolleys, cookers and gas bottles. Secured by Tania Eden. They’re hoping to add Starlink Satellite phones etc. Since Cyclone Gabrielle, 4/8 Marae are fully operational. They have been developing their own diary type instrument to better capture the maramataka and record their own observations. Some of the planting work they’re doing will take a few years to manifest. Today for example is a low energy day, it’s a good time to rest and spend time with whānau, be creative and practice mindfulness.

Alby – Te Mana o te wai – the power and authority of the water. The Water must be treated with respect. Water is the lifeblood of the land. Our traditional practices such as Rāhui and Kaitiakitanga are practical expressions of respect to maintain and protect it. We must strengthen our spaces of matauranga and science. Te Mana o te wai is their approach to ensure there is an intergenerational commitment to protect the water.

Te Taiwhenua o Heretaunga – Marei Apatu

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“Heretaunga Ringahora” – Calling the many hands to action – Celebrating Taiwhenua Styles. Standing Up Celebrating Waipatu Styles – Ka ora Kainga Rua. Celebrating Ōmahu Styles – Acknowledging our Kuia. Celebrating Waimarama Styles – The Next Generation. Mana Atua – We are seeing more of climate change. But in our relationship back to our Atua it’s really about Mana Atua. When we talk about Mana Atua we are talking about the Mana of the wai. We must give thanks to our Atua for still keeping us in line on that wayfinding journey. We have to have a blueprint to ensure our whenua are kept safe. We’re all about – Protecting our Whakapapa (Advocacy), Wānanga – Training – Mentoring – Economic and Employment Opportunities = Wellbeing. Blueprint – Tikanga + Ohanga = Oranga. From a distant past to a distant future. When you combine Tikana + Ohanga it has to equal oranga – we can’t do any further harm to the environment.

Drivers and Souljahs mō Apōpō

“Our most valuable possessions we hold as an iwi are the teachings of our tupuna”. Wānanga is all about handing on, connecting, sharing, exploring. Atua whakapapa, kawa, reo o Kahungunu Takitumu to be the most responsible awa monitor protecting – Te Mana o te wai. Acknowledges Tohunga – Educationalist Hira Huata. Wai Māori – Awa Monitors, Ōwhaoko – Taurarau, Ōmahu – Ngaruroro, Kohupatiki – Te Karamū. We are monitoring the awa in our way not just relying on others to do it for us. When your funding dries up, look to collaborate with others including other indigenous. We’ve come along way in terms of our longitudinal campaigns. It’s all about. (Sings United we stand, divided we fall).

Te Taiwhenua o Tamatea – Crystal Pekepo

Crystal uses the analogy of Ruahinetanga as the wise Kuia. Ruahine – The wise Kuia, The Phases of Life, Te Pae Tawhiti, Te Mātāpuna, The Constant. The extraction of our resources is damaging our whenua and impacting our people. Ruahine is a protector and guardian providing shelter for the whenua, she embodies springs of knowledge, and the life giving qualities of Papatuanuku. When we think of our rivers we often think about what flows away – but what remains? Just as Kuia draws strength from her life journeys mimicing the wisdom of her experience – so does Ruahine. If we think of leaving a legacy it seems to be limited to just one or two generations. “Caught in the short”. Our individualistic culture of Self Help makes it more challenging.

“The Rua is about DEPTH. The depth of knowledge, experience and understanding that goes with having attained that of a living period of time” Brian Morris. Crystal highlights four of the Rua points but there are more.

Rua-te-horahora – The Spread of wisdom: The weaving together of diverse perspectives and expertise encourages collaboration that is not only effective but also respectful of cultural values and responsibilities towards Ahi Kaa and rohe boundaries.

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Rua te pukenga – The gathering of skills and expertise. Ruahines skillset is adaptability, balance, harmony, innovation, creativity and guidance etc. Need to allow the exchange of wisdom.

Rua-te-wānanga – Respository of learning – building capacity in our communities so individuals seek to deepen their understanding so they can contribute positively

Rua-te-Hirihiri – Applying the knowledge in an active form. The essence of energy and vitality. Tamatea-centric Taiao strategy aimed at enhancing capabilities in tāiao monitoring, particularly among various marae and hapū. With aspirations that aim to improve.

