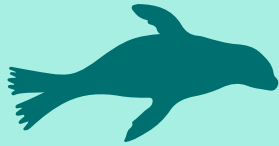


He aratohu mā te pouako



Ngā kaikōrero tokoono

Ko Ahorangi Eloise Jillings

He Rata Kararehe / He Pouako Whare Wānanga

Ko Hilton Collier

He Mātanga Hāpai Pakihi Ahuwhenua

Ko Tākuta Kimiora Henare

He Kairangahau Mate Pukupuku

Ko Tākuta Leilani Walker

Behavioural Ecologist

Ko Rauhina Scott-Fyfe

He Kaitiaki Pūranga, He Kairangahau Pakake

Ko Te Winiwini Kingi

He Tangata Whenua



Ngā Kararehe o Aotearoa: He Mātauranga, he Matatika

Ko Ahorangi Eloise Jillings

He Rata Kararehe / He Pouako
Whare Wānanga



Ko Moehau tōku maunga
Ko Tikapa te moana
Ko Mātai Whetū tōku marae
Ko Ngāti Te Aute tōku hapū
He uri ahau nō Ngāti Maru ki Hauraki
Ko Eloise Jillings tōku ingoa
Tēnā koutou, tēnā koutou,
tēnā koutou katoa.

He Ahorangi a Eloise i te Whare Mātauranga me te Tautika mō ngā Rata Kararehe ki Te Kunenga ki Pūrehuroa, ki Te Papaioea. Ka ārahi ia i te ara o te VetMAP e whakapiki ai i te tautikatanga o te whai wāhitanga me te angitu o ngā ākonga Māori me ngā ākonga taketake nō Te Moana nui a Kiwa (Pasifika) i te mātai kararehe. Koia anake te kura rata kararehe i te motu, nā reira e whakaawe ana te hautū a Eloise i te anamata o te rāngai rata kararehe mō ngā Māori me te hunga Pasifika me mātua panoni, mēnā ka whakatauritea ki ngā āhuatanga ā mohoa noa nei.

Ahakoia i whakangungua ia, i tīmata mai hoki ia hei rata kararehe ki roto tonu i te rāngai, i uru atu ia ki ngā tohu tāura hei kaimātai māuiuitanga, arā, te āta tātari i ngā whakamātautau, te tautohu i ngā tahumaero hoki, i roto i ngā kararehe.

Nō nā tata nei, kua kotiti a Eloise i āna mahi ki mua tonu i ngā kararehe kia whakaakona ngā rata kararehe, e arotahi nei ki te tautikatanga mō ngā ākonga Māori i te ao o te mātauranga mō ngā rata kararehe. Ko Eloise te kanohi mō te kura i ngā kaupapa taritari ākonga. Koia hoki tētahi o ngā pūkaha kei muri i te VetMAP, he kaupapa hei tautoko i ngā ākonga Māori me ngā ākonga nō Te Moana nui a Kiwa i te kura rata kararehe. Ahakoia ko Eloise te toihau o VetMAP, i ēnei rā nei, ka mahi tētahi atu kaimahi ukiuki i ngā mahi o ia rā.

Pērā i te nuinga o ngā tāngata ka tonu ki te akoako i te kura rata kararehe, mai rā anō a Eloise e pīrangi ana ki te tū hei rata kararehe. I whānau mai ia i Aotearoa, ka mutu, ko ia te pōtiki i waenga i ngā tamariki e whitu, he Māori tōna māmā, nō Kānata tōna pāpā, waihoki, i neke atu te whānau ki Kānata i te wā e whitu ō Eloise tau, ahakoia i pakeke kē ōna hāmua, i wehe kē hoki i te kāinga. I mutu āna mahi i te kura, i tīmata hoki ia i te whare wānanga i Kānata, engari i tana rongu i pai noa tana kotahi atu ki te kura rata kararehe i Aotearoa, i hoki mai ai ia i te tau 1996. I whakaaetia tana uru atu ki te hōtaka rata kararehe i te kura e mahi tonu nei ia i ēnei rā nei hei kaimahi pūmātauranga matua – koia anake te Ahorangi Māori o te Mātauranga mō ngā Rata Kararehe i te motu, i te ao whānui hoki (te āhua nei).

Ko te reo Māori te reo tuatahi o tana kuia i te taha o tana māmā, ā, i noho ia i te pūtaka o te puke kei reira tana marae, ko Mātai Whetū. I kaha te tāmia o tērā reanga kia kaua e kōrero i tō rātou reo ki ā rātou tamariki, nā reira kāore tō Eloise māmā i tipu mai i roto i te reo me ngā tikanga, ahakoia i pātata tana noho ki te marae. E motuhake ana te ao o ngā tāngata katoa, ka mutu, kāore e kaha ana te kitea o ngā tamariki Māori e wehe ana i Aotearoa i te wā e 7 noa te pakeke kia noho ki Kānata, ka hoki mai ai ka 18 tau ana te pakeke ki te haere ki te whare wānanga i konei. Engari, pērā i te huhua noa atu —ko te nuinga rānei—o ngā Māori o ēnei rā nei, kei runga a Eloise i tana ara o te whai i tōna anō tuakiritanga, i tōna tūrangawaewae i te whenua me te iwi o Pare Hauraki, o Te Tara-o-te-ika-a-Māui.

