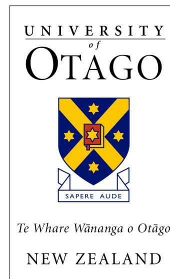
A Journey to Belonging: Explorations of Māori Perspectives of Water Safety



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A Journey to Belonging:
Explorations of Māori Perspectives of Water Safety

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Abstract

Māori are intimately connected to wai (water). There are many Māori sayings and phrases that include wai, such as: wairua (spirit), waimāori (freshwater), waiora (wellness), ko wai koe (what waters are you, who are you?) and nō wai koe (from which waters do you descend, where are you from?). However, statistically Māori have a high rate of drowning within Aotearoa, New Zealand (Haimona & Takurua, 2007; WSNZ, 2017). Although Māori comprise approximately 15% of New Zealand's population, Māori account for 24% of all drowning over the last 5 years (WSNZ, 2017). There is limited research that examines Māori understandings of water safety within literature, which subsequently is dominated by Western views. Moreover, there is very little published information that investigates why Māori have high rates of drowning despite their strong cultural connection to water.

Māori water safety is grounded in Māori worldview and is the connection to water. Māori water safety encapsulates the importance of connection to water through whakapapa (genealogy), mātauranga (traditional knowledge system and ways of knowing) and tikanga (custom, protocol) of wai. The Wai Puna model is a theory of Māori water safety that draws on these foundations and has the potential to impact and improve well-being for whānau (families), hapū (sub-tribe, clan) and iwi (tribe) in, on and around the water. Strengthening a connection to water promotes good health as it is through water that Māori derive their understandings of hauora (health, well-being) (Durie, 2001, 2003).

The aim of this doctoral research was to discursively analyse Māori perspectives of Māori water safety. The following three research questions framed this study: (1) what are the emergent discourses of connection to water found within the oral narratives (karakia, mōteatea, pepeha, whakataukī and pūrākau) and participants of Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust; (2) how are the discourses

of connection to water operationalised in Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust and; (3) what are the implications of the discourses of connection to water for Māori health?

Methodologically, elements of kaupapa Māori theory and critical discourse analysis (CDA) were utilised. The research was operationalised through Fairclough's (2010) concept of "objects of research" to examine the emergence and operationalisation of the discourses of connection to water in conjunction with whakapapa and kaupapa (collective vision, praxis) derived from kaupapa Māori theory. The primary method utilised a case study with three community groups. The three case studies of the research were: Maripi Tuatini of Ngāti Apa Ngā Wairiki iwi in Rangitīkei; Hauteruruku ki Puketeraki waka club of Kāti Huirapa ki Puketeraki hapū in Karitāne and; Te Taitimu Trust of Ngāti Kahungunu whānau in Hawkes Bay. The three case studies focus foremost on strengthening connection to water; they do this through focusing on whakapapa, mātauranga and tikanga pertaining to their respective waterways. Within each of the case studies, I employed multiple methods. The methods were: discourse analysis; textual analysis of Māori oral narratives; kōrero tuku iho (intergenerational transmission of cultural knowledge); interviews from previous research; surveys; reflective journal and; word cloud images.

In the study of Maripi Tuatini, connection to water manifested as whakapapa, the prominence of reconnecting rangatahi to their genealogy and cultural identity. The discourses of a whakapapa connection to water that emerged from two Ngāti Apa Ngā Wairiki oral texts (*He Oriori mō Wharaurangi* mōteatea and the *Tūtaeporoporo* pūrākau) and the Maripi Tuatini participants were: mātauranga, resilience, utu and tikanga. These emergent discourses were operationalised in Maripi Tuatini through the materialisation of the Whangaehu awa hīkoi, resilience programme and water safety accreditation; through the enactment of the Maripi Tuatini strategic plan and; through the inculcation

of a river identity and a Ngāti Apa Ngā Wairiki identity. These discourses elucidate the Maripi Tuatini perspective of Māori water safety as a whakapapa connection to water and the importance of knowing who you are and where you come from.

In the study of Hauteruruku ki Puketeraki waka club, connection to water is expressed as whanaungatanga, the importance of building relationships between people and environment. The discourses of a whanaungatanga connection to water that emerged from two Ngāi Tahu oral texts (*Terea Te Waka* mōteatea and the Ngāi Tahu creation story) and the Hauteruruku participants were: building connections to people; respect; mātauranga and māramatanga (understanding, wisdom) and; confidence. Hauteruruku operationalise the emergent discourses of a whanaungatanga connection to water through the materialisation of the physical waka (canoe), establishment and naming of the club and waka component of the PHSE 104 noho; through the enactment of the pōwhiri (ritual of encounter, welcoming ceremony) and karakia (incantation) and; through the inculcation of a waka, community and kaitiaki (guardian) identity. These discourses demonstrate the Hauteruruku perspective of Māori water safety as a whanaungatanga connection to water and the significance of building relationships and kinships to people and environment.

In the third study of Te Taitimu Trust, connection to water is conveyed as wairua, the significance of healing the spirit through engagement with Tangaroa (Māori deity of the ocean). The discourses of a wairua connection to water that emerged from the Tangaroa karakia and Te Taitimu participants were: kaitiakitanga; healing; mahinga kai; atua; law and tikanga; tuakana-teina relationship; kaitiakitanga; māhaki and respect and; ancestors. Te Taitimu Trust operationalise the emergent discourses of a wairua connection to water through the materialisation of the establishment and naming of Te Taitimu trust, pool safety workshop and beach day; the enactment of wānanga and karakia and; the inculcation of a kaitiaki o Tangaroa (guardian of Tangaroa) identity and

rangatira (chief, leader) identity. These discourses highlight the Te Taitimu Trust perspective of Māori water safety as a wairua connection to water emphasising healing the spirit and healing properties of Tangaroa.

These findings from the three case studies frame Māori water safety discourse across diverse Māori social structures (whānau, hapū and iwi) and within multiple water environments (ocean, estuarine and freshwater). The results of this study have implications for drowning prevention and Māori water safety education at a whānau, hapū, iwi and national level. Nationally, this research contributes to the refresh of the *Kia Maanu Kia Ora Māori Water Safety Strategy* and maintains the 2020 vision of zero drownings in the country. Moreover, the discourses of connection to water have positive implications for hauora. Māori water safety is a connection to water and therefore a journey to the source of hauora and wellness; this is known as a journey to belonging.

Acknowledgements

> THEN said a teacher, Speak to us of Teaching. And he said:
> No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge. The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness. If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind (Gibran, 1926, p. 67).

To my supervisors, Dr Anne-Marie Jackson, Dr Hauiti Hakopa and Associate Professor Chris Button, thank you immensely. Thank you for leading me to the threshold of my own mind and encouraging me to find my voice in the research. Thank you for encouraging me to go home, to sit with my kaumātua and kuia, to trust in the voices of the land. Thank you all for your faith and lovingness you have given to me and this thesis. I could not have done this without you.

> The astronomer may speak to you of his understanding of space, but he cannot give you his understanding. The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm, nor the voice that echoes it. And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither. For the vision of one man lends not his wings to another man. And even as each one of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the earth (Gibran, 1926, pp. 67-68).

To Mike Paki, the modern-day Prophet. You gave me the courage to look inward, to know that all philosophical foundations do not come from something external to us, rather, it comes from our own understanding and foundations. Thank you for encouraging me to reconnect to my origins, to let the aronga of Ngāti-Hine-ā-Maru shine through the pages. Your guidance has given me the inner strength to 'know' rather than 'believe'. I am indebted to you.

> AND a youth said, Speak to us of Friendship. And he answered, saying:
> Your friend is your needs answered. He is your field which you sow with love and reap with thanksgiving. And he is your board and your fireside. For you come to him with your hunger, and you seek him for peace … And in the sweetness of friendship let there be laughter, and sharing of pleasures. For in the dew of little things the heart finds its morning and is refreshed (Gibran, 1926, pp. 69-70).

To Chelse, Nga, and Tracy and all my incredible friends, my Te Koronga whānau, South Pac girls, my flat mates, and PEMA, thank you. Thank you for being the best friends an old girl like me could ask for. Thank you for literally feeding me, baking me pies and bringing me gifts to make me feel better during this final month of hand in. Thank you for reading my work (Chelse, Nga, Gianna and Terina), proofreading and more! Thank you for all the laughter and positive vibes. You all truly are, my needs answered. Ngā mihi aroha ki a koutou.

> And what is it to work with love? It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth. It is to build a house with affection, even as if your beloved were to dwell in that house. It is to sow seeds with tenderness and reap the harvest with joy, even as if your beloved were to eat the fruit. It is to charge all things your fashion with a breath of your own spirit, and to know that all the blessed dead are standing about you and watching (Gibran, 1926, p. 34).

To my three community groups: Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust, thank you for showing me what it is to work with love. For all that you have done for me, for supporting me, nurturing me and encouraging me on this journey, I can't thank you all enough.

> To you the earth yields her fruit, and you shall not want if you but know how to fill your hands. It is in exchanging the gifts of the earth that you shall find abundance and be satisfied (Gibran, 1926, p. 44).

I would like to acknowledge the University of Otago, the New Zealand Health Research Council and Ngā Pae o te Māramatanga for the financial support throughout this thesis. To the School of Physical Education, Te Koronga, Pete and the MAI Doctoral Programme at the Graduate Research School and Te Huka Mātauraka Māori centre thank you all for your support.

> And his soul cried out to them, and he said: Sons of my ancient mother, you riders of the tides. How often have you sailed in my dreams. And now you come in my awakening, which is my deeper dream. Ready am I to go, and my eagerness with sails full set awaits the wind. Only another breath will I breathe in this still air, only another loving look cast backward. And then I shall stand among you, a seafarer among seafarers (Gibran, 1926, p. 3).

To my patient and crazy loving family, and especially to you Dad; thank you for the sacrifices you each made to get me to where I am today. While I have been living away from home for the last 10 years studying for this final moment, my heart has, and always will be, longing for the next trip home. Dad, Miu, Teata, Waimarama, Heta, Cheryl and my beautiful nieces and nephews; I love you all.

> There are no graves here. These mountains and plains are a cradle and a stepping-stone. Whenever you pass by the field where you have laid your ancestors look well thereupon, and you shall see yourselves and your children dancing hand in hand. Verily you often make merry without knowing (Gibran, 1926, p. 104).

To my mother, though you have not been with us for some time now, I have thought of you often. As I stood in Hokianga for the first time last year, the place of your ancestors, I felt at home. This place brought me peace and clarity. It was here in Hokianga that I designed the model that would ultimately frame this thesis. It was here that I felt comfortable to return my very first karanga. It was a place that brought me closer to you. To my mother, Maria Chanel Phillips, this thesis is for you.

Thesis conventions

Usage of Macrons

Te Reo Māori (the Māori language) employ macrons (a small horizontal bar above vowels) to signify the elongated sound of that particular letter in a word. For example, Māori has the letter ā, which elongates the 'a' sound to Maaori. I have used macrons for the appropriate words within this thesis. Where I have provided direct quotes and titles that are missing their appropriate macrons in the original text, I note with "no macrons in original".

Italicising Te Reo Māori

I do not italicise Māori words unless it is a Māori word that could be confused with an English word. For example, *me* (meaning 'and' in Te Reo Māori) or me (meaning 'myself' in English). Furthermore, this research privileges all things Māori and thus Māori words are not italicised. This is a similar approach utilised by Jackson (2011) and Williams (2004). Some Māori words are italicised within direct quotes as they match their original text. Where I provide italics of Māori words for particular emphasis, I note with "emphasis added".

Providing English Definitions for Te Reo Māori

I provide English definitions in bracket format for Māori words when they first appear. For example, whakapapa (genealogy) and kaupapa (purpose). A glossary of main terms used throughout the thesis is also provided in the Appendix 1.

Preface

Te Tauparapara a Hineāmaru

Ka papa te whatitiri	*The thunder crashes,*
Ka hikohiko te uira	*the lightning flashes,*
Kahukura ki te rangi	*a rainbow adorns the sky.*
He aitū ka riri rongo mai ka hē	*An angry calamity is heard that troubles*
Ko Ngunguru	*'Tis Ngunguru (Rumbling)*
Ko Ngangana	*'Tis Ngangana (Glowing red)*
Ko Apārangi	*'Tis Apārangi (the Red Planet)*
Ko te titi o te rua,	*Poised at the pit,*
ko te tao whakawahine	*is the spear of womanhood*
Ko te tao horo	*The fatal spear (of Hineāmaru)*
Ko te motumotu o te riri	*The angry fire (of Hineāmaru)*
Ko te awa o ngā rangatira Taumārere	*The River of chiefs, Taumārere*
herehere i te riri	*that binds up arguments*
Te rere i Tiria	*The falls at Tiria*
Te puna i Keteriki Keteriki,	*The springs at Keteriki, Keteriki,*
kete tana riki	*the basket of springs*
E tū atu nei Ngāti Hine pukepukerau	*Standing in the many hills of Ngāti Hine*
Tihei wā mauri ora!	*Let there be life!*

The tauparapara (incantation) offered above is the beginning of my inventory, an ancient invocation that reveals my identity as Ngāti Hine and the cultural lens from which this thesis is explored. Prominent social theorists and critics of post-colonialism Antonio Gramsci (1929) and Edward Said (1979) instruct critical researchers, writers, scholars and intellectuals to compile an inventory of themselves to recognise one's own biases constructed within the world they are ultimately attempting to critique and the methodologies by which they intend to dissect it (Paki, 2017). Gramsci wrote:

> the starting-point of critical elaboration is the consciousness of what one really is, and is 'knowing thyself' as a product of the historical process to date, which has deposited in you an infinity of traces … therefore it is imperative at the outset to compile an inventory (cited in Said, 1979, p. 25).

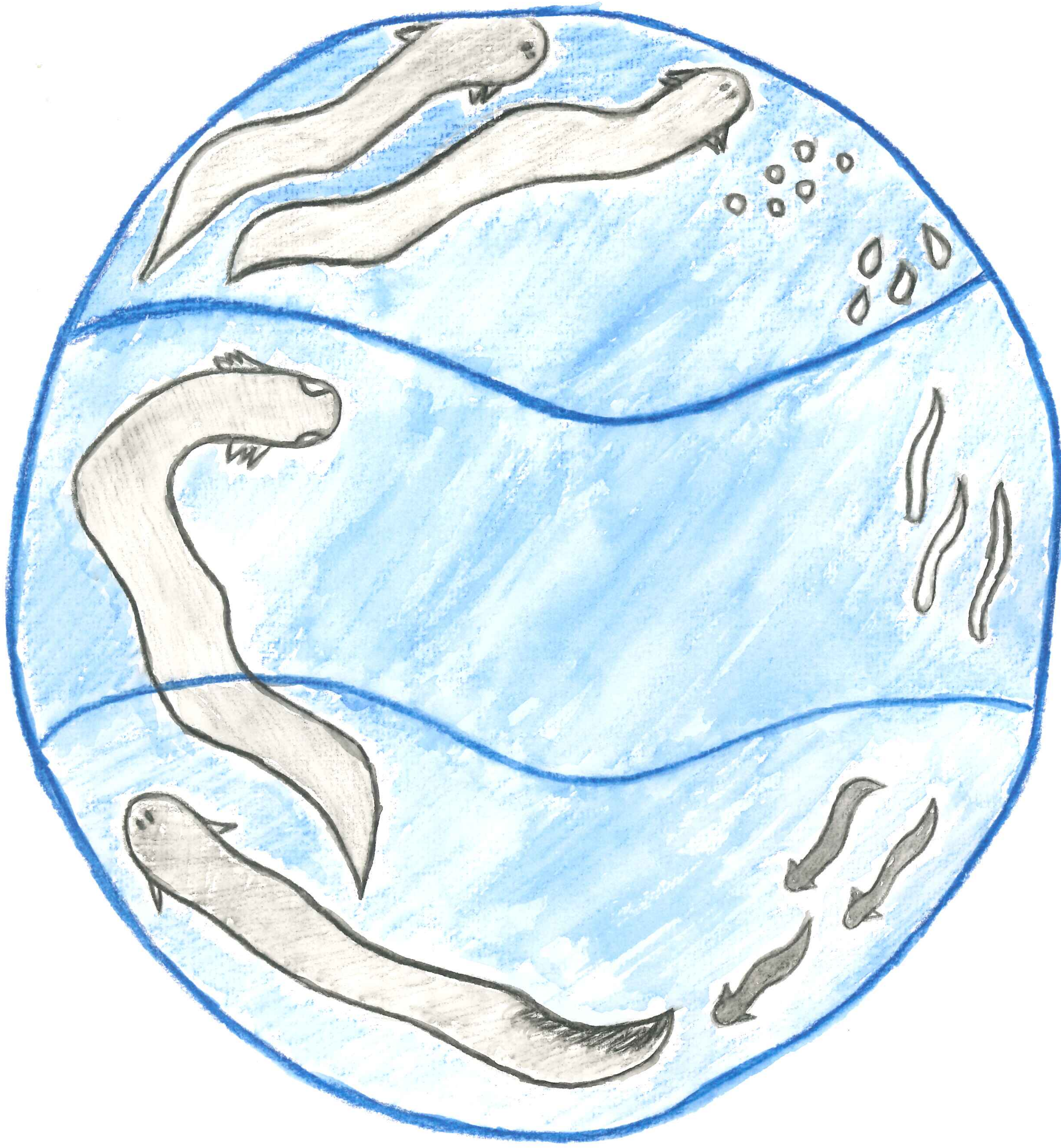
This notion of creating an inventory is synonymous with Ngāpuhi philosopher and scholar Māori Marsden who similarly writes about 'unmasking the author' when viewing attitudes from within the culture (Marsden, 2003a). He echoes, "the writer must unmask

himself for he can only interpret his culture to another in terms of what the institutions, customs, mores and traditions mean to him” (Marsden, 2003a, p. 2). As a Ngāti Hine woman and descendant of our eponymous ancestor Hineāmaru, the understanding of my connection and relationship to water is intricately woven into the lines of this tauparapara from my homelands. It references our river of chiefs, Taumārere, the Otiria waterfalls I grew up swimming in and the journey of a Ngāti Hine taonga (treasure), the tuna (eel), as they make their way home – all under the shelter and mana of Ngāti Hine pukepuke rau, the many hills of Ngāti Hine. Building an inventory gives ourselves the inner strength and confidence to ‘know’ rather than ‘believe’ (Paki, 2017). This aligns with Māori Marsden’s view:

> When illumination of the spirit arrives … then one truly knows, according to your ancestors. When the illumination of the spirit arrives in the mind of the person that is when understanding occurs – for knowledge belongs to the head and knowing belongs to the heart. When a person understands both in the mind and in the spirit, then it is said that that person truly ‘knows’ (mohio) (Marsden, 2003d, p. 79).

The tauparapara is a depiction of both my source of, and confidence in, knowing my Ngāti Hine connection to water. I draw on the tuna as an analogy for Māori water safety, exploring the relevance of the migration the tuna takes from the mountains to the sea and later returning back again to freshwater as the offspring; a journey to belonging as the tuna seek out the source of who they are, the water. The life cycle and journey of the tuna, (what we as Ngāti Hine refer to as a journey to belonging) is germane to the overall thesis of connection to water as the foundation of water safety from Māori perspectives. Thus, this tauparapara acts both as a personal inventory in addition to the inventory of this study. I draw on the lines of this tauparapara to headline each of the eight chapters of this thesis providing the foundation for my philosophical approach to Māori water safety. In addition, I created watercolour drawings to illustrate the beginning of each chapter, adding imagery and symbolism to the tauparapara (Marsden, 2003b). Each drawing and associated lines of the tauparapara is rooted in my Ngāti Hine worldview

and philosophy of Māori water safety; drawing parallels between our own journeys and battles, to those of the tuna. A journey to belonging is about the reconnection to the source of who we are; and that source is the water. Thus a reconnection to our waterways and the knowledge and tikanga derived from them is central to water safety for Māori.



Chapter One: Introduction

"Te puna keteriki, keteriki, kete tana riki"
"*The springs at Keteriki, Keteriki the baskets of springs*"

The journey of the tuna back home is captured in the line from *Te Tauparapara a Hineāmaru* above. It refers to the traditional practice of our old people in Ngāti Hine who would gather the tangariki (elvers) in kete (woven baskets) from the base of the Otiria Waterfall and move them to the puna (spring) above the falls, Keteriki, so they can continue on their journey home. "Te puna keteriki" is the spring that the tangariki are carried into, while the "kete tana riki" refer to the baskets that were used to carry the tangariki. As tuna are considered a taonga to Ngāti Hine, we draw symbolism and guidance from them. For us from Ngāti Hine, the journey of the tuna is a journey to belonging; the journey of the tangariki who make their way back home to the creek, stream, lake or river their parents came from. The tuna has an innate connection with water in order to undertake its own journey home. The water colour artwork that begins this chapter reflects the journey and life cycle of the tuna through multiple water bodies – freshwater, estuary and sea. The image which is centred within a circle, gestures to the cyclic nature of the tuna, just like the cyclic nature of water.

