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Ngāti Kahungunu Fish Hook Summit 2026 featured kaikōrero who all presented about the taiao in context of the theme "Resilience - Climate, People, Hoha"

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## Speaker Transcripts



### TE TAIWHENUA O TE WHANGANUI Ā OROTU

Pereri King, Jonathan Dick



TE TAIWHENUA O  
TE WHANGANUI Ā OROTU

*How are you all feeling? All right? Sometimes I get nervous about doing this type of thing because I already know kaitiaki, they love the taiao. We'd much rather be out there. Just take a moment to have a look at tangaroa. Have a moment to feel the presence of our atua, of our tupuna. Just to remember for a moment, when we come into the office, we come in to do the reporting, we come in to do all of the collating of data and the data entry. It's really necessary in order for us to do our mahi. We take the voice of the taiao and we put it into numbers in different shapes. But we still hold on to a little bit of it. So we give some to the office, they do the reporting and the contract is fulfilled. We take a little bit of the memory of Tangaroa, of the toka, of the rākau with us.*

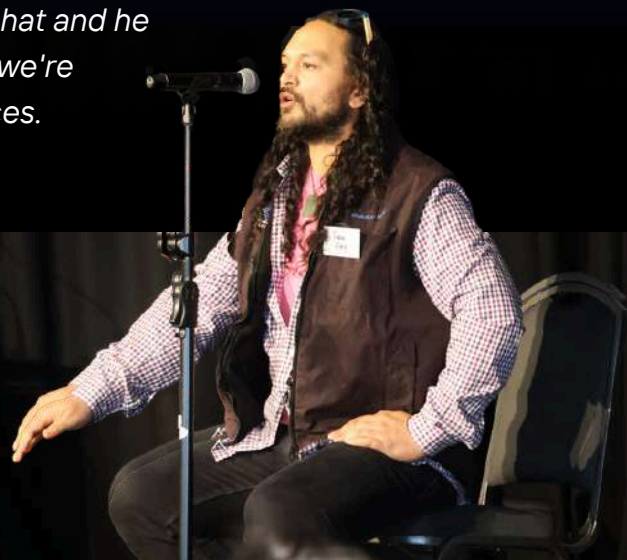
*My kōrero today is about resilience, whānau. I went to a place called the Treaty Grounds. I was following my darling, we were going to Takiwida, Dargaville, up north. She's from there. And on the way up, we got there and one of the aunties says, oh, are yous up for the whakaputanga? It happened to be the 28th of October, the following day is when we arrived. So we said, oh, yeah we'll go there. We travelled up to the treaty grounds and I listened to some speeches. I loved it because they called our name and I said, kei kōnei ahau! Kei kōnei ahau! That was so cool to just be that for all of us, whānau. Yeah, but just standing there listening to the kōrero, these men got up and spoke and they were very strong and prudent and their kōrero was about the fight and how stink the government is. And then there was like, in the background I could hear dogs barking, random toots honking, and there was even some alarms going off.*

*And then this woman called Aroha stood up and Monique and I was watching this Aroha and her kōrero was about mokopuna and how we're good at fighting. We always show our fighting side to our mokopuna. But she talked about aroha And like showing them our loving side, taking them fishing again, and weaving with them And showing them that Yeah we're fighters and we will fight We'll continue to fight But there's a soft inner core in Te ao Māori And it resonates around aroha for mokopuna, from tipuna, at the mātāpuna. I'm sitting there and you know what happened? Rainbow come up. This is the rainbow, the very rainbow that come up on the 28th of October last year at the Whakaputanga meeting. The gathering of all the chiefs of Aotearoa to discuss sovereignty. This happened. And those manu were real. They flew over. And you know, there's an old auntie in the back going, oh, he tohu, he tohu. And that made it all so real for me. I was like, oh yeah, this is the truestness of Matauranga Maori. That's why I follow the tohus.*



*Resilience to me is about whānau. I come from a whānau, as we all do. And I just want to pay homage to my nanny, my nanny Hinei Riti, nee Sullivan. We're Sullivans from Te Haroto. We're Riti's from Tangaio and up Iwitea ways where the Seven Sisters are.*

*And I was lucky to have a couple of weeks with my Uncle Fred before he passed away. Meke, meke. He played Al Devo for all of your references. He liked Al Devo and he had a red car and it was Flash. He wore a fancy hat and he picked me up one time and goes, boy, jump in the car, we're going to go for a ride. He took me around to these places. He pointed to a rock and he said a name.*



He pointed to another rock and he said heaps of prophetic things. I'm there going, okay, the rock's name is this and it comes from there. And I'm losing it all, just trying to experience it. He chuckles because he knows I'm experiencing it like that. He just says to me, I'm just going to give it to you. Just keep giving it to you. And just keep giving it to you. That's my tipunatanga. That's my succession plan there. But the problem with it, my Uncle Fred and my Nanny Pāpā spent a lot of time doing the treaty settlements, and so they had not much time for us, mokopuna. Well, what time they did, they gave heaps. But there was a fight for all of us. My Nanny Papa and my Uncle had hands in about three of the settlements. here in Te Whanganui ā orotu. That's Kaitiakitanga. I'm thinking about her. This is a picture of my daughter Aio. Te Kura Aio. She's the daughter of Tyne Nelson. Tyne Nelson, the daughter of the beautiful Jenny Nelson-Smith. Kaitiakitanga, right there. Succession plan, right there. She's named Te Kura Aio after the phenomenology that was happening in the room when she was born. It was peaceful, was beautiful.

We take her out to the garden. She eats the dirt when she's little. She dances to the butterflies. She pays attention. Her favourite friend at the time was this pohutukawa tree. Every time Papa come home from work, te kura aio, hey, Papa, jump up on me, we go by the tree. Cuddle, aroha. And she goes, pohutukawa a hongī. That picture of her is her trying to fit a kaitiaki's helmet, like her papa's helmet. She come out with me to the blue lake. There's a lake up there on Maungaharuru. We should all go there one fishhook summit. It's my looking glass. No, honestly, I took my kids up there, and they freaked out at me. They said, why don't we put our marae here? This is the most beautiful place I've ever felt. They didn't say seen, they said felt. That's kaitiakitanga there. I'm lucky I got the opportunity And I sort of snuck them on I don't work for that anymore So yeah, I did that. Because I believe in my whānau coming with me I pay homage to my koros, my koros that work so hard all the time they do so much for all of us all the time We ask so much of them all the time. So much so puts pressure on their families, on their wives. I pay homage to their wives, whether they're here or they've gone. Because that's the cost. It pays to be a good kaitiaki for all of you. I think about my koros, and I think about that position. I think to myself, do I want to have my wife with me when I'm coming to these conventions at this age?

*"We have to do better to look after not only the whenua, the people that hold the stories. Not only the people that hold the stories, the people that perpetuate the stories. Not only the people that perpetuate the stories, the ones like you that are listening to them out in the taiao."*

*Resilience. I got told a kōrero, Uncle Fred he said, don't tell tūtiria she's yuck, don't talk like that because it was green at the time and I don't know, you know, straight hood so he's going boy, no she can hear you there's a mauri there that's like a nanny you wouldn't tell a nanny oh, you look ugly today because you're sick and the whakaro changed in me he goes, you know, mauri is present in everything we do everything we have, us as humans have the ability to imbue mauri, you can be our stink fala and imbue bad mauri, you can be our awesome fala and imbue good mauri. Mauri is the presence of life and what you do with it he says to me you know, you've got to bring kids out here take kids out to tuitira and mauri monitor this is what this is kids are a mauri monitor they cry when it sucks and you hear it in hui's when the hui sucks and you're like yeah I agree kid, shut up, it's time to wrap it up man we've gone too far we've gone away from the kaupapa but you take the kids out to the maunga o to the awa you take them to the roto and you make you tell them the stories there the stories of maui and you bring them to life because the toka is right there because the awa is right there. And all the tunas are going bleughh, scaring the kids into excitement. That is succession, that is resilience is aroha for your kids.*

*He told me you take them out there they'll fall in love with their place they'll know where the tunas are they'll know where the ikas are they'll know the deep part, they'll know the shallow part they'll know the part where the kaka goes they'll know everything and then they'll fall in love with it to a degree where they want to look after it. Ka puta mai ko tātou ngā kaitiaki. Even though I know in one of the fishhook summits A few years ago now My beautiful uncle Des Rātima says - You're not a kaitiaki, none of you are a kaitiaki He said it and he paused for beautiful effect. Then he goes each body of water, each rock, each tree. They have their own kaitiaki. We listeners, we interpreters of their kōrero. Their kōrero comes in the form of mauri, te reo mauri. We understand it. We see it. We feel it. We get a bit scared to articulate it because it's a bit freaky deaky. It's a bit illogical, but it definitely makes sense if you have a ngākau Māori. She's my plan. I have another tama. I was going to do a kōrero about him but all the pictures of him are with him like beating things up and bruises all over his knees and his face. But this is my future and this is what I propose to us. For resilience, take a moment out of your busy as schedules. Take a moment out of your hardcore mahi to just spend a bit of time with your moko. Share some tukuihotanga hold them a little closer than usual so they can feel that uncomfortableness that I felt when they hold you a little bit closer, what's going on here? it's not entirely about the kid sometimes we just need to feel the love again, then we fall in love with it and we want to protect it.*

*Then when we protect it, we come up with all of these beautiful strategies we're about to hear about today. On behalf of the Taiwhenua Te Whanganui ā orotu, I'd like to welcome you to the Fishhook Summit. I want to offer resilience to you all through whakapapa. It's laden. Our tupuna have laid it out like a beautiful whariki, all with one notch to twist.*

*That's you. Go forth whānau, share your stories of resilience. I got given some kōrero recently and there's one line that I really love in this kōrero. It's, Whiti ana te rā, te rā itua. The sun shines brighter over yonder. Even though we go through hardship and I've read the data and in all accounts it looks like the government sucks. But in saying that we still hold a bit for ourselves, share it with the tamariki, one day they will be the government, One day very very soon It's happening already That's a kōrero I want to leave with you. I hand it over now to the brother With hardly any time left Because I got the ring a ding But I also hold the mauri It's all good. I feel present with you and I can feel you feeling me too because you're quite a key too you know what I've been seeing is the same way you guys been seeing in your takiwā, appreciate you all thank you for your love. Te Wairoa, love you, Tamatea love you, Heretaunga love you carry on your mahi stay being golden share your light Marei with your whanau they herald you they uplift you they exalt you Kia ora tātou.*

## **TE TAIWHENUA O TE WHANGANUI Ā OROTU**

### **Video Transcript**

*Kia ora ko Joe Reti ahau. Te tree hugger o Te Taiwhenua o Te Whanganui a Orotu. Kia ora koutou te whānau, ko Albert Hapuku Te Nahu Baker ahau, kaiārahi te taiao mo Te Taiwhenua o Te Whanganui a Orotu. Before I begin I wanted to acknowledge one of our pou from our TREC mahi that we've been doing for the last 18 months - 2 years. He mihi aroha ki tō mātou pou. One of our steady hands and guiding lights Kia Aunty Liz Monro. Thank you for your leadership, your wisdom and unwavering commitment to our people, our whenua and our kaupapa. For that, we are deeply grateful.*

*Today it is our wish to share parts of our journey. A journey guided by maramataka and what the maramataka revealed. A journey where the whenua became our teacher, the awa became our classroom, and the tohu of the taio became our greatest source of knowledge. Through Trek and Te Taiwhenua Te Whanganui A Orotu Kaia Rahi, we began what we thought was cultural monitoring. At first our responsibility was simple: observe sites, protect cultural values and report back. Over time we began seeing the same tohu, the same messages appearing through different species, different landscapes, different seasons.*

*"We realised we weren't monitoring projects, we were monitoring relationships. The relationships between people and place, the relationships between climate and whenua, the relationship between development and mauri. "*

*The maramataka became our framework for all of this mahi. that reminded us that not every day carries the same energy. Korekore taught us Restoration, Tangaroa taught us movement, Rakanui taught us Awareness, and Tamatea taught us Flexibility. Each phase carried its own mana, each phase carried its wisdom, each phase carried responsibility. The Maramataka is not about predicting outcomes, it is about recognising relationships. One of the most surprising lessons from this journey was that resilience is not only ecological. Resilience is cultural, resilience is relational. We watched contractors embrace tikanga. We saw engineers participate in karakia. We witnessed conversations that would never have happened years ago. People began to understand that environmental care is not separate from cultural care. The strongest infrastructure for us was not physical, it was relationships. Climate is often presented as graphs and projections and data, but for us, we watch the fog settle differently, we observe weather systems changing direction, we experience cold phases arriving in unfamiliar ways. At one point, the waters of the Tuwharetoa met the mist of the Tūhoe, two systems converging to hui. The landscape was telling us a story, climate became visible, and the taiao showed us first. What if our environment became hoha? We saw signs, species withdrawing, Manu disappearing, increased accidents, long days, fatigue, sickness, people becoming reactive. Te whenua feeling flat. When these things occur together, we should pay attention. Because often when people become hoha, the taiao was speaking for some time already. To summarise our journey, it would be this. Slow down. The whenua is really telling us what we need to know. The answer often appears before the reports, before the statistics, before the data. They appear in the mist, in the hour, in the silence. Slow down. The challenge is whether we are prepared to listen. When we listen to the maramataka and observe the taiao, we are listening and observing the living rhythms of the world around us. The maramataka did not tell us what to think. It taught us what to pay attention to. Nō reira, kia kaha tātou. Ki te whakarongo ki te whenua, ki te wai, ki ngā tohu o te ao.*

*So looking forward, Te Anga Whakamua, progressing Te mana o te wai goals as a key driver for te Whanganui Aarotū, working with our marae to progress their own taiao objectives and support for the development of our marae resilience plans. We've had an investment from TPK which we've all 8 of our marae preparing marae resilience which is perfect timing in terms of our Fish hook Summit Kaupapa, and updating our two-year implementation strategy as our other primary driver going forward.*