Professor Eloise Jillings

Veterinarian / University Educator



Ko Moehau tōku maunga
Ko Tikapa te moana
Ko Mātai Whetū tōku marae
Ko Ngāti Te Aute tōku hapū
He uri ahau nō Ngāti Maru ki Hauraki
Ko Eloise Jillings tōku ingoa
Tēnā koutou, tēnā koutou,
tēnā koutou katoa.

Eloise is Professor of Veterinary Education and Equity at Massey University, Palmerston North. She leads the VetMAP pathway for increasing equity of participation and success for Māori and Pasifika students in veterinary science. This is the only vet school in the country, so Eloise's leadership is influencing the future of Māori and Pasifika in the veterinary profession, which needs to change drastically, compared with how things have been until now.

Although she trained and began working as a frontline vet, Eloise undertook further post-graduate training in clinical pathology, which is the specialist interpretation of tests, and diagnosis of disease, in animals.

More recently, Eloise's work has shifted away from working directly with animals to the more human side of educating veterinarians, with a focus on equity for Māori students in veterinary education. Eloise is the face of the School at on-campus recruiting events. She is also the driving force behind VetMAP, an initiative to support Māori and Pacific students in the vet school. While Eloise is the head of VetMAP, nowadays a full-time professional staff member takes care of day-to-day operations.

Like most people who apply to study in vet school, Eloise has wanted to be a vet for as long as she can remember. Born in Aotearoa New Zealand as the youngest of seven children of a Māori mother and Canadian father, the family moved to Canada when Eloise was seven, although her oldest siblings had already grown up and moved out. She finished her schooling and started university in Canada, but on finding out she could go directly to vet school in New Zealand, she came back in 1996. She was selected into the veterinary programme in the school where she still works today as a senior academic – the only Māori Professor of Veterinary Education in the country and (presumably) the world.

Eloise's maternal grandmother was a native speaker of te reo Māori and lived at the base of the hill on which her marae, Mātai Whetū, is located. Māori people of those generations received strong messages not to speak in their language to their children, so Eloise's mother, although growing up living close to the marae, was not raised with te reo or tikanga. Each person's life story is unique, and it is not very common for Māori children to leave Aotearoa at age 7 to go and live in Canada, then come back aged about 18 to attend university here. But like so many—if not most—Māori people today, Eloise is on her own personal identity journey, back to her roots in the whenua and iwi of Pare Hauraki, the Coromandel Peninsula.

Ko Hilton Collier

He Mātanga Hāpai Pakihi Ahuwhenua



[Hawke's Bay Regional Council.](#)

Ko Hikurangi te maunga
Ko Waiapu te awa
Ko Ngāti Porou te iwi
Ko Te Whānau a Rakairoa te hapū
Ko Rāmari rāua ko Nehe Collier
ōku mātua
Ko Hilton ahau
Nō reira, tēnā koutou, tēnā koutou,
tēnā koutou katoa.

I tipu mai a Hilton i tētahi pāmu miraka i ōna whenua tupuna i Te Tai Rāwhiti, i pāmutia ai e ōna mātua tūpuna, i tukuna iho ai hoki ki tōna māmā, ā heke noa iho ki a ia. Ka pēnei tana whakaahua i te pāmu a te whānau o tōna tamarikitanga:

“ko tōna uho, he pāmu miraka, engari he hinonga matatini kē ia. He māra nui ā mātou, he hipi ā mātou, he kai ā mātou, he mīti kau, he heihei. Katoa mai aua mea i a mātou, he kikomanu hoki. Waihoki, i te whenua ngā mea katoa e ora ai te tangata. He pūnaha hauropi i whakawhirinaki atu ki te pāmu.”

Nōna e tamariki ana i tana āwhina i tana koroua i te pāmu, ka hoki ō Hilton mahara ki te 143 kau i mirakahia ai e rāua, me tō rāua mōhio ki tēnā kau, ki tēnā kau.

“He ingoa tō te katoa. He paparanga pāpori hoki tō rātou. I mōhio rātou ki tō rātou wāhi i te hēti. Mēnā kāore i tika te raupapa i tā tētahi kau kuhu mai, i mōhio koe he raru tō taua kau.”

I haere a Hilton ki Tūranga Tāne, ā, i tana puta i te kura, i mōhio ia ki tana pīrangī ki te tū hei kaipāmu, nā reira i kotahi atu ia ki Te Whare Wānaka o Aoraki (ko Lincoln College i taua wā), ki te whakatutuki i tana Tohu Paetahi o te Mātai Ahuwhenua i te tau 1984. I taua wā, i tīmata mai tana whakahaere i ngā āhuatanga katoa o te pāmu a tana whānau. Nāwai, nāwai, ka whakawhiti atu ia ki te ao o te mātanga hāpai i te pakihī ahūwhenua Māori.

