TE ATAWHAI O TE AO
Independent Māori Institute for Environment & Health

TE PĀNUI TUAWHA | PUANGA 2010 KI 2011

He Mottopuna He Tupuna, He Kahaano,
Hua Parahore Research Project
Updates

Tribal Canoe Journeys 2009
Washington State.

International Network of Indigenous Health
Knowledge and Development Conference
Seattle 2010
He Mihi

E nga Whakutuwha, e nga Mareikura
Ka tulu atu te mihi maioha hia hauatau raa.
Mai nga pito o nga awa tapu, ree ionu te mouri o raarou maa hi te hunga whakapiti wairua.

Io Taamahunu a Rangi e tu iho nei
Io Papatiriraha e tahoro nei
Naa te whenga o nga Maataua
Ka puta te Ao Maarama
Tihei mouri ora hi taatau.

Koutou maa hua whetuwhangatia,
Haere hi tua o Paerau
Ki te Puakitau o mumotu te huaha wairua
Haere hi Tahuwhihi, sawhiroa, tawhiha paamamao
Ki te wha tu o te aahunu raa

Te hanga nui o te mae
Te hepe me te roimata
Ka hunga nei
Te taha tapu o Tuakariri, Tuwharotua, Tuwhaitea, Tawhitoai, i te taho aoranga tapu
Oti oti oti atu e, Kaa.
Ka huri a tatou hi te hunga ora

Cover Page: Waka Unua carved at Evergreen State College, Washington by Taahirirangi Smith (Ngati Kahungunu, Ngati Apa), John Smith (Skokomish) and Meleno Lovato (Apache, Navajo). It is the first Maori canoe to be carved in North America.

Photo by Nathanael Scurr: Seated in waka unua, Hingangaroa, Kaatara, Toiirangi Smith, Tuahuna, Kempton Demulth & Taahirirangi Smith.

Tena ra routou

This year has been a busy year for Te Atawhai O Te Ao. There has been a great deal happening for the Institute. Because we work in environment and health one of the questions we ask all of our workers is how are they taking care of their own health. We have tried to ‘walk the talk’ when it comes to hauora, and in staff hui we discuss progress on health and wellbeing of each staff member.

Research will always be important because unless we look for solutions, resolutions and new ways of doing things we cannot progress. For Maori a lot of times we have to look to the past when we do research and seek among our communities for ways of making change. All of our projects involve the past as our starting point; what does our korero say about this particular issue? Having said that, new challenges present themselves and we are constantly faced with new problems. There is also much wisdom among our own whanau and communities, and by taking the time to listen, wonderful insights can emerge. It is a great privilege for us to be able to do this work, talking to our people about their lives, trying to find ways so that problems are solved or ways forward are found.

This year more than other years our work has been focused on the issues of ‘trauma’ that impact on our communities. Historical trauma has happened through many generations with the trauma faced by whanau in the face of infertility, land confiscations, dispossession and the removal of language, home and even identity. In our projects we have been dealing with the trauma faced by whanau in the face of infertility, the trauma of addictions and violence and also the trauma of imprisonment. Native Americans call historical trauma a soul wound, wounds that impact deeply.

Nga Tamariki

What have we found though is the strength of whanau to rebuild themselves in the face of adversity.

This is also an opportunity for us to thank the many people, whanau, and organizations that have contributed to and supported our work throughout the year. Special thanks to our Whanau and Governance Boards, as well as our International Board and the Ethics Committee – Rangapu Hapai Tika, who have continued to awhi and steer Te Atawhai o te Ao on our path. Thanks go also to everyone who has participated in the research work we have been doing throughout the year, including interviewees, community researchers, research team, transcribers, and advisory bodies. Thank you also to our funders the Health Research Council, FRST, and Nga Pae o te Maramatanga.

What have we done this year to help the environment and health of our people? Well it’s all in this panui. The theme of this years panui is ‘Waka & Journeys’. Waka affirm our collective strength and unite us in purpose. They enable us to make wonderful journeys and this year our waka has taken us to many places.

