

Willy Ngamoki talks of kaitiaki in another sense of our wildlife, “what’s the impact of introducing the bee? What’s the impact on our natural pollinators like birds. According to Pa [McGowan], a lot of our pollination was done at night time by bats and then day pollinators like the bee. What effect is introducing thousands of bees going to have on our ecology? Could be detrimental. If the bee’s are sucking up all the pollen where do the tui, korimako, bats go???”. Our sense of the land is entwined in our natural systems of the land, the sea, the rivers, the weather and all that is elemental.

Herewini during our korero makes mention on the practise of kohinga kai and you went every day to the sea, every day to the forest; whanau practised sustainability – there weren’t any words for it or kaitiakitanga; this was ‘tika’.

Ngamoki shares “if people come home to research, I interrogate them, and what do you want out of our land? Reminding them that if they do [research] it belongs to us; we have all these exploitations going on and we’ve been [getting it done to us] and generations before us since Pakeha turned up. Kaitiakitanga is a land system that has been imposed over the top of us, is foreign to us; our people love it! Staunchly defended... that’s what’s bugged up our kaitiakitanga, those old views , we’ve lost all the tikanga...one of the biggest problems is we don’t know what anything looked like for the hapu, before colonisation”.

Hera Ngata-Gibson’s korero is in a vein that I think, is similar, to the previous viewpoints, “we’ve got the cheek to call ourselves kaitiaki...like shareholder and beneficiary, the terms born out of Pakeha necessity, not Maori. Too many of our people have lost those intrinsic and real whakapapa relationships to whenua... we’ve become poor ‘kaitiaki’ and are now obviously trying to redefine what that means to and for us...the lens of colonisation runs rife across the whenua; the whenua is unwell and so are we”.

Walker also considers the impacts of colonisation on the land, “fighting colonised whanau beliefs that the land is a commodity and not a taonga is a challenge and I challenge whanau to be engaged as decision makers at all levels from hapu to iwi, community and central governments. People have to participate and influence decision makes at all levels as everything impacts on our ability to retain our land as taonga tuku iho”.

Similarly, P. Pohatu agree’s with Walkers sentiments that Kaitiakitanga is needed across all levels:

When I was doing my studies and when I finished we had to talk about kaitiakitanga as an iwi resource management system because when really it's kaitiakitanga when you said 'kaitiakitanga' in a council setting they said "oh that's just a Section 7 matter" when really it's our whole world view. That was a huge, it actually became nearly more of a barrier.

You know our people, they just say it how it is but when you're in those forums you actually have to use that terminology; you're saying kaitiakitanga but you can't actually say it because it'll get relegated. You actually had to use all these other ways of saying kaitiakitanga just so that the lawyers and the hearings committee couldn't revert kaitiakitanga to [that of] the pecking order in the Act. So it's just stuff like that.

With kaitiakitanga it's at every level, there's a need for [it] to be expressed, if you're a landowner, if you're the decision maker in the whanau and the hapu that's allowed to bring some things together...or a trustee on the board, at every level there's a role for kaitiakitanga and when one doesn't fulfill their role it can really affect everything else. In that sense it's quite vulnerable, quite fragile.

This is making sense of things in our world, from world views that are often questioned in an English/Pakeha/colonised context.

Katahi ano matau ka hunuku ki te kaenga (6 months) personally I think there's a huge difference! Living back home and now building on our whenua katahi ano wau ka tino mārama ki te tikanga o tenei na kupu 'Turangawaewae' it's only since shifting back home do I really know, experience and understand the true meaning of 'Turangawaewae' all because we have shifted home to live on our whenua – to matau ake whenua – kare i ko atu, i ko mai – I have a place to stand that I can call mōku ake – because of all my tupuna that have gone before me – ka heke, ke heke, ā, ka tukua ihotia ki a wau –pretty amazing really. No where else in this world can I stand and confidently say no konei wau – I belong here! No wau te whenua, no te whenua awau!

When you live at home – you are ahi kaa – and it is our job to actively care and protect the whenua on a day to day basis – because of this you invariably have a close connection.

When I lived in Gisborne although I did heaps already for our Pa and some stuff for our hapu – being back home is heaps different! When I wake up in the morning I am on my whenua,

when I go to sleep here I lie i raro iho i te wahi okioki o woku tupuna – tē taea te karo te hohonutanga o taku honotanga ki te whenua nei – na ratau wau i karanga kia hoki mai ki te kaenga kia tieki i te whenua nei. Just put it this way – I feel heaps different being home from when we lived in Gizzy – tē taea te whakamarama – he hononga ā wairua ki a ratau ma ano hoki ki to matau nei whenua.

“Me tu matau o te kainga i runga i to matau mana motuhake. Ki ahau nei, koiane te huarahi pai mo matau kaua e waiho tenei huarahi ma nga Pakeha hei arahi ma matau. Kei te mohio matau nga whenua, kei te mohio matau ki nga whakapapa ki te whenua, nga whanau e whakapapa ki te whenua.” (Herewini, M.). In a conversation with Herewine we talked about the significance of Te Kapa Haka o te Whanau a Apanui which led me to ask Waaka what kind of impact the kapa has had on identity and connection to the iwi. His response, follows, and to me is also a strong indication of his own personal contribution to a sense of cultural guardianship.