This thesis centres on connection to water as the foundation of Māori water safety, which I interpret as a journey to belonging. In this sense, Māori too, need to return home to their ancestral waters, the source of their identity and place of belonging. A reconnection to water reconciles the tikanga and mātauranga of water which flourishes Māori health and subsequently reduces Māori drowning rates as a connection to water fundamentally demonstrates Māori perspectives to water safety.

Figure 1: A branch of one of my ancestral rivers, the Taikirau Awa. Personal collection, 2018.

Research Context

In New Zealand, the fourth highest cause of unintentional death is drowning (WSNZ, 2016). The International Life Saving Federation at the World Congress on Drowning (2002) defines drowning as "the process of experiencing respiratory impairment from submersion/immersion in liquid" (in World Health Organisation, 2014, p. iix). Drowning "occurs by submerging and suffocating in water or another liquid … it can be both fatal (mortality) and non-fatal (morbidity)" (WSNZ, 2012, p. 3). New Zealand has one of the highest drowning rates per capita in the developed world (ACC, 2014). In 2015, New Zealand's drowning rate almost doubled that of both Australia and the United Kingdom. For example, figures show the death rate per 100,000 people for New Zealand was 2.0 compared to Australia 1.1 and the United Kingdom 1.3 (WSNZ, 2015).

Proportional to their demographics, Māori are overrepresented in New Zealand's

drowning statistics. On average, Māori account for 20-22% of the national drowning statistics each year, despite only comprising 14-15% of the population (DrownBase database, 2018). While Māori drowning rates were down in 2017 to 17%, the five-year average between 2012-2016 highlights the real drowning issue for Māori, where they comprised 24% of the drowning statistics during this period (WSNZ, 2017). Between this five-year period (2012-2016) Māori males made up 87% of drownings, while Māori females were 13%, highlighting a gendered issue. Over a quarter of Māori drownings occurred offshore (26%), with a quarter in rivers (25%), over a fifth at beaches (21%) and 11% of drownings occurring in tidal water (Drownbase database, 2018).

A quarter of all Māori drowning incidents were non-recreational and occurred primarily from accidental immersion as a result of a fall, slip or submersion. Just under two thirds (61%) were involved in some recreational activity, consisting primarily of various types of fishing (mahinga kai) and leisure. Across the ages, Māori between 15-54 years old were reflected in higher drowning rates, with the 35-44 age group having the highest representation with 19% (Drownbase data, 2018). In the regions, Northland accounted for 23% of Māori drownings between the five period, followed by Southland (12%), Waikato (10%) and Bay of Plenty (9%).

There is very little published information that examines why Māori have high rates of drowning despite their strong cultural connection to water (such as that I described at the start of this chapter). In a report commissioned by Accident Compensation Corporation (ACC), Price Waterhouse Coopers (2009) suggest that although the overrepresentation of Māori in drowning fatalities remains unexplained, it "may reflect greater exposure to environments as Māori have strong cultural links with lakes, rivers and seas particularly as revered sources of food" (Price Waterhouse Coopers, 2009, p. 19). In other words, Māori spend more time in the water because of their investment in their cultural connection from an early age, however, this theory

remains untested. Karapu, Haimona & Takurua (2007) offer that although historically Māori have these strong cultural links with water, Māori “no longer have access to traditional knowledge and tikanga (practices) associated with water safety” (p. 133). Hauteruruku et al (2016) similarly claim issues connected to Māori drowning “stem from a disconnection to Tangaroa” (p. 26). Furthermore, the disintegration of traditional social structures through colonisation has resulted in limited “access to traditional ways of learning respect for water and the skills required for surviving in and around it” (Haimona & Takurua, 2007, p. 85). For example, Wikaere (2016) attributes the impact of colonisation on Māori participation in surf lifesaving explaining, “Eurocentric ideologies and practices present barriers to Māori participation in the surf lifesaving movement” (p. 24).

There is limited research that exists around Māori approaches to, and understandings of, water safety within the literature. Māori water safety is connection to water derived from a Māori worldview. It is constructed on foundations of: practice and knowledge of tikanga; traditional respect for the water; worldview; the Kia Maanu Kia Ora concept and; traditional ways of learning skills for surviving in, on and around the water (Karapu, Haimona & Takurua, 2007; Haimona & Takurua, 2007; Haimona, 2007). Others add that Māori water safety is: reawakening the connection to ancestors (Hauteruruku et al., 2016); waka is important to the survival and wellbeing of Māori (Hauteruruku et al., 2016); connection to water is crucial (Hauteruruku et al., 2016; Mita, 2016) and; looking after the environment has a key role to play (Hauteruruku et al., 2016; Mita, 2016). However, despite the aforementioned literature, comprehensive research is still needed to ascertain the diversity and multitude of Māori perspectives to water safety within a kaupapa Māori approach.

Water Safety New Zealand[1] leads the national strategy *Kia Maanu Kia Ora (Stay Afloat, Stay Alive)* which attempts to promote water safety among Māori. Mark Haimona (Māori water safety expert) who was heavily involved in implementing the strategy in 2008 describes *Kia Maanu Kia Ora* as "[being] about hauora just as much as it is about injury and drowning prevention" (M. Haimona, personal communication, 2018). For Rob Hewitt (Māori water safety expert) who coined the phrase, he describes it as "[being] about feeding the whānau and keeping them safe in and around the realm of Tangaroa" (R. Hewitt, personal communication, 2018). The primary objectives of *Kia Maanu Kia Ora* are:

1. Improving the fundamental aquatic skills of Māori
2. Reducing the Māori drowning toll
3. Promoting healthy lifestyles through the participation in aquatic pursuits
4. Collaboration with Māori partners.

There has been difficulty in the implementation of the strategy due to it being largely based on Western notions of water safety (which I will describe next). As such, in 2018, the *Kia Maanu Kia Ora* strategy was refreshed and is to be ratified in October 2018 between Water Safety New Zealand and the new national Māori water safety advisory group Tangaroa Ara Rau (of which I am a founding member).

Western Notions of Water Safety

Water safety, also referred to in literature as water safety education, water safety knowledge, water safety messages and drowning prevention, is largely described as: cautious behaviours on, in or around the water (Gulliver & Begg, 2005); water safety knowledge, attitudes and behaviours/practices (Moran, 2003, 2006, 2007, 2008, 2009; McCool, Ameratunga, Moran & Robinson, 2008; Moran & Willcox, 2010); swimming competency and ability (Moran et al, 2011; Maynard, 2013; Stallman, Junge & Blixt, 2008); water safety messages (Moran, Quan, Franklin & Bennett, 2010); risky

[1] WSNZ is New Zealand's national organisation responsible for water safety education, awareness and prevention. It represents 36 organisations within Aotearoa that have an interest in water safety.

behaviours/perceptions and drowning risk (McCool, Ameratunga, Moran & Robinson, 2009; Moran, 2010, 2011, 2014); safe assistance and lifeguard rescue/self-rescue methods; (Moran, 2008, 2013; Moran & Stanley, 2013; Franklin & Pearn, 2011; Moran & Webber, 2014); recreational rock fisher safety (Moran, 2013); adult supervision (Moran, 2009a) and; aquatic readiness and water competence (Quan et al., 2015; Langendorfer, 2015; Stallman, Moran, Quan & Langendorfer, 2017; Stallman, 2017; Kjendlie, Stallman & Olstad, 2010).

The overarching goal for water safety is the reduction of fatal and non-fatal drowning occurrences and injury, hence, drowning prevention is a term closely associated with Western understandings of water safety. Whilst these studies are formative in the shaping of drowning risk associated with aquatic recreation generally, they are still inconclusive and remain untested with a Māori focus. Recent studies, however, argue for a more comprehensive measure of water safety (Quan et al., 2015; Langendorfer, 2015; Stallman, Moran, Quan & Langendorfer, 2017; Stallman, 2017; Kjendlie, Stallman & Olstad, 2010). In their view, they consider all-around aquatic skill, local knowledge and risk perception, often referred to as aquatic readiness and water competence, which highlight some synergies with Māori.

Kjendlie et al (2011) contend that water safety focus on: "(a) all-around aquatic skill and competence, (b) knowledge of general and local conditions, (c) an attitude of healthy respect for the elements and for human frailty and human error and, (d) the ability to make correct judgments in risk situations" (p. 243). This conceptual definition of water safety claims that all four elements are to be addressed in order to prevent drowning and injury; teaching one element is simply not enough. For example, focusing on swimming skill alone is not sufficient as "good swimmers still drown" (Kjendlie et al, 2011, p. 243). Although much of the literature noted above supports their findings, points b and c (the importance of local knowledge and a mutual respect for the elements) are often missed

or neglected in the literature and therefore from the delivery of water safety education (Kjendlie et al, 2011; Haimona & Takurua, 2007). From this viewpoint having the local knowledge and an ecocentric ethos toward the water, what I describe as an environmental ethic, may be the missing link to high drowning statistics for Māori. In this respect, water safety becomes more than drowning prevention; rather, it raises questions concerned with 'how' we come to view the ocean, rivers and lakes. This potentially leads to how we behave, act and interact within these places. Further, the consideration of 'local knowledge' has synergies with Māori perspectives to water safety and mātauranga.

Māori water safety moves beyond the conventional conceptions of swimming, risk perception and traditional water safety knowledge and builds on the two elements that Kjendlie et al (2011) identified; one, understanding local conditions (related to mātauranga) and; two, developing an intimate respect for water (linked to discussions of whakapapa and tikanga). I discuss this intersect between Māori and Western constructions of water safety further in Chapter Three. Examples of groups engaged in water safety from their cultural milieu and complemented with Western instruction can be seen within the three case studies of this research.

Water safety in this country is disconnected from Māori views to water, and therefore, will always fail in reaching our Māori whānau and communities. At the heart of this issue, is the limited research undertaken that describes Māori water safety, and nothing in literature of detailed case studies working exclusively with Māori communities in a water safety context. Of the few articles written in the Māori water safety space, few have been situated in the context of worldview or with analyses of mātauranga in a water context. Moreover, there are no studies that examine mātauranga ā-iwi (tribal knowledge) across multiple water bodies (such as creeks, rivers, estuaries, harbours and the ocean).

Māori Notions of Water Safety

Māori water safety is connection to water, derived from a Māori worldview. Worldview differs across iwi, hapū and whānau and therefore connection to water manifests in multiple ways. For example, from a Ngāti Hine perspective, with our reputation for tuna, this connection to water manifests as a journey to belonging. From a Maripi Tuatini perspective and the prominence of reconnecting their rangatahi to their genealogy, their connection to water manifests as whakapapa. From a Hauteruruku perspective and their focus on the importance of building relationships, their connection to water is expressed as whanaungatanga. Finally, from a Te Taitimu Trust perspective and the emphasis on healing spirit, their connection to water is conveyed as wairua. Whilst connection to water is multifaceted and understood differently across diverse iwi, hapū and whānau and their unique experiences within distinctive water environments (such as those I described above), this research discusses connection to water in the following three ways: a whakapapa connection to water; a whanaungatanga connection to water and; a wairua connection to water.

Māori worldview

Māori are spiritually connected to the natural world including water (Marsden, 2003a; Panelli & Tipa, 2007; Williams, 2006). Water, or wai is a taonga for Māori, a living entity with its own mana (prestige) and mauri (life essence) bound in cultural and spiritual beliefs that bring together the physical and spiritual worlds (Morgan, 2006; Love, 1990). Māori beliefs and attitudes to water stem from a Māori worldview which is grounded in whakapapa and immortalised through mātauranga of which are embedded within Māori oral narratives (Williams, 2006; Marsden, 2003a). Marsden (2003b) defines worldview as:

> the central systemisation of conceptions of reality to which members of its culture assent and from which stems their value system. The worldview lies at the heart of the culture, touching, interacting with and strongly influencing every aspect of the culture (p. 56).

Māori worldview is an ontological perspective of how Māori perceive the "ultimate reality and meaning" of their lives (Marsden, 2003a, p. 3). It is a holistic approach to life where fundamental principles, Māori customs, kaupapa and tikanga are "integrated into the value system of their culture" (Marsden, 2003b, p. 72). The Māori worldview is a paradigm of Māori culture from which stems a Māori belief and value system (Royal, 1998); it is how Māori perceive the "ultimate reality and meaning" (Marsden, 2003a, p. 3). Marsden's description of worldview represents the holistic and connective view of the world where god, man and environment are inextricably linked (Marsden, 2003a).

Worldview is diverse across different iwi, hapū and whānau and manifests through the subtle differences in their tikanga, mātauranga ā-iwi, ā-hapū, dialect and their various whakapapa connections to people and place. While there are a number of common themes of worldview shared across iwi, hapū and whānau, it is important to clarify that they are not all the same. This becomes more visible in Chapters 3-6 where I distinctly examine worldview from four different viewpoints: my own Ngāti Hine perspective, a Ngāti Apa Ngā Wairiki perspective, a Kāti Huirapa ki Puketeraki perspective and a Ngāti Kahungunu perspective.

Central to a Māori value system and thus worldview, are creation stories, the "deliberate constructs … [which] forms their view of the World, of ultimate reality and the relationship between the Creator, the universe and man" (Marsden, 2003b, p. 56). Underpinning these narratives is whakapapa, a taxonomic mental construct that constitutes genealogy or a line of descent (Haami & Roberts, 2002; Williams, 2001). For many iwi, all instances of water can be traced back to (or have whakapapa to) the separation of the primordial parents Ranginui (Sky Father) and Papa-tū-ā-nuku (Earth Mother), a creation narrative pertinent to Māori attitudes to water. Because of this intimate and shared whakapapa to the atua, Māori treat water as a taonga with physical and spiritual properties attached to it.

Whakapapa

Whakapapa is a core concept for understanding Māori water safety as it establishes connection and relationship to the water as the foundation of one's identity (Marsden, 2003b). Whakapapa tells us that we are water; we comprise of the waters that flowed from our parents and trace our ancient links to the source of all water that flowed from the primordial parents, Ranginui and Papa-tū-ā-nuku. Whakapapa is defined in the *Williams Dictionary of the Maori Language* as:

1. v.i. *Lie flat.*
2. *Place in layers, lay upon another.*
3. *Recite in proper order* genealogies, legends, etc.
4. n. *Genealogical tables.*

Barlow (1991) defines whakapapa as "the genealogical descent of all living things from the gods to the present time. The meaning of whakapapa is 'to lay one thing upon another' as, for example, to lay one generation upon another" (p. 173). Whakapapa derives from the root word "papa" meaning "foundation", base" or "ground" and appropriately lies at the heart of Māori culture (Marsden, 2003b). It is "the key by which we can open the door to an area of knowledge which can reveal many of the basic concepts latent within Māori culture" (Marsden, 2003b, p. 64). Whakapapa is a cultural institution permeating the social fabric of Māori and organises the social world (Kawharu & Newman, 2018). It is embedded in the cosmogonic accounts of our beginnings in the universe which "are part of the intellectual legacy of Māori inherited from ancestors that came in the first canoes from a homeland in Eastern Polynesia" (Haami & Roberts, 2002, p. 403). The use of whakapapa and narrative "creates a mental map or metaphysical Gestalt for understanding the world, and for communicating knowledge in an oral culture" (Haami & Roberts, 2002, p. 403). Closely associated with whakapapa is whanaungatanga, the importance of relationships.

Whanaungatanga

Whanaungatanga is another manifestation of Māori connection to water. Whanaungatanga is a fundamental principle that "embraces whakapapa and focuses on relationships" (Mead, 2003, p. 28). These relationships can be human-to-human or human-to-environment. Māori society is ultimately governed by principles of care and love that places value on maintaining and preserving relationships and connections (Duncan & Rewi, 2018). Whanaungatanga derives from the root words "whānau" meaning "family" and "whanaunga" meaning "relative, blood relation" (Jackson, Mita & Hakopa, 2017; Duncan & Rewi, 2018). In this sense, whanaungatanga often recognises "an explicit connection through biological association" but also extends beyond blood ties to relationships "based on common goals, interests or activities as a community or a group" (Duncan & Rewi, 2018, p. 36). Other authors extend their definitions of whanaungatanga further to include relationships between people and the environment, as whakapapa dictates the genealogical ties Māori have with the natural world (Patterson, 1994; Kawharu & Newman, 2018; Jackson, Mita & Hakopa, 2017). Like whakapapa, whanaungatanga provides people with a sense of belonging (Ministry of Justice, 2001; Mead, 2003). Whanaungatanga is one expression of connection to water and thus, significant to Māori water safety understandings.

Wairua

Māori connection to water can also manifest as wairua, elucidating a wairua connection to water that enlightens us to the spiritual link of Māori to water. Wairua is defined as spirit or the spiritual and pervades all Māori values. According to Barlow (1991) all things have a spirit, a wairua. Wairua is described as "an expression of forces beyond this world … a crucial relationship between the physical and special" (Ministry of Justice, 2001, p. 184). Henare (2001) explains:

> The *wairua*, akin to a soul, is implanted in the embryo when the eyes assume form, but something else is given in the nature of an impetus. With

> the establishment of the *wairua* also comes the dawn of intelligence … *Wairua* is necessary for the existence of the body … it is the *mauri* that binds the *wairua* and the embryo-body (*tinana*) together, and in this integral entity life exists (p. 209).

Wairua derives from two words, “wai” meaning “water” and “rua” meaning “two”. In this sense, wairua refers to the two waters that brought you into existence, the waters from your father and mother. This definition adds to the significance of water for Māori and the formation of one’s identity through water, that is one’s whakapapa to water.

Hauora

Hauora is not simply a translation of Māori health and wellbeing, but rather a unique and complex understanding of the interactions between man, god and environment and traces back to Māori creation stories of how the breath of life (mauri) was the genesis of humankind (Marsden, 2003b; Jackson, Baxter & Hakopa, 2018). Hauora, therefore, stems from a Māori worldview. Hauora is primarily understood within Mason Durie’s model of Māori health, Te Whare Tapa Wha, which linked health to four core components: taha tinana (physical), taha hinengaro (mental), taha whānau (social) and taha wairua (spiritual) (Durie, 2001). With its holistic nature and emphasis on a spiritual dimension to health, this hauora approach contrasted with Western views of health as “a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity” (World Health Organisation, 1947, pp. 1-2). A Māori conception of health encompasses physical, social, mental, and spiritual dimensions, the latter being a point of difference from mainstream health definitions such as the WHO definition mentioned above (Durie, 2001).

Wai Puna Model: A Model of Māori Water Safety

Wai Puna is a model of Māori water safety that is grounded in a Māori worldview and centred on the importance of connection to water. I developed this model to reflect the core pillars of Māori water safety, which I identify as whakapapa, mātauranga and tikanga. As I explained earlier in this chapter, whakapapa is essential for understanding

Māori beliefs and attitudes toward the water. As a tool for transmitting knowledge, a primary function of whakapapa is to trace family and tribal ancestral lines; whakapapa also traces the genealogy of Man back to atua, justifying why Māori have an inherent connection to the natural environment (Marsden, 2003b). Marsden (2003b) explains "Man's early ancestry traces back through its myth heroes to the gods to Mother Earth … man is perceived as a citizen of two worlds with his roots in the earth and his crown in the heavens" (p. 63). Whakapapa in this sense, represents the genealogical and spiritual connection Māori have to the water and is the foundation of the Wai Puna model. Another key pillar of Māori water safety is mātauranga.

Mātauranga refers to what is known and how it is known within the Māori world (Jackson, Mita & Hakopa, 2017). A number of authors offer insight into the complexity of mātauranga. For example, mātauranga is described as: "dynamic and locally specific, based on long-standing interactions – through time and space – between people and their surrounding environment" (Harmsworth & Awatere, 2013, p. 1); a knowledge tradition that precedes Māori arrival to Aotearoa and encapsulates the epistemological foundations of Māori society (Duncan & Rewi, 2018); Māori philosophy and Māori knowledge that is carried in the minds (Mead, 2003) and; "represents the heritage of the Māori, the knowledge which the elders are said to pass on to their mokopuna" (Mead, 1997, p. 26). Whatarangi Winiata (2001) describes mātauranga as:

> A body of knowledge that seeks to explain phenomena by drawing on concepts handed down from one generation of Maori to another. Accordingly, matauranga Maori has no beginning and is without end. It is constantly being enhanced and refined. Each passing generation of Maori make their own contribution to matauranga Maori. The theory, or collection of theories, with associated values and practices, has accumulated from Maori beginnings and will continue to accumulate providing the whakapapa of matauranga Maori is unbroken (cited in Mead, 2003, pp. 320-321, no macrons in original).