Ahikā – As kaitiaki, our role is to protect and sustain Ruahine and all that she supports and nurtures. “Kaore e whakae” – we do not agree to further depletion of her resources.

Wairoa Taiwhenua – Katarina Kawana

Te Wairoa Hopūpū Honengenenge Mātangi Rau. “Our hearts are with our people, and here we are facing another wero”. Wayfinding – what a way to start the morning, because we been finding our way the whole morning. There's no equity sitting next to some of these partners, as long as we have Kotahitanga amongst ourselves. (Sharing photos of restriction notices, people under their houses, river water”. “When it came to Civil defense – it was the Taiwhenua who stood up for us”. There is Algae Bloom in the Wairoa River. “We have to collaborate”. They've been doing succession planning with their rangatahi and also kaumatua. Hiwa-i-te-rangi, it's a good time to plan and reset. They've been working with Wairoa District Council to try and get things done such as mauri monitoring. “The council doesn't want to share power” – all they want to do is make decisions and come up with solutions. They've been connecting with Rangatahi, they should be here at this level. AFFCO Wairoa – community engagement ensuring community voices are heard. Tuna retrieval – some of the drains have got tuna in them, there's been a proposal for tuna to be extracted from waterways. eDNA Monitoring kits sponsored by NKII now available at 30 different sites where they can go up the stream and see what species are still present. Protest (30 May 2024), Wairoa whānau all coming together as a community. Bridges are still at risk and very fragile, it shows that our earlier leaders didn't put enough effort into making the bridges resilient (photo). An elderly couple in Te Wairoa district returned to their home 18 months after Cyclone Gabrielle (Photo). We want our houses raised and fast, because no one is listening they've gone up to Auckland for help.

Te Oranganui o Pāhauwera – Katherine Gayle

This year some of their mahi includes – River monitoring, Kākahi and waikōura monitoring, whitebait spawning, Jobs for Nature – fencing, planting, pest control, weed

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control, ngutukaha restoration and Mohaka plan. Many different environmental kaupapa – highlights one they have been doing a lot of collaboration with – Kōura in stream. Photos of wānanga around Kōura in stream, they measure how big they are, how many male/female and now eggs. Quarterly monitoring to see what's happening. Trying lots of different ways to get rid of the weeds in the lake so Kōura can return to the lake. The Kōura are fiesty and need a fine gravelly habitat, not weeds.

Ngā Pou Mataara Hou Cultural Monitoring Framework – Kate McArthur

Kate does an overview of the history of the project from Phase 1 – 2017-2018 to today. The kaupapa of the project is Hapu led and Marae wānanga base to develop what the meaning of Mauri is in their place and how they will measure it. It's about developing the connections between mana whenua and the awa to tell us what's the state of the awa. Wānanga included presentations, workshops, transcriptions, site visits, debriefing sessions, reporting, whānau updates and marae packages. All the data is given back to the marae and hapu. Overarching framework includes 1) What does Mauri mean to you? 2) For the awa – How do you tell if the awa is Mauri tau or Mauri ora (intact or healthy)? 3) How would you tell if it's healthy or not? Council have their own testing sites but they're not necessarily the sites Mana whenua want. When people are sick you visit them more not less, it is the same with the awa, if it's not doing well then it needs more attention. Hapū groundwater monitoring – what tools could hapu use to monitor ground water, the water we can't see. eDNA tells us the genetic data in the water. Part of monitoring is knowing the whakapapa of the place first, consulting the maramataka, seeing if there's rāhui on. (Nice drone video of Ngaruroro river). How does it need to be looked after.