Last but not least we have all been enjoying being with Whanau. We want to welcome three new babies within the Te Atawhai o te Ao whanau; a new son for Leanne and Pete, Te Kohatu, a new daughter for Gretta and Dan, Isadora & Jacinda first mokopuna Aurora Louise.

Aurora Louise.

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Aurora Louise.
Whanau board | Ethics Committee | International Board

Acknowledging Our Governance and Whanau Board

Te Atawhai o te Ao is a charitable trust. We are a not for profit organization. Although we do research contracts all of our putea goes to either salaries or goes back to Maori communities in the form of disseminating resources on environmental and health issues. Many people support us voluntarily because they support the haupapa.

All the members of our Governance, Whanau Board and Ethics Committee work voluntarily. Because of this we try to ensure that we acknowledge them at the end of the year and usually this is a basket of groceries. This year all the staff contributed something home made. All of the staff visit and present the baskets and we thank them for their efforts. We figure that just before Christmas is when extra food is really appreciated. So our warmest thanks to the members of the Boards: Mihi Rurawhe, Rii Templeton, Vicki Puru, Adrian Rurawhe, Paea Smith, Sister Makareta & Toroa Pohatu. Kanui te aroha hia hia houtou.

Whaea Makareta gives the whanau a grand tour of her thriving orchard in Kaiwhaiki (Whanganui river)

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We were really pleased to be able to host Karina Walters again at Te Atawhai o te Ao when she returned to present at a conference in N.Z. Karina is the Director of the Indigenous Wellness Research Institute based at the University of Washington in Seattle.

Karina was also able to talk with us about a programme application we were putting together around Maori & Indigenous trauma & Healing. She also agreed to collaborate on the project as a lead investigator.

Melanie Cheung accompanied Karina on the trip to Whanganui to visit Te Atawhai o te Ao. Melanie has completed her PhD at the University of Auckland where she has been doing important research on Huntington's disease and the brain.

// Mâori Womens Welfare League stall

In September 2009 Te Atawhai O Te Ao had a stall with Te Waka Kai Ora at the annual national Mâori Womens Welfare League Conference at the Whanganui racecourse. We prepared pamphlets, posters and a 2m banner to help promote our projects.

Leanne and Jacinda were available to talk about the Fertility project and pass out information pamphlets about the research. This was a good opportunity to meet with strong Mâori women from around the motu and to increase awareness of the haupapa. Te Waka Kai Ora had their tee-shirts for sale and Jacinda and Leanne gave away free râwi, patipati and haratahau to those who came our way during the three day hui.

Benjamin Lawrence

// Te Atawhai o te Ao Internship

In June 2009 we welcomed Benjamin Lawrence Jrn of Milwaukee for a month long internship. BJ did research around colonisation, trauma and resilience for the “He Kohanga Whare” programme. He is in his third year of a B.A, Majoring in psychology and science through Howard University in Washington D.C. This was BJs first trip outside the United States and so he was keen to make the most of his time in Aotearoa soaking up the culture and experiences to be had.

During his stay Nate’s mum and aunie toot BJ to Hinuaharama on the Whanganui River where they spent a night in the Old Convent of the Sisters of Saint Joseph, BJ was also given a tour with a brief history of the Whanganui river by Jay Rerekura, who also took our guest for a game of Iki o rahi at Springvale Park. BJs one wish was fulfilled, receiving work on his shoulder and arm by local Kai-tamotio Sacha te Utupoto before returning home to complete his undergraduate studies.

He mihi atu ki a BJ
Kia whai maramatanga hoi!
Toi Paematua Raranga // Graduation

After many, many hours of listening, harvesting, preparing and weaving as part of the raranga roopu at the wananga, Leanne graduated with a Certificate in Toi Paematua Raranga (Level 4) alongside the rest of the raranga group, the hard work and dedication each of the tauira put into their mahi was rewarded with an entertaining and lovely graduation ceremony supported by whanau and friends.