Mātauranga pertaining to water is an essential aspect of Māori water safety, as it is knowledge derived from Māori ways of knowing and being in the water. The final aspect

of Wai Puna is tikanga and refers to the specific practices in, on and around the water. Mead (2003) describes tikanga as derived from the root word tika meaning to act or behave in a way that is right or correct. He claims:

> tikanga is the set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or individual. These procedures are established by precedents through time, are held to be ritually correct, are validated by usually more than one generation and are always subject to what a group or individual are able to do (Mead, 2003, p. 12).

Similar to Mead's description, Royal (2012) defines tikanga as "distinctive Māori ways of doing things and cultural behaviours through which kaupapa Māori are expressed and made tangible" (p. 30). Tikanga related to water describes how Māori interact and engage with water. I discuss Wai Puna and its foundations later in Chapter Three: The Emergence of Māori and Non-Māori Notions of Water Safety.

Communities of Research: The Case Studies

There are diverse Māori understandings of water safety. As such, I utilised case studies with three Māori communities across New Zealand who are passionate about the Māori water safety kaupapa (collective vision). The three case studies were: Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust. They focus foremost on strengthening connection to water and encourage their rangatahi (youth) and tamariki (children) to return to the source of who they are, the water. They do this, through a reconciliation to whakapapa, mātauranga and tikanga from their respective waterways. This thesis consequently explores Māori stories and experiences across the country. A pictorial view of my case study areas is depicted in Figure 2 and described in the following tauparapara below that myself and supervisor Dr Hauiti Hakopa composed for this study. The tauparapara reflects my position both within my thesis, and within the community groups who welcomed and nurtured me. This tauparapara acknowledges the mountains of my three case study groups and how, through the rivers that flow from them out to sea, we are all connected. This is my acknowledgement to them.

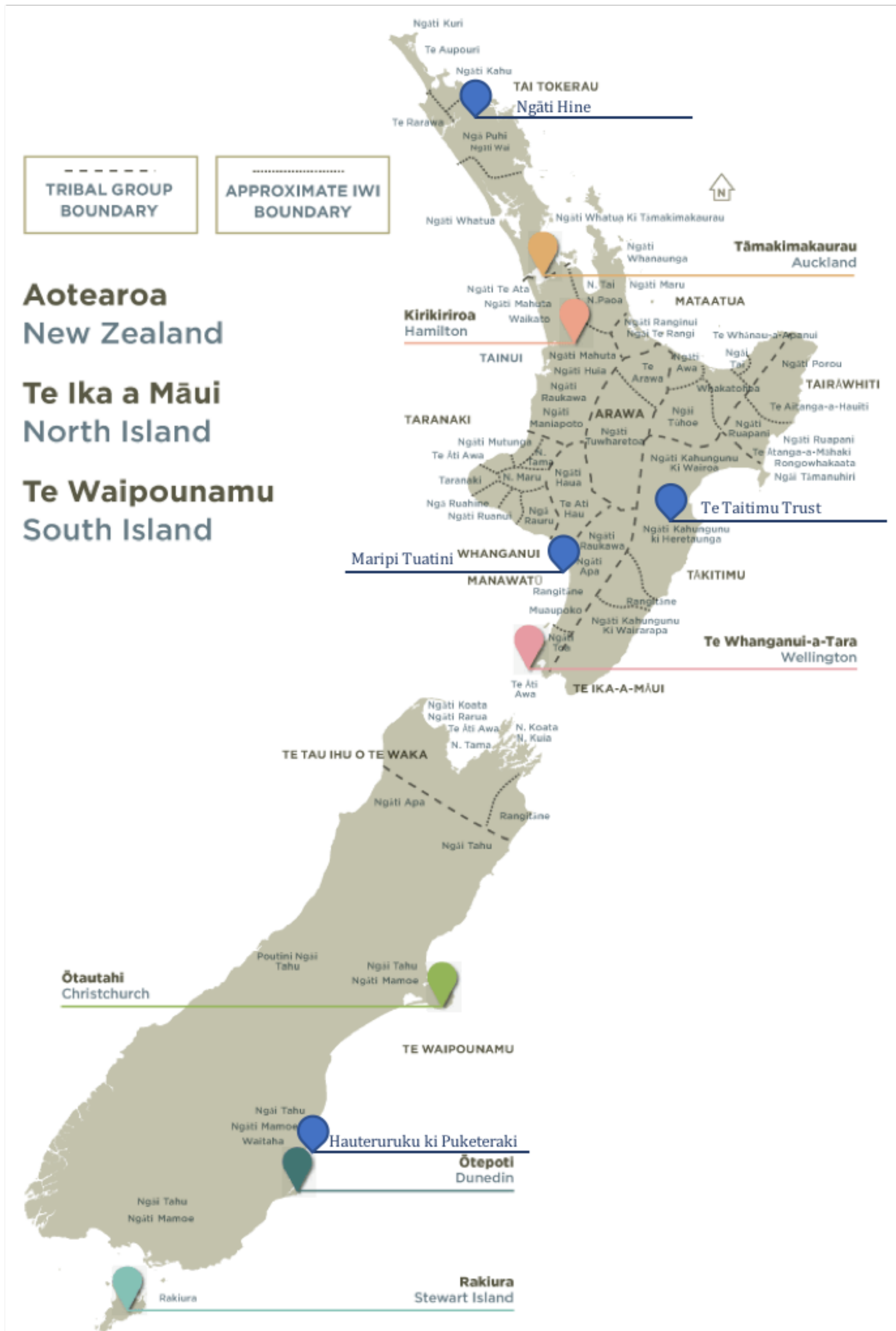


Figure 2: Map of PhD case study areas within their tribal boundaries. Image sourced from www.nzte.govt.nz (Accessed 28 August, 2018).

Ko taku aro ki a koe, te taonga ē Motatau, Tōku ūkaipō Tūtei i te ao, i te pō Tirohia ki a koe e Kiwa rā i a Hinemoana	*Ah, Motatau, my anchor, the very breath I breathe. You are forever in my thoughts by day and night.* *From the summit of my Mountain, I greet thee, O Kiwa, O Hinemoana, and pay tribute to the Great Ocean*
Nāna nei te ngaru nui, Te ngaru roa, Te ngaru paewhenua E kawe nei i te tukunga kōrero Ā kui mā Ā koro mā Ki te ao Ki te pō	*From whence came waves that conveyed my people here to this land.* *The same waves that convey my voice* *And the love of my Kuia and Koroua* *Who have sustained me* *By night and by day*
Tirohia ake ki te Tai Tamatāne	*And now I turn to thee, the tide of the West*
Au e kite nei i a koe e Ruapehu	*To thee O Ruapehu*
Ruapehu te Matua te Mana	*The Great Inland Sentinel*
Tirohia ake ki te Tai Tamawahine	*From there, my gaze turns to the East*
Au e kite nei i a koe e Kahuranaki	*To thee O Kahuranaki*
Kahuranaki te maunga, Te Hapuku te tangata	*The Great Symbol of Te Hapuku the Ariki*
Tārewa atu te tirohia whāroa ki a koe e Hikaroroa	*Thence, do I face the South* *To Hikaroroa*
Hikaroroa ki uta, ki tai	*From the Mountain to the Sea*
E hau mai nei	*That has welcomed me oft*
Tirohia mai ko au anake	*Alone do I stand to greet thee*
E mihi ana ki te kaupapa matua e karangahia nei!	*All of you who have supported me* *In my journey to belonging*
Ko au	*To who I am*
Ko Hineāmaru	*My Great Ancestor Hineāmaru*
e mihi	*pays tribute to you*

Maripi Tuatini is an iwi-based kaupapa in the Rangitīkei district that connects their rangatahi to the ancestral rivers of Ngāti Apa Ngā Wairiki iwi. Specifically, Maripi Tuatini is an iwi rangatahi scholarship programme offered to Ngāti Apa Ngā Wairiki rangatahi in secondary school (years 9-13); it works with rangatahi in areas of education, leadership, and identity. The awa hīkoi (river journey), which is the final phase of their annual programme, is where the culmination of water safety skills, knowledge and education come into practice. The awa hīkoi culturally reconnects their rangatahi back to their awa and the whakapapa, mātauranga and tikanga embedded therein.

Maripi Tuatini takes place four times a year (referred to as phases) in each school term holiday over 7 days and 6 nights. 40 rangatahi in total are selected each year from

the four marae of Ngāti Apa Ngā Wairiki: Whangaehu, Kauangaroa, Tini Waitara and Parewanui. Each phase is hosted by one of the four marae and the rangatahi sleep there for the week or camp on the grounds nearby. A core focus for Maripi Tuatini is about reconnecting their rangatahi to their tūrangawaewae, such as their marae, rivers, mountains and forests. The rangatahi are able to get away from the hustle of the city and learn about who they are and the strong people they come from. Moreover, they learn what their ancestral lands and waterways can provide for them if they take the time to listen and learn from them. The activities that take place during these four phases are ways of empowering their young people through strengthening their identity/whakapapa, providing opportunities to sit NCEA credits to go towards their secondary education and teaching them important life skills and resilience. Some of the activities and workshops have included: dance, kapa haka, outdoor recreation, road cycling, camping, mau rākau, te reo classes, water safety, waka ama, paddling Canadian canoes on the river, boating, jetboating, bee keeping, mahinga kai (customary food gathering), UCOL visits, visits to the Rūnanga office, gym, taonga takaaro, tree planting, paintball and the awa hīkoi.

My specific roles within Maripi Tuatini was to support Rob Hewitt in delivering the water safety component, be a mentor for the rangatahi, and support the kuia (grandmothers, female elders) with looking after the hinewaiata (girls, female) and any issues they may have throughout the phases. Similar across all three case studies, Maripi Tuatini is intergenerational and brings together kaumātua (elders), pakeke (adults), rangatahi (youth), tamariki (children) and pēpi (babies). It is always something special when you have multiple generations working together on a marae and out in the lands and waterways of their people. Everything about this kaupapa is whānau, is whakapapa.

Hauteruruku ki Puketeraki waka club is a hapū-based kaupapa in the East Otago region that centres on the role of waka (canoe) for connecting their members and the

wider community to the local awa, moana (sea) and Te Ao o Takaroa[2] (the realm of Takaroa). Hauteruruku is based in Karitāne, a small coastal town 40km north of Dunedin with links to Kāti Huirapa ki Puketeraki hapū of Ngāi Tahu iwi. Their love and passion for waka, surfing, stand-up paddle boarding, mahinga kai and a general affinity to the ocean helped to get Hauteruruku off the ground; their influence has spread into the local Karitāne and wider Dunedin community. Hauteruruku run a number of workshops with various school groups, community groups, university and Polytechnic students and their own whānau. Some of the broader programmes Hauteruruku have led include: waka reo days[3], Tā Whakaea Hou[4], waka haerenga[5], kaupapa waka[6], waka building, and the PHSE 104[7] noho. While Hauteruruku do not run a set kaupapa like Maripi Tuatini described earlier, their annual involvement with the PHSE 104 noho as well as my connection to the paper, is why it was selected as the primary kaupapa to analyse for this community.

The role of Hauteruruku in PHSE 104 is running the water component in conjunction with Fire in Ice Waka Ama club. PHSE 104 takes place 1-2 times a year over a weekend (Friday night to Sunday morning) in August – September as part of a university course at the School of Physical Education, Sport and Exercise Sciences. The water component takes place on the Saturday of the noho with 50-70 students divided into two rotations across the day. Hauteruruku introduce students to Māori views of the ocean and the importance of whanaungatanga both to one another, in order to make the

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[2] Takaroa is the Ngāi Tahu dialect for Tangaroa, the Māori deity of the ocean.
[3] Waka reo days involve taking groups out on the water in waka and encouraging the speaking of the Māori language
[4] Tā Whakaea Hou was a rangatahi initiative led by the younger members of Hauteruruku for kids and focused on the restoration of a traditional waka landing site. It ran over 3 consecutive weekends in February – March, 2016.
[5] The waka haerenga are where Hauteruruku travel to different parts of the country taking the waka to new places. In the past they have taken Hauteruruku waka to Lake Pukaki in Mackenzie region and more recently to Lake Waikare and Kai Iwi lakes in the Far North.
[6] Kaupapa waka is the general term for taking groups out sailing and paddling on the water. This is the main activitiy of Hauteruruku.
[7] PHSE 104: Ngā Mahi a te Rēhia is a 100-level Physical Education paper taught at the University of Otago, School of Physical Education, Sport and Exercise Sciences. The PHSE 104 noho is a weekend overnight stay at Arai-te-Uru Marae; a compulsory part of this paper.

waka move, as well as to the ocean. My role at PHSE 104 has been as a lead facilitator, running the overall logistics and programme as a senior Physical Education student. PHSE 104 is a vital programme for future leaders and teachers in physical education and health in New Zealand, because of its explicit focus on Māori worldview and tikanga. Hauteruruku play a fundamental role in supporting the aspiration of encouraging Māori perspectives of physical education and health.

Te Taitimu Trust is a whānau-led kaupapa in the Hawkes Bay region that fosters a spiritual connection to Tangaroa, the preeminent deity of the ocean. As a whānau-led community approach to water safety, Te Taitimu Trust focus on the healing properties of Tangaroa to touch the hearts and minds of young people in the Hawkes Bay. Te Taitimu is a non-profit organisation based in Hastings and is a leader for Māori water safety in New Zealand. Te Taitimu Trust was established in 2007 by Zack and Georgina Makoare with the aim of motivating rangatahi to become rangatira (leaders) for the future through engagement with Tangaroa. Like Hauteruruku, Te Taitimu Trust run a number of various programmes including: Hīkoi of Leadership[8], Winter Camp Leadership[9], Te Reo o Te Marae[10], Waka Hourua Wānanga[11], Whaingaroa Surfing Wānanga[12], Pourere Beach Wānanga[13], symposiums and the Summer Camp Wānanga, which was the chosen programme for data collection.

The summer camp wānanga occurs once a year in the summer and takes place over 6 days and 5 nights. The core focus of the summer camp is around connecting to the

[8] This is a 5-day wānanga to Otago University to inspire and motivate rangatahi to consider furthering their education and to start planning for future career paths
[9] This is a 3-day noho marae at Pukehou Marae focusing on leadership skills, exercise, whakapapa and teamwork.
[10] This is a wānanga that takes place four times a year over four consecutive weekends and focuses on learning the Māori language. Topics include: te reo o te hapū, tū kōrero, pepeha, whakapapa, mihi and karakia
[11] This wānanga took place with Waka Hourua, and organisation based in Ahuriri learning about traditional navigation, sailing and connecting to Tangaroa
[12] The surfing wānanga is a 3-day event where rangatahi learn how to surf and some of the vital lessons of water safety and surf lifesaving
[13] This wānanga occurs once a year and focuses on mahinga kai and how to source food from the land and sea safely. Predominantly whānau based.

healing powers of Tangaroa and motivating their young people to be future leaders. A number of workshops take place during this wānanga, activities include: waka ama, surfing, surf lifesaving, mahinga kai, taonga takaaro, pool safety, water safety, kapa haka, talks from Ministry of Primary Fisheries, swimming and bike safety to name a few. This wānanga is an opportunity to enjoy, laugh and play in the realm of Tangaroa, all the while growing their young people to be connected, confident and resilient. My role with Te Taitimu Trust has included mentoring during the summer wānanga and the hīkoi of leadership visit to Otago. More recently I have been the lead facilitator running the overall summer camp programme.

Aims of the Study

The aim of this research is to discursively analyse Māori perspectives of Māori water safety. Māori water safety is grounded in Māori worldview and is the connection to water. The connection to water is contained in the esoteric knowledge embedded within karakia, mōteatea, pepeha, whakataukī and pūrākau.

Research Questions

The three research questions that I have identified for this thesis were:

1. What are the emergent discourses of connection to water found within the oral narratives (karakia, mōteatea, pepeha, whakataukī and pūrākau) and participants of Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust?
2. How are the discourses of connection to water operationalised in Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust?
3. What are the implications of the discourses of connection to water for Māori health?

Significance of the Study

As tāngata moana (people of the sea), Māori have an intrinsic and intimate connection to water that defines our very identity and source of who we are. Our whakapapa tells us that we are water and is a taonga that must be cherished. However, the inexplicable anomaly of why Māori suffer from high drowning rates is a major concern for our nation and Māori whānau, hapū, iwi. Māori water safety plays a crucial

role in safeguarding the lives of our whānau and communities in, on and around the water. The need for Māori views to water in the water safety sector today is great. This thesis will address the existing gap in the literature pertaining to the paucity of Māori conceptions of water safety and contribute to understandings of Māori drowning also.

There has been limited research that has examined water safety from a Māori perspective and fewer studies that investigate issues of drowning with a Māori specific focus. Moreover, framing what Māori water safety is has not been done in depth before. Three papers, all published in 2007, described the broader context of water safety for Māori (Haimona & Takurua, 2007; Karapu, Haimona & Takurua, 2007; Haimona, 2007), however, these remained situated primarily in disseminating Western water safety to Māori in culturally appropriate ways. For example, these papers discussed water safety messages that were translated into Te Reo Māori (Māori language) and disseminated across Māori platforms such as Kura Kaupapa (Māori Primary Schools), Kōhanga Reo (Māori Early Childhood Care) and Waka Ama Nationals (Outrigger canoe race). While the use of te reo and tikanga was discussed in these papers, the fundamental conception of water safety from a Māori worldview was omitted. Understanding water safety from a Māori perspective is the neglected link for reducing the high drowning rates in Māori. This research is a paradigm shift from Western discourses of water safety that permeate society, toward a Māori view that encapsulates the importance of connection to water and a reconciliation to whakapapa, mātauranga and tikanga.

Another contribution of this research is the influence to public policy within the national water safety sector. Findings from this research will contribute to Water Safety New Zealand's Māori Strategy "*Kia Maanu Kia Ora: Stay Afloat Stay Alive*" which was last reviewed ten years ago in 2008. Further, this research addresses New Zealand's national goal of zero drownings by 2020. The *New Zealand Water Safety Sector Strategy*

2020[14] call for more research and investigation across the sector, of which, this thesis contributes to. Specifically, this study works at the community level which the Strategy identifies as a main challenge for the sector. It states, "adding to the challenge, drowning and water related injuries do not have as high a profile as they should both at a community level and within government" (WSNZ, 2018, p. 5). This study works with three Māori communities who provide education in Māori water safety that is localised to their specific location and context. These case studies will contribute immensely to other Māori whānau, hapū and iwi, offering a template for how others may adapt and modify these programmes to suit their specific needs. Māori whānau will also find useful, the way in which oral narratives and tradition were analysed within a water safety context to support these kaupapa.

Very little research exists around the examination of mātauranga that is localised knowledge within a water a safety context. A number of authors have analysed karakia (Shirres, 1997; Hohepa, 2011; Hakopa, 2016; Jackson, Mita & Hakopa, 2017), mōteatea (Tau, 2011; Nikora, 2006; Hakopa, 2016; Jackson, Baxter & Hakopa, 2018), pūrākau (Lee, 2008, 2009; Cherrington, 2003), whakataukī (McRae, 1988; Wehi, 2009) and pepeha (Mead & Grove, 1999) in multiple contexts, however, none of these analyses has specifically focused on a water safety or drowning context. This research will be the first to discursively analyse the aforementioned Māori oral narratives within a water safety context, and further, demonstrate how these are applied in practical contexts with tangible outcomes. Overall this is a leading study in an area that is incredibly significant for a country and culture drawn to the water.

[14] For a copy of the strategy see
https://watersafety.org.nz/Water%20Safety%20Sector%20Strategy%202020

International Context

Drowning is a global issue and one of the leading killers in the world (WHO, 2017). For young people particularly (ages 1-24), drowning is among the leading 10 causes of death in every region of the world (WHO, 2014). According to the World Health Organisation (2014) "every hour of everyday 40 people lose their lives to drowning" claiming 372, 000 souls in 2013 worldwide (p. iii). Despite these statistics, drowning has remained a neglected public health issue (WHO, 2014). This research benefits at a local (community and grass-roots), national (Māori in New Zealand context) and international level (indigenous people's perspective) supporting the World Health Organisation's (2014) claim that "there needs to be more national and international attention focused on drowning" (p. 1). Further to this, this research will add to the global endemic of drowning discourse for indigenous and non-indigenous people worldwide.

In an international context, this research is significant and relevant to the United Nations Declaration on the Rights of Indigenous Peoples (2008) which lay out "the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world" (p. 14). As stipulated in Article 24 of the declaration:

> Indigenous individuals have an equal right to the enjoyment of the highest attainable standard of physical and mental health. States shall take the necessary steps with a view to achieving progressively the full realization of this right (United Nations Declaration of the Rights of Indigenous Peoples, 2008, p. 9).