Hilton Collier

Agribusiness Consultant



[Hawke's Bay Regional Council.](#)

Ko Hikurangi te maunga
Ko Waiapu te awa
Ko Ngāti Porou te iwi
Ko Te Whānau a Rakairoa te hapū
Ko Rāmari rāua ko Nehe Collier
ōku mātua
Ko Hilton ahau
Nō reira, tēnā koutou, tēnā koutou,
tēnā koutou katoa.

Hilton grew up on a dairy farm on his ancestral lands in the East Coast, Te Tai Rāwhiti, farmed by his grandparents and passed down to his mother, and then to him. He describes the family farm of his childhood as being:

“fundamentally a dairy farm, but it was actually a mixed enterprise. We had big gardens, we had sheep, we had cows, beef, chicken. You name it, poultry, we had it. And we literally could live off the land. There was an ecosystem that relied on the farm.”

As a child helping his grandfather on the farm, Hilton recalls how they milked 143 cows and knew each one as an individual.

“They all had names. They all had their own pecking order. They all had their place in the shed. And when a cow came in in the wrong order, you knew there was something wrong with the cow.”

Hilton went to Gisborne Boys High School, and by the time he left school knew he wanted to be a farmer, so he went straight on to study at Lincoln University (then Lincoln College), completing his Bachelor of Agricultural Science degree in 1984. From there, he gradually took over full control of his family farm. Later, his work moved into Māori agribusiness consultancy.

Hilton thinks all animals have mana in their own right and deserve to be treated with respect. He explains the difference between good and bad livestock handling practices, both through his own experiences, and in terms of animal slaughter science. In the old days on the farm, animals killed ‘for the house’ would be gently walked into the killing house. They would be rested and watered, and then they’d be dispatched and dressed. All that contributed to the meat being tasty and tender, and to the full experience of having looked after the animal through to it fulfilling its purpose as food.

In contrast, when tired animals are loaded hurriedly onto a truck in hot conditions they will arrive at the works stressed, with elevated glycogen levels. The meat will not set properly and the resulting steak will not be tender, but instead will be chewy, dark-coloured and terrible. Whereas if that animal were respected, its meat could be presented in premium quality, and the farmer would be justified in expecting consumers to pay a premium, because they can guarantee that steak will be consistently tender. Even in the business of food production it is important to remember that ‘all living things have mana’ and, if treated as such, they end up providing a much better food experience. “In terms of whakapapa, if we accept that all living things are interrelated, then that idea leads back to treating an animal with its own mana, with respect, with some dignity.”

Ko Tākuta Kimiora Henare

He Kairangahau Mate Pukupuku



Ko Whakakoro te maunga moana
Ko Rangiputa te maunga whenua
Ko Whangapē te moana
Ko Awaroa te awa
Ko Ngāti Hauā te hapū
Ko Te Kotahitanga te wharenuī
Ko Te Aupouri, ko Te Rarawa ngā iwi
Ko Manuka Henare tōku pāpā
Ko Kimiora Henare tōku ingoa
Nō reira, tēnā koutou, tēnā koutou,
tēnā koutou katoa.

He Paewai Rangahau a Kimiora i te Auckland Cancer Society Research Centre, e noho nei ki Te Papa Ako Matua i Waipapa Taumata Rau.

He kairangahau mate pukupuku a Kimiora e rangahau ana i te āhuetanga matatini o ngā pukupuku i runga i te hiahia kia whakamahia te awhikiri ki te pakanga i te mate pukupuku.

Kia rangahau ai i te āhua o tā te mate pukupuku huri haere i te pūnaha awhikiri me te tana tipu mai hei pukupuku nui taioreore, me mātua whakamahi i tētahi tauira kararehe e pērā ana tōna matatini mō te pukupuku. Nā konā e whakamahia nei ngā kiore hei tauira kararehe mō te rangahau me te whai rongoā mō te mate pukupuku i roto i ngā tāngata. Kia pērā ai, ka whakawhānautia mai, ka whakatipuria mai hoki ngā kiore i tētahi kāhui horomata. Ka whakamahia te rahinga iti katoa e taea tonutia ai ngā whakamātau hanga. Ka whakaurua ngā pūtau mate pukupuku ki ngā tūmomo kiore ōrite, ki tua noa atu i te mata o te kiri, ki runga i te hope, he wāhanga e iti katoa ai te whakararu i te kounga o te oranga o te kararehe, ka tupu mai ai te pukupuku. Ka tukua ana ngā rongoā whakamātau ki ngā kiore, ka mātaihia e ngā kairangahau kia kitea ai mēnā rānei ka whai hua ngā rongoā hei rongoā mō te pukupuku.

I uru atu ia ki te kura tuarua Māori me te kura tuarua auraki, ā, i tana tau 13, i mōhio pai a Kimiora ki te nui o tana rata ki te mātai koiora,

nā reira i uru atu ai ia ki Te Tohu Paetahi o te Pūtaiao, ā, ko te Mātai Koiora Rongoā tana kaupapa matua. I haere tonu i tana whai i Te Tohu Paerua o te Mātai Hauora i te Mātai Māuiuitanga, i te Tohu Kairangi hoki i te Mātai Koiora Rongoā. Nō tana whakatākututanga i te tau 2014, kua mahi a Kimiora hei kaimātai i te taiwhanga mātai koiora rongoā i ngā rangahau o te mate pukupuku i Tāmaki Makaurau, hāunga rā ngā tau e rua i mahi rā ia i tētahi taiwhanga pūtaiao e rite ana ki Kānata.