## TE WAIROA - Katarina Kawana & Michelle McIlroy



### Katarina Kawana

*Kia ora koutou, Siamese twins from Te Wairoa. Te Whakapūnake-o-Te-Matau-ā-Māui-Tikitiki-ā-Taranga. Te Wairoa Hōpūpū Hōnengenenge Mātangi Rau Wairoa tapoko rau. Tēnā ra koutou katoa Atamarie Gonna be talking a lot of ho-ha today, brace yourselves. So we've split up and we're gonna kind of look at what's happening Wairoa wide. But also what we've been doing with our Kaunihera. 10 years working with our Kahunihera. We're going to leave that to Michelle. I'm going to lead off with the Wairoa Taiwhenua, acknowledging our office, our board, our administration, our takiwā. I'm proud to still be a member of the board. I'm proud of our new members. And kei konei, tetahi o nga members from Rua Taniwha, . Kia ora, sisters. Lots of apologies from Te Wairoa, Tangihanga, Mahi, you know, lots of things. And Matariki's also happening. So our Nikki rep, Esther, sends her aroha, but she's working on our Matariki projects. So, yeah, the Taiwhenua.*

*The wairoa-awa restoration is where Michelle and I actually, you know, we influence our people, educate our people, take them on a journey. We don't know everything, so we go and ask. We split up. One's in the gumboots, one's in the stilettos, and we mirimiri amongst the people, just like what whānau have been saying. And I love what Te Whanganui A Orotu said, It's about the relationships. We get nowhere, we get no traction without saying hello, having a cup of tea, making an appointment with somebody, and get to the kaupapa. I fluff around a little bit with some formalities, but my mate here just gets straight into it. Well, I love that about Michelle. We back each other up all the way. Here's our Awa restoration project. By the way, we're 10 years old. We've been battling on our own with our rohe and our hapori for 10 years and that's only after no one listened to us for so long so we thought well we'll take this to a whole new level so we use social media, we use little events and big events to mobilize our people and try our hardest to recruit new Taiao practitioners, because we mean it, we're here for life, not for three years, not for one year, not for three months, we're here for life and we'll die doing this.*



*We've given our lives to Papatuanuku and that's going to stay like that and no matter what Kawanatanga comes along and throws at us, we're still going to be standing, last man standing and and we're going to be standing as far as we can.*

*So the first raru we had this week was hide dumping. It's all about behaviour, eh? Change your behaviour. Change your behaviour about that. Mamae.*

*Hardout. Because really what we want to see is this Yeah. Take a kid hunting, fishing, that's the mokopuna, he kōtiro, yeah, and that's her kōro. That was at the Fraser Town Hunt a couple of weekends ago. That's like the saying, eh? Give a man a fish for a day he'll eat for a day, teach a man a fish he'll eat for life. So same thing with mahinga kai, teach a man how to hunt, feed the whole marae.*



*But that's only if they're alive. Only if they're alive. Fatalities. Waiatai Valley, North Wairā. Oh, we're hearing from practitioners, not Māori, non-Māori. Blackwater event, prove it, prove it. Tino pouri. 50 to 70 years old, you would have seen on TV and said, oh, only 200... it was 9 to 10 kilometres worth of dead tuna. 200 just standing hanging around our legs. I ralphed when I actually picked one up I couldn't even handle it. Mamae and according to our mana whenua CAS manual, Adrian that's our rongoa, our rongoa and that was going to be opened up into the Ohuia lagoon and so that was really mamae. Te pataka kai too. That's the baby whale, Hikanui. It's really important that we understand that long fins and short fin eels are in every waterway. So on this forestry block where this event happened, basically bad practice covering each other's shoes, covering each other's tracks. We couldn't find enough evidence to take them down. Should have been a 10 million fine.*

**Black Water  
Event of  
Cowboy antics?**



*So we had one of these wool shared hui's in Ohuia with all the farmers, with H Brick and the ecologist, myself and Michelle, and our mana whenua. We just sat there neutral and let the mana whenua speak. And, yeah, we want some resolution. We want a restoration plan. Ten years' worth. We need to plant, plant, plant, as far as the eye could see, for ten kilometres. Not one tree. Not one meander. It's willow trees*

### **HBRC facilitate Waaitai Tuna Deaths at Ohuia Wool-shed, Wairoa**



*Spent a couple of months extracting 4,000 tuna from the Awatere stream. Terrible. This is called the mechanical excavation of tuna. Does it work? Well, we use that protocol. You know, the mechanical things, there's going to be fatalities. It was written by Ngaio on them, so kia ora. Yeah, so we've got to thank these brothers. They actually contributed with the Hawke's Bay Regional Council, so it's, you know, it's a code of practice. It's a code of practice. So as mana whenua, we wanted to engage our own crews, our own tuna people, but in the end, you know, we had to, like, go with the contractors, which was QRS. But we removed 4,000 tuna that would otherwise be slayed and left there to dry up and shrivel.*

### **Awatere Drainage Tuna Relocation Mechanical Excavation of over 4000 Tuna**



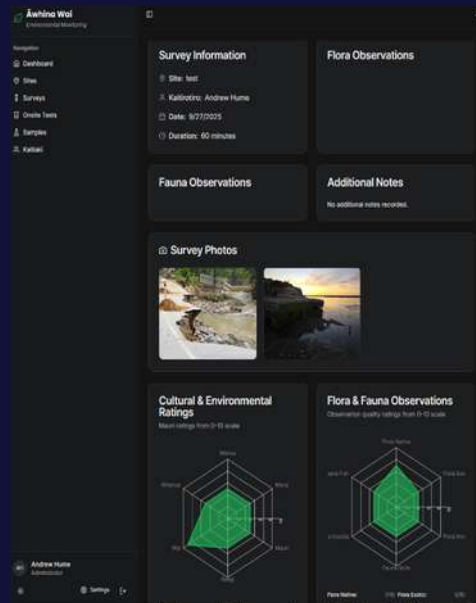
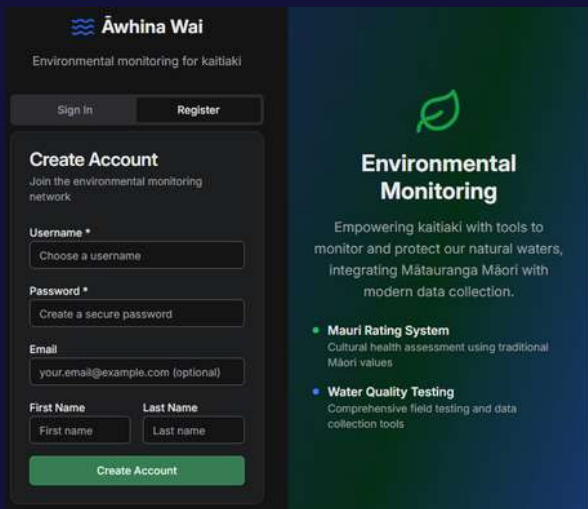
On a happy note. Yeah, on a happy note, this is where I love to be. In the whenua harvesting. And I actually got close to Raupo this year. I thought, oh, I want to get closer to Hine Tirepo. And so I got out there and harvested with Project Rangatahi. So there's some of the Rangatahi out there. And also our Mana Te Wai collective, Mana Watea Te Wai is a collective of ecologists, artists, scientists, et cetera, coming together with one kaupapa, which is like, let's re-coat Papatūānuku and let's kia tere. So we're working with them. The University of Auckland. So the University of Auckland is a partner that we're working with, and we are actually showing them and engaging with our community.



We have an exhibition in Hastings at the City Art Gallery. It's there till 11th of July. Please come down. That's our where raupo. It's from Mangapoike, a place of plenty. Plenty of kai at the back of hereheretau. So abundant up there. We saw kaka here. We saw two types of tuna. We saw bats. We saw so many beautiful things there. If you get down there, there'll be a weekend where Ngaio, myself, and a few other whanau that may be here that's going to present and talk about our own wetlands. Here's one of the guest artists we're actually collabing with. Her name is Ai Iwane from Japan, and it's been a beautiful collab. She was talking about salmon and the salmon run. And she also talked about congee and tuna. So we got on a real tuna kōrero. "Where's your tuna buried, where's your tuna spawn?". So we had really amazing kōrero, and we're going to collaborate in time to come.

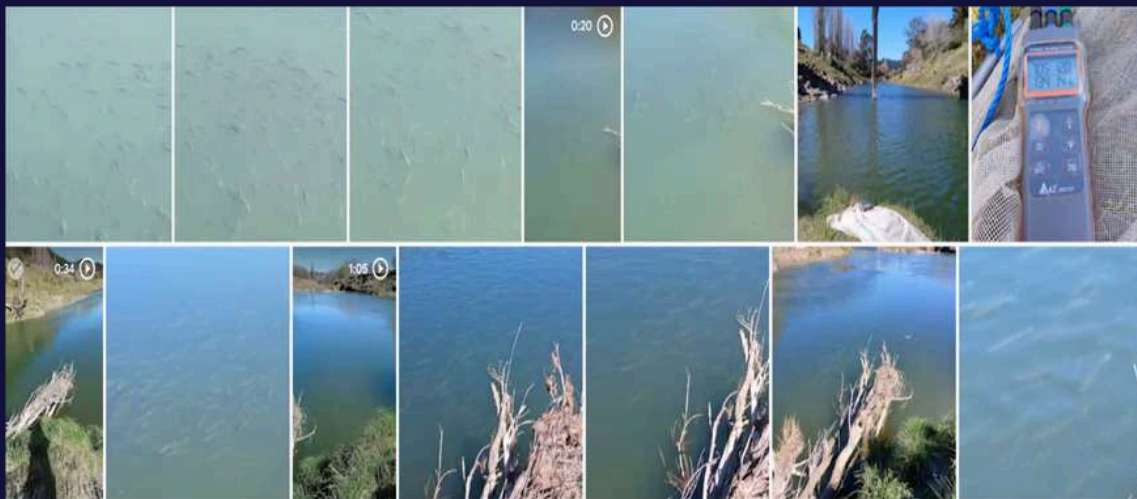


Resource consents, AFCO. Oh, my God, AFCO. So we've been working with AFCO for so long, around their consent for 35 years. Well, hey, we want to see them every year to review everything. Michelle, so 2031, we tried to get this into our conditions and get this over the thing, but we missed out because of these silly reforms. And so that's Hoha. The Kawanatanga actually intervened when we were trying to get that across the board and take AFCO down. They were doing really well building their relationships with us. We got a cultural impact assessment out. Yeah, we were dreaming about ngahere nurseries and things like that. But yeah, they put us on hold, which is a shame. That's the Hoha government. My new app, actually this is our app. It's for all you tangata tiaki out there. I've got, so this was created with the thanks of, yeah, Te Wai Māori, thank you Te Wai Māori, but I was able to work on an app for our kaitiaki at home so that we can upload our pictures and what else? And things like this, upload our pictures, give a cultural and environmental rating, it's bilingual, we can print these out and send them back to the actual tiaki from each rohe. So I've got 20 kaitiaki already registered. We have beta tested and we're ready to release it. So I'm just giving you a preview. This is called our Awhina Wai app and we've got to make a bird count survey, similar format. And that's so that we can hold on to our own data and if anyone wants our data, well then they'll have to sponsor us or subscribe to us. Pay a subscription. So it's all about, yeah, we'll farm our own data, we look after our own AI. So that's all about protecting our IP.



Kanae spawning at Kotare. Wow, I hope there's no one here that's too young to talk about this sort of stuff, but we witness the spawning of the Kanae on Kotare Road. Michelle and I, we love doing this. When we've been hoha in our different spaces and committee meetings, we jump in her car and we drive all around the rohe, all following the wai, and we found this. It was springtime, this was September the 25th, I don't remember the day even, and we actually saw some fish making love.

*You know, all of a sudden I was going, Michelle, something milky is happening in the wai right down there. And they're going, yeah, and then next to it we saw some ika come forward, 20, 30, 40, and they're like, stunned mullet. And we were like looking down and going, looking at each other. What's that? Oh, geez, this is fish porn. But look at it. We got to see it. We got to see it. And that was beautiful. We put that up on our page straight away. We're getting heaps of hits. Oh, my God. We got heaps of hits. That's R18 sorry whānau haha. On top of that, we do the old roam around when it's whitebait season because we're always hungry. And so we go and check out, you know, look at that kaumatua taking his mokopuna out and then see the nephews down the road, checking out their little systems. And yeah, so we went from the Waiau to the Wairoa and yeah, trying to sneak up on whānau. And yeah, so that's just a little typical day for us, but we try and do that as much as we can.*



*Protect the Tuna "Tees for Trees" We're pōhara. So we are raising pūtea for our nursery, for some trees to put back into a whenua. So we've had to receive the koha for some East Coast whanau. Says, here, Katarina, we'll help you out. Here's a free T-shirt for you. Sell them and proceeds to your fellow's nursery. Here's the nursery. So the whole kaupapa around Tees for trees was because of the tuna deaths. So we put those together so that the profit that's made out of, we don't make any profit for ourselves, that all goes towards buying trees and planting because there was no shading where the tuna died is something that we noticed, if you could create shading that really helps so yeah we came up with that idea anyway yep so she's right we're also creating uh catchment badges so like if you're from wherever we'll make you a catchment badge, and the same thing, we got you a t-shirt my bro Ngaio for everything you do for us. Yeah, got your triple X out there. Here's our nursery, got the last bang, got the last bang. We had the chief come to visit. We asked can we host a Fish hook summit? And he goes, oh, of course. Yeah, so awesome to have our Niki board come and visit us to see what are our aspirations and what's our direction, what do we want and things like that. So good to whakawhanaunga with those two. Thank you, Chief, for coming to visit us.*

## Michelle McIlroy

*This is a little bit of a morbid subject, but it's important. I don't think everybody realises that the mortuary waste from the undertakers goes into your sewage line and it goes out there. So when we realised that, and I've got to acknowledge Charlie Lambert, he was the one that raised it and we were in the stakeholder group. So we did what we usually do. We protest on social media, make everybody aware, and this was put into the consent conditions by Shade and Ngaio. So that's just the conditions, but it's a rangatiratanga model, I've got to say that because we have board representing Māori interests, I chair that, and we also have the Wastewater Working Party, which has mana whenua involved as well, Shade chairs that. So we work with the Water District Council to make sure that they uphold consent conditions. So you'll see within the mortuary waste kaupapa that one of the things they must address is tikanga and social implications for the current discharge. So it's taken a few years, It was a few years ago. But we finally got there. They didn't do it within two years anyway. But anyway, we got there.*