Like many indigenous peoples throughout the world, water is a highly revered source of sustenance, identity and wellbeing (Jackson & Altman, 2009). However, indigenous peoples around the world are overrepresented in their country's drowning statistics each year (Haimona & Takurua, 2007; Giles, Cleater, McGuire-Adams & Darroach, 2014; Wallis, Watt, Franklin & Kimble, 2015; WHO, 2017). For example, in Canada, "drowning rates amongst Aboriginal populations are up to 10 times higher than for non-Aboriginal … Aboriginal children drown at a rate that is fifteen times the national

average" (Giles, et al., 2014, p. 199). Similarly, for Australia the situation is sobering, in that very little is known about drowning amongst indigenous peoples. The Royal Life Saving Society Australia who are the nation's leading water safety sector do not publish drowning statistics by ethnicity, and where ethnic information is reported across their various research papers, large gaps and inconsistency in data collection are evident. In an article published in 2015 in the *Biomedical Central Public Health Journal,* they noted that "Indigenous Australians have been found to have a drowning risk 3.6 times that of Non-Indigenous Australians" (Wallis, Watt, Franklin & Kimble, 2015, p. 2). Their study, and many others, have stressed the lack of available data and research into indigenous Australian drowning incidents highlighting the need for further research with indigenous communities and water safety interventions.

Lenses for this Research

This study draws on the synergy of kaupapa Māori theory coined by L. Smith (1999) and G.H Smith (1990) and Fairclough's (2010, 2012) view of Critical Discourse Analysis (CDA) for addressing the theoretical and methodological orientation of this research. Kaupapa Māori theory provides a framework from which mātauranga, te reo and tikanga are legitimised and validated in academia. CDA is the study of discourse as an analysis of spoken or written texts, the analysis of discourse practice and analysis of discursive events as expressions of social practice (Fairclough, 2010, 2012). Jackson (2015) reveals the synergy between these two methods rests in their shared aims of social change and transdisciplinary research. In addition, I make links between key aspects from both frameworks; elements of whakapapa and kaupapa which encapsulate kaupapa Māori theory are similar to Fairclough's objects of research – emergence and operationalisation, respectively. The dual nature of both frameworks as a theoretical and methodological tool further situates this research within my physical education background which is based on the premise of theory and praxis. I utilise emergence and

operationalisation to structure the three analytical case study chapters, and draw connections to elements of whakapapa and kaupapa within these discussions.

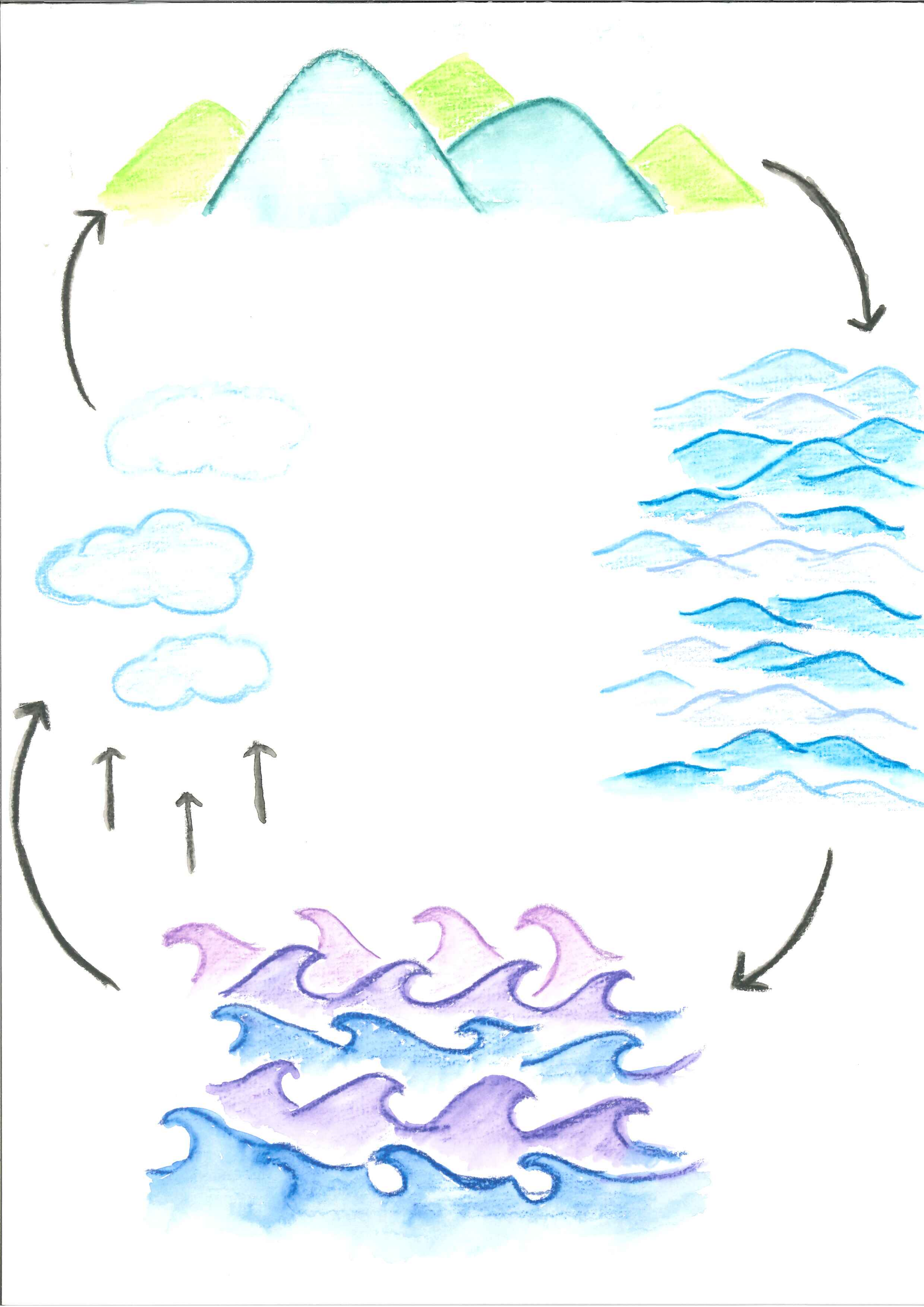
How this Thesis can be Read

This thesis comprises eight chapters – an introduction, methodology, a form of literature review, four analytical chapters (which are a combination of literature, results and discussion) and finally a conclusion. Specifically, Chapter Two outlines the theoretical and methodological framework for the study, drawing on kaupapa Māori theory and Fairclough's interpretation of CDA and clarifies the specific structure of each of my case study chapters. Chapter Three explores the emergence of Māori and non-Māori constructions of water safety, offering a detailed review of the literature and how, through the use of Wai Puna, the intersect of these two worldviews come together. Chapters Four, Five and Six analyse the emergence and operationalisation of the discourses of connection to water, utilising detailed case studies with Maripi Tuatini, Hauteruruku and Te Taitimu Trust. Befitting of kaupapa Māori research where everything overlaps and ties into one another, each case study chapter therefore, comprises of literature, results and discussion. The core focus of these analytical chapters is to discuss the emergence of the discourses of connection to water, and how they are operationalised within each of the three kaupapa. Following the three case study chapters, Chapter Seven investigates the implications of the discourses of connection to water for hauora. The fundamental argument here, is that hauora derives from water, and therefore intimately connected to Māori water safety understandings. Chapter Eight concludes the thesis highlighting the emergence of new knowledge and proposed ways in which this knowledge can inform water safety for Māori in this country.

Conclusion

Māori water safety is connection to water that manifests within Māori oral narratives. For example, the extant archives comprising pūrākau, pepeha, mōteatea,

karakia, and whakataukī are replete with instances of the whakapapa, mātauranga and tikanga of water. We must look back at our oral narratives and reinterpret its knowledge within a water safety context. Only then will we be educating our young people with Māori water safety knowledge. In summary, it is through whakapapa, mātauranga and tikanga embedded in oral narratives that we are able to strengthen our connection to water, which is the initial step toward appropriately conceptualising Māori water safety.



Chapter Two: Methodology

"Ka papa te whatitiri, ka hikohiko te uira kahukura ki te rangi"
"The thunder crashes, the lightning flashes, a rainbow adorns the sky

This line from *Te Tauparapara a Hineāmaru* follows the traditional design and pattern of tauparapara linking the orator to the sky and earth. The artwork reflects the cycle of water and similarly paints the link between the sky and earth through water. The various bodies of water (rain, dew, mist, salt water) are also pertinent to the different life stages of the tuna. These mirror the role of this chapter which is to unravel the blueprint or methodological design for the study.

Māori have always been researchers and abstract theorists constructing familiar patterns of understanding the world based on accumulated knowledge of, and connection to, the natural environment, handed down from generation to generation (Pihama, 2005). This methodology chapter sets out to explore my worldview and how I have come to understand and interpret my experiences both in and around the water and within the communities I support and, how this is then translated into the research. It is within these experiences and what knowledge I gained from them and with them that my chosen theoretical frameworks and methods are illuminated.

The starting point of my worldview and its translation into my research draws from the seminal work of Ngāpuhi philosopher, Māori Marsden, who considered symbols and metaphors important in the research process. His thinking on the world of symbols for Māori worldview resonated strongly with me:

> The world of symbol is a deliberate creation of the human mind. Man creates symbols to depict, represent and illustrate some other perceived reality. Words, formulae, forms, ritualistic ceremonies, legend and myth are created by the human mind as maps, models, prototypes and paradigms by which the mind can grasp, understand and reconcile the worlds of sense perception and the real world behind that (Marsden, 2003b, p. 62).

When I was confused about my research, unsure about its direction or structure, I would draw (literally draw); the symbols that emerged helped me to clarify my thinking

while the metaphors allowed me to find the imagery concealed within its words. These analogies drawn from a Māori worldview, gave me the confidence to explore my thinking from my own lens within this research and to make sense of it. This process would allow me to gather my wayward thoughts and ideas together into a coherent and cogent picture. In summary, it was through examining the symbols, metaphors and imagery reflective of my worldview (as Ngāti Hine, as Ngāpuhi, as Māori) that allowed me to make sense of the research and explore my own transition and transformation from knowledge of the head to knowing of the heart (Marsden, 2003; Royal, 2011). This point becomes the salient argument for using the fundamental elements of kaupapa Māori theory in conjunction with critical discourse analysis for framing the research. These theoretical and methodological frameworks allowed me to explore my own way of thinking, being and knowing and appropriately reflect me within the research. As Lao Tze quotes "he who knows others is clever, but one who knows himself is enlightened … one who pushes with vigor has will, one who loses not his place endures" (Carus, 1898, p. 114).

In this chapter I discuss kaupapa Māori theory with a focus on the core components of whakapapa and kaupapa. Following this, I introduce critical discourse analysis (CDA) and how Fairclough's interpretation of CDA additionally frames this thesis. Fairclough's (2010) 'objects of research' construction was integrated into this study to provide the framework for analysis. Two of the four objects of research were used which were the emergence and operationalisation of discourse that align to whakapapa and kaupapa respectively. Each of these objects of research is discussed, with the methods of data collection, the data used, and analysis described.

Kaupapa Māori Theory and Praxis

Kaupapa Māori theory and praxis emerged against the backdrop of political mobilisation in the 1970s in New Zealand, where Māori had longstanding struggles to revitalise Te Reo Māori and improve educational outcomes for example (G. H Smith,

2003). Since its inception in the late 1980's, kaupapa Māori theory has since developed and evolved to reflect a theory of transformation against struggle and permeates across multiple disciplines. Within a research context, a number of champions of kaupapa Māori theory describe it as: a distinctive approach which stems from a Māori worldview (Moewaka-Barnes, 2000); reflective of underlying principles or aspects based on this worldview (G. H Smith, 2003); a culturally safe space that produces rigour of research which is culturally relevant and appropriate (Irwin, 1994); self-determining for Māori to regain control in the research process (Bishop, 1994); centered on aroha (love) that enables a kind but firm conversation of what needs to be worked on (Somerville, 2018); a counter-hegemonic movement that reclaims Māori ability to reimagine their futures as they see fit (G. H Smith, 2018); guided by the evolving knowledge system of mātauranga Māori (Durie, 2018) and; reclaiming the indigenous voice that determines for themselves the research agenda, priorities, policies and practices (L. T Smith, 2018). Pihama (2015) clarifies:

> Kaupapa Māori theory is a theoretical framework that ensures a cultural integrity is maintained when analysing Māori issues. It provides both tools of analysis and ways of understanding the cultural, political and historical context of Aotearoa. … there must be a theoretical foundation that has been built from Papatūānuku, not from the building blocks of imported theories. Kaupapa Māori theory provides such a foundation (p. 11).

Like indigenous methodology, kaupapa Māori theory does not reject Western theory or research, rather it focuses on "centering our concerns and worldviews and coming to know and understand theory and research from our own perspectives and for our own purposes" (Smith, 1999, p. 39). As Louis (2007) explains "indigenous people need to protect themselves from further misrepresentation, misinterpretation, fragmentation, mystification, commodification, and simplification of Indigenous knowledges" (p. 132). G. H Smith (2003) identifies the following six principles of kaupapa Māori theory that promote the validity and legitimacy of Māori knowledge:

1. Tino Rangatiratanga (the principle of self-determination)
2. Taonga Tuku Iho (the cultural aspiration principle)
3. Ako Māori (the culturally preferred pedagogy principle)
4. Kia Piki Ake i ngā Raruraru o te Kāinga (the socio-economic mediation principle)
5. Whānau (the extended family structure principle)
6. Kaupapa (the collective philosophy principle)

Positioned as Māori-centred, these principles are concerned with creating change and supporting Māori advancement (G. H Smith, 2003; Moewaka-Barnes, 2000). Kaupapa Māori is grounded in advancing Māori beliefs and knowledge systems and ultimately created a safe space to explore things Māori within the academy (G. H Smith, 2003; Smith 2012). G. H Smith (2018) posited that "kaupapa Māori theory was coined to open up that space to underpin the validity of our cultural ways of knowing and doing things … the word 'theory' challenged the social constructed-ness and selected-ness of knowledge within the academy" (p. 84). It is within this space that I was able to first explore my way of thinking and my way of researching safely as Māori; and alongside the communities I worked with. Utilising Fairclough's (2010) construction of 'objects of research', which is fundamentally about operationalising the research process, I utilise whakapapa and kaupapa as my interpretation of how kaupapa Māori theory operationalises the research process.

Whakapapa

Whakapapa as a methodology is described as a way of ordering, thinking, storing and acquiring new knowledge linking the past, present and future (Graham, 2005; Graham, 2009) and is a "strong foundation on which robust research can be formulated" (Paenga & Paenga, 2010, p. 237). In a research context, Royal (1998) describes whakapapa as an analytical tool that makes sense of the nature, origin and locating of phenomena (Phillips, 2015). In a similar vein, Barlow (1991) defines whakapapa as "a basis for the organisation of knowledge in respect of the creation and development of all things" (p. 173). Paenga & Paenga (2010) add, whakapapa is "a metaphysical kaupapa

of historical descent, pattern and linkage … descending from an ancestral origin" (p. 238) and is transmitted through the generations (Walker, 1993). George (2010) summarises whakapapa:

> Whakapapa is the life-blood of all people; both literally and metaphorically. Knowledge of who you are because of those we come from gives us history, identity, and connections to people, lands and Gods. Through whakapapa, the unbroken chain of past, present and future becomes visible and real. While the tapestry of self is unique to each new expression of whakapapa, it nonetheless owes part of its shades and hues to those who wove its beginnings (p. 244).

This definition illustrates the importance of whakapapa for Māori research in the sense that new knowledge derives from traditional mātauranga and its application in our world today. In a similar way that "whakapapa is the life-blood of all people" this methodology is the life-blood of the research. The phrase commonly used by Māori 'i ngā wā o mua' refers to the past, our history. However, the locative term 'mua' means to be in front as opposed to 'behind us' (Moorfield, 2003). From a Māori perspective, the past is more accurately positioned in front of us, therefore we see history stretched out before us and we can use the views we gain from this to assist us as we move into the future. It is this viewpoint that reflects the intention of this research utilising oral narratives of our past in order to make sense of what is happening in the present and how we move forward into the future. The application of whakapapa allows this to happen. Closely aligned to whakapapa is kaupapa, which I interpret as the 'praxis' element of kaupapa Māori theory.

Kaupapa

Kaupapa is defined in the *Williams Dictionary of the Maori Language* as:

1. *Level, surface, floor, stage, platform, layer*
2. *Groundwork* to which feathers were attached in making a cloak
3. *Plan, scheme proposal*

Marsden (2003b) explains:

> Kaupapa is derived from two words, kau and papa. In this context, 'kau' means 'to appear for the first time, to come into view', 'to disclose'.

> 'Papa' means ground or foundation. Hence kaupapa means ground rules, first principles, general principles (p. 66).

Reaching beyond Marsden's (2003b) point, kau can also be viewed as ka u, which offers further depth to our understandings of kaupapa. According to the *Williams Dictionary of the Maori Language*, ka u means to "be firm, be fixed, reach the land, arrive by water, reach its limit" (p. 464). Drawing on these two explanations, my own understanding of kaupapa is expressed as the phrase 'ka ū ki te papa' meaning to holdfast (be firm, be fixed) to your roots, to that which grounds you (papa). Kaupapa in this sense, is about a higher purpose, one that grounds you in your own values and is intimately tied to the land, Pāpā-tū-ā-nuku. Mika (2017) echoes this when he claims:

> because we exist *within* Papatūānuku, she infiltrates everything that we do, including thinking. This notion of 'ground' [papa] is different from the one insisted on by dominant Western thought, which encourages us to stand *upon* a final foundation, not be immersed in it (p. 120, italics in original).

Methodologically, kaupapa was about framing my research in the broader aims of my own values as Māori, as Ngāpuhi, as Ngāti Hine, and moreover, arranged to reflect the importance of the natural environment, of which, water is a central part. As a method of research, or object of research, kaupapa is about putting into practice, the shared aims and goals of the communities I work with, or what G. H. Smith (2018) refers to as the important 'praxis' element of kaupapa Māori theory. For example, kaupapa Māori theory, is often written as kaupapa Māori theory and praxis, however, there is limited discussion necessarily on the praxis aspect. Smith, Hoskins & Jones (2012) explain:

> The word praxis is neglected these days, but it reminds us that we cannot merely talk about Kaupapa Māori. The idea of Kaupapa Māori contains the necessity of political action. … An emphasis on action will help guard against the domestication, or the taming and assimilation, of Kaupapa Māori ideas into the mainstream discourses in education and elsewhere. Kaupapa Māori is in real danger of being assimilated when it is seen as a set of words rather than a set of actions as well (pp. 11-13).

To summarise, Smith et al (2012) claims that "kaupapa Māori has its roots in two intellectual influences – the validity and legitimacy of Māori language, knowledge and

culture, as well as critical social theory" (p. 12). It is within the latter, that kaupapa Māori theory draws parallels with CDA, a framework that further supports transformation and social change (Jackson, 2015a; Smith et al., 2012).

Critical Discourse Analysis

Critical discourse analysis (CDA) is both a theory and a method and shares a number of commonalities to kaupapa Māori theory (Jackson, 2011, 2015a; Phillips, 2015). Like kaupapa Māori theory, CDA emerged in the 1980's influenced from critical theory and linguistics. Akin to social theorists (Marx, Gramsci, Foucault and Bourdieu) CDA similarly interrogates ideologies and power relations involved in discourse (Fairclough, 2010). However, while social theory sought to solely understand or explain a social phenomenon, critical theory, which came from Frankfurt School in 1937, believed "social theory should be oriented towards critiquing and changing society (Wodak & Meyer, 2009, p. 6). More broadly, critical theory, in addition to CDA, is concerned with 'emancipatory action' (Wodak & Meyer, 2009; Macey, 2000).

The adoption of CDA for its genesis in linguistics is also of consequence. The common conception for Māori is that there is "mana in our words" and this highlights the importance of language and word selection. A simple word can depict a myriad of meanings and layers of interpretation that give insight into a Māori worldview. For example, the Māori word whenua means both land and afterbirth/placenta. The significance of this definition reflects the reverence of land in the Māori world because it is both the land and the placenta that nurtures and sustains a baby in the mother's womb and the person in the world. A common practice for Māori is to bury the placenta, strengthening the connection of the new born to the whenua and metaphorically returning to the land. It then becomes the spiritual umbilical cord that binds you to the land and will continue to sustain you throughout your life, giving you a sense and place of belonging. The relationship between language use and the social conditions of that use,

rationalises CDA in this research which critically analyses language, semantics and the power in discourse.