E huhua ana ngā kaupapa e tautokona ana e Kimiora hei whakahau i tā te Māori whai wāhi atu ki te pūtaiao, tae atu ki te MAPAS, arā, te Māori and Pacific Admission Scheme,¹ he hōtaka tautika kua roa e tū ana mā ngā ākonga Māori me ngā ākonga nō Te Moana nui a Kiwa kei Te Kura Rongoā o Tāmaki Makaurau. Ka whakahihikotia ia e tana pīrangī kia nui ake ngā hoamahi Māori i roto i taiwhanga rangahau koiora rongoā me ētahi atu tūranga pūtaiao, ahakoa tana mōhio ki te nuinga o ngā Māori ka whakatutuki i te whare wānanga kātahi ka puta ki te mahi i ētahi mahi 'e mīharo kē atu ana.'

E hoki ana ō Kimiora mahara ki te korenga o tētahi paku aha i hāngai ki te mātauranga Māori i tana whakangungutanga i te ao pūtaiao. Ehara te mātauranga Māori i tētahi kaupapa i kōrerotia ai i te taha o tana kaiwhakahaere. E rikarika ana a Kimiora ki te tiaki i tētahi ākonga o te tohu tāura, o te tohu kairangi hoki kia rangahaua te mate pukupuku, e whai wāhi ai ia ki te wānanga i ngā āhuetanga o te mātauranga Māori, i ngā uara Māori, i ngā huatau Māori hoki. He pērā te kaiwhakahaere i tētahi kaitiaki ki tā rātau tauira, tae atu hoki ki te whakahau i te ākonga Māori kia haria atu ō rātau mātauranga ki te taiwhanga pūtaiao me te tautoko i te ākonga ki te tiaki i te mātauranga, ahakoa tōna momo. Ko te noho tahi a te Māori ki te kauhanga kotahi anake te wā e whai wāhi ai te kaimātai pūtaiao Māori kia māori te whakaurunga o te reo me ngā tikanga ki ngā wāhi mahi pūtaiao.

¹ <https://www.auckland.ac.nz/en/fmhs/study-with-us/maori-and-pacific-at-the-faculty/maori-and-pacific-admission-schemes.html>

Dr Kimiora Henare

Cancer Researcher



Ko Whakakoro te maunga moana
Ko Rangiputa te maunga whenua
Ko Whangapē te moana
Ko Awaroa te awa
Ko Ngāti Hauā te hapū
Ko Te Kotahitanga te wharenuī
Ko Te Aupouri, ko Te Rarawa ngā iwi
Ko Manuka Henare tōku pāpā
Ko Kimiora Henare tōku ingoa
Nō reira, tēnā koutou, tēnā koutou,
tēnā koutou katoa.

Kimiora works as a Research Fellow in the Auckland Cancer Society Research Centre, located at the Grafton Campus of the University of Auckland Waipapa Taumata Rau.

Kimiora is a cancer researcher, who studies the complex biology of tumours in efforts to harness the immune system to fight cancer.

In order to study how cancer circumvents the immune system and grow measurable tumours, it is necessary to use an animal model with all the biological complexity of a tumour. For this reason, mice are used as animal models for researching the treatment of cancer in humans. To do this, the mice are bred and raised in a sterile colony. The minimum number of animals that are required for the planned experiments are used. Cancer cells from the same mouse species are injected just under the skin, above the hip, a position that will have the least possible impact on the quality of life of the animal, which causes a tumour to grow. When the mice are treated with experimental medicines, the researchers can see whether or not the medicines are effective in treating the tumour.

² <https://www.auckland.ac.nz/en/fmhs/study-with-us/maori-and-pacific-at-the-faculty/maori-and-pacific-admission-schemes.html>

Attending both Māori-medium and English-medium secondary schools, when he was in year 13 Kimiora realised he loved studying biology, so went on and enrolled in a Bachelor of Science, majoring in Biomedical Science. He then continued with a Master of Health Science in Pathology, followed by a PhD in Biomedical Science. Since becoming Dr Henare in 2014, Kimiora has worked as a biomedical laboratory scientist in cancer research in Auckland, apart from two years working in a similar research laboratory in Canada.

Kimiora supports a number of initiatives that encourage more Māori participation in science, including MAPAS, the Māori and Pacific Admission Scheme,² a well-established equity programme for Māori and Pacific students at the Auckland Medical School. He is motivated by wanting to help ensure that in the future there are more Māori colleagues working in biomedical research laboratories and other scientific roles, while accepting that many Māori move through the university system and out the other side to go on and do 'much cooler things.'