*"I don't think everybody realises that the mortuary waste from the undertakers goes into your sewage line and it goes out there."*



*Pictured here - where we're standing is where the mortuary waste will be taken to. So I'll just go on about what it is about. And that's the council, et cetera, and the undertaker. So it's a route, mortuary waste will no longer mix with the municipal waste water and we discharge them to the Wairoa River. So we're separating it, it just gives you an idea of what the mortuary waste contains. It's about over 100 litres and it's mostly embalming fluids. So it's something you need to talk about. This is what we call wai mate and it's important that this is done everywhere. I said to them when we were arguing about it, there should be a permanent rahui on our awa, moana because it's going under all the time and it's really culturally abhorrent to think that it's going into our sewage. So that's happening with everybody. So they capture at source, so the undertaker goes into a, because they said, "How are we going to do this? I said put it in like a septic tank, a holding tank. So it goes into a holding tank then it's transported to the site that we'll show you next and then it's discharged there into Papatūnuku. They said where, I go? Our Wairoa cemetery, it's hollow ground and it's Urupa. So that's where it's going.*

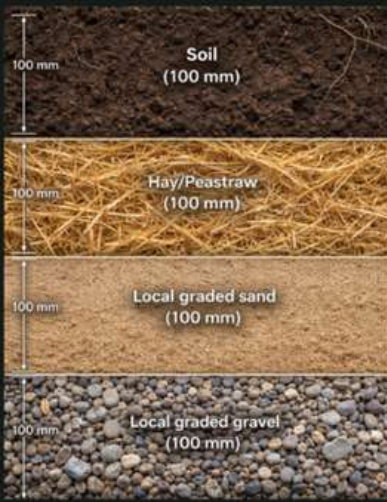
That's the site. So at the Wairoa cemetery there's a lower area and you go up a hill about 20-30 metres and this area there has never been used for urupa so that's where we're going to discharge the mortuary waste. And that just shows you when they spray the mortuary waste into the soil and down through the different media to filter it. It's nowhere near our groundwater, because it's way up in the air, so it was an ideal place for that to be. It's called a Wisconsin mound and I think there's a similar one in Gisborne. The other thing we did recently to do with the wastewater was that was shade. Nova Labs, Supercritical UV, so that's a tertiary treatment for the wastewater. It's pretty much just like on the back of a caravan sort of thing and you see the big piece of equipment there. It's about the size of a huge printer I suppose. And at one end once you put the water in it, it can be low clarity so usually UV you have to have clear water. So you can use low clarity water, much cheaper to run and it could have 100,000 E. coli over the time it gets to the end of that table it's in single digits. Very economical so it's good for smaller wastewater plants and that was something that, the superheroes, Ngaio and Shade brought to Wairoa. The other lady with them is Karen Brown, I got to mihi to her as well because you can't have these things happening if the council don't want to do it. So it was really helpful that the engineer was a wahine Māori, so that's how we've accomplished it. And to me that's what Mauri enhancement is really about, it's about removing those discharges or making them better. And that was a Māori enhancing couple of kaupapa, that again, I was, I want to ask, I talked about Ngaio and Shade and I said, is there anybody that I ever trust without our awa, it's them

**LOCATION AND DESIGN**



**LOCATION AND DESIGN**

Water from the mortuary will be sprayed into a contained "well" type receiving structure. It will then pass vertically through layered filtration media designed to remove as much contaminants as possible prior to final discharge into the surrounding disposal field.



And kia ora. Thank you. I'd just like to say that, you know, we'd like to recommend that, you know, these fellas need some more tautoko in that Taiao unit because they're spread between Wairarapa and Wairoa and sometimes we can't even get them on speed dial and we need them. So, you know, just saying. Let's have more FTEs, Ngāti Kahungunu Iwi Incorporated. Yeah, that's pretty much our thing. Yeah, so thank you very much to the Iwi for sharing them because they are value, value. We've been able to achieve so much in Wairoa because of them as well. We're at the forefront working with our community and our mana whenua but they're working their on the higher level. We're just the troublemakers. But it's so important and I hope that, you know, all you have to do is ask, reach out to these guys and we've got some good examples. And they'll avoid you so you keep sending them heaps of emails saying that. And we look forward to our annual events with them, going to Wai Māori conferences. It's the only time we get to have a bit of a party with them too because they deserve it. Anyway,, big fat love to each and every one of you, to all our relations that are here, to everyone, ngā mihi kia koutou, mauri ora.





## Guest Speaker - Mike Smith

### Constitutional Climate Crisis

*I often think about the last fishhook hui that I attended with you all, where we were in the conference venue along Marine Parade. And I'm guessing that you may be there again today. And I was there at that time to talk about the climate emergency. And as we met, a storm was rolling in from the moana, the waves were coming up and slapping the side of the building. The winds were shaking the venue. All our phones were going off with the civil defence warnings all ringing at once while we were in the conference talking about the climate emergency. And I was sitting with Bayden and he was receiving non-stop reports of road closures and potential evacuations. So, you know, I know that you and all of us are living with the accelerating impacts of the climate crisis, and we will continue to do so unless we can slow it down. So today, as was described, I want to talk with you about three issues that are closely connected.*

*The first is the current state of the climate emergency and the fact that it's accelerating. And we've seen that over the last nine months or so, just almost continual storms rolling in and disrupting our kainga.*

*The second one is the legal case that I've brought against several of the major New Zealand companies. That case is known as Smith versus Fonterra.*

*And the third, is about the recent controversy surrounding that case that tells us about the health of our democracy and the need for stronger constitutional protections in Aotearoa. Now, these issues may seem separate, but I believe that they are all deeply connected and the climate emergency is forcing us to confront difficult questions about responsibility, accountability and the limits of our current political and legal systems. And so my case is one attempt to address these questions through the courts.*

*The government's response to that case has in turn raised questions about the strength of our constitutional arrangements and whether they are capable of protecting our interests when powerful political and economic interests are involved and when corporations start making laws instead of the government.*

*Because, as you know, we voted politicians to make laws for this country. We didn't vote for companies to do that. And it's my whakaaro that says, I don't personally trust companies to be doing that because they've got too much economic self-interest. So tonight, today, I want to explain why I believe that these issues matter. So let's start with the climate emergency. The scientific evidence is clear. We know that it's happening. The scientists are clear about it. We're clear about it. We can see it happening around our kāinga. We can see it through our own eyes. The Earth's climate's warming because of greenhouse gas emissions produced by us and by human activity. Now, scientists have understood the basic science for many decades and the evidence has become stronger with every passing year. So anybody who wants to debate whether or not it's real or not or whether or not it's happening or not, the debate is over. We shouldn't enter into those kōrero anymore. It's clear that it's happening. We've got to focus our attention on how do we deal with it, how do we prevent it getting worse. So we're seeing more frequent and severe floods, droughts, storms, heat waves, wildfires, rising sea levels. We know about all of those things now. And around the world, we can see communities that are experiencing growing disruption from all of these things. I was speaking to somebody in London yesterday. They said that there was 35 degrees in the UK, and that's unheard of at this time of the year. So everybody's feeling it. So this is no longer a problem for our future generations because it's happening now. For us, climate change raises additional concerns because it threatens our take whenua, our wahi tapu, our urupa, our customary food sources, and our long-standing relationships with te taiao.*

*"Climate impacts are not just simply environmental, but they're social, they're cultural, they're economic, and they're intergenerational."*

*And of course, these impacts are not just simply environmental, but they're social, they're cultural, they're economic, and they're intergenerational. Climate change affects everyone, but it doesn't affect everyone equally. For example, those that have contributed the least to the problem are often amongst those most vulnerable to its consequences. Now, I just want to address the gap between knowledge and action, because we can know about stuff, but it doesn't necessarily mean that we are taking action over it. So, one of the most remarkable aspects of the climate emergency is that we have understood the problem for a very long time. Governments have known, scientists have known, large corporations have known, and increasingly the public is beginning to know as well.*

*Yet despite decades of warnings, global greenhouse gas emissions have continued to rise. So governments have introduced climate policies and international agreements have been signed, but overall progress remains far slower than what climate science indicates is necessary. And over the last couple of years with this latest co-governance team, I like calling them, they call themselves the coalition government. We call them the co-governance government, mainly because they hate that word and they reckon we're not allowed to have it, but they are. Anyway, so this raises an important question. If climate change is causing harm, well then who's responsible for it? And if existing political systems are not adequately addressing that harm, Well, then what do we do? So what role should the courts play? So those questions led me to bring this case called Smith versus Fonterra. And I brought this case because climate change is already causing harm and will continue to cause increasing harm in the future. And I believe that our legal system has a legitimate role in examining responsibilities for that harm. So this case is not about claiming that any one company is solely responsible for climate change. No, climate change is a global problem with many contributors. The question is whether companies whose activities produce substantial greenhouse gas emissions can be held accountable under legal principles that have existed for generations. So the law has long dealt with situations where activities cause harm to others. Courts have considered pollution, environmental damage, public nuisance, negligence and many other forms of injury. So my case asks whether those legal principles can be applied in the context of climate change. And that's ultimately a question for the courts to decide.*

*So 2024, so I filed, I'll just go back a bit further, I filed a case seven years ago. and it's gone through the lower courts, it's gone up to the high court, it's gone to the court of appeal, and it's been knocked out a couple of times, but it's been reinstated through appeals. And in 2024, the case went up to the Supreme Court, which is five judges, five of the top judges in the country because it's the highest court in the land, and the Supreme Court considered whether or not my case should be allowed to proceed. Now, the court didn't decide that I was right, nor did it decide that the defendants were liable. What the court decided was that the issues raised by the case were sufficiently serious and sufficiently arguable that they should proceed to a full hearing. So, in effect, New Zealand's highest court concluded that the case deserved to be heard. And that's an important decision because it recognizes that climate change raises significant legal questions that should be tested through evidence, legal argument, and judicial scrutiny.*

*And that's how our justice system is intended to work. So you present evidence, arguments are tested, judges make independent decisions, the rule of law depends on their process. so this case matters not only because of its significance to us and here in Aotearoa but around the world courts are increasingly being asked to consider questions about climate responsibility and climate harm.*

*And the case that I'm taking is world leading and it's the most advanced climate litigation that's been taken anywhere in the world and on that basis there's a lot of scrutiny about what's happening here in regards to my case because depending on whatever the decision is it's going to bounce around the whole world and influence other jurisdictions. We're asking who bears responsibility for climate damage who should pay for the costs because i can't remember what was the figure down there when cyclone gabriel came through was it 14 billion so there's huge damage there's huge costs incurred and we're asking the question what obligations do the people that are causing the problem owe to the wider community so you've got people out there these major companies that are pumping all the paru up into the to the ahurangi and at the moment they get off scot-free when a problem does occur it gets passed back to us as the taxpayers to pay for the damage so they get the benefit of the activity, the wealth that's created through these practices and none of the responsibilities.*

*So we're asking what obligations do major emitters owe to us, the wider community, and what remedies should exist when harm occurs? So these questions are being asked in courtrooms across the world and we're part of that global conversation. Now, you all would have seen in the media over the last two or three weeks, there's been a scandal developing in regard to my case. So the government has proposed an intervention, and what that's about is over the past year, well, no, after the Supreme Court ruled that the case should proceed, the government then announced its intention to amend the law in a way that would prevent the courts from imposing liability for climate change-related harm through private litigation. So they want to close the door on us being able to test whether or not those companies are liable for the damage that they're causing. They came in and said they're going to close the door. Now, that action would not simply affect the future cases. It would also affect the existing proceedings, including, in my case, Smith v. Fonterra. So if passed, the legislation would effectively prevent my case from being heard and determined on its merits. The government has argued that climate policy should be dealt with through Parliament and existing regulatory systems rather than through private litigation. Now, people can agree or disagree with that position. That's a legitimate debate. But the controversy goes much further than a debate about policy, because documents that emerged during our litigation process revealed that two of the defendants in my case, Fonterra and Z Energy, had provided government officials with material advocating legislative changes to stop litigation.*

*So those documents included proposed approaches for changing the law. and both companies have acknowledged that they provided briefing material to government representatives.*

*And that's raised some serious questions. And the concern is not that companies express views to the government, because they do that every day. The concern is that the defendants in an active legal proceeding appear to have approached the Prime Minister's office and push for changes that would terminate that proceeding before it reaches trial. So they're interfering with the rule of law, and that's highly unusual. So this controversy has deepened when questions were raised about why these interactions were not disclosed earlier and why relevant information did not initially appear in responses to our Official Information Act requests. And so as a result, allegations have emerged concerning undue corporate influence, inadequate transparency, and attempts by the Prime Minister's office to conceal relevant information. So when they've been asked about it, basically they've denied any knowledge. They said there's no records that exist. And that's because we found that, because there's certain tikanga about government information it should all be available for scrutiny. But they've been hiding these things, and there's some fairly devious ways that they do that.*

*For example, they don't send information to government email addresses because they're searchable. They send them to officials' private email addresses. They quite often don't keep written records on file. They might receive a paper, and then they destroy it so that there's no evidence. And so all of this has come to light. And so these allegations remain matters of public debate and are currently under scrutiny. So the facts that have emerged so far are serious enough to justify public concern. The language being used by the media reporting includes things like corruption, cover-up, crony capitalism. And that's severely damaging to this co-governance group that's currently in power. And depending on how this issue accelerates, and it's still running, like every day in the media, Radio New Zealand and in the print media and the television media, we're uncovering more and more evidence on this, and it's being reported in the media. As a result, the issue is getting cut through, not just in Te Ao Māori, but right across the population. New Zealanders, mainstream Kiwis, are concerned about this. And I know we're hoping that a political movement of Māori will upset the balance of power in Wellington and get this current government out. But we're working under the belief that we need to shift mainstream New Zealand because they're the ones that put those guys in power and it's them that will really provide the numbers to pull them out again. So our case is appealing right across the New Zealand demographic, right across all of our people. When we say things like corruption and cover-up and crony capitalism to my father and the people in my community, everybody shrugs and goes, yeah, what's new? That's not news, Mike. And we're all somewhat numbed by all of this because our whole history is full of this. But I think when the average New Zealander start hearing about the scale of this problem, all of a sudden they sit up and they go, well, hang on, hang on, hang on. And that's exactly the response that we're going for at the moment. So the issue is not whether anyone supports my case or not necessarily.*