Mōku ake, ki te kore te haka, tērā pea kua momotu haere te here ki tēnei taha ōku. Ko te haka te mea e tō ana i a au ki tēnei o ōku kāinga i waho atu o ngā tangihanga me ngā huritau nui o te whānau. Kei roto i ngā kupu o ngā waiata ngā kōrero o te iwi, koirā te identity. Etahi o ngā kaihaka i haka mo te haka te take. Etahi i haka mo te honore nui, mo te whakahīhi kia kitea rātau e haka ana mo te kapa toa.

Inaiane kua pakeke haere kua mōhio rā au ki te tino hua o te haka, ko ngā kōrero katoa i roto i tō pātai. Nā te haka i mōhio ai au ki taku taha Apanui. Nā te haka i whakakaha i te here ki te iwi.

Ki te taha o tōku hapū, ko Te Whānau a Rūtaia tonu te hapū e mōhio ana au i roto i te iwi. Koirā te wāhi e whai wāhi i ahau ki ngā mahi katoa. tīmata mai i te kītini, ka neke haere ki te wharekai ki te karanga manuhiri, ka neke ki te pae ki te hiki i ngā waiata, ā, inaiane kua tū ki te whakatau manuhiri. Ehara nā te haka tēnā mahi, engari he āwhina nui tōna, ki te taha o ngā waiata me ngā kōrero o te iwi, hei whakahiku ake i aku kōrero.

I roto i ngā tau, kua tōia haeretia e au ētahi tāngata e mōhio ana au nō te whānau a apanui rātau, engari kaore i tino hokihoki ki reira. Nā te kapa haka rātau i mōhio ai rātau ki ngā korero o te iwi, ā, ko te mea nui hoki, i whai wāhi rātau ki te tūtakitaki i ngā tāngata o te iwi.

Ko te mahi uaua , ko te tūhono i a rātau ki ō rātau ake hapū, kia `mohio ki aua kōrero, me aua tāngata. koirā te wāhanga kaore pea e taea e te kapa. Etahi nō Pararaki, engari tē kitea rātau i reira. Etahi nō Hikorukutai, ā nō tenei tau noa iho i hoki pērā ai rātau ki tērā o ngā hapū. Etahi nō te Whanau a Nuku, engari kāore tonu i tino mārama ki ngā tikanga korero o taua marae. koira hei mahi māku.

TE WHARIKI – THE WEAVING OF ALL THE MANA PRINCIPLES TOGETHER

Kaitiakitanga is different for uri in Ngati Porou; kaitiakitanga is different for uri in Te Whanau-a-Apanui.; kaitiaki guard over you, whatever you perceive them to be; they are people who keep the homefire’s burning, alights for those who live away. There is a definite sense that regardless of what you think kaitiaki is, or are, they live on, or close to the land that uri identify to. Connection to the whenua is definitely based on whakapapa and mohiotanga that you belong, you connect because of your kinship ties and your practise of those ties.

The current round of consultation on the Ture Whenua Maori Bill is evidence to many that I spoke with that it is another attempt by the Crown to remove, or take away, Maori and their right of access to their whenua; their taonga tuku iho; land that can ever be sold. There is a worry that the Bill undermines ahikaa and mana whenua status of whanau. There is a worry that the share percentages needed to maintain a perception of “participation” will also alienate the very people who have received little from the land that they have maintained for generations.

“Maori advancement is the product of many forces. Important, if not crucial, to successful outcomes, are the political paradigms within which policies, programmes, and initiatives unfold. Though not the sole driver, Government has the potential to enable, energise, and expand or alternatively to obstruct, constrain, and derail Maori aspirations.” (p.166. Durie, 2005)

For those that live away from their whenua and yet maintain a strong sense of whanau and hapu identity, *you* and *your skills* are needed by your whanau and hapu to support not only the whenua, the whanau at home too.

Ko te koopu o Papatuanuku, kua tomokia e te tini e te mano!
Ko te whare o Tangaroa kua kapea e te matau a Maui!
Engari ko te whakaaro anake e tinana ai!
The Supreme Universe, Tane conquered.
Mother Earth ever welcomes to her bosom her myriads.
The House of Tangaroa, Maui hauled from the ocean floor.
But the power of thought is realised only by thought.”
- *Na taku Papa (TMR) i titongia tenei whakatauaki moku*

TE WHAKATUTUKITANGA - CONCLUSION

What is extremely evident from all the korero I have gathered and continue to collect and is evidenced by what I see around me and the whenua I travel; whanau will continue to do what they need to do to survive. We have the thinking and the power of our own minds to navigate our own pathways forward; we certainly don't need the Crown or the law to tell us how to do what has largely been detrimental to our health and wellbeing.

Ahikaa want whanau and uri who live away to come home; to be known to not only the people, to the land as well. Our land is a powerful force, the ihi and mauri that is contained in our environments is an breakable link that as long as you know you whakapapa there; you belong. What is needed is often, for those who have not been bought up at the marae, or in whanau homes on the land, is someone that can assist them to access this cultural capital and these cultural sites.

If we can improve access for whanau to improve and strengthen their identity, outcomes in all sectors for Maori will improve. How this is done is another facet of enquiry that is, at this time, beyond the scope of this paper. More must be done to look at how we all, can help to do this.

In ending, I want to say, there is still magic in the land; the mountains, the hills, our waterways, the trees, the birds, insects; our sea's – the disconnect is in how we as the people of these places have forgotten the ways of listening, like our old people knew how to... only when we can get back to *hearing* the land *and* the people will we be on the right track.

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