Fairclough's interpretation of CDA

The research specifically utilises Norman Fairclough's interpretation of CDA (Fairclough, 1989, 2000, 2001, 2003, 2009, 2010; Fairclough & Wodak, 1997; Weiss & Wodak, 2003; Wodak & Meyer, 2009) primarily because of his 'objects of research' and 'discourse of imaginaries', both of which operationalises the research agenda. These terms are discussed later in the chapter. In *Critical Discourse Analysis: The Critical Study of Language* Fairclough (2010) describes CDA as opposing the processes of 'global' and 'neoliberal' forms of capitalism and consequently examines who are the winners and losers in these social transformations which produces hegemonic discourses (Phillips, 2015). Fairclough (2010) describes discourses as "ways of representing aspects of the world – the processes, relations and structures of the material world, the 'mental world' of thoughts, feelings, beliefs and so forth, and the social world" (p. 124). In addition to Fairclough's interpretation of discourses being a representation of the social world, he contends that discourses can also be "projective, imaginaries, representing possible worlds" (Fairclough, 2003, p. 124). It is in this way that CDA addresses social 'wrongs' (such as inequality) and analyses the reasons (such as power, ideology and knowledge) behind them (Phillips, 2015).

Discourse as imaginaries

Fairclough (2010) introduces the concept of 'imaginaries' as "representations of how things could or should be" (p. 266) and thus produce changed social realities. He explains that "discourse can generate imaginary representations of how the world will be or should be within strategies for change which, if they receive hegemony, can be operationalised to transform these imaginaries into realities" (Fairclough, 2010, p. 457). I utilise the concept of imaginaries in Chapter Eight to reconstruct the reality of Māori

water safety in Aotearoa from Māori perspectives. The discourses of Māori water safety from the case studies construct and narrate reality in distinctive ways within the three different communities and produce imaginaries for changed realities which are operationalised as the enactment, inculcation and materialisation of these discourses (Fairclough, 2010). Imaginaries are best reflected through nodal discourses.

Nodal discourses

Nodal discourses are "discourses which subsume and articulate in a particular way a great many other discourses" (Fairclough, 2010, p. 847). Whakapapa, whanaungatanga and wairua form the nodal discourses of connection to water that emerged from the case study data and reflects the primary discourses of Māori water safety from which subsequent discourses emerge from. Whakapapa, whanaungatanga and wairua are examples of nodal discourses that are "capable of imagining particular futures, strategies for change and predictive ways of representing future possibilities" within the communities they originated from (Jackson, 2011, p. 27). I discussed these in depth in Chapter 1: Introduction.

The Synergy of Kaupapa Māori Theory and CDA

As a physical education student and kaupapa Māori researcher, the symbiotic relationship between theory and praxis is paramount to my discipline and work. Having a physical education background taught me from the outset the fundamental importance of 'practice' or practical application alongside a critical pedagogy that informed theoretical thought. For example, Culpan & Bruce (2007) state: "physical education and other aspects of the movement culture are located within a wider socio-political and global economic context" and as such critical pedagogy "encourages students to engage in praxis relevant to movement-related contexts" (p. 9). The synergy of kaupapa Māori theory and CDA reflects the interface between theory and praxis in this study. Specifically, emergence and whakapapa can be attributed to the theoretical aspect of this

research whilst the praxis is evident through the elements of kaupapa and operationalisation in the study. It is through these practical outcomes that the shared aims of transformation and social change are realised. Without praxis, the research has no relevance or significance to Māori communities. Freire (1970) argues that "if a word is deprived of its dimension of action … it becomes an empty word, one which cannot denounce the world, for denunciation is impossible without a commitment to transform, and there is no transformation without action" (p. 68). Similarly, Smith et al (2012) claim that "action and analysis (praxis) are at the heart of Kaupapa Māori, and that analysis without action is dangerous" (p. 12). Figure 3 below depicts my interpretation of the synergy between my chosen methodological frameworks and how together they strive for transformative change.

The intentional outcome for kaupapa Māori theory to transform the social condition of Māori (transformative change) is derived from Paulo Freire's (1972) legacy of conscientisation, resistance and transformation (see G. H Smith, 2018). Reconfiguring Freire's notion of transformative praxis, G. H Smith (2018) explains the cyclic nature of these elements and how they "may occur in any order and, indeed, may all occur simultaneously" (p. 89). Conscientisation is concerned with decolonising the mind by developing "counter-hegemonic thinking that prioritises their own needs, aspirations, and preferences" (G. H Smith, 2018, p. 81). Similarly, resistance invokes resilience against 'the struggle without end' – to resist against dominance (Walker, 1990; G. H Smith, 2018; Pihama, 2015). G. H Smith (2018) explains:

> our struggle must be positive and proactive. We must move beyond being negative and reactive. Our struggle must shift to accentuating our well-being. We cannot afford to remain trapped or debilitated by our historical discontent. While we should not forget our history, we must use it as a lever for building and transforming our futures. We must name our own world and futures; if we hesitate, others will do it for us (p. 92).

Transformation is achieved when liberation and emancipation occur. Pihama (2015) explains:

> the transformation or emancipatory intent of kaupapa Māori theory may be viewed as a decolonisation process; however, it is not solely about the theorising for transformation but is also directly related to the development of practical intervention (p. 13).

Utilising kaupapa Māori theory and critical discourse analysis, this research seeks to understand the current context of water safety for Māori in Aotearoa (through critically analysing the social order; forces of capitalism and colonisation which impact negatively on Māori), to essentially 'name' what this is and looks like for our Māori communities (discourses of connection to water), and to transform the future of Māori water safety in this country (discourse of imaginaries).

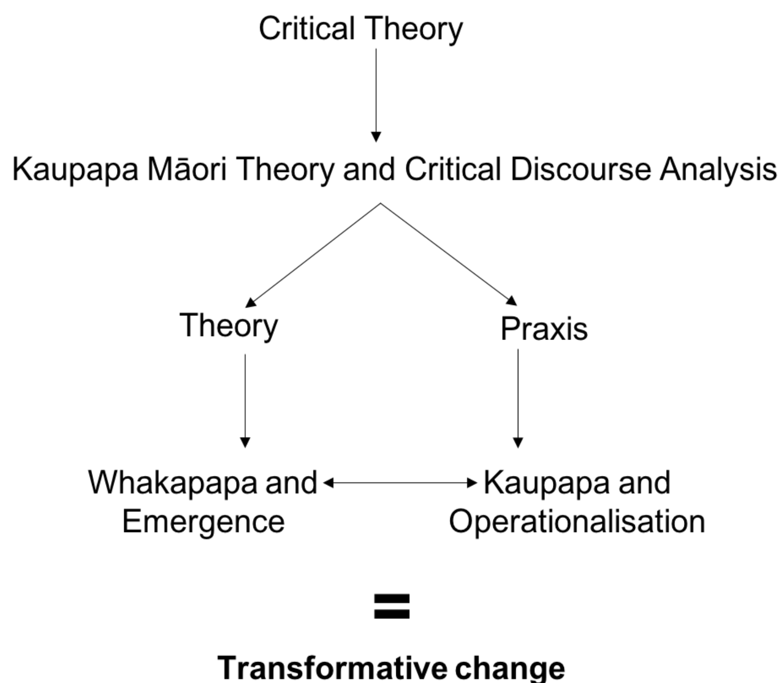


Figure 3: Synergy between key elements of kaupapa Māori theory and CDA

The use of CDA in conjunction with kaupapa Māori theory further highlights the strength of utilising Māori and non-Māori tools for transformational change in our communities. Jackson's extensive work in this area of research (Jackson, 2011, 2013, 2015a) confirmed the validity of employing these methods of research in order to "further the aspirations of the Māori community" she worked with (Jackson, 2013, p. 2). Jackson

(2015a) summarises the significance of merging these two theoretical and methodological frameworks together, stating:

> Kaupapa Māori theory and methodology enhances the conceptual framework of CDA through providing a specific example of an indigenous research agenda. CDA extends kaupapa Māori theory and methodology by providing another lens and set of strategies to further the indigenous research agenda (p. 264).

Methods of Research: Objects of Research

Fairclough (2010) identifies four 'objects of research' that aid in changing societies in certain directions (referred to as strategic critique) and essentially operationalise the research process (Jackson, 2011, 2015b). These four research objects are: emergence, hegemony, recontextualisation and operationalisation. This research utilises the themes of emergence and operationalisation as they align to whakapapa and kaupapa – aspects of kaupapa Māori theory and praxis that I discussed earlier.

Justification for excluding hegemony and recontextualisation of discourse

Gramsci's (1971) notion of hegemony can be understood as coercion by consent. Fairclough (2010) describes hegemony as the power over society as a whole, playing out "within politics and power, and upon the dialectical relations between classes and class fragments" (p. 61). Further to this, "hegemony is a focus of constant struggle around points of greatest instability between classes and blocs, to construct or sustain or fracture alliances and relations of domination/subordination, which takes economic, political and ideological forms" (Fairclough, 2010, p. 61). While hegemony is a fundamental layer to interpreting indigenous post-contact experiences, too often this theory of hegemony is tied to a Marxist approach, which critiques capitalism and highlights the upper classes of society who dominate. Specifically, it concentrates on a structuralist viewpoint which reinforce fixed binary categories. The downfall of this approach however is the positioning of Māori as being the 'underclass' or 'underground' who are the subordinated, marginalised and fractured group in a New Zealand context. Hoskins

(2018) contends “such explanations often work to cast all Māori as colonised victims or all state policies as antagonistic to Māori aspirations; Māori disappear as agents with impact on social institutions; our political gains are reduced to very little” (p. 99). I intentionally chose not to position my Māori communities in this way and in doing so resist from framing tikanga Māori in water within hegemony either. Rather, I advocate the strengths within my research communities and the discourses of water safety that emerge within. In her attempt to discuss the limiting effects of an over-reliance of oppositional political position (structuralist approach) that risk the future of kaupapa Māori theory, Hoskins (2018) warns “we are patronised as victims against whom the world is aligned. Identities based on victimised embattlement can entrench reactionary political stances – what started out as ground breaking and radical can become a repetitive orthodoxy” (p. 99).

Unlike hegemony, the exclusion of recontextualisation in the research was a cognisant effort to condense the analysis and subsequent discussions evolving from the large amount of data related to three case studies. Fairclough’s (2010) object of recontextualisation analyses “how particular discourses become dominant or hegemonic” as they are recontextualised across different structural and scalar boundaries (Fairclough, 2010, p. 49). Recontextualisation will be important for future research which could explore how these emergent discourses of water safety are recontextualised in the water safety sector through the Māori Water Safety Strategy, the National Water Safety Strategy and other related legislation. Utilising only emergence and operationalisation, therefore, was both culturally appropriate and logical to the research.

Emergence of Discourse

Emergence is “the processes of emergence of new discourses, their constitution as new articulations of elements of existing discourses” (Fairclough, 2010, p. 618). Fairclough (2010) explains that emergence “is approached on the principle that nothing

comes out of nothing – new discourses emerge through 'reweaving' relations between existing discourses" (p. 619). This is comparable to kaupapa Māori theory through whakapapa, which is rooted in the intricate connections and origin of all things in space and time. In the same way everything has a whakapapa or familial origin, emergence of discourses too stem from pre-existing discourses that blend to create a 'new' discourse (Fairclough, 2010; Jackson, 2011, 2015b; Phillips, 2015).

Emergence of discourses through the case studies

Chapters Four, Five, and Six utilise the theme of emergence and whakapapa to address the first research question: what are the emergent discourses of connection to water found within the oral narratives (karakia, mōteatea, pepeha, whakataukī and pūrākau) and participants of Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust? I briefly discuss the use of pūrākau, karakia and mōteatea below, and explain how these types of oral narratives analysed in this thesis provide vital information and knowledge about Māori water safety. Following the explanation of these oral texts, I provide a description of the selected texts of the three case studies.

Pūrākau

Pūrākau are important constructs of Māori knowledge, histories and worldview and are often concerned with the metaphysical world, containing "philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori" (Lee, 2009, p. 1). Pūrākau "convey myth messages that form the belief and value system of people, governing their everyday practices and norms (Phillips, 2015, p. 42). Creation narratives for example, are examples of pūrākau in that it tells the stories of the beginning of time and gives insight into a Māori worldview. Marsden (2003b) informs:

> Myth and legend in the Māori cultural context are neither fables embodying primitive faith in the supernatural, nor marvellous fireside stories of ancient times. They were deliberate constructs employed by the ancient seers and sages to encapsulate and condense into easily assimilable

> forms their view of the World, of ultimate reality and the relationships between the Creator, the universe and man (p. 56).

As a tool for producing, retaining and disseminating knowledge, pūrākau are a narrative form that provide insight into Māori views and beliefs around the water. Hence, pūrākau are utilised in this research to determine how the three case study groups come to view and understand their relationship with water and thus their conceptualisation of water safety.

Karakia

Karakia are another oral narrative that are storehouses of Māori knowledge. Jackson, Mita & Hakopa (2017) describe karakia as:

> a special branch of esoteric Māori scholarship that is easily distinguished from other oral narratives. Karakia are not waiata mōteatea although there are oriori (lullaby) that are and can be used as karakia … they are not pūrākau yet they tell their own story … They are not whakapapa yet they contain references to esoteric whakapapa … and they are not whakataukī or whakatauākī yet parts of karakia provide the basis for communicating ideas in a similar way as whakataukī (pp. 42-43).

Their insights highlight the multiple applications of karakia for telling their own story, containing esoteric whakapapa, and communicating ideas. Karakia in their own right provide a rich pool of knowledge that continue to guide and direct us today. Moreover, karakia purposefully invoke the power of the gods, further illuminating a Māori worldview. For example, Barlow (1991) describes karakia as "the sacred heart which is instilled into the mind and thought of an individual or thing … and through which the essence of life and the influence and power of the gods might be manifested" (p. 37). The karakia that are analysed in this thesis provide insight into how the different case study groups invoke the power of their distinct gods dependent on their cultural milieu and worldview.

Mōteatea

Mōteatea are a traditional waiata (song), sung poetry or chant that contain a depth of information pertaining to whakapapa, places, people, and events (Hakopa, 2011, 2016;

Jackson, Mita & Hakopa, 2017). Further, mōteatea are steeped in mātauranga pertaining to the places and people mentioned therein, and often elucidate the exercise of tikanga also. Hakopa (2016) describes mōteatea as carefully crafted documentation of Māori cultural heritage and the intimate and unique relationship the ancestors had with their natural environment. He alludes to "a familiar pattern of behaviour and observance" embedded within mōteatea that demonstrates how generations today may "look after the heritage and legacy that is our whenua" (Hakopa, 2016, p. 22). Tau (2011) claims "mōteatea indicate that Māori perceived the world within a framework where time was synchronic with natural phenomena acting as signifiers or messengers of other events" (p. 50). In agreeance, Nikora (2006) describes the importance of mōteatea as repositories of Māori knowledge:

> One such mechanism from the canon of oral traditions is the traditional chant waiata mōteatea … for the transmission, retention and retrieval of significant historical, social and cultural information (p. 1).

Like pūrākau and karakia, mōteatea are analysed in this thesis as another source of ancestral scholarship pertaining to the water within the three case study groups. I analyse pūrākau, karakia and mōteatea texts that were specific to the three case study groups and reflected in some part of their overall kaupapa to Māori water safety. Namely, in Chapter Four I utilised the mōteatea text: *He Oriori mō Wharaurangi* as well as the pūrākau text: *Tūtaeporoporo*. In addition, I also analysed the Maripi Tuatini strategic document as a text, as a number of the core discourses of Māori water safety similarly emerged from this manuscript. In Chapter Five I analysed the mōteatea text: *Terea te Waka* and the pūrākau text of the Ngāi Tahu creation story: *Te Waiatatanga mai o te Atua*. Finally, in Chapter Six, I examined the karakia text: *Karakia for Tangaroa*. I describe these oral narratives that were selected as key texts for analysis in the sections below.

Description of Maripi Tuatini texts

The first text that I examined in Chapter Four is *He Oriori mō Wharaurangi*. *He Oriori mō Wharaurangi* is a mōteatea composed by Kereopa Te Rangi-Takoru of Ngāti Apahapaitaketake for his granddaughter Wharaurangi, the last born puhi (chiefly woman) of their iwi – Ngāti Apa. Like many oriori, it was written to instruct Wharaurangi, as a child, in both the history of her hapū and iwi and to prepare her for the life that had been laid out for her; likewise, this oriori was used to enculturate the rangatahi of Maripi Tuatini along similar lines of leadership (Maripi Tuatini Booklet, 2015). Maripi Tuatini, which is a leadership kaupapa, utilise this mōteatea as the "foundation from which to rebuild [their] nation and ensure that the tikanga of [their] tipuna was not forgotten" (Maripi Tuatini Booklet, 2015, p. 1).

This mōteatea was introduced to the rangatahi of Maripi Tuatini to teach them of their whakapapa and how their rivers and lands were named and has been sung on various occasions throughout Maripi Tuatini. I have chosen to display only the second half of *He Oriori mō Wharaurangi* as it pertains to Maripi Tuatini and their connection to their rivers. Pertaining to the context of Māori water safety, *He Oriori mō Wharaurangi* shares the travels of their tupuna Haunui-a-Nanaia and how he named their various rivers; Whangaehu, Turakina and Rangitikei among others. It tells the history of a great ancestor who went in search of his missing wife across the vast landscape from Whanganui to Whanganui-a-Tara (Wellington). The naming of these rivers, pertinent to the identity of Maripi Tuatini members of Ngāti Apa Ngā Wairiki descent, has several implications for interpretations of a whakapapa connection to water and therefore why it was an appropriate text to analyse for understanding Maripi Tuatini conceptions of Māori water safety. A second text that was analysed with this case study was the pūrākau of *Tūtaeporoporo*.

The story of *Tūtaeporoporo* was first published in 1904 in the *Journal of the Polynesian Society* by Wiremu Kauika of Ngā Rauru in Waitōtara, a descendant of Te Aokehu, the man who slayed Tūtaeporoporo (Orbell, 1992). The rendition that is provided in Chapter Four was shared with me by Mike Paki of Ngāti Apa in Turakina, a descendant of Tū Ariki, master of Tūtaeporoporo. This story continues to be told today to the descendants of Tū Ariki and Te Aokehu highlighting its continuity and relevance. Lee (2008) claims that pūrākau "should not be restricted in the strictures of the past, but continue to be developed and progressed as a valid form of expression, documentation and repository of knowledge today" (p. 57). There is a wealth of knowledge embedded within the story of Tūtaeporoporo that is used by Maripi Tuatini and adapted to suit their needs; the implications for water safety is one example of how this story produces, retains and disseminates discourses of a whakapapa connection to water. The messages underpinning this pūrākau cautions their rangatahi of the consequences of their actions as demonstrated by utu, and serves as a reminder also, to always remain resilient despite hardship.

The Maripi Tuatini Strategic Document was the founding text that supported the construction of the Maripi Tuatini programme into what it is today. It was written by Mike Paki for Te Rūnanga o Ngā Wairiki Ngāti Apa, and was an extensive document spanning 137 pages. I utilised this strategic document because of the numerous concepts and values pertaining to Ngāti Apa Ngā Wairiki that were included. This text provided a rich account of the tikanga and values specific to their iwi and how they were interpreted from their worldview. This text was also framed from the outset within the wider theme of *He Oriori mō Wharaurangi*, adding motive to include this text for deeper analysis.

Description of Hauteruruku texts

This karakia was composed by Charisma Rangipunga and Paulette Tamati-Elliffe and describes the journey and origin of the Uruao waka and its people to Waitaha and

the shores of the South Island. *Terea te Waka* is an important text to Hauteruruku who have an innate connection to waka through their Ngāi Tahu waka traditions. Their core kaupapa of connecting and reconnecting whānau and members to Te Ao o Takaroa through waka demonstrates their commitment and passion to these ancient traditions. The current waka building that takes place, for example, begins and ends by reciting *Terea te Waka*. It is both a way to connect to the importance of their waka stories, but to also remind everyone of their heritage and whakapapa that are intimately tied to waka.

The Ngāi Tahu creation story *Te Waiatatanga Mai i ngā Atua* is a pūrākau that shares the genealogy of the world from a Ngāi Tahu perspective and consequently helps to foster the relationship that Hauteruruku members have with the ocean (Mita, 2016), indicative of Hauteruruku conceptualisations of Māori water safety. Explained in further detail in Chapter Five, this pūrākau describes the genealogy of water from a Ngāi Tahu worldview and their prominent relationship with Takaroa[15] based on this whakapapa. International scholar, Joseph Campbell's (2004) work in mythology applied the larger themes of world mythology to personal growth and the quest for transformation, goals that share similarities for pūrākau Māori. While Campbell's work maintains that myth shapes and enrich our lives, Marsden's (2003a, 2003b, 2003c) writings are more explicit in the role of myth or pūrākau as a way of understanding the world for Māori.