*The issue is whether New Zealanders can have confidence that government decisions are being made openly, independently and in the public interest. And so for me this issue is bigger than climate litigation. It's bigger than climate policy. It's bigger than any individual company. At stake is a fundamental principle of governance. And when disputes come before the courts, they should ordinarily be decided by the courts. Evidence should be heard, arguments should be tested, judges should make decisions, and that's how public confidence in the justice system is maintained. But when legislation is proposed that would terminate an act of proceeding after the country's highest court has ruled that it should proceed, people are entitled to ask difficult questions. Why is that necessary? Who requested it? who benefits? Was the process transparent? Were all the interests considered? And these are not radical questions. They are just the normal democratic questions that deserve answers.*

*I just want to move on to the need for constitutional guardrails, because the events surrounding this case have caused me to think deeply about the strength of our constitutional arrangements. So most New Zealanders grow up believing that our democracy is stable, that's fair, that's well protected, and for the most part it is, unless you're Māori, of course, and which is not, but democratic institutions cannot be taken for granted. Every democracy relies upon what they call constitutional guardrails, and the guardrails are the protections that prevent power from being exercised in an unfair way to the benefit of some and not others. And so they're checks and balances that ensure governments remain accountable, and they protect the independence of the court. They protect Maori rights, and God knows we need that protection right now because the government is going through with an axe and chopping off any reference to the Tiriti o Waitangi as we speak. They also protect the environment. Constitutions protect the environment, and they protect a rules-based society where the goalposts don't continually change, particularly after we've already kicked the ball and then they shift the posts. And ultimately, they protect future generations. And they do that by ensuring that no government can simply do whatever it wishes without scrutiny.*

*In Aotearoa, many of our constitutional arrangements depend on convention, on trust, and on political restraint. That works okay when those in power exercise restraint, but it becomes more difficult when they do not and we've got a current government that doesn't exercise any restraint at all what they're wanting to do is accelerate through fast tracking they want to exterminate and extinguish Maori rights treaty rights it's almost like there's a war on Maori a war on democracy and a war on nature so that restraint is not being practiced by this government the debate surrounding climate litigation has identified this quite clearly and when you think back this is one of the reasons why the work of Moana Jackson remains so important you know the late great Moana Jackson the beloved son of Ngati Kahungunu whom we worked alongside in his tireless campaigns to ensure that there were constitutional guardrails around power being abused in this country.*

*And as we all know, Moana spent most of his life asking difficult questions about power, justice, democracy, and constitutional transformation. And he challenged us to think about who holds power and how that power is exercised. He challenged us to think about whether or not our own institutions reflect the promises made through Te Tiriti o Waitangi. And he challenged us to think about whether or not our constitutional arrangements are truly capable of delivering justice for everyone. But importantly, Moana did not see constitutional change as an abstract legal exercise. He saw it as a practical question about relationships. Relationships between peoples, relationships between government and communities, relationships between the present and the future. Because he understood that constitutions are ultimately about how power is distributed and how power is restrained. Those lessons are particularly relevant today because there's very little restraint on power at the moment.*

*In summary, climate change is not simply an environmental crisis, it's also a constitutional challenge. And the decisions we make today will affect generations yet unborn. generations who have no vote at the moment. It's up to us, the responsible adults, to protect their future. They can't submit legislation, they can't hire lobbyists, our mokopuna yet to be born can't appear before select committees, and yet they will live with the consequences of the decisions we make. And if our institutions are unable to protect their interests, then we must ask whether those institutions are appropriate for modern society. So that's why I believe we need a serious national conversation about the constitutional guardrails. We need stronger protections for transparency, accountability, honesty, and we need stronger recognition of Te Tiriti o Waitangi within our constitutional framework. Anyway, I know this is a bit of a rant, and I probably didn't want to give you indigestion after you just had a cup of tea. but I just wanted to give you a bit of a background on why you've seen my face popping up all over the media over the last week or so and while you continue to see this leading up to the election. It's because our strategy is based on three principles.*

*One, disruption. We want to disrupt the bad stuff and we want to disrupt it so it's not happening and that includes the government. We want to disrupt this government, and that's why we're putting intense pressure on the Prime Minister, and that could possibly result in him having to resign and possibly a snap election, or definitely reduce the value in the eyes of the voting public of this current coalition. So we want to disrupt them. Secondly, our second part of our strategy is reform. So we don't want to wipe out all the rules. We just want to wipe out the rules that are bad. So we want to change the bad rules, and we want to make them better. and that's what we call reform.*

*"Our strategy is based on three principles  
DISRUPTION. REFORM. EMERGENCE"*

*The third strategy is we just don't believe that our future is solely in the hands of the kawana-tanga but our third strategy we call emergence or you could call it like a puawaitanga. And so that is us emerging or growing and developing our own systems according to our way and our tikanga. So it's all those principles. So it's not just all about kawatanga, but we do need to disrupt the bad stuff. We do need to change some of their rules that are not suitable to us or are prejudicial to us. And equally, we've got to keep on emerging our own mana Māori motuhake. So it's not one versus the other we're working on the three of those things all together to ensure that our future generations inherit a country that's more just more transparent, more resilient than the one that we inherited ourselves because I was born in the 1950s and things were increasingly the wheels were coming off it's getting better, I must say it's not all doom and gloom I look at our beautiful kura tamariki coming through, our beautiful taiohi rangatahi, and I know that it's getting better. But at the same time, the rats are still nibbling at our ankles. And so we've just got to deal with that. Anyway, kā nui mo tēnei wa, once again. My apologies for not being there. I would have loved to have been there. I think I've been to every Fishbook Summit in the last, I don't know, the last three or four. I know they've been going for a long time, but I've really had a fantastic time down there, so I'm sorry I couldn't be there today. But anyway, Kia ora tātou.*





**Guest Speaker - Raihania Tipoki**  
**Back to land, Climate Adaptation**  
**Mitigation and Opportunity**

*Tēnā tatou, kei oku rangatira. Now when Ngaio rang me and asked me to speak, one of the first things I said was, put me after Mike. Ironically, my baby wouldn't let me listen to Mike. But I know Mike's journey and I know his fight and our fight. And he's got a lot more grey since the last time I saw him. Hey, and that's a result of the fight and the hoha. So I'm really happy to be here today. Even though I thought that subject title was a joke. But*

*What's happening to our taiao is no joke. And we are the taiao. We are the taiao. And actually I was here eight years ago the last time I was here and I spoke about ocean plastics. And I was going through my presentation and my last slide, I had a village in it. the last slide and I said we need to get back to village living and collectivity because we've been disconnected from our whenua and then the relationships with our whānau and the capacity to think collectively. We can see that in our society and in our Te Ao Māori as well. We often have to register as individuals for things. We give away awards to individuals. We have to get back to that collective understanding of who we are. That's why I put this up here.*

*"The whenua of the womb nourishes us before birth; the whenua of Papatūānuku nourishes us after birth. Our collective resilience lies in our relationship with the whenua."*

*The female body creates the placenta to nurture the child. Papatūānuku has created the whenua to nurture us. And so that speaks to our responsibility as her uri to do what we can to protect us. You know, I've done a lot of sailing out here. We sailed, so for that ocean plastics mission, we sailed down the coast and we're heading around to Poneke, to Te Whanganui-a-Tara, and we gathered, we trawled to see how much plastic was in our ocean and we picked up heaps of microplastics, et cetera.*

*One of the things I said in that presentation eight years ago was that one of the wahine who we'd been working with from the five gyres in LA, she had her blood tested for chemicals and found a heap of chemicals in her blood. And this was new research. I just had another look online yesterday, and now they've found plastics, or at least the chemicals that bind to plastics, in every part of the human body, including the placenta including brain tissue and they still don't know what that means for us what that means for our health.*

*Because the research is you know it takes a lot of time and then policy takes a lot of time and then if you understand Mike's korero it's not we don't live in a democratic society we live in a corporatocracy, where corporates have a lot of power. It's really important to understand that power. For instance, we've got four major media companies here in Aotearoa. Three of them are corporately owned. So, yeah, we're not hearing the full story of what's going on. But as Mike said, you just have to look out the window to know things aren't right, that things are changing. So today, I'm going to talk about farming. I come from a long line of farmers, as do you. And I was thinking when I came up here about my tipuna Te Hata Tipuki. He was born in Te Kuiti with Te Koti and his father and his grandfather. They had been exiled. After the killing of his great-grandfather when the crown invaded Wairoa in 1865. Following that, the rest of our, 300 of our tipuna were sent over to Rekohu, Wharekauri, or the Chatham Islands. Two years there, they commandeered a ship called the Rifleman and they made their way back to Aotearoa. That's a massive story. And if you don't know that story, Google it. Massive inspiration in that kōrero. They made a beeline to the king country, were intercepted by the crown, ensued a battle, a seven-year battle. And so they lived in Te Kuiti for over ten years before they made a relationship with the crown, etc. But that was for the whenua. That was all for the whenua. And it wasn't for the whenua as a commodity. It was for the whenua, for their culture, for their livelihoods, for their well-being and their health, and for their mokopuna. When Matipuna Te Hata came back from Wairoa with his father, Te Hata, the first, they stayed close to Whakapunake Maunga, and that was around the time the first farms, you know, sheep and beef farms were being created, And he ran Mahurangi Station. And even my father, when he was young, before he moved to Wairarapa as a 20-year-old cowboy shepherd, they all lived on the whenua. All of them. Him and all his cousins. Whether it was Mahurangi or Tauwharetoio or all those different big farms up there. That was their lifestyle. And they, you know, Dad talks about being poor, but they didn't go hungry. They were safe they had housing and plenty of kai and all that and that was their lifestyles .*

*When those old people talk about the whenua it's a way we don't really see today we don't see our whānau we don't see our leaders so much talking about the whenua like that but that's exactly how we need to be talking now because if you think it's bad now, if we don't make the changes we need to make, things are going to get worse. And I'm not just talking about climate change.*

*I'm talking about those chemicals in our blood. I'm talking about AI. I'm talking about inequality. So we're literally entering the perfect storm. So I'm going to talk a little bit about how we got here. And then talk a bit about farming and some ideas around how we might be able to get back to our whenua. And I do want to make it to those who have made their way back to their ancestral lands. It inspires me every story I hear of someone who's moved home, taken that step to move home. And we need to create opportunities for them to stay home. Oh, I better use this clicker. My wife did this presentation he looks heaps better than what I can do but I haven't really practiced it I've been full on with two bubbers and managing our family farm in Pirinoa and on Ngāti Rākai Whaka'irī land and I do some contracting mahi as well but this is my heart and my soul and my passion. I teach the Treaty of Waitangi it's more than the treaty. I teach colonialism and our disconnection from the whenua and I think it's paramount that we reconnect to our lands and build that relationship back. Why? I mean, many reasons why. But because we come from Hineahuone. Tane breathed into her. And we need to breathe back into our whenua. We need to hongī our whenua. And I'm going to talk about how the breath of life has been taken out of the whenua. Because if you don't have the breath of life, you can't get the water. You can't get the blood flowing through the soil. I'm going to go all over the place because I just say whatever I feel like. Anyway, so the first four things up there. So Pākehā, our ancestors, they came here with ideas, ideologies, philosophies, and a worldview. And that worldview was created over generations, over centuries, and actually millennia. You can go back to some of the Greek philosophers who started saying that humans have the right to dominate the land, that they are superior to the land. And through the doctrine of discovery, we know that it was more than just domination. It was that we have the right to extract, we have the right to desecrate, and we have, I should say they have, the right to make profit. Not just off the whenua, but off the bodies of the tangata whenua too. I'm not going to get right into that, but I'll let you have a research of that. The witch trials are really important. Because to suppress the placenta is to suppress our wahine. That's what the witch trials was about.*

*Wahine, our European, you know, I'm talking about essentially the last bastions of indigenous Europeans were targeted by the Roman Empire. And the paper balls that came out of Rome that created the Doctrine of Discovery also initiated the European witch trials. So the women in Europe, who weren't part of the Roman Empire, held particular knowledge. And that was ecological knowledge. It was reproductive knowledge. It was terrestrial knowledge. And so they stamped that out. Systematically, 70,000 healers, 70,000 tohunga, matakite. And so it becomes clear as to why our Pākehā ancestors came here with that patriarchal understanding of their place in our world.*

*Land enclosure, the last of the common lands in Europe, put into private property. Cornerstone of capitalism, private property. So we've got to stop thinking about land as a commodity, as our property, that we have dominion over it. And so the next ones, these four at the bottom, and then there's some on the next page. I'll just pick some of these because I am conscious of the time.*

*Land claims ordinance just after Treaty Waitangi. They say any lands that aren't occupied or being used by Māori now belong to the Crown. Land purchase ordinance, really important, 1840. That's when Governor Gray came in and said, Māori, you've got to stop, you're not allowed, it's illegal now for you to lease your land. Many of our tipuna were leasing their land before they got into pastoral farming themselves. He made that illegal, knocked it on the head. And it was one of those steps before he tricked us into selling our whenua. I won't talk about the Constitution Act. Wastelands Act, that was how they were going to, that's when the sort of land tenure started coming into action. 1863, I want to talk about a really key year. Native Lands Act established the Māori Land Court. Don't have to say that much. I'm sure you understand a little bit about the Māori Land Court. That's when us, we started thinking of ourselves as individuals. Probably not then, but that's one of the key pieces of legislation, the establishment of the Native Land Court, you know, it wasn't, the land had to be owned and by no more than 10 people. And then, as you know, the shares get broken down and now we own half of the land in Wairoa, but it's locked up in corporations and it's locked up in trusts. And it's not being, often, it's not being managed with the whakaro ki te whenua.*

*Using the Settlements Act that's the Crown saying If you don't do what we say We're going to take your whenua 70,000 hectares acres In Wairoa. Suppression of Rebellion Act If you don't do what we say and be like us we're going to throw you in jail or execute you And that's what I was referring to before our whanau. Validation of Invalid Lands Act, this is how they just knew they were, the false thought of them being superior to us, this is how cocky they got.*