Te Rangapu Hapai Tiha
Our Ethics committee members Tessa, Adrian and Sister Mahara are undergoing a work plan to get ‘Te Rangapu Hapai Tiha’ accredited by the H.R.C. This will enable them to be a recognised body with the ability to review research projects.

Hui whakapiripiri
Pania & Paul attended this years HRC Hui whakapiripiri conference in Rotorua. Pania presented some work she was doing with Cheryl on Grandparents Raising Mokopuna Paul, as part of the HRC Mihi Health Committee was facilitating some of the conference sessions & also part of the Mihi Health Committee presentations of the draft Mihi Health strategic plan & participated in the launch of ‘Te Ara Tiha’ which are guidelines for Mihi research ethics.

The Conference was a great success with over 200 Mihi Health researchers, Mihi providers, organisations & community groups attending.

He kakano (safe)
Paul has been involved in a project led by Dr Leonie Pihama on Maori & sexual violence. The project was commissioned by Te Puni Kōkiri to look at the issue & talk to offenders, providers, community groups & sexual violence. The project was commissioned by Te Puni Kōkiri & sexual violence. The project was commissioned by Te Puni Kōkiri & sexual violence.

Over this last year Cherryl and Paul have both given presentations to the institute. This enables Awanuiarangi to call on them for teaching, presenting and supervision of postgraduate students.

Both the Directors, Paul and Cheryl are adjunct staff to Te Whare Wananga o Awanuiarangi. This enables Awanuiarangi to call on them for teaching, presenting and supervision of postgraduate students. Over this last year Cheryl and Paul have both given presentations to students and have met with staff members discussing various projects.

Distinguished Professor Graham Smith is currently the CEO of the Corrections Department to undertake a pilot project for them with Maori prisoners. The aim of the project was to explore with Māori offenders themselves their concerns, level of information and resources as they deal with the reintegrative process, and being released from prison. A small research team was pulled together for the project, which included Pania, Cheryl and Paul from Te Atawhai o te Ao, and Todd Bell from Auckland. 42 inmates were interviewed in total, which included 21 Maori men from Paremoremo Prison, 12 from Kaitoke Prison, and 9 Maori female prisoners from Auckland Women’s Prison.

What we found was that there are a range of issues faced by inmates, with difficulties getting an ID and a copy of their birth certificate, to finding jobs and housing. A significant factor in successful re-integration was having strong support networks, whether that was whanau or friends or others.

The project was completed in July 2010 and it is hoped that we are able to continue this pilot study into a larger project looking at successful reintegration of Maori back into community.

Corrections Project
Understanding Maori prisoner expectations about reintegration

50% of the men’s prison population is Maori and 60% of the women’s population is Maori. Numbers of prisoners have been steadily increasing over recent years. In March 2010, we were approached by the Corrections Department to undertake a pilot project for them with Maori prisoners. The aim of the project was to explore with Māori offenders themselves their concerns, level of information and resources as they deal with the reintegrative process, and being released from prison. A small research team was pulled together for the project, which included Pania, Cheryl and Paul from Te Atawhai o te Ao, and Todd Bell from Auckland. 42 inmates were interviewed in total, which included 21 Maori men from Paremoremo Prison, 12 from Kaitoke Prison, and 9 Maori female prisoners from Auckland Women’s Prison.

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www.teatawhai.maori.nz

Te Atawhai o te Ao is now an online entity. This means we have a profile and information that can be accessed nationally & internationally through the world wide web. Our website features our current projects, print resources in pdf format for download, and some of the films produced at the institute. There is also a page with links to those organisations & institutes we are associated with or admire. Thanks to Isaiah Barlow of www.splashdesign.co.nz for his whakapakanga and organisation of the website.