Description of Te Taitimu Trust texts

The *Karakia for Tangaroa* is a supplication or prayer that connects the tamariki and rangatahi to the sea. Water Safety New Zealand ambassador Rob Hewitt composed this karakia as an original tauparapara acknowledging the atua personified in the waterways. With the help of Ministry for Primary Industries officer Robin Hape, Captain of Haunui Waka Hoturoa Kerr, and close friend Hami Hamilton, the *Karakia for Tangaroa* was created to support Rob in his water safety work within Māori

[15] Ngāi Tahu dialect for Tangaroa

communities. Dr Hinurewa Poutu translated the karakia after discussions with Rob about his thoughts and aspirations for the karakia. Ngāti Kahungunu kaumatua, Matua Blackie, taught me this karakia during the first summer wānanga I attended in 2014. When learning the words and meaning of this karakia, Matua Blackie explained these through a series of actions, aligning various movements that corresponded to different words within the karakia. These actions brought to life the meaning of this karakia and the importance of acknowledging our ocean and those atua who personify these natural resources. It is therefore appropriate that a number of people came together to help shape the karakia into what it represents now and how it continues to support rangatahi in learning about water safety and connection to Tangaroa.

This karakia has established a bond "between the person praying and the spiritual dimension, or source of power" (Barlow, 1991, p. 37). Te Taitimu Trust Chief Executive Officer, Zack Makoare, elaborates: "the karakia is something we encourage children on the programme to say every time before they enter the sea … it's a safety belt message going from the kids to the parents" (Gullery, 2012, p. A2). Gullery (2012) writes: "an original prayer, *Karakia for Tangaroa*, is being used as the key tool in a programme connecting young people with the sea, in the hope they will develop respect and responsibility looking after Hawke's Bay's marine environment" (p. A2).

Operationalisation of Discourse

The object of operationalisation is essentially how discourses "effect real change" (Fairclough, 2010, p. 623). It is concerned with "how and subject to what conditions discourses are operationalised as strategies and implemented: enacted in changed ways (practices) of acting and interacting; inculcated in changed ways of being (identities); materialised in changes in material reality" (Fairclough, 2010, p. 20). According to Jackson (2011), "examining the operationalisation of discourse are ethnographic techniques that tell the story of actual people in their lived physical realities" (p. 12).

Operationalisation can be likened to the action of kaupapa, or a kaupapa Māori approach, where operationalising discourses is how social change is affected (Fairclough, 2010). For example, CDA addresses social 'wrongs' (such as inequality) and critiques the reasons (such as power, ideology and knowledge) behind them. Furthermore, CDA researchers tackle resistance and imagine ways and possibilities for emancipation (Fairclough, 2010), a similar outcome to that of kaupapa Māori theory and its transformative goals. Operationalisation is discussed in Chapters Four, Five and Six and addresses the second research question: how are the discourses of connection to water operationalised in Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust?

Operationalisation of discourses through the case studies

I examined the operationalisation of discourses through three case studies. Case studies provide a breadth of data for analysis and are a key means of explaining a real-life context, an application or exploration of theory into practice (Yin, 1984). Although anecdotally we know the importance of Māori cultural connection to wai for health and well-being, very little research has been published that validate the legitimacy of these experiences. The case studies for this study were Maripi Tuatini in the Rangitikei District, Hauteruruku ki Puketeraki Waka Club in Karitāne and Te Taitimu Trust in Hastings. Each of these case studies were selected because of their connection to Māori water safety and practices around cultural connection and engagement to the water. They provide rich experiences of diverse Māori approaches to water safety at the grass roots level within their communities. Case studies are important methods when working with communities as it promotes a deeper engagement with participants and the best practice for explaining their lived experiences in a way that will maintain the mana and integrity of the participants.

The first case study was Maripi Tuatini, an iwi-led rangatahi scholarship programme that focuses on leadership and education through their connection back to their marae, hapū, iwi and awa. The second case study was Hauteruruku ki Puketeraki Waka Club and aims to connect and reconnect the community to Tangaroa through the use of waka. The third and final case study was Te Taitimu Trust whose vision is to motivate rangatahi to be rangatira of the future through engagement with Tangaroa. I will discuss my approach to working with Māori communities, and then highlight the overall methods I utilised, including the specific methods of each case study.

Working with Māori communities

My approach to working with communities is guided by the following whakataukī:

Ehara te kūmara e kōrero mō tōna ake reka
The kūmara does not boast of its own sweetness.

I use this maxim when working with communities as a guiding principle for respect and humility. My connection to the metaphor of the kūmara also connects me to my Ngāti Hine whakapapa, where our eponymous ancestor Hineāmaru, is remembered for her ability to nurture and grow both kūmara and her people. This is immortalised in the Ngāti Hine whakataukī, “he kūmara, he tāngata” meaning “from whence grew the kūmara and the people”. Being humble and respectful in your approach is how you will reflect the aspirations of your community and develop stronger connections with them. Louis (2007) agrees that “the most important elements are that research in Indigenous communities be conducted respectfully, from an Indigenous point of view and that the research has meaning that contributes to the community” (p. 131). It was in developing these stronger connections, or whanaungatanga, that lay at the heart of my approach to working with communities.

I established a relationship with all of my participants and community groups involved in the research. For example, my relationship to Hauteruruku and Te Taitimu

was formed almost 6 years ago, and my recent relationship with Maripi Tuatini has almost reached 3 years. For me, the importance is that these relationships will not cease to exist once the research is finished, rather, it is a lifelong commitment. I explain these relationships in more detail in the subsequent sections. Smith (1999) provides seven kaupapa Māori practices that guide Māori researchers; these reflect some of the values underpinning my own practice during the data collection. These seven practices listed by Smith (1999, p. 124) are:

1. Aroha ki te tangata (a respect for people)
2. Kanohi kitea (the seen face; that is, present yourself to people face to face)
3. Titiro, whakarongo…kōrero (look, listen…speak)
4. Manaaki ki te tangata (share and host people, be generous)
5. Kia tūpato (be cautious)
6. Kaua e takahia te mana o te tangata (do not trample over the mana of the people)
7. Kaua e māhaki (do not flaunt your knowledge)

These seven practices share similar values with my own approach. 'Do not trample over the mana of the people' ties in closely with being humble, modest and therefore respectful. 'Kanohi kitea' refers to building strong relationships with your community by being present; this strengthens whanaungatanga. These approaches are evident throughout the methods. As with most practices and guidelines, they are not without their own unique challenges and setbacks. Working with Māori communities is both a privilege as well as a responsibility. It is expected that you are accountable to your community and this, in my opinion, elevates research approaches that works with communities above those who do not. The rigour and veracity of your research is tested and measured both within academia and externally by your communities. I personally would not have it any other way, our communities deserve the best and their critique and evaluation is critical; but this expectation proves that working with communities is no easy feat. Linda Smith (1999) alludes to this: "every meeting, every activity, every visit to a home requires energy, commitment and protocols of respect" (p. 141). It is one thing

to talk community collaboration and active participation, but it is another to actually practice this.

Personal reflections from working with Māori communities

Working with Māori communities is both a privilege and a responsibility. A privilege, because you are welcomed into the homes, landscapes and lives of another community, adding richness and meaning to your own – often gaining a second, third, fourth family. For this reason, it is also a responsibility. In much the same way that these communities support, guide and nurture you, you in turn, are compelled and motivated to reciprocate. A good friend of mine and advocate for all things Māori, Samantha Jackson, often describes this relationship as the 'bacon and eggs[16]' analogy in the research process. She asks, what is your commitment to your communities? Are you the chicken or the pig? The chicken, who lays an egg to feed the people, or a pig, who gives his life to feed them? Are you the chicken who is simply 'involved' in the research, or are you the pig who is 'committed' for life? The difference between being 'involved' in a community and 'committed' to one, is of the utmost importance to me when working with my communities and is demonstrated by showing up, understanding your place when you are not from there, and doing everything with aroha (love) and ngākau Māori (kind heart, love). I speak to these three themes next, and how important they were for me in establishing and strengthening both my relationship and my place within my three communities, before, during and beyond this research project.

Showing up

Jackson (2015b) writes that relationships with communities are built through shared experiences, so turning up, is vital. My shared experiences with Maripi Tuatini began in 2015 and primarily occurred during their four annual phases. In 2015, I attended

[16] This analogy traces back to 1956 when American athlete Martina Navratilova explained the difference between involvement and commitment is like ham and eggs. The chicken is involved; the pig is committed.

the awa hīkoi in December which ran for 6 days and 5 nights and hosted a smaller group of Maripi Tuatini rangatahi and their facilitators the following month in January, who joined our Te Taitimu Trust summer wānanga. In 2016 I travelled to Whanganui in April, July, September and December for the week-long Maripi Tuatini phases and did this again in 2017. Each phase was a week immersed in the language, tikanga and kawa of Ngāti Apa Ngā Wairiki, learning more about the beautiful people and places and sharing a number of memorable experiences, such as: running up the dreaded Durie Hill steps with fit young kids laughing at me to go faster; walking up Ruapehu and seeing the headwaters of the Whangaehu River; paddling on their ancestral rivers or; listening to the numerous stories that their old people shared with us on the marae.

My relationship with Hauteruruku extends to the wider whānau of Kāti Huirapa ki Puketeraki, which I have been involved with since 2012 through my undergraduate studies at the University of Otago. Over the past six years I have shared a number of experiences with the whānau and community there such as: waka reo days, tamariki ora programme, numerous noho marae and wānanga, and research evenings. A key example is my commitment as the coordinator of the Ki Uta Ki Tai: From the Mountains to the Sea Volunteer Week[17] which I have been running since 2013. Kāti Huirapa ki Puketeraki Rūnaka are one of the four community groups involved in the volunteer week and Hauteruruku waka club also supports this weekend offering waka appreciation activities. Through my relationship with Hauteruruku and the wider Puketeraki whānau, I am privileged to be able to host the volunteer week at Puketeraki Marae each year, twice a year.

My relationship with Te Taitimu Trust also began in 2013 when I joined Dr Anne-Marie Jackson and a group of University of Otago students to mentor at the Taitimu

[17] A 4-day volunteer programme in conservation, habitat restoration and fisheries management working with four coastal community groups in the Karitāne – Waikouaiti area: River Estuary Care, Hawksbury Lagoon, the East Otago Taiāpure and Kāti Huirapa ki Puketeraki rūnaka.

summer camp held at the Tamumu Campgrounds in Waipukurau. Since 2013 I have continued to support Te Taitimu Trust mentoring their main camp in 2013, 2014 and 2015, undertaking a research project for a summer internship with Te Taitimu Trust in 2014, hosting Te Taitimu when they flew to Dunedin for an on-campus experience at the University of Otago in 2014 and 2015, attending the Māori and Indigenous Suicide Prevention Symposium with Te Taitimu Trust in February 2014 in Wellington and running the main Taitimu camp in 2016 and 2017. Six years later, there are countless memories and shared experiences. Perhaps one of the most memorable for me personally, was seeing the young kids grow up before my eyes. Two young wahine in particular, were only young girls when I met them, and have since come to now study at the University of Otago. It is in these shared experiences that you get to know the heart of your communities and the whānau who hold everyone and the kaupapa together. The importance of showing up to things is how your commitment to your communities is seen, and moreover, is how you discover where you 'fit' in a place you do not have whakapapa to.

Not from there

I am continually cognisant of the fact that I do not whakapapa to the three communities I work with and am very aware of the position I am in; privy to the inner workings of a place I have no genealogical ties to. Taking a back seat was important for me in how I established a relationship with my communities. I remember in the first instances of meeting my communities, that I simply watched and listened. Once my face became familiar among the crowd, I began to engage more, first by getting involved with the games the kids would be playing or other similar activities; my competitive nature and love for sports, made connecting with the younger generation easier. Engaging with the kuia and kaumātua, however, I left to time. For me, showing my commitment to the kaupapa overtime was how I could gain their trust and respect. I remember it took me

four phases of Maripi Tuatini (just over a year) before I asked my first adult for an interview. Time was a crucial instrument for finding my place within a community I did not whakapapa to. Another important aspect was being guided by the kuia and kaumātua from those places. I looked to their elders for guidance and advice in everything I did within their community, always checking and ensuring I was doing the right things. They were invaluable in my finding a sense of belonging within their communities. For example, Mike Paki would often remind me of how our two waka, Aotea and Matahourua, were felled from the same tree in the times of old and thus connected us. It was his attempt at helping me to find my place at Maripi Tuatini through this ancient link, and something that continues to be, of immense significance to me today.

Aroha and ngākau Māori

Finally, aroha and ngākau Māori were important values for me in navigating my place among my communities; I trusted in ngākau Māori when dealing with issues, or things I was uncertain about during my time on the various kaupapa. This is related to Smith's (1999) first principle of working with Māori communities, 'aroha ki te tangata – a respect for people'. A primary example is when I was working with rangatahi and tamariki who are not my own. Our Māori kids are awesome, vibrant, cheeky, intelligent and hilarious! But like all kids, they will test the boundaries from time to time, especially when they get tired, hungry and fed up with the day's activities. An ethical dilemma for me, was about how I work with kids that may mouth off at me, swear, yell, cry, show their dominance, or refuse to take part. Do I tell them off? Do I send them away? Do I tell on them to the ones in charge? Do I show affection? Am I even allowed to hug a child that is not mine? For me, I have always trusted in ngākau Māori and aroha to guide me in these situations. I found that it was about putting ego aside and not letting the little things get to me. It was about letting kids express their emotions and take a time out if

that's what they needed, and when they were ready, they would come back again. Over time, the kids open up to you, but they need to know that you care first.

Aroha and ngākau Māori is about always being aware that the realities of some of the rangatahi and whānau are very different to my own, and never passing judgement. An example of this is when working with Te Taitimu Trust, who predominately work with gang whānau from the Mongrel Mob and Black Power. It was my first interaction with patched members; my Dad had ensured that his children were never around gangs, so I knew he would be hesitant with me working closely with them. Because of this, I decided to bring my Dad along the following year, so he could get to know all the whānau and come to respect them as I had. My Dad loved Te Taitimu Trust and has come to three of the camps with me. Treating everyone with respect and aroha was crucial for me, but also encouraging others to do the same was equally important.

These values of showing up, knowing my place and aroha/ngākau Māori were critical aspects of my reflexivity and demonstrates positions raised in insider/outsider research. For example, Smith (1999) explains:

> The critical issues with insider research is the constant need for reflexivity. At a general level insider researchers have to have ways of thinking critically about their processes, their relationships, and the quality and richness of their data and analysis. So too do outsiders, but the major difference is that insiders have to live with the consequences of their processes on a day-to-day basis for ever more, and so do their families and communities. For this reason insider researchers need to build particular sorts of research-based support systems and relationships with their communities (pp. 138-139).

Smith's (1999) dialogue points to the need for constant reflectivity, critical thinking and critical analysis. To achieve these in research, Smith (1999) claims that insider researchers must then build support systems and relationships with their communities, which resonates with my own experiences. Her assertation that "indigenous researcher approaches problematize the insider model in different ways because there are multiple

ways of being either an insider or an outsider in indigenous contexts" also described my experiences (Smith, 1999, p. 138).

Methods

The primary methods of the case studies included: kōrero tuku iho (method of intergenerational transmission of cultural knowledge), interviews from previous research, surveys, reflective journals and word cloud images. I discuss the veracity of each method in turn. Ethical approval was granted from: the University of Otago Ethics Committee (Category A) and; the Ngāi Tahu Research Consultation Committee prior to data collection. In line with their procedures, an information sheet (see Appendix 2) and consent form (see Appendix 2) were provided to all participants of the study. All the adult participants agreed to be named in the research, however, due to the ages of my survey participants (10-25 years), I have excluded any identifying markers, rather, I provide only their age and sex. Permission was sought by the management teams of each respective community group prior to data collection: Maripi Tuatini and Te Rūnanga o Ngā Wairiki Ngāti Apa; Hauteruruku ki Puketeraki waka club and Te Rūnaka o Kāti Huirapa ki Puketeraki and; Te Taitimu Trust and the Makoare whānau.

Kōrero tuku iho

Kōrero tuku iho are face-to-face conversations centred on the intergenerational transmission of cultural knowledge and aligns with a kaupapa Māori methodological approach (Hudson, Milne, Reynolds, Russell & Smith, 2010). Kōrero tuku iho was an idea given to me by kaumatua Mike Paki, who described it as more than interviewing participants but taking part in an ongoing and reciprocal conversation where the information you receive is dependent on your relationship with that person or those people. The idea is that the more you come to know a person, the more depth to their kōrero they will give you (M. Paki, kōrero tuku iho, 2017). Kōrero tuku iho permits the

passing down of cultural knowledge and information, hence its association to oral traditions and stories of the past.

As a research method it refers to a conversation (or talk) between the researcher and interviewee with the knowledge that the dialogue you receive from your participant is knowledge that has been passed down the generations to that person, hence the meaning of 'tuku iho'. There are a number of elements required for kōrero tuku iho to be appropriately employed. The information is obviously not shared freely and to just any researcher that comes along. This is why a strong relationship between the researcher and interviewee is crucial for kōrero tuku iho to take place. The nature of this relationship will always determine: (1) what information is shared to you; (2) how much is given; (3) the accuracy of what is given and; (4) the depth and breadth of that information passed to you. Mike likens 'kōrero tuku iho' to an apprenticeship where you (as the researcher) are tested to see if you not only retain kōrero (i.e were you listening and are you worthy of holding the knowledge) but that you also use it in an appropriate manner. He explains that:

> for many researchers or people seeking knowledge, they are often in a hurry and need the information almost instantly whereas, as I often do, I give some paramanawa or small tidbits, and through observation of the people and their actions, it provides me with insight into a) what they are really needing, not necessarily what they want; and b) what they can be trusted with – an important value for me personally (M. Paki, kōrero tuku iho, 2017).

This method resonates strongly in my own values as a Māori researcher and being accountable to my participants. It required not only developing a strong rapport with my participants, but more importantly, building a relationship with that person. The idea that the information will be shared in small bits to determine my intentions and whether I could be trusted with sensitive knowledge, was also a key feature in my implementation of this method. I had multiple conversations or kōrero tuku iho throughout the duration of this PhD study. It wasn't about 'doing one or two interviews with someone', rather it

was about kōrero tuku iho; multiple conversations overtime, building and strengthening your relationship, being 'seen' and observed in the community and acknowledging the privileged position you are in to have this kōrero and knowledge shared with you.

An important part of kōrero tuku iho is that it takes place 'kanohi kitea' or face to face as this reflects a Māori approach to the interview process (Pipi et al., 2004). The interviewing process is a reciprocal relationship that allows 'truth' and 'reality' to be told, understood and then shared with the world in the hope that the voices of their communities will be heard (Smith, 1999). Kanohi kitea expresses the importance of establishing and strengthening relationships through a face to face meaningful way. Kanohi kitea is the first step towards initiating the interview process; it builds a rapport between researcher and participant. I will discuss this in more detail in the methods embedded within the case studies.

Interviews from previous research

According to Wengraf (2001), interviews incorporate "open-ended questions" and "more theoretically driven questions" (Galletta, 2013, p. 45). The interviews which have informed this study were face-to-face interviews undertaken with Hauteruruku members in 2015 from colleague, Ngahuia Mita, during her Masters research (Mita, 2016) as well as Radio New Zealand interviews undertaken with key Te Taitimu Trust members. This approach was approved and welcomed by Hauteruruku and Te Taitimu Trust. Ngahuia's project examined Māori connection to the ocean through the experiences and perspectives of six Hauteruruku members. Specifically, "the purpose of the interviews was to gain an idea of the participants' perceptions around the main themes of: Māori connection to the ocean; Māori health and; the role of Hauteruruku as a club" (Mita, 2016, p. 39). This line of inquiry was applicable to the current study and has informed Chapter Five of this thesis which discussed the Hauteruruku philosophy of water safety.

In addition, radio interviews were also utilised for case study three with interviews undertaken with three key members of Te Taitimu Trust. With the Taitimu case study in particular, a number of news agencies, journalists, reporters and even a TV documentary were seeking time with Zack and Te Taitimu Trust members. Since these interviews were all relatable to my PhD research, I chose to draw on these for data collection, instead of conducting my own kōrero tuku iho and interviews with them. The primary purpose of drawing on previous interviews undertaken with key members from the case studies was to alleviate the burden that research has on these communities; thinking which aligns with a kaupapa Māori approach. Smith (1999) echoes this thought:

> Idealistic ideas about community collaboration and active participation need to be tempered by realistic assessments of a community's resources and capabilities, even if there is enthusiasm and goodwill. Similarly, the involvement of community resource people also needs to be considered before putting an additional responsibility on individuals already carrying heavy burdens of duty (p. 141).