*Public Works Act, Māori Affairs Act, Town and Country, actually these two here in 1953, you know that the people will talk about the urban drift as if we just fluttered our way into the towns. We were pushed and pulled. Our tipunas were pushed and pulled. You can look at the policies, look at the investment into public housing. They were like, yeah, here you go, Maori's. This is where you're going to live, and this is where you're going to work. So, you know, there was no investment into the rural areas, so they had no other choices often. They had already put us into poverty by taking our land. I'm going to get back to the Treaty of Waitangi Act.*

*So, I'm here to talk about regenerative agriculture. But just quickly, if you want to learn more, if you want to have a talk to me, if you've got whenua that you'd like to bring into production, have a chat. I'm passionate about this stuff.*

*I've been doing it for the last seven years, since my father passed in 2019. Ka riru mā te pōtiki e whakahaere te whenua. Regenerative agriculture describes farming and grazing practices that, among other benefits, reverse climate change by rebuilding soil organic matter and restoring degraded soil biodiversity, resulting in both carbon drawdown and improving the water cycle. And as I'm saying that, I'm like, that sounds complicated. But essentially, you know, we have climate change because we've got all this carbon in the atmosphere now. 20% of that carbon has come from the soil. 20% of that extra carbon has come from the soil. It's come from the way we've been abusing the soil. And I saw it today, coming from Hastings to here. You see the maize has been cut down, which is when they ship that off paddock, that's stripping the nutrients from the whenua. Nutrients that go into that maize, cut, gone. And then what do they do? They put more urea, superphosphate on there that has acidic, you know, that strips the calcium away. Te mea, te mea, te mea. So, regenerative agriculture is about drawing that carbon back down in the whenua. And if we're doing it properly, that's exactly what's happening. And when you pull carbon into the whenua, you hold more water and you build structure. So the way I look at it is like, so what's carbon? Organic matter. What's organic matter? Well, that's tane. So what's Tane doing? It's building structure. It's that building hineahuaone. It's structure. And when you've got structure, you can get the air into the soil. What's that? That's the breath of life. When you've got the air flowing through the pores into the soil, the roots get deeper. So the roots can access more water. So why do we put superphosphate on our land when the hyphae, the fungal hyphae, the mycelium, are extensions of our root systems that find the phosphate for the plants. Why are we using urea when that's nitrogen? It's like 78% of our air's nitrogen. Bacteria are doing those jobs for us if the air is in the soil. When the air's in the soil, the bacteria absorb the nitrogen from the air into their bodies, they get fat, they're eaten by other microorganisms, which releases the nitrogen to the roots, and the plants use that nitrogen. The reason why conventional farming is the way it is today is because corporations make a hell of a lot of money. Farmers get a lot of shit, but they are the hosts. And they've been fed disinformation, so they spend more money. It's actually not rocket science. In the world of disinformation, we have to be really honest and I'm going to say to you today we have to be really honest with what colonialism has done to us not just our whenua but of our mindsets if I was to translate that word colonialism, colonisation I'd say whakapākeha and if I was to translate decolonisation I'd say whakamāori. I pretty much did all my whole presentation to be honest I will go through some of the tenets I guess of regenerative agriculture when you've got monocultures we know Hey, when you're in a room just with all pākehās, there's no other whakāra that comes through.*

*So if you're in a whenua with just ryegrass and clover, there's not much potential. There's not much opportunity.*

Every different species of grass, not just grass, legumes and herbs, they all harbour a different set of microbes. They all do different jobs. So when you've got the diversity, See, in the soil, your soil is pumping. And when your soil is pumping, it can break down organic matter. And what's organic matter? It's tāne. It's carbon. It's sequestering carbon into the whenua. But it means the roots go deep. See those lawns out there? I just took my daughter out there before. I actually saw worm casting, so that's good. But if the grass is only this long, the roots are only maybe that long. If you leave your pastures almost to mature just before they seed, and you know farmers are going to cut the grass if they see it seed, well, it's seeding early because the roots can't go down deep into the soil. They won't go to seed. They won't mature as fast if the roots can go deeper into the ground. If we let the roots go deeper into the ground, they're pulling more nutrients up. They're pulling more trace elements up. You don't have to inject your cattle and sheep so much. You don't have to drench your sheep because you're feeding them herbs. What are herbs? Other than the green one. It's rongoa. Actually, that's rongoa too. It's rongoa. Those are rongoa. The herbs. And that's one that we miss out. That's actually one we miss out. The herbs. and that's building resilience in our sheep and our cattle. And these things, you know, they don't get the research like conventional ag does, balance and all these other companies who have the big bucks. If we invest into some of these things and run trials on our own whenua, we can see for ourselves with our own eyes what we can do without the inputs. And since I'm talking about inputs, They put a, when the war happened, the invasion over there was happening, the agriculture, the industry brought out these webinars to tell farmers how to survive through these times when diesel was 350. And they actually had a small comment in there about looking after the soil. They didn't elaborate on that because I think it would be detrimental to the industries within the industry, the chemical companies, et cetera. But farms are struggling now because of the diesel prices. And all of those inputs, fertilizers, chemicals, machinery, cutting hay, they're all costly. But those costs are going to go up. They already are. And if we're not relying on them, we're going to be in a really good position. This is conventional farming you just throw your animals over the farm and just quickly this is actually really important. So overgrazing is when your cattle eat the grass, and if they stay in the paddock for longer than three days, the grass grows back long enough for them to eat it again. And so the energy in the roots, they lose the energy in the roots, and the roots shrink. So whenever you see stock in the paddock for longer than three days, they're bound to be eating the roots, essentially, eating the energy that the roots need to grow. So we've got to be moving our stock every day if possible. That's what I do and it's actually not easy because we don't live on the whenua as communities.



## Ngāti Kahungunu iwi incorporated - Ngaio Tiuka

### Resilience – Climate, People, Hoha



*Just touching on the iwi, some say we're relatively a modern iwi within the context of other iwi, but no less we're the iwi, that's Angela Bellara with that kōrero and the mahi she's done. In 1988, Pita Sharples he was the first chairperson, and we weren't born of a treaty settlement. So I'm not the best person to provide this kōrero. We have Marei here, and I've heard it from him, and Ngāiwi. It was the action to unify the people and part of that iwi renaissance to reclaim tribal identity, sovereignty, economic dependence, advocacy and we are contemporary manifestation, Ngāti Kahungunu Iwi Incorporated so we changed from Te Rūnanganui o Ngāti Kahungunu in 1988 there was constitutions, discussions, informed and developed and Moana Jackson was part of that. Then in 1992, its chopped the Te Runanganui on Ngāti Kahungunu and that's who we are today. So imagine those origins that we're part or we weren't developed as a part of a Treaty settlement but to unify and with the kaupapa today I think I'm just bringing it back for the need and that emphasis we collectivise this whānau, we collectivise as hapu. We have our taiwhenua bringing all those hapu together, and then we unify at the iwi level for the taio, and that's part of our job.*

*There is some rhetoric out there that we should just focus on the fishery settlement because that's what we're part of settling. And I don't agree with that, obviously. Otherwise, we wouldn't be here. We wouldn't have the other branches of our office and we should just deal with that. It's not said that often, but there is that murmur there. That kind of undermines, in my opinion, the whole reason of our social structure, our traditional social structure, and why we collectivize together. You know, we shouldn't be defined by a negotiation or settlement with the Crown. That's my opinion. I think that's kind of colonised thinking, to be honest, that we have a right to define ourselves. And we're open to feedback and to be challenged on the mahi we do. I think that's really important. And we're here today to share and learn from intellectuals.*

96,000 kahungunu, and I think that's the undercount. We've probably got, I don't know, half of that overseas, our diaspora all around the world. We actually, after the cyclone, we've got a GIS of where everyone's registered, kahungunu, and we've got people, we've got little dots all around the globe. Dubai, they're everywhere. We're the third largest iwi. We've got a large geographical area, second largest coastline, 60 to 80 hapu, depending who you talk to, 90 plus marae, depending who you talk to, six taiwhenua and seven PSGs, depending who you talk to. And I put in some other stats there too. You know, 83% think their whanau is doing well. So that's a positive. But that 26% own their own home, that's gone down. That's a terrible indicator. The te reo obviously could be better. And even the knowledge of hapū, 66% of kahungunu know their hapū. That's, you know, 30-odd percent don't know their hapū.



I'm going to talk about a little bit what we do, and I think it connects to discussions we had earlier, and I'll break it down into three kind of areas. The values, goals, objectives, aspirations, policy, that kind of kōrero to help drive us, okay, what's our frame of reference, and then gathering information that mātauranga, whether it's Western mātauranga or mātauranga Māori, monitor research, analyse what's there, based on this is our job to interpret, based on our values, what does this proposal or plan or whatever is going on, what does that mean? How much nitrogen can we have in our water? We've got to understand that and be part of that conversation, otherwise it just happens without us.

And the key part, again, referred to today, taking action and advocating and actually having a voice and saying something.

"Knowledge just sits there like a library if you're not actually going to talk about it and that can be quite challenging"

*That's the whanau from Bridge Pa - Uncle Robert. So to the first part, the values and objectives. What outcomes does Ngāti Kahungunu want? It helps us with that clarity. What do you want? Again, just using that Wairoa or that reference, they don't want wastewater right into the river, right where they're white-baiting mahinga kai. That's an easy one, but sometimes they're not as easy, but that's quite clear-cut. They're quite firm, they're resolute. We're not going to bend on that. So that helps us mahi with them and gives us that confidence to go forward. So we're not starting from scratch. There's heaps of information out there. That's just a snippet from our declaration on Ngāti Kahungunu rights. That's up the top. I found a coming back to reference that. In the beginning when I started at the Iwi, all the discussions on values or objectives or the tangas, I thought we all know that. It's pretty simple, pretty straightforward. Why do we need to go back there? But trust me, in instances you kind of do because as Raihania talked about, you're getting pulled left, pulled in, pulled out.*



*This was a Kaitiaki Mo Nga Tonga Tukuiho in 1992, just before we turned in from the Runanga Nui. And they're the same kind of protection and preservation of water quality. It's the same thing. There aren't any surprises, but quite often when you're engaged about something from a council or government or policies, they kind of start from scratch and they don't do their homework and look what's already there and they're asking the same questions they've been asking years and years. This came to an end of our vision, but I think pretty much the same stuff.*

### Vision Statement

'Kua kai tatau i nga kai o te mara, i tiria e o tatau tipuna. Me tiri ano hoki tatau, kia whai hua ai etahi oranga mo nga whakatipuranga e heke mai nei'  
*We have partaken of the food garden, sown by our ancestors. It is time for us to re-sow, to ensure sustenance for the generations to come.*

#### VISION:

**Te toto o te taangata, he kai, te oranga o te taangata, he oranga taonga tukuru iho.**

**Food supplies the blood of the people, their welfare depends on the health of the treasures left by our ancestors.**

**WATER** is central to all Maori life. It is a taonga left by our ancestors to provide and sustain life. It is the responsibility of the current generation as a kaitiaki for the resource to ensure that the taonga is available for future generations.

*This is from some hapu plans. There's two. There's one up there on top. Hands up if you know, or this is your hapu, where those plans come from. Maybe you can't read them. Anyone? one? Oh, okay. You weren't listening last time, so... Okay, the top one is from Te Wairoa, Te Rākatoa, and the bottom one is from Ngātikere. Or maybe it's the other way around, I can't remember, sorry, it's not on my notes, but that's the two hapū. And they sit there and, I mean, it's good to have something familiar with them. I'd say they're largely still the same. Maybe need a bit of adapt and pivot. So I came up with climate resilience, climate change, obviously, is a big kaupapa we talked about. But I thought being resilient, not just to climate, but also people, because really, if you're managing a taiao, it's a lot of managing people. And with that comes hoha. You can interchange those words how you like. But, yeah, that's, you know, the whole idea, shifting the policy changes, this public-private, the neoliberalism. Anyone know what neoliberalism is about? You won't want to put your hand up. Anyway, and all the uncertainty that comes with it. So hence why I went back is because we're focusing back on ourselves and our plans that should endure no matter what else is going on around us.*

## Kahungunu ki Uta, Kahungunu ki Tai

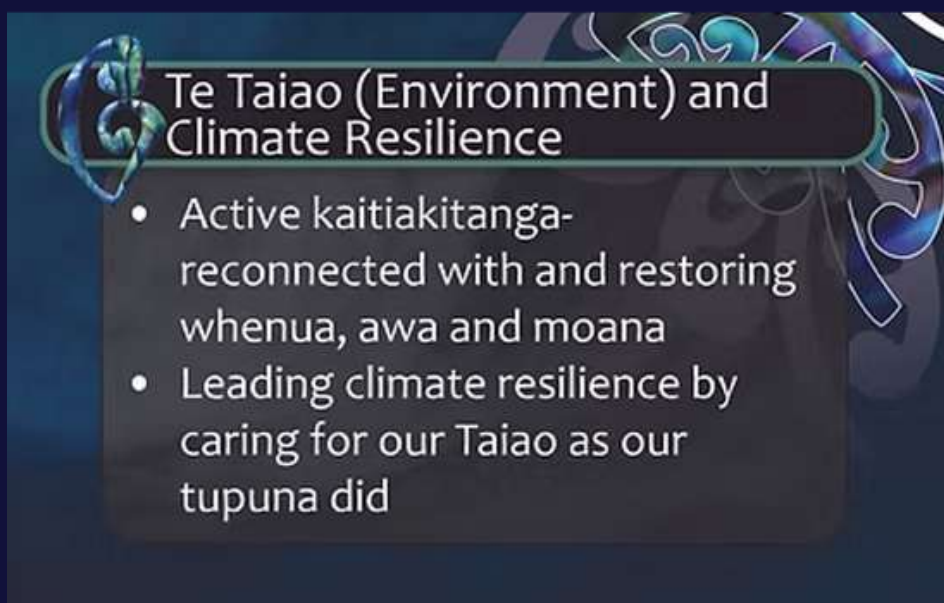


Marine & Freshwater Fisheries

STRATEGIC PLAN

Mai Paritu, tai atu ki Turakirae

*So keeping the focus on... Ideally, they don't change that much. Kahungunu ki uta, Kahungunu ki tai. This is our new vision. It's, again, the same. Active kaitiakitanga, reconnect, restore the whenua, awa and moana. I think that aligns with us. So having clear... There should be values and care goals are important. Having those concrete. Otherwise, we have all these representatives picked, to help them represent us, I think clarity on those goals and being firm in them or ask for consent. Free, prior, and informed. That is best practice. Free from coercion. What's coercion mean? They're trying to force you to agree with them when it doesn't really align you and they brownwash it all. Prior, in a timely fashion, not last minute, you've got a lot of time to process it and informed. The most important one, are you informed? Is there equity? Is there parity? Have you been resourced with experts to understand what they are asking of you? Because quite often they go to, I think, exploit some of our whanau and our reps who may not have all the ability to understand what they're being asked of. And that's part of our role to help decipher, interpret what does it mean for our values what does this proposal, we've got tons of examples and I'm going to cut into shades, quadruple bottom line that's pretty self explanatory that's not how we exist.*