In February, a whakawhanaungatanga hui for all whanau descending from Kauangaroa was held with many returning from far and wide to reconnect with whanau and to share stories, memories and whakapapa from Kauangaroa was held with many returning from far and wide to reconnect with whanau and to share stories, memories and whakapapa.
The name of this study says it all, mokopuna are living ancestors. It has been a busy year for the study. Numbers of grandparents, parents and mokopuna have now been interviewed. The grandparents sure love their mokopuna but some of them need lots of help and support. Numbers of grandchildren have high health needs, physically and emotionally.

Over the year it’s been really great to see the response of audiences to the study. The study was presented at the Kahui Wahine hui, to mainly Maori grandmothers, at Awanuiarangi to Moari staff and students and also to an Indigenous audience in Seattle. Everyone has grandparents and mokopuna stories. Some are happy and some are sad. Increasingly though we are taking over care of mokopuna for reasons such as the impact of mental health, drugs, imprisonment, early deaths and all the negative reasons.

For the mokopuna who speak below they are lucky because when there has been parenting problems, the grandparents have stepped up to claim their moko. About a third of the grandparents raising mokopuna are single grandmothers and the majority are struggling financially. One thing coming out of the study though is the tensions between being involved with agencies and trying to continue traditional Maori practise of providing a safety net for the mokopuna.

The final report will be out at the end of the year but here are some quotes from what the mokopuna say about their grandparents who are or were being raised by grandparents:

“Whatever was available and going around at the time. But he was always here in the morning and then gone during the day and then back at night. So I assume he had a job, and my grandmother was always in the house, doing the garden, feeding everybody, cooking, baking... So she was always around and then teaching us things.”

“In my eyes they’ve always been my Mum and my Dad.”

“My Koro isn’t very vocal. He was my best friend, my Mum, my Dad, all in the one. He knows me better than anybody. He can tell you my favourite colours and how many boyfriends I’ve had. All of those personal things, he knows everything. There’s not one little thing that he doesn’t know.”

“Being with them is good, you don’t have to worry about, like, if you’re going to run out of food. We’ve got somewhere safe to stay. Yeah. That’s about it. Though they are strict.”

“As a whangai, and this is one of the things I’m beginning to understand, as a whangai while I was raised with her own children as a younger sibling, there’s some tensions happening. One of them is around land.”

“Mum, doesn’t read or write English and when we were kids she barely spoke English.”

“We thought it was good being raised by our grandparents, we went everywhere with our grandparents, whether it be tangihanga, land court meetings, they just took us everywhere with them. Yeah, I grew up with a good life from then.”

“In terms of language, I didn’t know English. Te Reo Maori was the language we were brought up, my eldest sister and I hardly spoke English until we went to school ‘cause we had to. But at home, we were still in Maori.”

It was a great conference with lots of resources, information and laughter for grandparents. Highlights were the presentation of Diane Levy who had lots of good information for the grandparents on raising teens and children. Hopefully there will be another conference. Both Josie and Cherryl were featured on Te Karere and Te Kaea when they were interviewed by Rau Kapa. A big turn out at the conference and Diane Vivian and her helpers did a wonderful job of getting funding and organizing the conference.
He Kakano // Maori Views and Experiences of Fertility, Reproduction and ART

Writing Retreats
Two week-long writing retreats were held for the fertility project, providing our researchers time & space to concentrate on the stories of whanau and begin the task of analyzing the information. Held in the Whanganui region, the research team spent this time immersed in the taupapa and identifying key themes that were in the stories. These key themes were then discussed and described in more detail, using the words of whanau to express the ideas. This initial analysis leads to writing and sharing of information.

Advisory Group
The 3rd and final advisory group hui was held in February 2010, with our research team and advisory members coming together for a teorero and farewell. This was our last opportunity to seek advice from the many skilled researchers present and we would like to thank all of our advisory members for their advice and support provided and we will look forward to seeing one another again.

INIHKD Conference, U.S.A.