Ngahuia and I are both students of Te Koronga at the University of Otago, School of Physical Education, Sport and Exercise Sciences and have collaborated on a number of research projects together. Based on this relationship, the benefit to our shared community, alignment to a kaupapa Māori approach and the strong similarities between our projects, it made sense to use Ngahuia's interview data. Similar to my justification above, the purpose of utilising local media interviews with Taitimu members was to alleviate the burden of research with this community who were already conducting a number of interviews and meetings with others.

Survey

The third method of this study were surveys. The survey method, according to Tomlinson (2010), is "a form of empirical study based upon questionnaires completed by selected samples of a population" (n.p). The purpose of including surveys is to measure the value of the younger participants' experiences within each of the case studies through the posing of various questions (questionnaire). The inclusion of surveys was

utilised to appeal to the younger participants (rangatahi participants) as it was a less formal and intimidating format than the individual or group interviews. Surveys are also a time-efficient method for collecting large portions of data (i.e across three case studies with a large number of rangatahi participants). The surveys were printed out and given to the rangatahi to write their responses down. In administering the surveys, I provided a brief description about my study and read the questions out aloud to give context to what the specific questions were asking. Rangatahi were able to call on me if they were stuck or confused about a question and there was no time limit given to answer the questions, nor were the surveys compulsory. While I offered this non-compulsory option, all rangatahi who were present during the times the surveys were undertaken chose to participate. The survey responses were later typed up for data analysis.

Reflective journal

Another method of this study was a reflective journal that I used to record field notes and reflect on my own practices and thoughts throughout the case studies. While these were written primarily for my own reflexivity, I have included some field notes into the thesis where it was appropriate to use. Keeping a field journal provided another way to critically reflect on my own practice and the importance of constant reflexivity that Smith (1999) describes. Similarly, Boyd & Fales (1983) reiterate the importance of reflection as "the process of internally examining and exploring an issue of concern, triggered by an experience, which creates and clarifies meaning in terms of self" (p. 100). The method of reflection has been widely accepted as a useful approach to research, where we are now encouraged to weave together our backgrounds, personal presuppositions and beliefs into our research (Ortlipp, 2008).

Word cloud images

Word cloud is an image composed of multiple words from a particular text in which the size of each word indicates its frequency or importance. The purpose of word

cloud images is to "present a visual overview of a collection of text ... a vernacular visualization" (Veigas & Wattenberg, 2008, p. 49). Due to the large quantity of survey data collected (around 150 rangatahi surveys across the three case studies) it was not possible to use everyone's quotes in this thesis. Because I wanted to make sure that everyone's voice was included in some way, word cloud images was a useful method to illustrate this. While word cloud images are helpful in representing a large amount of information in one place, they only represent a small portion of what is captured in the wider text, i.e. single most frequented words. Hence, I utilise word cloud images in addition to the selected quotes that are woven into this research. On their own, word cloud images would fail to capture the depth and mana of the participants' voices. However, as an additional method to analysing participant quotes, word cloud images in this instance, enhances the mana and integrity of my community groups and their voices.

Specific Case Study Methods

This section outlines the specific methods undertaken within each of three case studies between 2015-2018, the data collection period. Written into this section are the specific methods utilised and when the data collection took place and information pertaining to the participants for each respective case study. How the data was analysed is outlined in the overall data analysis section toward the conclusion of this chapter.

Maripi Tuatini methods

My role in Maripi Tuatini was to help facilitate their programme and support Rob Hewitt (Māori water safety expert) in the water safety education. Alongside these roles I undertook surveys with the rangatahi of Maripi Tuatini and had kōrero tuku iho with the pakeke and kaumātua once a relationship had been established. Maripi Tuatini takes place four times a year (referred to as phases) during the first week of each school term holiday. I attended all four phases in Whanganui with the exception of phase 1 where I missed the first 2 days of the programme due to prior commitments. I travelled to

Whanganui for the following phases in 2016: Phase 1 (20th – 24th April), Phase 2 (11th – 17th July), Phase 3 (26th September – 1 October) and Phase 4/Graduation day (18th December). The following year I attended all four phases in 2017: Phase 1 (18th – 23rd April), Phase 2 (10th – 16th July), Phase 3 (2nd – 8th October) and Phase 4 the awa hīkoi (15th – 21st December). Data collection took place throughout the Maripi Tuatini phases, which are illustrated in Tables 1-5 for the surveys, and Table 6 for the kōrero tuku iho.

Participants

Participants sought for kōrero tuku iho were pākeke and kaumātua who facilitated or supported Maripi Tuatini during the data collection period (see Table 6 below). Dr Mike Paki (kaumātua) is a descendant of Ngāti Apa and Tūwharetoa and helped to design the initial programme of Maripi Tuatini. Mike is a recent graduate of Te Whare Wānanga o Awanuiārangi and his doctoral thesis was grounded in the importance of identity for his iwi, Ngāti Apa – Ngā Wairiki. He provides the guidance and cultural safety for the Maripi Tuatini kaupapa and shares invaluable kōrero and pūrākau with the rangatahi about their whakapapa.

Mark Pirikahu (pākeke) is a descendant of Ngā Wairiki, Ngāti Apa and Ngā Rauru-kītahi. Alongside Mike, Mark helped develop Maripi Tuatini into the programme it is today and the focus of resilience and reconnecting to the waterways. Mark has over 20 years' experience in the Royal New Zealand Navy and has extensive knowledge in water safety and survival contexts. Mark was the primary coordinator for Maripi Tuatini in its inaugural years.

Gambia Hoskins (kuia) descends from Ngā Wairiki and Ngā Rauru-kītahi. She is a beautiful kuia who was brought in to Maripi Tuatini to provide the maternal support for the young women on the programme as well as provide the tikanga specific to wahine. Ngahuia Henderson (kuia) who descends from Ngāti Apa, Ngā Wairiki and Ngāti Raukawa au o te tonga, similarly provides this role to the wahine. In addition, Ngahuia

was also a driver on many occasions. Gambia and Ngahuia provide a special and important element to the kaupapa, ensuring that the mana and tapu of the wahine on Maripi Tuatini are always protected.

Robyn Wilson (pākeke) is from Whangaehu Marae of Ngāti Apa, Ngā Wairiki and had two of her children taking part in Maripi Tuatini. Robyn was a regular presence at Maripi Tuatini supporting in the background while she observed her kids from afar. For Robyn, the opportunity to reconnect with their marae and rivers was significant for her and her whānau. Katarina Hina (pākeke) from Ngāti Apa and Ngā Wairiki also had two of her kids on the programme and had the dual role of being the Education Officer for the rūnanga. Katarina is the External Relations Officer at UCOL[18] in Whanganui and uses this role to encourage tertiary options for the rangatahi at Maripi Tuatini. Her passion for education and learning brings an important facet to their kaupapa.

Participants sought for the survey were rangatahi of the 2016 and 2017 Maripi Tuatini programme. Their ages ranged from 11-16 years. Due to the ages of the participants no rangatahi are named in the research, rather their quotes are followed by their sex (either Wahine or Tāne) and their respective age. The following Tables 1-5 provides the sex and ages of the rangatahi participants who completed each survey.

Table 1: *Maripi Tuatini Survey 1, 16/07/16 (Phase 2) at Tini Waitara Marae, Turakina*

	Total	12yr	13yr	14yr	15yr	16yr	17yr
Wahine (females)	13	0	4	4	1	4	0
Tāne (males)	17	1	3	5	3	5	0
Total participants	**30**	**1**	**7**	**9**	**4**	**9**	**0**

Table 2: *Maripi Tuatini Survey 2, 28/09/16 (Phase 3) at Whangaehu Marae, Whangaehu*

	Total	12yr	13yr	14yr	15yr	16yr	17yr
Wahine (females)	14	0	4	3	1	4	2
Tāne (males)	13	0	3	3	1	4	2
Total participants	**27**	**0**	**7**	**6**	**2**	**8**	**4**

[18] Universal College of Learning, Whanganui campus.

Table 3: *Maripi Tuatini Survey 3, 18/12/16 (Phase 4 – Graduation Day) at Tini Waitara Marae, Turakina*

	Total	12yr	13yr	14yr	15yr	16yr	17yr
Wahine (females)	10	0	1	2	3	1	3
Tāne (males)	10	0	2	1	3	2	2
Total participants	**20**	**0**	**3**	**3**	**6**	**3**	**5**

Table 4: *Maripi Tuatini Survey 4, 18/04/17 (Phase 1) at Kauangaroa Marae, Kauangaroa*

	Total	12yr	13yr	14yr	15yr	16yr	17yr
Wahine (females)	12	0	4	6	2	0	0
Tāne (males)	6	0	0	5	1	0	0
Total participants	**18**	**0**	**4**	**11**	**3**	**0**	**0**

Table 5: *Maripi Tuatini Survey 5, 18/04/17 (Phase 4 – Awa Hīkoi) at Whangaehu Marae, Whangaehu*

	Total	11yr	12yr	13yr	14yr	15yr	16yr
Wahine (females)	5	0	0	2	1	1	1
Tāne (males)	4	2	1	0	0	0	1
Total participants	**9**	**2**	**1**	**2**	**1**	**1**	**2**

Data collection

Kōrero tuku iho were undertaken with seven Maripi Tuatini pākeke and kaumātua who represent a number of different roles across the programme. These occurred at various times throughout the data collection period and ranged in time. As I mentioned earlier, kōrero tuku iho are organic conversations that occurred as the time felt right and when the relationship was established. This ranged from 1-2 hour midnight conversations with Mike Paki, to quick kōrero over a cup of tea with the kuia. Table 6 below outlines the details of each kōrero tuku iho.

Table 6: *Maripi Tuatini kōrero tuku iho participants*

Name and iwi	Maripi Tuatini Role	Dates
Dr Mike Paki (Ngāti Apa, Tūwharetoa)	Co-founder/kaumatua	12/07/2017 13/07/2017 15/07/2017 04/10/2017
Mark Pirikahu (Ngā Wairiki, Ngāti Apa, Ngā Rauru-kītahi)	Co-founder/coordinator	02/10/2017 15/12/2017 21/12/2017
Ngahuia Henderson (Ngāti Apa, Ngā Wairiki, Ngāti Raukawa au o te tonga)	Kuia	11/07/2017 21/12/2017
Gambia Hopkins (Ngā Wairiki, Ngā Rauru-kītahi)	Kuia	11/07/2017
Robyn Wilson (Ngāti Apa, Ngā Wairiki)	Parent/mentor	21/12/2017
Katarina Hina (Ngā Wairiki, Ngāti Apa)	Education Officer/coordinator	21/12/2017

As depicted in the table above, a total of 5 surveys[19] were completed for the Maripi Tuatini case study; three during Phases 2, 3 and 4 in 2016 and the final two during Phase 1 and 4 in 2017. The first survey focused on asking the rangatahi about their connection to their awa; did they know what their awa was, and what had they learnt about their awa? The second survey extended from the first and focused on stories they had learnt relating to their awa and why these stories are important to them. The third survey was changed last minute due to the awa hīkoi being cancelled. The survey instead took place on the graduation day while everyone was setting up and therefore time was a factor. The focus of the questions revolved around their interaction with water, where are they going, how often, and for what purposes. Due to time constraints the survey was kept short. Survey four which took place at Phase 1 of 2017 asked just one simple question, what does Māori water safety mean to you? Finally, survey five posed questions pertaining to the awa hīkoi and asked the rangatahi about what they had experienced there.

[19] For the survey questions see Appendix

Hauteruruku methods

Hauteruruku ki Puketeraki led the waka component of the PHSE 104 noho on the 10th of September 2017. As a senior physical education student, my role with PHSE 104 was to co-ordinate the two noho in 2016 supported by other senior PE students and under the supervision of Dr Anne-Marie Jackson. The kaupapa for PHSE 104 was whanaungatanga, building relationships between people and place. Hauteruruku incorporates the use of waka, waka ama, karakia and water safety. Although I was unable to attend the PHSE 104 noho in 2017 due to family commitments, my surveys were completed under the supervision of my colleague Chelsea Cunningham (who ran the PHSE 104 noho) alongside my supervisor Dr Anne-Marie Jackson.

Participants

Participants sought for the kōrero tuku iho were Brendan Flack and Ngahuia Mita. Brendan Flack is of Kāi Tahu descent and works for his local hapū Kāti Huirapa ki Puketeraki. Brendan is a keen and passionate ocean goer, engaging with Tangaroa every opportunity he gets. He has been involved in building waka, sailing large double hulled waka, surfing and paddling waka ama. His key role as chairperson of Hauteruruku warranted a separate kōrero tuku iho, on top of the interview that Ngahuia provided.

Ngahuia Mita is a descendant of Te-Aitanga-a-Māhaki and has been involved with waka and waka ama since a young age. During her studies at the School of Physical Education, Sport and Exercise Sciences, Ngahuia undertook a Masters degree that examined Māori connection to the ocean and its impact on hauora, utilising Hauteruruku as her case study. As I mentioned earlier, her interviews as their original transcripts with all members of Hauteruruku have been used for this study. Engaging in kōrero tuku iho with Ngahuia involved asking her about the broader context of her transcripts and key findings from her research, of which, water safety was one.

Participants sought for the survey were all physical education students undertaking the PHSE 104 paper who attended the noho marae stay at Araiteuru Marae in Dunedin. Although the PHSE 104 paper is a course requirement for the Bachelor's degree in physical education, it was made clear that the survey was entirely voluntary. All students who were present at the time of undertaking surveys volunteered to complete one. Students' ages ranged from 19 – 23+ years. The majority were in their second or third year of their Bachelor of Physical Education degrees at the University of Otago. Minimal identifiable information is written into the thesis due to the majority of my participants for the surveys being children. Although participants from the Hauteruruku case studies were adults over 18, I chose to provide minimal identifiable information to be consistent with the other case studies.

The majority of participants are of New Zealand European descent. I have considered whether ethnicity would be a factor and while it could be, the broader kaupapa of Hauteruruku is to connect all people to Te Ao o Takaroa. Furthermore, in the PHSE 104 kaupapa, there is an 'educate the educators' approach. As I mentioned in Chapter 1: Introduction, over a quarter of all drownings each year occur unintentionally, thus, the more people who are educated about drowning, the better. Furthermore, each of these students will also go on to work with Māori in some way in the future and will be better educated about Māori water safety and views around the water. Where participants quotes are used the only identifiable information will be their sex (Wahine, female or Tāne, male) and respective ages. Table 7 details the participants of Hauteruruku.

Table 7: *Hauteruruku Survey 1, 10/09/17 (PHSE 104) at Araiteuru Marae, Dunedin*

	Total	19yr	20yr	21yr	22yr	23+yr
Wahine (females)	35	21	12	2	0	0
Tāne (males)	39	19	16	1	1	2
Total participants	**74**	**40**	**28**	**3**	**1**	**2**

Data collection

Kōrero tuku iho were undertaken with two members of Hauteruruku and seven interviews were utilised from previous research also with key Hauteruruku members. Table 8 below outlines the details for this data collection and the participants involved.

Table 8: *Hauteruruku kōrero tuku iho and interview participants*

Name and iwi	Hauteruruku role	Dates
Kōrero tuku iho		
Brendan Flack (Kāi Tahu)	Founder and coordinator	28/11/2017
Ngahuia Mita (Te-Aitanga-a-Māhaki)	Member	08/11/2017
Interviews		
Hinerangi Ferral-Heath (Kāi Tahu, Kāti Mamoe and Ngāti Whātua)	Kuia, kaikarakia	26/11/2016
Brendan Flack (Kāi Tahu)	Founder and coordinator	04/09/2015
Suzi Flack (Kāi Tahu)	Member	06/10/2015
Georgia-Rae and Savannah Flack (Kāi Tahu)	Member	27/09/2015
Jenny Smith (Kāi Tahu)	Member	24/09/2015
Victoria Byrant (Kāi Tahu)	Member	28/09/2015
Rob Hewitt (Ngāti Kahungunu)	Water safety advisor	06/10/2015

The survey was completed on Sunday 10 September 2017 on the final morning of the PHSE 104 noho. The focus for the survey was to gauge the students' understanding of Māori water safety, whanaungatanga and Hauteruruku waka club.

Te Taitimu Trust methods

My role at Te Taitimu Trust was in coordinating the main Summer Wānanga and facilitating the mentor group; the Summer Wānanga took place at Te Aute College in Pukehou from the 8th – 13th January 2017. On top of my role with Te Taitimu, I also undertook data collection for this case study on two occasions during this period. The kaupapa of Te Taitimu Trust was the primary focus of motivating their rangatahi to be rangatira for the future through engagement with Tangaroa, and an emphasis on the healing properties of Tangaroa also. Te Taitimu Trust involved the tamariki and rangatahi

in a number of workshops throughout the wānanga; the pool safety and beach day were the primary sites that my research focused on.

Participants

One kōrero tuku iho was undertaken with Rob Hewitt who oversees the water safety aspect of Te Taitimu Trust. Rob Hewitt is of Ngāti Kahungunu descent and has a long career with the Royal New Zealand Navy with over 20 years' experience. Rob is a key advisor for Water Safety New Zealand and cultural advisor for AUST swim Aotearoa[20]. He also works for Maritime New Zealand delivering boating education and dive qualifications to Māori and Pasifika communities. Rob's own survival story is a fundamental foundation from which he teaches tikanga and water safety within Māori communities. Rob works with all three case studies.

Participants sought for the survey were rangatahi participating at the 2017 main Taitimu camp who were in the 'tuakana' group, specifically rangatahi between the ages of 11-17 years who were present at the survey times. Due to the ages of the participants no rangatahi are named in the research, rather their quotes are followed by their sex (either wahine or tāne) and their respective age. The following Table 9 and Table 10 provides the sex and ages of the participants who completed either of the two surveys. Not all rangatahi who undertook the pre-survey completed the post-survey and vice versa. Either the rangatahi was not available at the time of doing the surveys, or they had left the camp early.

Table 9: *Te Taitimu Survey 1, 09/01/17 (Summer Wānanga) at Te Aute College, Pukehou*

	Total	13yr	14yr	15yr	16yr	17yr
Wahine (females)	18	5	3	7	2	1
Tāne (males)	15	3	2	6	3	1
Total participants	**33**	**8**	**5**	**13**	**5**	**2**

[20] AUSTSWIM Aotearoa was established in 2014 as the New Zealand branch of the Australasian Council for the Teaching of Swimming and Water Safety, providing swim education to swim instructors and teachers.

Table 10: *Te Taitimu Survey 2, 12/01/17 (Summer Wānanga) at Te Aute College, Pukehou*

	Total	13yr	14yr	15yr	16yr	17yr
Wahine (females)	16	4	3	8	1	0
Tāne (males)	16	4	3	6	2	1
Total participants	**32**	**8**	**6**	**14**	**3**	**1**

Data collection

One kōrero tuku iho was undertaken with Rob Hewitt and four interviews were utilised from pre-recorded Radio New Zealand interviews with key Te Taitimu members including Zack Makoare, Rex Timu, Ross Gilbert and Rob Hewitt. Table 11 below outlines the details for this data collection and the participants involved.

Table 11: *Te Taitimu Trust kōrero tuku iho and interview participants*

Name and iwi	Te Taitimu role	Dates
Kōrero tuku iho		
Rob Hewitt (Ngāti Kahungunu)	Water safety advisor	02/10/2017 03/10/2017
Interviews (Radio New Zealand)		
Zack Makoare (Ngāti Kahungunu)	CEO and founder	14/02/16
Rex Timu	Futures Group	14/02/16
Sargent Ross Gilbert	Trustee and NZ Police	14/02/16
Rob Hewitt	Water safety advisor	14/02/16

The pre-survey was undertaken on January 9th, 2017 with the post-survey taking place on the 13th. The focus for the pre-survey was to understand how the rangatahi engaged in the water and what tikanga and oral stories they knew about the water. The post-survey was used to understand how the experiences from Te Taitimu had: 1) impacted on their understanding of water safety; 2) had increased their knowledge about safe practices in and around the water and; 3) made them think more deeply about their connection to Tangaroa.

Data Analysis

A discursive analysis, namely critical discourse analysis, in conjunction with kaupapa Māori theory was employed to examine the data. Specifically, I drew on

Fairclough's (2010) two objects of research, emergence and operationalisation, in conjunction with kaupapa Māori theory's notions of whakapapa and kaupapa as the analytical framework. Jackson (2015a) champions the blend of kaupapa Māori theory and CDA for operationalising the research process and providing rich accounts of, and platforms for, social change. However, she argues that "despite the usefulness of employing such an approach to indigenous research there are few examples of CDA with an indigenous approach or vice versa" (Jackson, 2015a, p. 264). This research adds to Jackson's work and supports her view that "Kaupapa Māori theory and CDA, when utilized by an "indigenously" positioned researcher, can promote tino rangatiratanga, self-determining communities, transformative outcomes and social change" (Jackson 2015a, p. 264).