*Advocacy and action this is the key part so taking all that values the knowledge you learnt and then you have to put it into action so up the top and just acknowledging that's a tranche too with the tamatea taiwhenua and we no longer have JB Smith and Jenny Nelson-Smith there. They gave evidence for this process and it squashed that application to take even more groundwater. It was like a 52% increase of groundwater in the Ruatanewha in Central Hawke's Bay. Unfortunately, we were up against one of our own trusts, but I won't go into that. That's our Mangaroa marae for the tank hearings. High Court Action, the Taiwhenua leading this for the fast track application quarry in Maraekakaho and that's, I don't know, 14 years ago Maori Black, knowledge Maori Black our wealth of knowledge is not here today but I learned so much off Maori that yeah, I'm a bit skinnier than that even though I elongated the picture but I still got no hair but it's black, it's black in there I lost even more hair I was like, XL, one XL back then. And experts, to understand what's been asked of us, we've had to get these experts. I know a lot of them are Pākehā, but we're getting the knowledge we need to get the outcome. So that's our lawyer there, Rob Benwright, up in the corner. And Gray, is Gray in the room? No, that's our planner. She's from Fraser Town. She's American from Fraser Town. Those two, they're awesome. And we've got all these scientists in the back room. We've got some, we've got a, let me remember, geomorphologist, Joe Hoyle, Richard Measures, he's a hydrodynamic scientist. We've got Scott Wilson, he's a groundwater hydrologist. And we talk about colonising. Well, he voted for the Māori Party a few elections ago because of his involvement with Kahungunu. So I'm not here to decolonize, I'm here to colonize our scientists. Zebe Etheridge from Ko Manoa, he's a hydrologist. And then we've got these two economists here. Peter Fraser, oh, he's a crack up. And Richard Mead, and Catherine Moore, she's a modeler. Oh, my gosh. Modeling, science modeling for hydrology. And Uve Morganson, he's a chemist, he's out there in the whanau testing the water, they're awesome a hydro geochemist.*

Government policy can be a hoha and distraction but if you're not careful it can get worse if not checked. This doesn't mean you have to always join in the committees and working groups and hui not participating is a valid response. Don't know is a plausible response too we have to go to that's why we make relationships before those experts and each other because we don't know everything. I'm doing an example of our mahi and what we have to go through, where we take, you know, okay, these are the values, these are plans, this is what our whānau want, then there's something on the table, what does this mean? And I'm using the ruataniwha damn. And I think we need the real tough things. We seem to isolate each other for ourselves, and there's not that unified kōrero. It might not be easy, but we need to have it. What is the effect on our values of this? Analyse and research, and what's the position? So this is an example, although it's valid, it needs to be talked about. We've got plenty more. The Tukituki catchment plan. This was over 10 years ago. It was developed to allow the Ruataniwha damn specifically.

A catchment plan manages water quality, water quantity, how much water can be taken, and land use. Three huge take. They proposed to ignore nitrate levels, ignoring managing nitrates. They had this, some scientists say, oh, you can do this and get away with this. They lost. The border inquiry said, basically, that's not what you used to say. You see there's evidence in Waikato. They lost. You have to manage nitrate, nitrogen, and phosphorus. You can't just not manage it. Because it makes all the plants in the water grow, eutrophication sucks out all the oxygen and kills all the life. And then you have even the worst impact, the formidium, the toxic algae that kills dogs, can end up growing on your river margins. Also, in the regional policy statement, That's that picture where I was a bit skinnier. We went to court challenging it with Maori, with Marei, with Ngāhiwi. They attempted to remove the words, no degradation to the Heretaunga and Ruotaniwha, Aquifer. They lost against that too. They put in all these changes. Why? to enable intensive land use, specifically dairy. The dairy couldn't happen without... If the dairy happened, it would put all that nitrate, nitrogen in the water and degrade the water. That was the whole plan, and they lost. But they still went on, because you need that high production of intensive dairy to pay for everything. It wasn't just about a dam to store water for the current use. It was projected for further intensification. So the consents were still awarded, but they weren't workable because they cannot exist within this limiting framework. And that's what we've got today. And here's another... The yellow line, experts say our groundwater quality or nitrate level shouldn't be above that. The current standard is the red line. This is the Ruataniwha Basin. There's dots above the red line, but there's a lot above the yellow line. It's over 50 years old, the drinking water standard, the red line. There's evidence today that links it with colorectal cancer and whole bunch of cancers. Increased nitrates in your water. It's terrible. The information's there.

The dam will cost \$600 to \$1 billion. A lot of public money, taxes, they've already spent 50 million, and large private investors. In the previous iteration, Ngai Tahu and Trust Power were investors, they invested millions, and they pulled out. They left their millions behind. The dam operational costs, this is after it's built, those invested would want around an 8 or 10% return on investment, economists said the other week 15% that would want a return and to give that kind of return that's a lot of money but you have to charge a lot for the water and the irrigators they can't afford it because it's too much to make it viable and that's why I have two distribution price or feasible distribution price feasible it's subsidised so through our rates and it's all in the business case this is from the business case, it would have to be subsidised. I think their new iteration, they're saying the subsidies will come from regional council rates to pay for flushing flows and Central Hawkes Bay and Hastings District rates to pay for drinking water or treatment of the drinking water. That's a lot of money. That's paying back that billion dollar investment over its lifetime with interest and we're subsidising it. So we own the water, we're paying to build it, and we're paying to buy it. So that's a bad economic model. Anyway, I'm going to finish up. I just seen Ruth. He's going to tell me off later. I don't think this is any surprises. We know what to do, clear goals, working together. But important, getting back to our taiao, maintaining our practices and relationship. We get a headache sometimes sitting in the office and we've got heaps of work to do but we try and make time to get out in the taiao whether it's down at the waterway with the whanau or we go for a dive sometimes we're only allowed to measure the paua and have to put them back but sometimes we're allowed to take them home so kia ora last slide I think King Tuheitia said it best, be Maori in every way and that's the theme I got. Be Māori, live our lives, speak the reo, just be Māori all day, every day. Kia ora.

"The best protest we can do right now is be Māori. Be who we are, live our values, speak our reo, care for our mokopuna, our awa, our maunga, just be Māori. Māori all day, every day. We are here, we are strong."





## Ngāti Kahungunu iwi incorporated - Shade Smith

Kaitatari Matua – Taiao me ona Rawa, Senior Analyst  
Environment and Natural Resources

*I've been thinking a lot about Kahungunu and what his response would be to the state of the Taiao today. Here are some of his attributes. I think How would have Kahungunu dealt with this? Here is the Kahungunu DNA*

- Adaptation
- Collective action
- Industry
- Innovation
- Leadership
- Stewardship



*Resilience - you can't get that from certainty, it comes from culture, inherent implicit nature of knowing. That's how you are brought up. Culture provides the framework for decision making when certainty is unavailable and we adapt accordingly to our culture. What are some of the practical projects that express this. Mana awa, Mana whenua, Mana Tangata. Historical analysis and flood modelling of alternative river management scenarios for the Ngaruroro and Tukituki awa. Flood plains become disconnected. We want to be culturally connected to these waterways. "What would a River look like from a Ngāti Kahungunu worldview?"*

*Catching Marine Carbon - There's an infographic down the back there. That's us from the ship and some of the gear. We were interested in how some of the hard water, springs how it has an impact on the buffering ocean. When the rules are being written, we know what we are talking about. Nga Huruhuru waitai o Tangaroa.*

*Marine carbon storage is ocean fertilisation and another one is woody debris. So we're also looking for the logs that we deposited after the cyclone out there with the multi-beam. If you want a bit more info, go and have a look at that thing up the back there. This is just the deployment of the CTD machine off the side of the ship. So it takes discrete water samples from different depths. I was in charge of the radon. What's radon? It's like a gas, inert gas, short half-life, very good tracer for groundwater. So if you see radon in the seawater, you know, okay, there's groundwater there.*



*So I'd take a sample from that thing and then bring it into my radon machine and analyze it. This is another method for looking at the subsurface. This is a CSEM, Controlled Source Neutral Magnetic Array. It's dragged out the back of the ship at like two knots. And so we're crisscrossing the bay here for three weeks. We didn't come in. And that's Tony Reiri, the bosun there in the middle, the hands in his thing. He's our Wairarapa Kahungunu whānau. So he's the bosun on the tangaro. Here's our lines that we did, right? we're going to be involved in understanding when the rules are written for these things we know what we're talking about.*

*The final project is fisheries related, coastal fisheries I won't spend too much time because the bell's already ringing and I don't want to hold anyone up but we've just got funding from Coastal People's Southern Skies, which is a research centre of excellence from OtagoUniversity. Big mihi to Rob Hewitt here in the audience. He's also Coastal People's Southern Skies, and we want to work with Rob as part of this project around water safety. So the idea is these are the high-level objectives. Developing hapu-led community coastal monitoring frameworks for tohu indicator species, building the capability to undertake that monitoring, that data collection, both subtidally and intertidally. To provide that evidence for improved management decisions, you know, fisheries related. So, hey, we've got a problem here for tohu species under the Fisheries Act, what are our options? And obviously bring the rangatahi through. We've been using just a big mihi. I did see Inika Broadman here from Waimarama, Auntie Bubby. She's the kaitiaki Waimarama. They've been the guinea pigs a little bit in terms of that subtitle methodology for paua assessment. And so we've got a team there, and we've been going out, and it's been an iterative process to develop the method. Sometimes I'd say, hey, hey, forget about collecting those kinas, get back to the mahi, just measure, don't take the paua, just measure. But, yeah, it's been awesome, and so we've got some really high-quality data starting to come through to inform that next phase in Waimarama, for example, transitioning out of Rahui and what does that look like. So just skipping through to the final slide, really.*

*Resilience through rangatiratanga. Better information, better capability, the confidence to make better decisions. It's not about simply more monitoring. Goal is ensuring that future generations inherit both healthy ecosystems and the ability to make decisions about those ecosystems themselves.*

*This is our waka. Dear to my heart and obviously all yours as well, this is the Iwi owned Waka, Te Matau-a-Māui. We're heading up to Samoa on the 1st of September. for Te Hukinga, a voyage up there to reconnect our whakapapa back to Samoa and the forest of Lata on Sava'i where supposedly the Takitimu Waka was sourced from. So it's in the DNA, I guess, of this rohe.*



## Heretaunga - Marei Apatu & Stewart Whyte



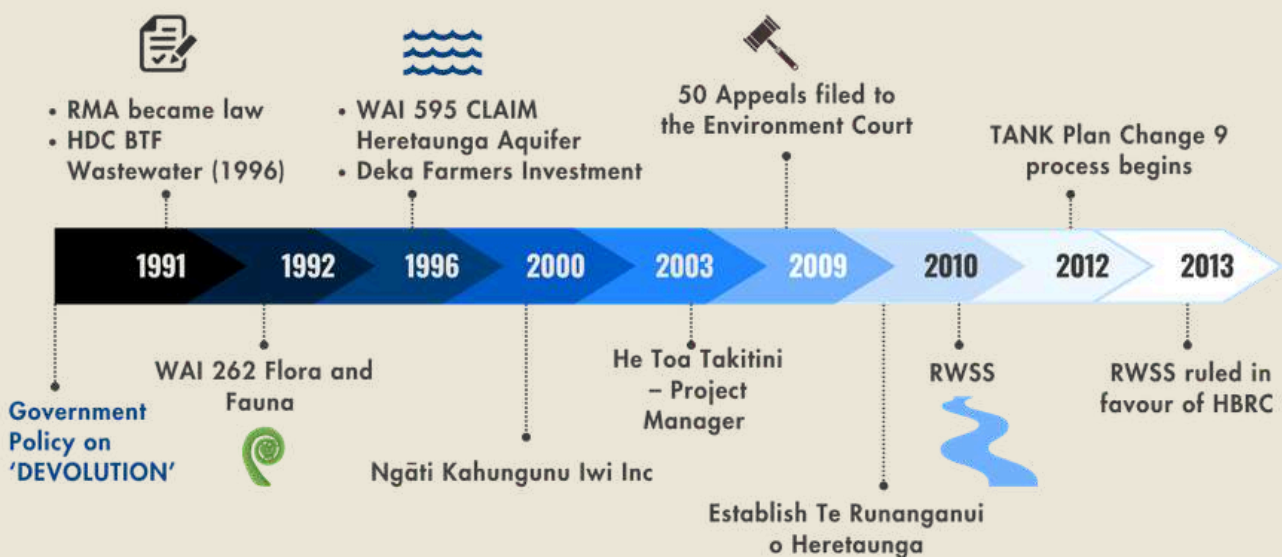
*We come from a distant past, we're in a current situation, and we're heading into a distant future. And just to reflect on this, this is where we started, folks, back in the tractor shed over at Waipatu, Te Kokiri o Waipatu. It was a training base. Uncle Eddie Smith, Uncle Boy Tomoana, they were my mentors at the time, as many of you have got a lot of uncles and aunties. And of course, this was our first Taiwhenua place of arrival here in around about 1989, 1990. And so this was our kouta. Anyway, change. We've gone now from kouta to papara kouta. And, you know, the thing about that is that this is 100% owned by Ngā Marae o Heretaunga, the whole 14 of you. And I just want to acknowledge Mike, if you can stand up along with our trustees that are here today too as well. Former, former trustees of Te Taiwhenua. It's a privilege to know that we, as a Taiwhenua, are owned by our marae hapu. That's who us two serve belong at, and I'll come up to the operational very shortly.*