Kimiora recalls there was nothing related to Māori knowledge in his own science training. Mātauranga Māori was not a topic that was spoken about with the supervisor. Kimiora looks forward to supervising Māori postgraduate or doctoral research students in cancer research, and the opportunity he would have to be able to open space for conversations about mātauranga Māori, Māori values and concepts. A supervisor is a kind of kaitiaki (guardian) to their student, and in a broad sense, this includes encouraging a Māori student to bring their mātauranga into the lab, and supporting the student to be able to look after that mātauranga in whatever way makes sense. Only when other Māori are working in the same corridor does a Māori scientist have the chance to introduce te reo and tikanga naturally into the science workplace.

Ko Tākuta Leilani Walker

Behavioural Ecologist



Ko Mākeo te maunga
Ko Waiaua te awa
Ko Ngāti Patumoana te hapū
Ko Te Whakatōhea te iwi
Ko Mataatua te waka
Ko Waiaua te marae
Ko Ruamoko te whare tipuna
Ko Michael rāua ko Ratana ōku mātua
Ko Leilani Walker tōku ingoa
Nō reira, tēnā koutou, tēnā koutou,
tēnā koutou katoa.

He kaimahi pūmātauranga a Leilani i roto i te Mātai i te Taiao i Te Wānanga Aronui o Tāmaki Makau Rau (AUT). E whai wāhi ana ki tana rangahau i te whanonga hauropi te mahi ki te taha o ngā kararehe e ora tonu ana mā te whakamahi i a rātou i roto i ngā whakamātautau, mā te aroturuki rānei i ō rātou whanonga i ō rātou anō taiao māori. E arotahi ana āna mahi ki ngā kīrehe whai tuaiwi, pērā i ngā ngārara, i ngā pūngāwerewere, i te aha atu, i te aha atu.

Mai rā anō te pīrangī o Leilani ki te tū hei kaimātai koirā moana, ka mutu, hei tāna, ko tana pīrangī ki te whaiwhai i tana pāpā te take.¹ Nōna e tamariki ana, i hararei tōna whānau ki tātahi i ngā raumati ki te taha o ō rātou hoa, o te whānau Peters, ā, i te wā o te hao ika, ka titiro ia ki ngā hōpua i ngā toka, ka kerikeri hoki i te oneone ki te rapurapu i ngā pāpaka – nā tana noho ki tērā taiao i pai ai ia ki te mātai koirā, me te whakahihikotanga ōna e ā tana pāpā ‘kōrero mō ngā ara rerekē e mātai ai ngā kararehe i ngā tai, me aua momo āhuatanga.’

I te mutunga o te kura, i kotahi atu ai a Leilani ki te whare wānanga ki te whakatutuki i tana tohu takirua o te BA o te BSc hoki, me Te Tāhū Pūtaiao Paetahi i muri ake. Ahakoa kāore i āta whāia kia pērā, i tētahi wehenga, i rēhita ai ia ki tētahi pepa mātai ngārara e tau pai noa ai ki tana wātaka, ka mutu, “i taku uru atu ki tērā pepa, kāore au i paku pīrangī ki te mahi i tētahi atu mahi.”

I muri i tana whakautuki i Te Tāhū Paetahi, i mahi ia mō tētahi tau, kātahi ia ka rēhita ki te whai tohu kairangi, e rangahau nei i te kuneroatanga o ētahi o ngā wāhanga nui o ngā tinana o ngā pūngāwerewere taketake e kīia nei ko ngā native sheet-web spiders. I muri i tana whakatutuki i tana tohu kairangi, i tētahi o ngā mahi tuatahi a Leilani i Tāmaki Paenga Hira, i whānui ake tana titiro ki te whakamahi i ngā raraunga mātāmuri i ngā kohinga hītori nō te ao tūroa o ngā kararehe whai tuaiwi.

E ai ki te mātauranga Māori, he whakapapa tō ngā mea katoa e ora ana, arā, he mana tō aua mea nā te mea he uri nō ngā atua. Ko ngā atua ngā kaitiaki, ngā pūrākau, ngā tohu, ngā ariā hoki o te ao tūroa. Ko tā ngā pūrākau mō ngā atua me ngā huatau e hāngai ana (ko te whakapapa, ko te mana, ko te tapu, ko te tika, ko te pono, ko te aroha), he whakakōrero i te tūāpapa o te whakaaro Māori, pērā i tā ngā whakaaro pūtaiao whakakōrero i ngā whakaaro o Te Uru.

¹Royal Society Te Apārangi. (2004). Michael Walker – science and the sea. www.royalsociety.org.nz/assets/122-Alpha-Series-Science-and-the-Sea.pdf

Dr Leilani Walker

Behavioural Ecologist



Ko Mākeo te maunga
Ko Waiaua te awa
Ko Ngāti Patumoana te hapū
Ko Te Whakatōhea te iwi
Ko Mataatua te waka
Ko Waiaua te marae
Ko Ruamoko te whare tipuna
Ko Michael rāua ko Ratana ōku mātua
Ko Leilani Walker tōku ingoa
Nō reira, tēnā koutou, tēnā koutou,
tēnā koutou katoa.