- LUNCH -

Te Mana o te Wai – Tina Porou – Keep calm and carry on

Gabrielle urgently required transformational change in our decisions, it should be a catalyst, but I'm not sure if even this has not be enough? We need to make decisions around our Taiao early. As we transform ourselves we become more aligned with Taiao rather than against it. "The secret of change is to focus all of your energy, not on fighting the old, but on building the new" Socrates – We need to focus on what we're doing next. They facilitated a rangatahi Wānanga last march, much of the kōrero was around "am I enough, am I Māori enough". The Taiao provides all of the tools for us, everyone fits, there are different roles and ways in which we can contribute to the Taiao e.g the includers and the hustlers, The singers and Composers, the Creatives and Artists, the Protectors and Fighters, The Hunters and Fishers. If we focus on our inherent skills passed down from our whakapapa then we have a better relationship with taiao and become more resilient to climate change. We can switch from extract relationships from taiao to allign relationships with taiao. Creating an environmental industry and economy is a real possibility. We've talked about our own indigenous practices for years but haven't always

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been able to invest. A lot our conversations around Taiao go back to our economy where we need to create this amongst ourselves. When people come home and want to help their people we need to be more kind and accept them with open arms, everyone needs to be involved in helping the taiao. Focus on our regions – central government will do what they do but our own relationships with our local councils will be a test whether we can withstand the waves coming from the government. Times of great stress are like springboards for movements.

Climate Change – Mike Smith

Acknowledges the links between Ngapuhi, Muriwhenua and Kahungunu. Acknowledges different Kahungunu activists Moana Jackson and Mereana Pitama. Ngatai Huata. Raihania Tipoki.

The world is heating up and its causing chaos. As the oceans warm up its triggering Tangaroa and Tāwhirimātea, warm oceans trigger the winds. As the atmosphere heats up we see evaporation faster than we've ever seen, rivers or rain like we're seeing now. As the atmosphere warms up, things dry up like massive droughts causing water shortages and stock having to be sent further down the line. The shingle line out here on Marine Parade is the last defence. Climate change is happening because of pollution in the atmosphere, it's our fault because of the rising of carbon monoxide. Explains the Greenhouse effect. The burning of fossil fuels globally is the major issue, the main problem in NZ is the methane gas coming off feeding cows here in Aotearoa. 2100 Warming projections (Slide with graph explaining the rate of emissions and expected global warming). 43 million hectares have burned across Canada.

Speed date to the future – 2000's were amongst the warmest decades on record. Huge areas of snow cracking in the Antarctic. 2010's – warmest decade on record, increased frequency and intensity. Significant reduction in sea ice extent, Increased CO₂ absorption by oceans. 2020's More common and prolonged heatwaves, Continued sea-level rise threatening coastal communities, Changes in climate patterns affecting food production, Increased bleaching events due to warmer sea temperatures, Increasing numbers of climate refugees – people who are unable to live in their lands and have to move to somewhere else to go. 2030's – intensified water scarcity in many regions, significant biodiversity loss, Agriculture challenges: Major challenges to food security, Health impacts: Increased health issues related to climate change. "Protect the water thats already here" – stop the algae bloom, we can trace all the problems back to 6000 dairy units, they've managed to pollute almost all of the water ways. 2050's Food and Water Shortages, Potential for mass extinctions, Major economic impacts and Escalating public health crises – Heatwaves are killing people. Our Moana is soaking up majority of the heat for us at the moment. "The Mauri is in the smallest things", if the bees die, they'll

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take us with them. Diversify, regenerative farming and alternative farming. 2060s – Many impacts become irreversible, Severe coastal flooding, Increased reliance on technological adaptations (air conditions) and Near-total loss of summer Arctic sea ice (totally melted) which means sea level will rise and water will run into town. 2070's – Massive displacement of populations, Potential for economic collapse and Emergence of new ecosystems. 2080's – Extreme and prolonged heatwaves, Frequent Failures of critical infrastructure and Loss of Agriculture land. 2090's – Many regions reached or surpassed habitability thresholds, Increased dependence on technological interventions, Global Cooperation: Unprecedented global cooperation and Biodiversity Restoration: Efforts to restore biodiversity. 2100 – Long-term Adaptation: Essential for survival and ecosystem resilience and Legacy of Change: Early 21st century actions influenced future.

We can change the future now, we have to keep the temperatures down and manage them to a certain degree. We need to collapse emissions and collectivise transport (make everything free). There used to be a train from Ngapuhi to here and it was the most fun thing. What's happening at the moment? This government is the biggest threat to the taiao they're doing the exact opposite. We know the rivers are paru now we need to take the next steps – shutting down the fertiliser.