*Anyway, so this is the theme about our people. And so we celebrated last year our 40th huritau in terms of the registration of our trust deed, which came from Wahine Tautoko, I just want to acknowledge Ngātai Huata, along with a number of our Wahine Tōa that were driving the kaupapa back in Flaxmere in that time. And in amongst them is this face over here. If I can just get the pointer and the director. You'll see Henare Kane. Henare, do a stand-up, because it was Henare back in 1985 who got the Tautoko Wahine Trust Deed. He hitchhiked down to Wellington to register with the Charitable Trust Society Department of Internal Affairs. He said to me that he was picked up twice, got down to the office, and it was about to close. Back in those days, they didn't have a photocopier, So he had to wait, he had to park up for the night, partied on, got down there first thing in the morning, registered our document, and here we are, 40 years last year, our huritau, and he hitchhiked back to Hastings to get back in Hastings, 2 o'clock.*



*This is where this continuum of our journey starts, and I've heard some great presentations today in terms of the history. Thank you, Raihania. So here we are we've evolved our tikanga, our kawa And everything in our relationship with our atua, our maramataka To evolve of course our tikanga kawa around putaiao. And so we've come from a distant past And we've progressed our knowing, our experiences, our matauranga over those thousand years. And you can probably imagine there's a thing that's up there on the 16th of October time in October 1769 and it would have been sailing out over here in terms of the whānau a rua wharo and that captain had a cheek to call it Hawke's Bay.*

### Humble beginnings with longitudinal campaigns



*You know, when we start to talk about resilience, you know, it's a painstake that over the years we've had to hold the line, like many of you as your advocates on behalf of your marae, your hapu, your people, to push back because it's not good enough to be complacent. We've always continued to push back. If it hadn't been for the devolution, you may remember some of the whanau here today about enabling, of course, non-government organisations and this is where the Te taiwhenua operational part comes into it. And of course, at that time, our whanau, we had come from those of our uncles and aunties. They set us our mission to advance our social, economic, education, cultural and environmental aspirations and developments. So we had a very clear mission before us. And so Stuart and I, we work in this space around advancing our culture, our environmental, as well as the aspirations that come with managing an organisation along with my counterpart, Wayln. And I'll introduce her very shortly. But look at all of those things.*

*I just want to say, I think when Ngaio was showing his elongated photo of himself, you know, I've got to say this, that he was representing us as our lawyer at that time because we couldn't afford to pay for a lawyer. And I'll tell you what, he was the man in terms of being the lawyer, not only costing us nothing, he was the man. You know, I go to many of these hearings, and I'm the good cop. I do the karakia. And as soon as I say, Ngaio's like the rock wheeler coming in at them. And there's nothing against my bro in doing that, but that's the way you've got to demonstrate yourself in the face of adversity, folks. And refuse, refuse, because we're standing in the footsteps of our tipuna. Here we are and of course we are and a number of these different kaupapa and taki have already had some drill down for the previous previous presenters and of course you know it doesn't go without saying that man you get hoha you get hoha with the dishonesty the show of both behaviour and attitude, you've got to have a high level of tolerance in this space. And so, next one is, the two that I'm just going to highlight are what we are now doing in this time right now. The Maraekakaho Tūpore Gravel Resource Consent, it's been narrowed back, It's been taken through the High Court, and as Ngaio in his photo image showed that we're in the High Court. It was three years in terms of having to go through that process, get up to the High Court. We won the High Court appeal against the decision of the Environment Protection Agency, And it was frickin' 98 days later that this government, this co-governance coalition, came along and reversed it through the EPA.*

*And here we still are, 13 and a half years later, in terms of Plan Change 9. And you would have heard why we hold the line, all of our values, all of our attributes in relation to those things such as our water and our air and everything else. So, on that basis, we say, well, where do we operate? We operate from the hangi to the high court. You know, we've got to be the he tukatu Tomona There's a saying and there's a descriptor He au maangia And that really is about those people And I'm referring to each and every one of those that are holding the line that are advocates, that are kaitiaki, kaimahi, that are out on our waterways out in our taiao and they're holding the line because we're refusing to give up in terms of the challenges and the adversities that are before us.*

*So kia kaha, kia māia. The pono of our people. I just want to speak quickly about this photo, about the hangi. So that photo was taken, I think, about 6.30 in the morning over at Ngāhiwi's place. And the hangi, it's a big hangi crew, you can see. That was for our 40th birthday, so 1,000 hangi. About 5.30 in the morning I decided I had a brainwave and I decided I'd have an interview with Marei and Ngāhiwi and just ask them about that 40-year journey. And the first question I asked them was, sorry, 40 years, the Taiwhenua was 40 years old today.*

*Tell us about some of those reflections. Ngahiwi, as we know, a beautiful sense of humour, his first thing he said was, well, we started at the back doing the hangis and we're still doing the hangis. We always had a debt of something like \$13,000 back in the day too to the IRD. In that tractor shed. So anyway, we want to say first prize for ho-ha goes to the Maraekākaho quarry being approved by the EPA. That koretake Central Government, that co-government's coalition, they're right at the very forefront. But we've been pushed into being unwilling participants, that's how it's going to go we've opposed and objected from day dot and I think we're going to be turning over and agreeing to everything that will enable this consent so we're just waiting for that to happen. The second prize goes to of course Tank Plan Change 9 you know, the disingenuous behaviour, having to waddle through those 13 and a half years trying to wear us down it's cost a lot of money, a lot of resources you know, Stuart How many people are around that table? You would have observed that. Yes, I've been to a couple of these, Hui. 13.5 years. So if you can just picture in your mind's eye, I think there must be about 26 people sitting around this table. They're all on higher salary bands than anyone in this room. Probably around \$5 million collective salaries. And I can recall a particular event that I went to where they were debating for about an hour and a half a singular kupu. Just one word. And so it sort of resonated with me. That's why it's taken 13 years to get where we are now, and it's still ongoing. That one word was the difference between must do and may. Must do and may. May do. Well, we've been talking about data, the importance of data, information, and how that's going to provide some real good drill down in so far as how we're going to best manage our resources going forward. But this is a real mind blower. You know, up there we should have circled it. I don't know whether you can see it, but New Zealand is the third most consuming, world's biggest water users in the world. New Zealand. We're way up the top. And even though it may go on to say that 70% of that. global freshwater withdrawal is from agriculture, it's not really, and listening to Raihania, no, it's not picking on agriculture, picking on how they manage the resource along with every other user and manager of water. We've been talking about the deprivation of our people when we say that the health of the environment is so connected to the health of our people. And a big mihi to our whanau up in Wairoa because your social deprivation order is 92.5%. back over here in Heretaunga it's 36 we've circled that 36.2 but when you have a look at those that are going to their health facilities the ratios here we have 529 people in Heretaunga for each of the facilities that we've got in Heretaunga I think that's how it goes so you know there's a there's a context around how in the future ourselves when we do get together as a tribe. And I just want to remark upon the renaissance that brought us back in the time to reconnect ourselves, to reclaim our reo, our tikanga, our kawa, o Ngāti Kahungunu.*

*I want to now just invite all of my staff to stand up because this picture here is around the kaimahi that work at the Taiwhenua Heretaunga. E tū koutou. We've got something like, I think, about Wayln. I just want to acknowledge we are you, Wayln. Wayln, along with myself, of course, being the kaihautu and she being the kaipakahaere matua. We've got something like about 300, under her watch is something over 350 FTEs that she has to manage something like about 80 plus contracts. So my strength is in the workforce. Stewie. Just before we move to our community space, just want to acknowledge those past whānau members of ours that have worked in the Taiao space that may have passed on. Those that are currently in the mahi today doing it and obviously those in the future that are going to be picking up that rakau. Let's just take a quick few seconds to just think about those people. Kia ora whānau.*



*So we have other streams to our bow with regards to our mahi that Marei and I do in our office, supported by a couple of other whānau that we contract in for the mahi. And it all puts to resilience. So when we talk about resilience, resilience comes in many forms. But as Māori, we can already attest to being resilient. Since we landed in this country, we've had to be resilient. So when you think about resilience, it comes individually, it comes through whānau, it comes through our hapū, it comes through our marae, and there's also organisational resilience. So homai te pakipaki to all of our organisations that are here today, because we've had to show some resilience. These pictures here show some focus that we're trying to... We've got a big kaupapa around our rangatahi this year where we're focused on our rangatahi development.*

Early succession plans is really important. And it's not a criticism but today I asked where are our rangatai in this space. And one of the things I've learned in this journey in the last six months since I've been on this journey is that very few organisations actually have a way to connect with our rangatahi. So in our own organisation, for example, we're working on developing a TikTok, Instagram presence because that's where our rangatahi are. The other day I went to a digital presentation. The presenter there, a phenomenal innovator in the digital space, owns New Zealand Mine Lab and New Zealand Media School. She's foremost in the industry. She shared some data around that. Daniel, you might correct me on that, but I think some of it was around from ages 16 to 24, and I didn't know this, 80% of our rangatahi aren't reading emails. They don't read emails, and I'm thinking, holy heck. It also reminds me of a time, and I'll tell you about that a little bit later, about how we're not connecting with our rangatahi, which I think is a challenge for all of us to embrace. So the picture here, the first picture up on the top left-hand corner is a rangatahi wānanga that we had at Waipatu Marae, and this is all about the rangatahi wānanga.



So this was about bringing our rangatai into a space. Can I just say, I've heard this word today, but the Kupu Māori word that we've come up with in this space, and it resonates right across everything we do, is to honohono. It's about connection. So I've been back home for six years, and what I can see is that our whānau are disconnected. We're disconnected from our marae, we're disconnected from each other, we're disconnected from our hahi, we're disconnected in a lot of these spaces. And so we've got work to do in those spaces, and that's a good challenge to get us connected. So everything that we're doing in our rangatahi space and our community space, a lot of that resonates back to that word, tu honohono.

*So last year we held, well we didn't, but our marae held four open days, marae open days. That's where we invited our whānau from our community to come and see what happens on a marae. We didn't know how it would go, but we thought we'd test it and just see how it went. And actually, they were firstly really well attended. I think we had over 300 people attend each of those Marae Open Days. And the big learnings I think we got out of that day was that, first and foremost, it was great for our Marae whanau to be able to express themselves as Marae whanau to the community. It wasn't a tangi, it wasn't a wānanga, it was just expressing themselves. And by doing that, it brought our whanau from those Marae closer together. It brought them into the kaupapa. I can recall having conversations with our whānau and they were worried about who was going to turn up to help on the day. But as we all know, we all turn up. And that was no different to these Marae Open days. Hugely successful. But once again, bringing people together to connect. Recently, it was brought to our attention*



*Marei goes diving, he's been going to this retailer that fills his oxygen bottles for a number of years. And through one of those visits to get his oxygen bottle filled, the retailer said to him, hey, we've got a problem. And the problem basically was our young people were sucking in nitrous oxide and getting in behind the wheel and driving. And so as a result of that particular hui that Mārei had, we called it Community Leaders' Hui. And I just want to acknowledge Te Whātū Ora, the police, the iwi, all those stakeholders that came to those hui, because there were three objectives set at the first community leadership. One was to educate our whanau, to let them know that these canisters, which were big canisters, were being sold from vape stores, dairies, etc., and that our young people were buying these products, sucking it in, getting high, and then getting behind a wheel. In some cases, fatalities were happening on the roads. So education was a key component.*

Second one was around reducing the supply of these products, so getting the dairy owners to not stop them. And the third one, which we thought was a long-term goal, was to seek a law change. And I'm very proud to, if you haven't already noticed, announce today that the government actually changed the law three weeks ago so that these canisters can no longer be imported into the country. So that's a great result. It's also a really good evidence of a platform that we can do anything if we get our heads together as whanau and as a community to drive change. It's really important. Remember I said to you I was going to share a story about connecting with youth. Well, this particular story about the Nang started to take hold and it was getting newspaper coverage right across the country. There were headlines all over the show for those of us that still read papers or those of us that still know what newspapers are. And then we had a rangatahi board, and we asked our rangatai, hey, have you seen all the headlines? And they all looked at us blank. They hadn't seen one of those headlines. And so we asked them, what do you guys look at? And they said Instagram and TikTok. And so it was a really big awakening for us that we realised we weren't connecting with our rangatahi, even though we've got a rangatahi board.



So the government crackdown on Nangs was really cool. It was a great outcome for us. And just finally, to finish up, I just want to just share with you today that we also started at January, took us a year from concept to design, we created and started a rangatahi board. And so our rangatahi board, we've got 10 rangatahi sitting on that board, and they've been meeting now since January. Part of our role within our operations is to support the aspirations of that board. And at the moment, we've got 10 representing 10 marae of our Heretaunga whanau. But anyway, we're going to be meeting on Sunday just to wrap up as a rangatahi group. They're going to be meeting on Sunday to land on the three strategic plan about what they want to do, what their aspirations are. And I would encourage us all to get rangatahi into these spaces to help us drive forward.