Leilani works as an academic in Environmental Science at Auckland University of Technology (AUT). Her background in behavioural ecology research involves working with live animals by using them in experiments, or making observations of their behaviour in their natural environments in the field. Her work is focused on terrestrial invertebrates such as insects, spiders etc.

Leilani always wanted to be a marine biologist, and credits this to wanting to follow in her father’s footsteps.² As a child, her family summer holidays were spent at the beach with their friends, the Peters family, when they would fish, look in rock pools, dig about in the sand to find mud crabs – being in that environment inclined her towards biology, with added motivation from having a father who would ‘talk about the way that different animals could read the tides, and things like that.’

After finishing school, Leilani went straight to university and completed a conjoint BA/BSc degree, then a Bachelor of Science (Honours). Almost by chance, one semester she enrolled in an entomology (study of insects) paper with a convenient timetable, and “once I took that paper, I basically didn’t want to do anything else.”

After completing her Honours she went and worked for a year, before returning to enrol in a PhD, studying the evolution of exaggerated male anatomy in native sheet-web spiders. After finishing her doctorate, one of Leilani’s first jobs was at the Auckland War Memorial Museum, where her focus enlarged to also include working with secondary data from natural history collections of terrestrial invertebrates.

Māori knowledge extends to all living things the dignity of whakapapa (ancestry) wherein they are recognised as having mana (status) as descendants of ngā atua (Māori ‘gods’). Atua are guardians, narratives, symbols and theories of nature. Atua narratives and the related concepts (whakapapa, mana, tapu, tika, pono, aroha) play an analogous role in underpinning Māori thinking as do scientific paradigms of knowledge for Western thinking.

²Royal Society Te Apārangi. (2004). Michael Walker – science and the sea. www.royalsociety.org.nz/assets/122-Alpha-Series-Science-and-the-Sea.pdf

Ko Rauhina Scott-Fyfe

He Kaitiaki Pūranga, He Kairangahau Pakake



Ko Hikaroroa te mauka
Ko Waikouaiti te awa
Ko Āraiteuru te waka
Ko Āraiteuru te tai
Ko Kāi Tahu, ko Kāti Māmoe,
ko Waitaha kā iwi
I te taha o tōku hākoru, nō Ingarangi,
nō Airani, nō Kōtirana ōku tīpuna
I te taha o tōku hākui, koia te taha Māori
I tipu ake ahau ki Ōtepoti
Ko Rauhina Scott-Fyfe ahau
Mauri ora.

I te 2018-2019, i rangahau a Rauhina i ngā mātauranga Māori mō tētahi o ngā kekeno o Aotearoa, mō ngā pakake (*Phocarctos hookeri*). I te whakatutukihanga o tana BA i te 'Māori Studies' ki Ōtākou Whakaihu Waka, i tono atu rā a Ngāi Tahu ki a ia kia kōkiritia tēnei rangahau mā Te Papa Atawhai i raro i te Mahere Whakahaere Tūraru mō ngā pakake.

He whāngote moana nō Aotearoa te pakake, i kitea puta noa i te tai i ngā wā o mua, engari kua panaia atu nā runga i te whakangau kāore nei i te toitū; i te tīmatanga, nā te Māori tērā mahi, engari nā ngā kaiwhakangau Pākehā hoki i te whiore o te rautau 18 i muri ake. I ēnei rā nei, he momo tata korehāhā te pakake e tīngā nei ka korehāhā, koia hoki tētahi o ngā kekeno e iti katoa ana te kitea puta noa i te ao, inā hoki 12,000 anake kei te toe i ngā motu o te pito whakateraki o Te Kōpakatanga ki te Tonga. Ko ētahi o te hunga whai pānga i te mahere whakahaere tūraru mo ngā pakake, ko te ahumahi o te hao i ngā moana hōhonu, ko Te Reo o te Taiao, ko ngā kaipāmu o te rohe, ko te kaunihera, ko DOC, ko Te Manatū Ahu Matua, ko Ngāi Tahu hoki hei mana whenua, hei hoa patui tiriti anō hoki.

I whānau mai a Rauhina i te tau i tae mai ai te pakake, a 'Mum', ki uta kia whānau mai ai tana punua; te pakake tuatahi i whānau mai ai i uta i Te Waipounamu mō kō atu i te 100 tau. Ko te tau 1993-1994 te wā o te whānautanga mai, ā, i tipu mai a Rauhina i runga i te mōhio ki te motuhake o aua whāngote nā te mea nō te iwi o taua rohe tana māmā, ā, he kaimātai pūtaiao, he āpiha moana hoki tana pāpā mā Te Papa Atawhai. I a ia e tipu haere ana, ko tētahi o āna tino mahi, ko te haere ki ngā taha moana o te rohe me te aroturuki i ngā pakake i ngā tai o Ōtākou. I tipu mai a Rauhina me tana mōhio ki tana marae i Puketeraki, i Karitane, e 40 manomita te tawhiti i te pito whakateraki o Ōtepoti. Nā te kaha o tana hononga ki ngā pakeke i ngā rangi o tōna ao i mārō ai te haere a Rauhina ki te mahi i ēnei rangahau.