Leanne was able to present twice on the fertility project. The first presentation was part of a panel focussing on Maori trauma and healing where she shared just one story of mamane and loss and how this led to the grieving mother training in health and support. The second presentation focussed on one traditional aspect of Maori fertility, the emergence of life through the joining of male and female waters, knowledge that had been gathered by Dr Tahiiriangi Smith. Leanne described how some of these elements from traditional taorero are still relevant today, by sharing the story of two taobataupu whanau trying for a child and the taupapa Maori processes they developed.

INHIKD Conference, U.S.A.

The Hua Parakore kaupapa goes from strength to strength with the end of the research project now in sight. The closer we get to completion the more the emphasis goes into ensuring that the research delivers outcomes that can be picked up and used by Te Waka Kai Ora to support whanau, hapu, iwi to grow healthy kai. There is a constituency out there awaiting the research outcomes and the research team is having to work hard to meet these expectations. 8 case studies were incorporated into the project last year, which has really stepped up the projects capacity to deliver on the ground outcomes.

A first draft of Hua Parakore was completed in July and will be taken on a ‘hikoi ki te motu’ in September. Te Waka Kai Ora Executive members will present the draft to hui in 10 regions and at the Houses of Parliament in Wellington. We will run pilots of the verification process on our case study farms during the hikoi as well, leaving them with the Hua Parakore tohu on the farm gate! Ensuring that the Hua Parakore is relevant to the regions is essential and feedback from this hikoi will be used to prepare our final draft and report.

“The word tanga is a strange word - prior to that it was tradition, it was tikanga.” Tikanga remains the cornerstone of the Hua Parakore kaupapa and getting this right remains an ongoing challenge. We have learnt that we are safest when we have our kaumatua and kuia with us. Ensuring we facilitate a space for the participation of our kaumatua and kuia within the Hua Parakore verification process is a priority for the coming year.

Puritia Ngā Tikanga a o tātou matua tūpuna.

INHIKD Conference, U.S.A.

“The triangle depicts niho taniwha, the kaitiakitanga that protects what lies within. The centre koru pattern represents maori. The supporting pattern on one side represents wairua, the other side kawa. Kawa maintains understanding and reverence of life. This maintains the wairua or spiritual essence which then protects life force or maori. Connecting us to papatuanuku through Hineahuone, these together maintain our physical health now and in the future.”

Members of advisory & research team

Tino rangatiratanga o ngā Hua Māori!

Puritia Ngā Tikanga a o tātou matua tūpuna.
All of our attendees presented at the conference, some did two presentations. They included Leanne Hiroti presenting on the Fertility Project, Paul Reynolds who presented on Maori men’s health and on Healing after Toxin Exposure, Paea Smith presenting on Living to an Advanced Age Study, Adrian Rurawhe who presented on Healing from a Personal Perspective, Cherryl Smith presented on Maori Vietnam Veterans and Healing and the Grandparents Study. Other Whanganui-ites Jenny Thompson & Amohia Broughton did a presentation on Whanau Health Services and Justin Gush did a presentation on Rangatahi Tane and Sexual Health. Overall about 50 Maori attended.

It was an amazing conference with a great opening ceremony that saw all the keynote speakers come in by waka. There were sweat lodges and one evening of cultural performances so we had a good impromptu hapa holua team of 50. An amazing conference, invaluable korero, amazing hosts and we will be trying to get to the next conference in Australia in two years time.

He mihi nui ki a Karina Walters me tona roopu hawhawhatahaere iwi, he mihi hoki ki te tangata whenua o Seattle, Poulsbo, te arii Suquamish, te arii kōrero ki a te manaakitanga, te whanauahainga ki a te manaakitanga ki a Te Atawhai, tena koutou katoa.

In May a group of five from Te Awa o Te Ao and five others from Whanganui attended the INHKD conference in Seattle. Indigenous health researchers, scholars, policymakers, and health practitioners came together to talk about community led health research, culturally-based health services delivery, indigenous health workforce development, and indigenous health policy advancement.