**Tikanga + Ōhanga = Oranga**  
From a distant past, to a distant future



TE HAARO O TE KAAHU KI TUAWHAKARERE



## Wairarapa - Anaru Te Rangiwakaewa



*Unfortunately, I am not as illustrious as many of those who have graced this stage before me. The likes of our whanaunga, Raihania Tipoki, and the many other pou who have held influential space throughout the day. Truth be told, I'm also far from adept when it comes to all things taiao, climate adaptation, and environmental resilience. In fact, the entire journey here from Wairarapa, I was seriously questioning my life decisions and wondering why I had agreed to show up. E ngari, as we travelled, a whakataukī began to emanate within me: "Ka whati te tai, ka pao te tōrea." When the tide recedes, the tōrea seizes the opportunity to gather kai. Ānei te pao tōrea. This is our opportunity to gather and share kai. It is an opportunity to gather mātauranga, wheako, to celebrate our successes and to evolve from our lessons. It is an opportunity to strengthen honongatanga, to connect and share kōrero. But more importantly, it is an opportunity to celebrate the enduring and biorhythmic relationship between our whānau and our whenua. And to collectively adapt, evolve and strengthen our response for the generations who will follow us. Ko Anaru Te Rangiwakaewa tōku ingoa. My name is Anaru and I am the Founder and Director of Ahu Collective, and it is an absolute honor and privilege to share this divine appointment with you all. Like many of us, I was raised within deep intergenerational trauma that had been woven through every fabric of experience that came before me. Alcohol. Drugs. Crime. Violence. These were not only normalities within my world, they had become a part of my identity. Not my maunga. Not my awa. Not my whakapapa.*

*In 2012, after years of battling addictions, Mental Health and systemic chaos, I found myself standing at the threshold of Te Whare Whakaahuru, the Māori Focus Unit at Wellington Regional Prison. Before me stood more than fifty tāne engaged in a sacred pōwhiri, welcoming me into their whare. For the first time in my life, I experienced ihi, wehi, wana. For the first time, I felt a profound connection to something greater than myself. Throughout my time within Te Whare Whakaahuru, I slowly began peeling away the layers of darkness that had accumulated throughout my life. In doing so, I began reconnecting to my true authentic self which had long been dormant. It was there that the seed of transformative change was planted. Upon my release in 2014, I made a commitment to dedicate my life to nurturing and empowering those who had walked a similar path. Over the last twelve years, I have had the privilege of engaging with thousands of whānau across our communities, nationally and internationally. From addiction and justice, to youth development, education and mental health.*

*After years navigating through the systemic pine forest of deficit, the whakaaro to develop our own unique and revolutionary ecosystem was birthed. And in 2023, Ahu Collective emerged from the nothingness.*

Over the next 10-15 minutes, Hamuera and I are excited to celebrate this incredible kaupapa and share a journey of collaboration, transformation and impact. More specifically, how together we influenced the emergence of the "Broader Outcomes" initiative within our regional council. An initiative that converges social outcomes, from family violence, methamphetamine-related harm and reoffending, with environmental outcomes, from flood resilience to ecological Restoration. Demonstrating that the wellbeing of our whenua cannot be separated from the wellbeing of our whānau. Bringing forth our shared mission: Whānau and Whenua Development. Ahu Collective | Kahungunu Ki Wairarapa Impact. In 2023, alongside Kahungunu ki Wairarapa, we delivered our first rehabilitation programme as a pilot to demonstrate the capability of our framework. Within a six-month window, we engaged over 200 men from across Aotearoa. Men from all walks of life came forth, many labelled as hard-to-reach, non-engaged and marginalised. A majority, like myself, were expressions of deep intergenerational trauma. From this success, in 2024 we launched our wāhine rehabilitation programme, which saw over 75 wāhine self-refer within 48 hours. Demonstrating the demand for rehabilitative supports for wāhine throughout our community and beyond. Then in 2025, we launched our youth development programme, which has also yielded incredible impact and continues to demonstrate the transformative potential that exists within our people. However, our greatest achievement in recent years has been the development and success of Ahu Collective Environmental. An initiative that has become a vehicle for transformative change for both our whānau and our whenua simultaneously. Creating meaningful pathways into education, training and employment for many of our whānau who have historically been overlooked by the system, and re-weaving their biorhythmic connection with their maunga, with their awa, with their whakapapa. While simultaneously contributing to the restoration, protection and resilience of our natural environment.

#### *Ahu Collective | Kahungunu Ki Wairarapa Shared Vision*

*There are many facets to the shared vision of Ahu Collective and Kahungunu ki Wairarapa that extend across both the social and environmental landscapes.*

*Firstly, our priority is to create an ecosystem of our own that mirrors the key characteristics of the taiao. When we begin to unravel these characteristics, we start to recognise a biorhythmic pattern that allows the ecosystem of nature to exist in synergy, transformation and sustainability.*

*The question then becomes: How do we unearth and dissect these characteristics, and transform them into actionable processes that better inform the way we nurture and empower both our whānau and our Whenua? How do we create the conditions that allow people, communities and nature to thrive? Once we establish the right conditions within our own ecosystem; conditions that uphold symbiotic relationships, biodiversity, conservation, interconnectedness and collective responsibility, we can begin creating truly transformative pathways.*

*Pathways that address the underlying causes of family violence, methamphetamine-related harm, reoffending and social disconnection. Pathways that create revolutionary forms of rehabilitation, grounded in whakapapa, mātauranga and meaningful connection. Pathways that transition whānau into education, training and employment, while simultaneously developing the capability of our people to become practitioners, leaders and experts within the Taiao. Enabling our whānau to achieve true kaitiakitanga. From environmental restoration and flood resilience, to nature-based solutions and regenerative practices, we see an opportunity to develop a comprehensive ecosystem that nurtures both people and place. An ecosystem capable of creating intergenerational and transformative change across everylayer of the spectrum. Bringing forth our collective aspiration: Whānau and Whenua Development.*

*Generally in our region, the council made its own decisions, did whatever it felt was necessary. We were able to infiltrate the space and bring forth the broader outcomes, meaning that instead of contractors coming in and wiping out all the work, we were able to create a pathway of employment for our whanau and the mahi is staying with us. We still currently have experts coming to our region from outside of the rohe. Our key focus is to transform our whanau from generic labourers into experts in all areas of the taiao, so that we aren't reliant on those who don't have whakapapa to the whenua, don't have that biorhythmic connection. So we'll play this video. will help shed light on more of our kōrero. Ahu Collective was established in 2022 in response to the growing societal issues in our community and beyond. Over the past two years, with pivotal support from Greater Wellington, we have provided rehabilitation for wahine, women, tāne, men and tauwi youth across the Wairarapa region. In that time we have supported over 600 whānau. Our key aspiration was providing education and alternative pathways into employment, hence the creation of Ahu Collective Environmental. Our key focus is to return whānau to the whenua and to create kaitiakitanga. And our aspiration is to provide environmental solutions from our maunga through our awa to our moana. And so Ahu Collective was developed through the flood resilience work In a seed idea project that was happening in 2022 And I think for us, we carried a similar whakaaro The flooding of our people in terms of the system, mental health, addictions And so we applied the similar philosophies to flood resilience to the resilience of our people and so we were able to create a convergence of whānau e whenua and so from that project and that mahi our vision of whānau e whenua development has arisen and come forth.*

*We're here on a beautiful day and we're nestled between Ranginui and Papatūānuku and so from my perspective both as a chairperson overseeing the mahi that we're doing within this project but also as a ahū whakatō or plant of trees myself, it's also about connecting to the whenua. I like to say aroha ki te whenua, so giving the whenua a bit of love.*

*So I'm proud of that. I'm just, I feel privileged to be part of it. When we're long gone, our mokopuna will be back here and be able to see, you know, rest in the shadow of these trees. That's our dream. That's the dream that's been passed on for many generations, and now we're here living it.*

*Hamuera - My papa took me back to Ireland many years ago and I found out I come from a Swampland which makes a lot of sense because I've been immersed in Taiao since I was a wee fulla. From the beginnings of travelling on the back of my Uncle Matts truck, travelling around the Wairarapa and that's where I connected deep in to a place of love for the Wairarapa. I come from a place of privilege, I didn't go to prison. I didn't have crime in my whānau but in the people I grew up with I recognised that. On the whenua that I traversed I saw the mamae, the damage we were doing and over the years. And over the years, this realization has been growing in my mind and in my heart. 2010 I had my first pepi. That was my shift. And so the kaitiakitanga really took hold within me and started working hard to figure out how to restore the whenua. Climate change, ae, kei reira. Biodiversity declining, ae, kei reira. So we've got to work harder. We've got to work harder. Every time we have wānanga, the same kaitiaki would turn up. It's the same people over and over and over. I saw how much work we had to do and I realised we need to connect people if we really want to affect change in the taiao. Me pehea. I started working with Kahungunu Wairarapa in 2018 Indigenous thinking Te ao Māori was ours to use in our kaitiakitanga So kahungunu tai matua Ra embrace me, come on board and let's weave people together.*

*Before we close off, I just want to share part of our collective vision, and it also offers apartheid and we have many aspirations across the social and environmental landscape and how we converge those two epochs of mauri together to not only create sustainability within the taiao, but sustainability within our people. And when I look across the room and I think about the hard-to-reach whānau who have been labelled as marginalised, disadvantaged, where are they? We've got whānau that are deeply disconnected. Their ahuatanga is in addictions, in crime, in all of those disagreeable fabrics of reality. How do we create kaupapa that return those people back to the whenua? If the whenua is unwell, the people is unwell. If the people is unwell, the whenua is unwell.*

## Tāmaki-nui-a-Rua - Christina Marshall



*Tēnā koutou. He uri ahau nō Ngāti Kahungunu ki te Wairoa, engari he kaimahi ahau mō Tāmaki nui a roa. Kia ora, I've got a bit of an act to follow after all these lovely videos and presentations, but I want to mahi to my wider kaimahi who are not here today because I think I drew the short straw. I come from a wider team of Kaimahi who do a range of kaitiaki work in the taiao, and that includes pest control, weed management, plantings, other projects, but today I'm going to try and talk a little bit about two projects and one of our resilient kaupapa. Yeah, so I'm just here as the speaker on behalf of our wider kaimahi, who are not here today. So just a bit of an overview of what I'm going to kōrero about is that a few other kaikōrero today have talked about the importance of partnerships and us being able to work together with people and utilise their expertise or their pūkenga. So I'm going to focus my kōrero today around that and then talk about two key projects that we've been involved in the last year. So firstly, whakawhanaungatanga. Events like this that bring us together as Kahungunu help us learn off each other and share some of the hard times, but also we can learn what is out there that can help us. With the current legislation environment, we know that it's tough and it is a hoha, but if we can utilise relationships that we have with individuals and key entities, we can work together and get through these tough times.*

*The two projects that I'm going to highlight today is about us working together and realising what we can do, not focusing on what we can't do. And we were lucky enough to utilise some funding that's out there, because that's a big thing that's been going around, that every space is about there's no funding and the government is cutting all this and that, but if we can have good relationships with individuals and entities, we can share benefits with the funding that's available and out there.*

*The first project I'm going to talk about is seed conservation. So this is something new that our iwi has delved into. The project emerged from discussions with Massey University. They had a three year project looking at increasing their seed collection and biodiversity relating to potato species.*

## Tamatea - Crystal Pekepo, Matariki Makoare, Henare Kani



*What is the kupu 'Resilience'. To be honest, I'm a bit getting over that kupu, govt is talking about it, council is talking about it, nothing on you Ngaio. I stand here today to represent my mokopuna to come - 7 generations after me. A lot of us have all these ideas, all of the speakers have the matauranga yet what I don't see is us collaborating enough.*

*Ngā mihi kia koutou Tamaki nua rua. We need some resources, so please share the resources. We out here hustling for some kits so we can take our tamariki into the awa to test with those kits. My dad is Zach Makoare, we built our Papakainga, and now we focused on making it holistic.*

*Kaungunu, we need one of those so we can have our own lab in that area, our own putaiao. We are talking about all the different waterways, we need to bring our people home but there's nothing here for them. We need to build our own matauranga living pā, so our whānau can come back and teach all of us.*

*Not only are we building capability and capacity, but we need to build kaitiakitanga. He talks about grit but our people don't have whānau. Why don't we go back to the marae, but I'm going to put the tonu out there I put the tonu out there to have next Fish Hook Summit at their Papakainga 2027.*

*Usually when you come to conferences you meant to listen, we been taking people outside for a yānanga. We need to get out in the Taiao and have these kōrero. We know what we want to talk about for Tamatea is about the Dam. Across Aotearoa we are witnessing reforms, its carrying the language.*

*This is our Kanohi kitea. When people are ignoring our kaumatua, I remember carrying his backpack as a little kid because that was our source of food. And now people want to come and change it. Wai is not merely a resource requiring management. It's a living relation, it has whakapapa, pūrakau, kōrero and identity. Healthy systems govern themselves through relationships. Our awa are never really meant to remain still, the awa is designed to move.*

*There's this whakatauki, blood moves through the body same as water.*

*Our awa is not a servant to humanity, she is our kin and we must start behaving and thinking that way. We stand at a cross roads one says - landscape blah blah.*

*The other path asks us to remember that living systems already carry intelligence, that rivers know how to move. That mauri thrives through reciprocity. I'm going to koha on the next hoha, I wanted to share this next part and this kōrero is not about attacking people. It's not about shaming our whānau who sit within trust governance structures, organisations. We've been having a lot of discussions around systems, structural. Too often our people are encouraged to direct frustration towards one another while the systems themselves remain untouched. Many of the systems were not designed from our own world view. Rivers as assets, whenua as productivity, success as economic growth at any cost. Colonization has not only taken land it's attempted reshape imagination.*

*Told that if Māori sat at the right tables, accepted the right deals that our people would thrive. The wealth have flown outward. The environmental burden and social burden stays with us. We carry consequences whilst others carry the profit.*

*To measure success through someone else's definition of prosperity, greatest challenge is some of our own institutions is that some carry māori names but operate under colonial entities. Representation becomes mistaken for liberation. Sometimes its believed that since Māori sit at the table that the system is Māori. Mana motuhake doesn't come from proximity to power. Mana Motuhake lives within us. It lives within our relationships, our collective accountability. It lives in remembering who we are beneath contracts, structures and imposed systems. Because if the table itself is built on extraction then everyone becomes pressures.*

*How do we reimagine systems ourselves. This is not easy work. Many people. Intentions can't heal systems. Where to from here, communities must tear each other apart. Courageous conversations within whānau, hapū, trust and iwi. Conversations rooted in accountability and awakening. Because the whenua is not outside. The degradation becomes degradation of our people. When rivers lose Mauri, people lose Mauri.*

*Prosperity cannot just mean wealth . Freedom from dependency is wealth. Remembering that indigenous systems existed long before councils and contracts. Whakapapa itself is a governance system. Maybe thats where our transformation begins.*

*Possibility of a new reality, a different view of Kotahitanga. What would happen if Ngāti Kahungunu truly believed in ourselves again? What would happen if we saw ourselves through our own Tuakiri and mana of our whakapapa. Our tūpuna left possibilities they built kai production systems, environmental care, trade, birthing and healing ways. For our Tupuna, success is about strong people, whānau and culture, about whenua and whanaungatanga. Uri whakatipu - future generations.*

*Kahungunu won't be built by one leader, one organisation it'll be when we ask what can we build together.*

*Transformation doesn't happen overnight, it starts with small consistent action. One kōrero, one partnership. I believe Ngāti Kahungunu has the wisdom, strength and resilience to shape our own future, not by becoming someone else but by becoming more of ourselves. The future is not waiting somewhere ahead of us, the future is being built by the choices we make today. From the seeds.*