Noho ai ngā pakake ki ngā taha moana oneone, e huna nei ngā uwaha whai punua i te taha o ā rātou punua i ngā tāhuna oneone kia kore ai e kitea e ngā taurawhi nui, i te nuinga o te wā (i ēnei rā) i waenga i ngā rākau paina. I tō Rauhina maumahara ki a Mum, he mate arotahi tōna he pakeke rawa nōna. I te wā i 16 ōna tau, i haere a Rauhina ki te taha o tana pāpā i tētahi haerenga rangahau ki Maungahuka i te pito whakateraki o Te Kōpakatanga ki te Tonga, i ora tonu ai te taupori o taua momo i tētahi rautau i muri ake i te whakakorehāhātanga ōna i Aotearoa. Nā ērā taupori tawhiti, kua hoki mai te pakake ki Muaūpoko kia puāwai mai anō i ō rātou whenua me ō rātou taiao o mua.

Nā runga i tana kōkiri i aua rangahau, i ako ai a Rauhina mō tā te Māori hāpai i ngā kararehe me te kawē i te mātauranga o ō tātou tūpuna, ka mutu, i tā tātou noho ki konei ināianei me te aroturuki i ngā mahi o nāianei, ka taea e tātou aua hononga te whakatau, aua tikanga hoki te tō mai ki ngā wāhi me ngā mahi e kite nei tātou i waenga i aua kararehe ināianei.

Rauhina Scott-Fyfe

Archivist, Sea Lion Researcher



Ko Hikaroroa te mauka
Ko Waikouaiti te awa
Ko Āraiteuru te waka
Ko Āraiteuru te tai
Ko Kāi Tahu, ko Kāti Māmoe,
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I te taha o tōku hākui, koia te taha Māori
I tipu ake ahau ki Ōtepoti
Ko Rauhina Scott-Fyfe ahau
Mauri ora.

In 2018-2019, Rauhina researched mātauranga Māori about the pakake, the New Zealand sea lion (*Phocarctos hookeri*). Having just finished their BA in Māori Studies at University of Otago, they were approached by Ngāi Tahu about doing this research, commissioned by Department of Conservation (DOC) under their New Zealand sea lion Threat Management Plan.

The pakake is an endemic marine mammal of Aotearoa, once found all around the coast, but driven off the mainland by unsustainable hunting, first by Māori, then European sealers in the late-18th century. Today, the pakake is endangered, a critical national species, one of the rarest sea lions in the world, with only about 12,000 remaining in the Subantarctic populations. Stakeholders in the sea lion threat management plan include the deep-sea fishing industry, Forest and Bird, local farm owners, local government, DOC, Ministry of Primary Industries, and Ngāi Tahu as mana whenua and Treaty partner.

Rauhina was born in the same year that the pakake named 'Mum' came ashore on a beach on the Otago coastline to have her pup; the first pakake to be born on mainland Te Waipounamu whenua in over 100 years. That breeding season was 1993-1994, and Rauhina grew up seeing and knowing these special sea mammals because their mother was from the iwi of that area and their father was a scientist and coastal marine ranger for the Department of Conservation. Growing up, a favourite activity was going out to the local beaches, observing pakake on the Otago coastline. Rauhina grew up knowing their marae at Puketeraki, Karitane, 40 kilometres north of Ōtepoti. Having strong connections to pakake all their life put Rauhina in a good position to do this rangahau (research).

Pakake inhabit sandy beaches, where breeding females hide from the big males, with their young, in the sandy dunes, often (now) amongst pine trees. By the time Rauhina remembers Mum, she had cataracts from old age. When they were 16, Rauhina accompanied their father on a research trip to the Auckland Islands in the Subantarctic, where populations of pakake had kept the species going for a century after they went extinct on the mainland of Aotearoa-New Zealand. From those distal populations, pakake have returned to the Otago peninsula to re-colonise their former breeding grounds and habitats.

From doing that research, Rauhina learned that when as Māori we advocate for animals, we are carrying the knowledge of our tīpuna with us, and by being here now, and observing what is happening now, we can make those connections and bring tikanga to the spaces and types of interactions we observe with the creatures now.

Ko Te Winiwini Kingi

He Tangata Whenua



*Waerea, waerea, tēnei ka mihi atu
ki te kaupapa o te rā...*

Ko Whakairiora te maunga

Ko Horahora rāua ko Ngunguru ngā awa

Ko Te Waiariki te hapū

Ko Kerepeti Te Peke te tupuna

Ka moe a Kerepeti Te Peke i a Ripeka
Amos (Kimete), ka puta ki waho ko Mere

Ka moe a Mere i a Hone Wiremu
Mahanga

Ka puta ki waho ēnei wāhine,
a Riri rāua ko Peti

Ka moe a Riri i a Raniera Kopa, ka puta
ki waho ko Kupai, ko tōku whaea

Ka moe a Peti i a Hone Paraone Kingi,
ka puta ki waho ko tōku matua, ko Te
Winiwini

Ka puta ki waho ko ahau, ko Te Winiwini
Kingi

Nō reira, tēnā koutou, tēnā koutou,
tēnā rā tātou katoa.