INHKD conferences began in 2003 in Queensland and four conferences have been held bringing together First Nations and Indigenous peoples from Canada, U.S, Australia and Aotearoa. This was an excellent conference for profiling the work and approaches in health that are being led by Indigenous Peoples.

All of our attendees presented at the conference, some did two presentations. They included Leanne Hiroti presenting on the Fertility Project, Paul Reynolds who presented on Maori men’s health and on Healing after Toxin Exposure, Paea Smith presenting on Living to an Advanced Age Study, Adrian Rurawhe who presented on Healing from a Personal Perspective, Cherryl Smith presented on Maori Vietnam Veterans and Healing and the Grandparents Study. Other Whanganui-ites Jenny Thompson & Amohia Broughton did a presentation on Whanau Health Services and Justin Gush did a presentation on Rangatahi Tane and Sexual Health. Overall about 50 Maori attended.

It was an amazing conference with a great opening ceremony that saw all the keynote speakers come in by waka. There were sweat lodges and one evening of cultural performances so we had a good impromptu hapa holua team of 50. An amazing conference, invaluable korero, amazing hosts and we will be trying to get to the next conference in Australia in two years time.
Tribal Canoe Journeys is an annual event for the Salish Canoe Families of Washington State, U.S.A. In the words of Native Canoe Project Co-ordinator for the 1989 ‘Paddle to Seattle’ Emmott Oliver (Quinault), “The Canoe represents native life at its fullest. It was used for fishing in the quiet waters of rivers and also for sea going expeditions in the quest of otter, seals & whales. The native canoe was an economic necessity like a railroad or highway. And it also provided recreation which persists to present day in the sport of racing. For a maritime people it was an opportunity to display their prowess.”

In July 2009 a group of six Maori accompanied Master Carver Dr Tahiriangi Smith to Washington State participating in the 10 year anniversary ‘Tribal Canoe Journeys 2009’. Work began at sunrise and would continue non stop for a further 4 days preparing the first Maori Waka to be built in North America. Work first began on the Waka Unua (small double hull vessel) by Skokomish Canoe builder John Smith & Tahiriangi Smith (no relation) during a residency at Evergreen State University in Washington. Maori Artists June Grant and Sandy Adsell also made their Artistic contribution to the Waka & sail during their subsequent residencies at Evergreen.

Paddling began before dawn on the sixth day with 23 miles to the next reservation, the group paddled the Waka a total of 90 miles across the Puget sound over 10 days with stops at reservations along the way to rest and re-cooperate. The Tribal Canoe journeys is not a race, it is the opportunity to experience life as it was for the ancestors of the Salish Natives, to strengthen the bonds between neighbouring native iwi through Whanaungatanga and tangata. To sing the songs, of their ancestors with drum, to visit sacred sites that were once the areas occupied by their old people.

To paddle amongst 100 native canoes in a Waka was a unique experience. The roopu were initiated in the Tribal Canoe Journey’s Ring & Pledge ceremony by Elder and canoe carver Phil Red Eagle. The hai was amazing, clam bakes (clam hangi), fresh salmon, crabs, oyster and even Elk meat prepared in a variety of ways. During the journey the Maori roopu were immersed in Reservation life and Native canoe culture, drum song, blessings and ritual. A Special thankyou to John & wife Jackie Smith, Delbert Miller, Tina Kuckkahn our humble hosts. He mihi!
Tirahoe Waka

Ma te tauhii o toto whairuna
Kia mahue atu; nga mea whakahirihia i roto i te horotiporipo
May the prow of your canoe cleave the waters of life
And leave in its wake mighty deeds

Every year, the uri of Whanganui tahi to the river in our tribal journey, Te Tira Hoe Waka. As our whanau paddle the awa, from the mountain to the sea, we celebrate our Whanganuiatanga, our whanaungatanga, our whakapapa.

Our wananga is driven by a passion for learning. We pass by our traditional haunga, we stay at pa sites from generations before, and we listen to the stories that inspire pride in ourselves, for our tupuna, for our history.