Taiao Research – Shade Smith

Stepping up to the challenge. Renewing their strategy in 2026. 3 R's – Relationship/ Relevance/ Resource. Research is both a noun and a verb! – “The journey and the destination are equally important”. **Cyclone Impacts on Tangaroa** – Wairoa Hard heavily impacted. Mohaka River – a lot of the silt from Cyclone Gabrielle could be traced back to Mohaka River. Tangaroa has a huge capacity to recover in a short space of time – Infauna came back quickly after 8 months. Rivers are declining, long-term decline due to river narrowing and gravel extraction. Why don't we widen the river? If we widen the river then they can take the gravel from the curbs rather than from the river bed itself. Mana awa, Mana Whenua, Mana Tangata – Investigate options for improving management of our awa that aligns with Ngāti Kahungunu world views. Ngaruroro Awa Research Hui.

Iwi Taiao Vision or visions – Ngaio Tiuka

Protecting our Environment – 25 Year vision “looking ahead to 2026. What is the primary or most important consideration when it comes to Taiao? What is the bottom line? Triple Bottom Line and Quadruple Bottom Line? Economic, Cultural, Environmental Social? Māori have a Quadruple Bottom Line – if the environment is good then the cultural, social and economic is good. When we have a holistic outlook we consider the unseen obligations.

Te Mana o te Wai – Hierarchy of obligations in Te Mana o te Wai

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Tuatahi – Mana, Mauri, Health, Well-being, Ecosystems

Tuarua – Human Health

Tuatoru – Mahinga Kai

Tuawha – Social, Economic and cultural

What informs our Taiao mahi? The declaration of Ngāti Kahungunu rights.”Te toto o te tangata, he kai, te oranga o te tangata, he oranga taonga tuku iho” – Food supplies the blood of the people, their welfare depends on the health of the treasures left by our ancestors. Talks about different Hapū Awa goals. We must read the plans our hapū have for the water. Are the points still relevant in our strategy? Are our Cultural values a Priority above property? Our values are still the same as they were 20 years ago. Post Cyclone – Awa objectives – we should look after our natural water taonga, look after them and the taonga will look after itself. Dams – Scams. Water Quality and Human Health. We’re not opposed of water storage but can we look after that water that we have already. Greenwashing – Organisations that say they’re “environmental friendly” but they actually harm the environment. Myth: Dams are good for the environment, Reality: Dams cause substantial environmental impacts, especially if supporting increased irrigation. Ruataniwha Aquifer. The real issues is the water management and users/irrigators, there’s inadequate management. With council, partnership we need to co-parent and look after the water. Protecting the Environment examples of challenges 1) Opposed recommendation to increase Crayfish ACE 2) Corrections HB Prison – orchard development, hapū MOU, potential return of land 3) Ruataniwha Dam – “going to happen anyway” – terrible term of justification. He refers to Principles of Engagement from UN Declaration on the Rights of Indigenous peoples. “Free, Prior, Informed Consent”.

The Launch of Te Matau-a-Māui – A Platform for telling the story of the Fish Hook of Māui

Intro – Te Rangī Huata, Chairman Ngā Toi HB

International Perspective – Hamish Saxton – Reimagining Tourism post COVID. They noted seldom reference to Te Matau-a-Māui as Te Matau-a-Māui. Tourism should not just only be in Rotorua. Tourism can assist in growing greater respect for manuhiri. He explains the meaning of the logo. Māui is a verb it means to question, inquire to seek. He talks about the website.

Māui and the Fish Hook – A Special Video Presentation – Ngahiwi telling the story of Te Matau A Maui.

Share the Vision – Ngahiwi Tomoana, Kai Mātauranga

Te-Matau-ā-Maui. In Science you try and get to one truth but in māori there’s hundreds of truths. If you’ve got your own story, throw your hook out and make resources for your hapu

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with whatever you catch. “From our history, we make our future”. Culture and Commerce are twins, they’re not two spectrums, if you wind them together you’ll have this fabric that is stronger together.

Ngahiwi thanked everyone for coming

Kotiro Māori E.

Karakia Whakamutunga – Mana Hazel