Ko Winiwini tētahi kaumātua e noho nei ki ngā
whenua o ōna tūpuna i tukua iho. Nō Te Waiariki,
nō Ngāti Kororā, nō Ngāti Takapari hoki ia,
arā, nō ētahi o ngā hapū o Ngāpuhi e noho nei
hei mana whenua mō ngā whenua kei te pito
whakaterāwhiti o te tāone o Whangārei. E ai ki a
Te Waiariki, nō ngā awa rātou, ka mutu, nā ngā
ngahere aua awa i whāngai, e rere atu nei ki te tai
o te rāwhiti: i Ngunguru ki te raki, ki Horahora, ki
Pātaua, ki Taiharuru ki te tonga.



Tūhono ā kura ki te riu o Whangārei, [CC BY 3.0](#).

I tipu mai a Winiwini i ngā whenua o ōna tūpuna,
ka mutu, i hoki atu ia ki te noho ki reira i te takiwā
o te 30 tau ki muri, i te wā i wātea atu ai ia ki te
hoki atu. E hoki ana ngā mahara o Winiwini ki
ngā kōrero a tana kuia, a Riri, ki a ia mō tana
maumahara ki ngā rākau taketake i ngā whenua
o runga i tōna wā kāinga nōna e tamariki ana. I
whānau mai a Riri i te takiwā o te tau 1900, nā
konā e mōhiotia i turakina aua pūnaha hauropi i
Te Tai Tokerau i te rautau 20.

E hoki ana ngā whakaako o Winiwini ki tā
ngā kaumātua here i ngā pītau i runga i ngā
kiekie, hei whakaruruhau i ngā hua i ngā kiore
nō ngā hua e maonga haere ana, kia pai ai te
hauhakenga i te wā e maonga katoa ana. Heoi,
nā runga i te whakatakina o te kiore rāwaho me
te kiore nō Nōwei ki reira, kāore aua here i whai
hua; i ngaua noatia e aua kiore.

Nō tana hokinga mai ki te whenua, kua mahi
a Winiwini ki te whakaruruhau i te ngahere
taketake kei te toe me ngā pūnaha hauropi o ōna
poraka whenua. I te tāraketanga o ngā tārawa
e ngā Pākehā, i waiho mai ngā pakohu, e noho
tonu nei, tōna noho tonu nei, ētahi wāhanga iti
o ngā puihi kauri taketake i ēnei rā nei. E ora
tonu ai ngā toenga o te puihi taketake, kua karo
a Winiwini i te akiaki a ētahi kia tāraketia tana
poraka me te waiho i ētahi kau ki reira, nā te mea
ka whakakino ngā kau i te papa i te ngahere, ā,
ko te kōhi ka tipu mai. Hei tupuna e haepapa ana,
me whakatau i ngā whakataunga hei painga mō
te whenua.

Winiwini Kingi

He Tangata Whenua



*Waerea, waerea, tēnei ka mihi atu
ki te kaupapa o te rā...*

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Ka puta ki waho ko ahau, ko Te Winiwini
Kingi

Nō reira, tēnā koutou, tēnā koutou,
tēnā rā tātou katoa.

Winiwini is an elder who lives on his ancestral
inherited lands (whenua tuku). He is a member
of Te Waiariki Ngāti Kororā Ngāti Takapari,
hapū o Ngāpuhi who claim mana whenua status
over the coastal lands to the east of the city of
Whangārei. Te Waiariki understand themselves
as people of the rivers, and the ngahere or
forests fed by those rivers, which flow east to the
coast: from Ngunguru to the north, to Horahora,
to Pātaua, to Taiharuru to the south.



Tūhono ā kura ki te riu o Whangārei, [CC BY 3.0](#).

Winiwini grew up on his tupuna whenua
(ancestral land), and returned to live there about
30 years ago, when he had the opportunity to do
so. Winiwini recalls his grandmother Riri telling
him about her memory of the original trees on
the uplands of their home areas (wā kāinga) as a
young girl. Riri would have been born in around
1900, which dates the destruction of those
original Northland ecologies in the 20th century.

Winiwini recalls his elders tying the fronds over
the fruit of the kiekie, to protect it from the
kiore as it ripened, so that they would be able
to harvest it when it fully ripened. However,
with the introduction of the ship rat and the
Norwegian rat, those knots no longer worked;
those rats just chewed through it.

Since returning to live on the whenua, Winiwini
has been working to protect what is left of the
original forest cover and natural ecological
habitats on his inherited land blocks. When the
pioneer settlers cleared the ridges, they left
the gullies alone, where snippets of precious
original kauri bush habitats and ecologies still
remain intact today, to some extent. In order
to help keep those remnants of the original
bush healthy, Winiwini has resisted pressure to
clear his block and put cows on it, since cows
destroy the ground layers of the ngahere, which
allows gorse to come away. Being a responsible
ancestor means making decisions that favour
the whenua.



Ministry for Primary Industries
Manatū Ahu Matua



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