It is a time in which we truly believe to ahu te awa, to te awa to ahu. I am the river and the river is me. It is about Waiora our sense of complete and utter satisfaction with life itself.

Launch of the Waaka // Nuku Tai Ao

On the 16th July 2010 a new waaka hourua (voyaging vessel) named ‘Nuku Tai Ao’ was launched at Chaffers Marina, Wellington. The building and carving of the waaka was led by Takirirangi Smith, a master carver. The waaka hourua was blessed by Hec Busby, the country’s leading waka and navigation expert.

Nuku Tai Ao is a new纤维玻璃 coated macrocarpa waaka and is a testament to the skills of its lead carver, Takirirangi Smith, who is also responsible for the whaiao on Victoria University’s Te Herenga Waka marae. Takirirangi has worked in close collaboration with Hekenuku (Hec Busby) and has named his youngest son after the Tohunga Whaiao. The building of the waaka began 5 years ago.

A group of 12 kuia traveled from Whanganui and Paul, Jacinda and Cheryl also attended the powhiri at Pipitea Marae and the official launch and blessing beside Te Papa. It was a beautiful event with a large crowd present on the wharf.

Tahirirangi Smith and Hec Busby have undertaken a number of projects together in the last ten years including the carving of the waaka ‘Te Hono hi Aoteaara’ which is a waaka taua that will be taken to the Netherlands and stored there for use by Maori when they are in Europe.

Later in July four carvers, Dr Tahirirangi Smith (Master Carver from Ngati Kahungunu who lives in Whithby, Porirua), Sam Hauwaho (from Tuhoe, who lives in Waikato, Lower Hutt), Brett Rollo (Ngapuhi, Scottish descent who lives in Wellington) and Hinangaroa Smith (Ngati Kahungunu who lives in Whakatane) will travel to the Netherlands to carve posts and barge boards for a waaka shelter over a 4 week period. The waaka shelter will house Te Hono hi Aoteaara in the Netherlands.

Toxins Update

Te Arawhiti o te Ao has received a publication support grant through Nga Pae o te Maramaanga. This will be important for publishing the 5 volumes of the Toxins Reports. This will enable us to get copies to Maori community groups. The complete report has been prepared in 5 volumes, the titles of these volumes are,

Karawhiua Atu (Maori & involuntary chemical exposure)
Ka Rongo te Pakanga nei (Maori Vietnam Veterans)
Mai te Kahui Maunga (the Whanganui River + toxins)
He Ringa Raupa (Maori sawmill workers)
Kohikohia te Ora (Maori Healers)

These reports will be printed for dissemination later in 2010.

Kaitiahitanga

No one can read this book without feeling incensed that we have allowed the New Zealand environment to deteriorate to the extent that is revealed here. It is not too late to undo the damage. We must all adopt the kaupapa of Kaitiakitanga to preserve what we have and to restore the lakes, land, rivers & streams wetlands and foreshore of Aotearoa.

Cherryl was a contributor to this publication.

A resource guide for Maori research ethics

This document outlines a frame work for addressing Maori ethical issues within the context of decision-making by ethics committee members. It draws on a foundation of Tihanga Maori and is useful to researchers, ethics committee members and those who engage in consultation or advice about Maori ethical issues on all levels, local, regional, national and internationally. It was compiled and written by the Putaora writing group. A special thankyou to Dr Stephanie Palmer for her contributions.

The Putaora writing group are Mr Maui Hudson, Ms Moe Milne, Dr Paul Reynolds, Dr Khyla Russell & Dr Barry Smith
He Mihi Whakamutunga

He mihi maioha tenei hi a taatou ngaa whanau kei roto i ngaa whakahua o te paanui nei. Ka huri hi a taatou ngaa kaiwhakaahua me ngaa kaituhituhi, he mihi atu hi a houtou.

E te whanau whaanui e hitoe ana i tenei paanui. Mouri ora hi a taatou katoa
No reira, Teena houtou teena houtou Teena houtou Iataoa.