A textual analyses of oral narratives as well as data analyses from participants was employed in the research. The initial step was identifying the key texts to analyse for each case study, which only came after spending significant time with my community groups, as well as gaining permission to use these texts. I discussed the selected texts, and justified their inclusion, toward the beginning of the chapter. Analysing the selected texts, I then identified the nodal discourses of connection to water (i.e Māori water safety) therein. These nodal discourses were then further analysed and broken down into sub-discourses and discussed alongside the literature in the analytical chapters. This is an example of inductive analysis, where the emergence of new discourses was generated from the chosen oral narratives (texts).

Emergence of discourse was then used to identify the emergent themes from the participants through analysing the survey, kōrero tuku iho and interview data. This reflected both an inductive and deductive approach, because I was testing the themes that emerged from the previous texts with those generated from the participants, as well as inductive because new discourses also emerged. The final part of analysis addressed

operationalisation of the discourses of connection to water. This required an analysis of how the emergent discourses were enacted in changed practices, inculcated in changed identities and materialised in changed reality within each case study (Fairclough, 2010). This analytical framework structures the case study chapters: firstly, identifying the emergent discourses from the textual analyses; secondly, examining the emergent discourses from the data analyses of participants and; thirdly, discussing the operationalisation of all emergent discourses within their respective case studies.

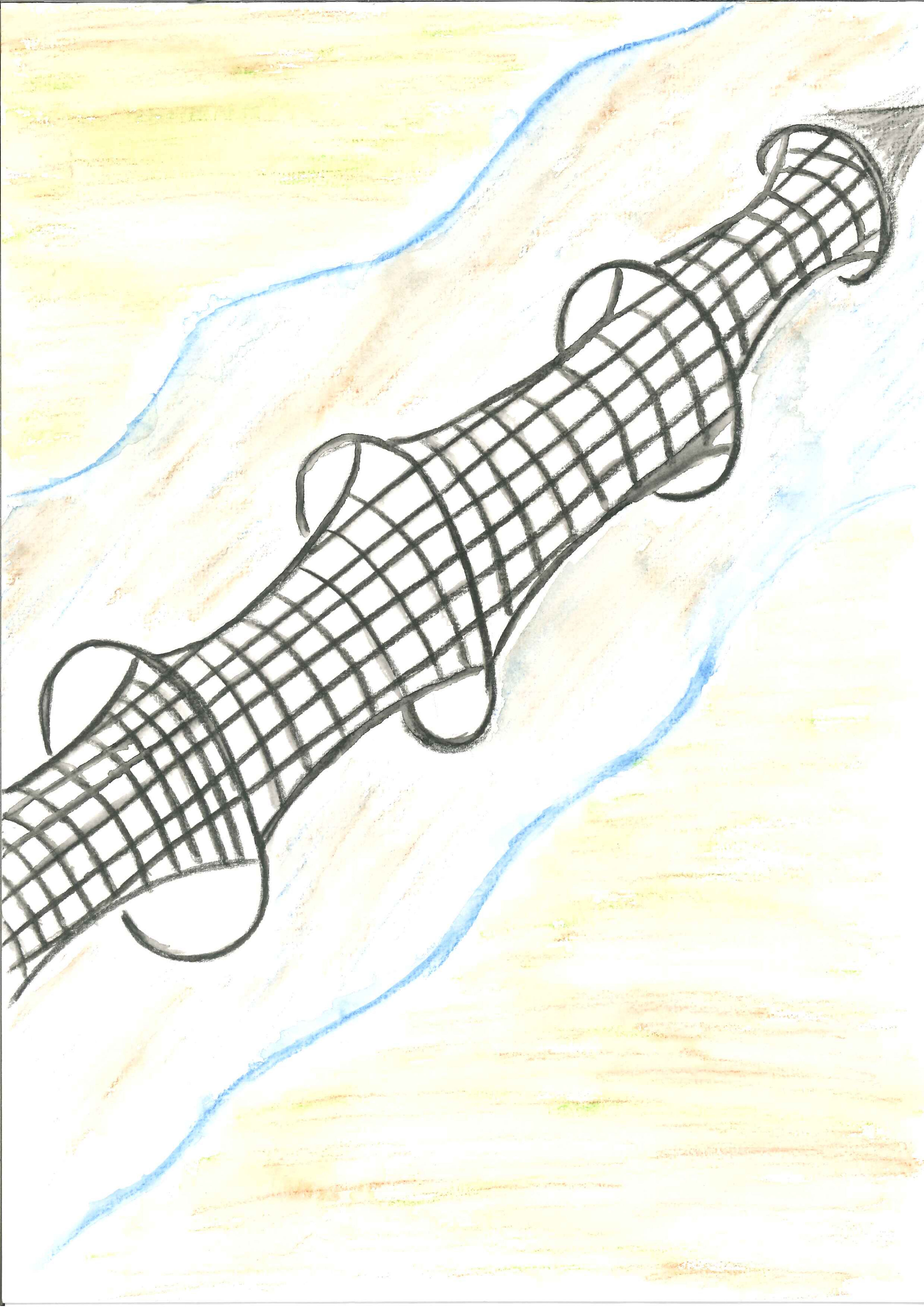
Conclusion

The use of kaupapa Māori theory in conjunction with critical discourse analysis provides a strong balance between Māori and Western methodology and together compliment the enactment of the research for social, cultural and political change. The genealogy of the chosen theoretical frameworks in both critical theory and linguistic analysis were strong motivations for their adoption. As my Ngāti Hine kaumatua Sir James Henare immortalised, "ko te reo te kākahu o te whakaaro te huarahi i te ao tūroa o te hinengaro – the language is like a cloak which clothes, envelopes, and adorns the myriad of one's thoughts" (cited in L. T Smith, 2018, p. 17). It is my intention that the myriad of my thoughts is best reflected in this research, the language of Māori water safety, through a linguistic approach, one that traces the whakapapa of our words and the discourse of power surrounding their use (critical theory). The kaupapa or operationalisation of these discourses then becomes central for reimagining Māori water safety in this country.

This chapter introduced the two theoretical and methodological frameworks of the study: kaupapa Māori theory and CDA. It explained the objects of research as emergence and operationalisation that formed the analytical framework of the study and the synergies of these objects of research with whakapapa and kaupapa. I briefly described the emergence of the discourses of connection to water within the three case

studies and the key texts that are analysed in Chapters Four, Five and Six. Following this I described my approach to working with Māori communities and the key values and tikanga that supported and guided me throughout my research. The methods of the study, participants, data collection and data analysis were also discussed.

Chapter Three explores the constructions of Māori and Western water safety in the literature, and importantly, discusses the role of oral narratives for providing rich accounts for textual analysis. While this methodology chapter did not go into detail about the significance of analysing oral narratives for Māori research, the next chapter discusses this at length. I analyse oral narratives from my own Ngāti Hine and Ngāpuhi context and discuss how these texts influence my understandings of Māori water safety.



Chapter Three: Emergence of Māori and Western Constructions of Water Safety

"He aitū ka riri rongo mai ka hē
Ko Ngunguru, ko Ngangana, ko Apārangi"
*"An angry calamity is heard that troubles,
Rumbling, glowing red, the red planet"*

The focus of this chapter, the intersect between Māori and Western constructions of water safety, is captured in the lines of the tauparapara above. "He aitū ka riri rongo mai ka hē" translates to "an angry calamity that troubles", reflecting the contention that often occurs when Western and indigenous worldviews are brought together. Another interpretation of this line confirms the clashing between two opposing atua, Tū-mata-uenga (deity of war) and Rongo-mai (deity of peace), translating to "Tū rages and Rongo-mai descends". The second line "Ko Ngunguru, ko Ngangana, ko Apārangi" reinforces a battle with the "rumbling" sounds and references to the sky turning red – "glowing red, the red planet". The colour red signals dawn, the preferred time for war in traditional Māori society. Others offer up the idea that ngunguru, ngangana and apārangi are the shapes and sounds of the tides on Te Tai Tamātane (The Male Waters), the West Coast of the North Island (Hohepa, 2011). This is because of the masculine and rough nature of the West Coast waters. The artwork at the beginning reflects a hīnaki (net) and represents the thrashing around of the tuna as they are caught up with others. Although the interpretation of the tauparapara above reflects contention and conflict, this chapter also discusses how these two worlds might best come together harmoniously through further examination of the Wai Puna model of Māori water safety; a model grounded foremost, in a Māori worldview, and secondly, in adapting Western approaches.

Māori Water Safety is Connection to Water

As I introduced in Chapter One, Māori water safety is connection to water, determined by three interdependent concepts permeating a Māori worldview – whakapapa, mātauranga and tikanga. One of the challenges of working in Māori contexts, is that it is holistic, and everything relates to each other. This creates the issue of how to

logically order my key arguments and how to decide which concepts to discuss first, when often they need to be discussed in conjunction with others. Therefore, how I have come to understand the expression of what Māori water safety is, is through Wai Puna, a model I created to make sense of Māori and non-Māori notions of water safety. This model, which I describe in detail at the conclusion of this chapter, is divided into three core themes; whakapapa, mātauranga and tikanga. The discussions surrounding Māori water safety stem from these three concepts, and how they are conveyed in Māori oral narratives.

Māori oral narratives

Māori oral narratives, referred to also, as oral tradition, are "the richly informative, poetic record of *ngā kōrero tuku iho* or the words that were remembered and handed down by voice over the generations" (McRae, 2017, p. 1, original italics). They are repositories of philosophical thinking, customary practices, values and beliefs that documented the intimate connection of the ancestors with their natural world (Hakopa, 2016; McRae, 2017; Jackson, Mita & Hakopa, 2017). The Māori oral narratives I refer to are pūrākau, pepeha, karakia, mōteatea, traditional names and whakataukī. Embedded within these narratives is a rich body of tribal lore and history that depict our inherent and intimate connection and engagement to water; key aspects for considering Māori water safety. Before I describe these in more detail later in this chapter, I discuss the concepts of whakapapa, mātauranga and tikanga, as these are critical to understanding Māori water safety and manifest in these oral narratives.

Whakapapa

Whakapapa pervades much of Māori culture and is a fundamental concept for understanding Māori water safety because it traces your connection and relationship to the water (Marsden, 2003b). The whakapapa depicted below in Figure 4 traces the genealogy of water to the gods and primordial parents Ranginui and Papa-tū-ā-nuku; it

is a granular whakapapa explanation for all forms of water and illustrates the Māori belief that they can trace their ancestry to the rivers, creeks, streams and lakes as part of their whakapapa lineage to Ranginui and Papa-tū-ā-nuku. Iwi and hapū whakapapa dictate further, a genealogical connection to specific rivers, streams, creeks and lakes depending on where their ancestral boundaries lie.

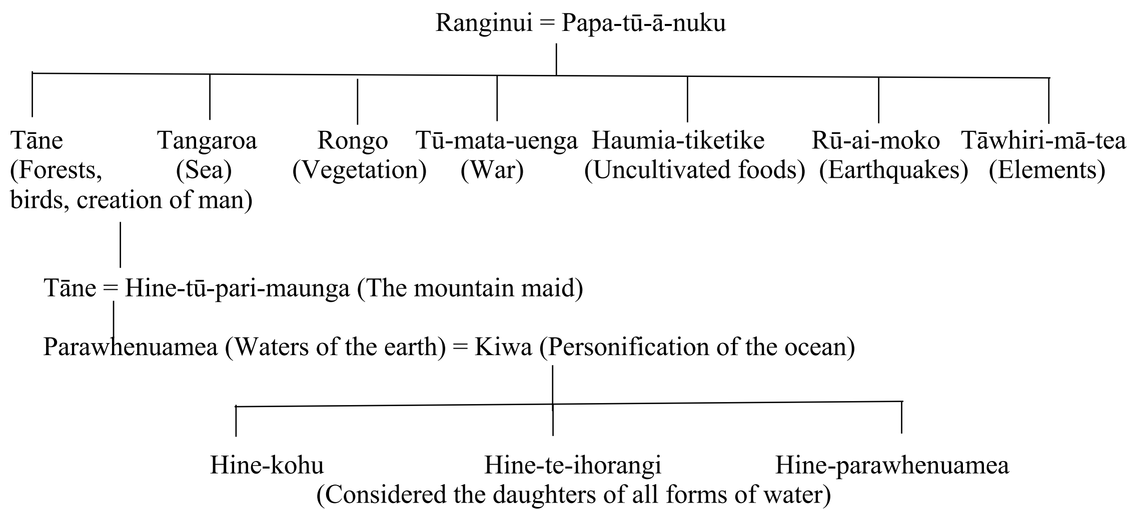


Figure 4: Whakapapa of water. Adapted from "God, man and universe: A Māori view" by M. Marsden, 2003a, in T. A. C. Royal (Ed.), *The woven universe: Selected writings of Rev. Māori Marsden*, pp. 2-23; J. Williams (2006) Resource management and Māori attitudes to water in southern New Zealand, *The New Zealand Geographical Society, 62*, p. 74 and Waka Huia (2016) *Erina Kaui takes us down Te Wairoa river and reveals the genealogy of water.*Sourced from http://www.etv.org.nz (Accessed 28 August, 2018).

Based on Figure 4, the daughter of Tāne and Hine-tū-pari-maunga is Parawhenuamea, the tutelary deity of earthly or ground waters and the "personification of rivers and streams, especially flood waters" (Williams, 2006, p. 74). The whakataukī, "nā ko Parawhenuamea koia te matua o te wai" translates to "Parawhenumea, the parent of water" (Best, 1976, p. 254). Her name reveals her primary function; 'para' is the rubbish, sediment, waste, vegetation or nutrients and 'whenua' means the land. Hence, Parawhenuamea personifies the deluge or floods that flush out the para from the land out into the ocean (Gregory et al., 2015). Gregory et al (2015) explains:

> when there is flooding she [Parawhenuamea] takes the food from Papatūānuku and Tāne and Tūparimaunga and flushes it all out to feed

> her children in the sea as well as in the rivers … Flooding is a good thing; it flushes all these nutrients in here out to sea (p. 20).

Parawhenuamea is the wife of Kiwa, who personifies the ocean; estuaries are considered the shared domain where the couple meets (Heke, 2013; Williams, 2006). From their union, begat three daughters, Hine-kohu, Hine-te-ihorangi and Hine-parawhenuamea who represent other forms of water such as the rain and mist (Waka Huia, 2016). According to my Ngāpuhi creation narrative, the world came into existence through the separation of Ranginui and Papa-tū-ā-nuku. The story begins in darkness with the many children of Ranginui and Papa-tū-ā-nuku yearning for warmth and light as they struggle to move between their parents in close confines. One of the sons, Tāne, separated his parents by pushing his father into the sky and his mother became the earth below. It was Tāne who brought forth the world we know and live in today, Te Ao Mārama, the world of light. Akin to the primordial parents, their children too, became physical manifestations within the natural world; Tangaroa the oceans, Tāne-mahuta the forests and Tāwhiri-mātea the winds and weather (Morgan, 2006; Marsden, 2003; Love, 1990). However, as a result of their parents' separation, the perpetual grief between the two lovers is understood to be the first instances of water; rainfall is seen as the tears of Ranginui over his wife, while the wellsprings and mist are the weeping of Papa-tū-ā-nuku for her husband (Morgan, 2006; Williams, 2006). This narrative adds to Māori understandings of water, and how whakapapa reveals their unique connection to it.

Paralleled with other Pacific peoples, Papa-tū-ā-nuku is "the mother who provides life for all living things through the waters in her womb" (Morgan, 2006, p. 129). Hawaiian narratives acknowledge Papa-hanau-moko "Papa from whom lands are born … [and where] mankind [are] born out of the vast waters of the spirit world" (Becksmith, 1970, p. 294). Among the indigenous people of the Andes, they refer to their Earth Mother as Pachamama, who similarly gave life to all things on earth (Whitt, Roberts, Norman & Grieves, 2001). The spiritual and temporal qualities of water, which

begin in the womb of our mother Papa-tū-ā-nuku is "vital to sustaining life and well-being … [and] has the capacity to destroy life [also]" (Haimona & Takurua, 2007, p. 83). This description aligns to the common belief that water and therefore life, derive from the original mother, which is then expressed today through females who give life through their maternal waters. Whakapapa in this sense can be deemed "a traditional system of classification or taxonomy" that traces the whakapapa of water back to its original source (Haami & Roberts, 2002, p. 405).

Mātauranga

Mātauranga is described as "a complex knowledge system comprised of intergenerational beliefs, values and practices, that comprises of what is known, and how it is known" (Jackson, Mita & Hakopa, 2017, p. iii). The *Williams Dictionary of the Maori language* acquaints us with an understanding of mātauranga derived from the words, mātau meaning:

1. *Know, be acquainted with*
2. *Understand*
3. *Feel certain of*

And Ranga:

1. *Raise, cast up*
2. *Pull up by the roots*

These definitions reflect the opening line, that mātauranga is both what is known (know, be acquainted with) and how it is known (by raising, pulling up by the roots – arguably by returning to the roots of Māori culture). Hirini Moko Mead (2017) likens mātauranga to "the kōkako a rare native bird that enhances the landscape and enriches the life of the nation" (H. M. Mead, Lecture Series, 23 August, 2017). He adds that in today's context, "the concept of mātauranga Māori helps bring back together into a united whole, the shattered pieces of Humpty Dumpty" (H. M. Mead, Lecture Series, 23 August, 2017).

For Mead, he sees the impacts of colonisation on Māori as the "shattered pieces of Humpty Dumpty". From his view, mātauranga is a means by which Māori can begin to put the pieces back together again, regaining the knowledge and ways of knowing of Māori. In this light, mātauranga can be similarly drawn on in a water safety context to put the pieces of Māori water safety together again. The inexplicable anomaly of why Māori suffer from high drowning rates may stem from this shattered chalice and as Haimona & Takurua (2007) suggested "no longer [having] access to *traditional ways of learning* respect for water and the skills required for surviving in and around it" (p. 85, emphasis added). Applying this knowledge in practice is referred to as tikanga. Jackson, Mita & Hakopa (2017) confirms: "to understand Māori knowledge and philosophy, an understanding of tikanga is needed" (p. 41).

Tikanga

Tikanga is another key aspect associated with Māori connection to water and informs our actions and interactions with each other as well as with the water. According to the *Williams Dictionary of the Maori language*, tikanga is defined as:

1. *Rule, plan, method*
2. *Custom, habit*
3. *Anything normal* or *usual*
4. *Reason*
5. *Meaning, purport*
6. *Authority, control*
7. *Correct, right*

Tikanga in, on and around the water was a primary method of Māori health and safety; tikanga remains a significant aspect of Māori water safety today. There are a number of general principles of tikanga and further examples and expressions that are specific to their contexts and use. While I refer to some key elements of tikanga related to the water

in Table 12 these are by no means a representation of all tikanga pertaining to the water, nor do they reflect one distinct way of doing something. Within each iwi, hapū and whānau, tikanga varies depending on the unique worldviews and mātauranga specific to their people and places.

Table 12: *Examples of tikanga related to water*

Tikanga related to water	Translation	General context of use
Kaitiakitanga	Protection, guardianship, conservation and preservation	An environmental ethic concerned with protecting and safeguarding the mauri of the waterways
Rāhui	Temporary closure, restricted area	A temporary closure placed on an area for protective purposes, i.e. in the event of a drowning or when food resources are depleted
Karakia	Incantation, supplication, prayer	Used in many contexts. Karakia to bind a person to the water, seek permission before entering the water, as a form of acknowledgement, for blessing, baptism and ritual purposes
Mahinga kai	Customary food gathering practice and sites	A cultural practice of gathering kai and the knowledge that underpins this practice
Mihi	Acknowledgement	Acknowledging the water. This may be seen in the form of karanga (call), waiata (song), karakia, splashing water on the face, or simply talking to the water
Māhaki	Respect	Always being respectful in the water
Utu	Reciprocity	The idea that you reciprocate what the water gives you, i.e returning your first catch back to Tangaroa

The examples illustrated in Table 12 provide insight into the importance of tikanga for understanding and applying Māori water safety today. In contrast to Western views, the tikanga that governed Māori actions and interactions on and in the water, are grounded in their spiritual beliefs and respect for the mana, tapu, mauri, wairua and hau of the water. These concepts, core to Māori understandings of water, are discussed later

in this chapter. Whakapapa, mātauranga and tikanga are critical to understanding Māori water safety and manifest within Māori oral narratives: extant archives of pepeha, pūrākau, karakia, mōteatea, traditional names and whakataukī. This next section analyses samples of these texts, highlighting the importance of whakapapa, mātauranga and tikanga related to water for interpreting Māori water safety from my Ngāti Hine, Ngāpuhi perspective.

Pepeha and water

Pepeha are an expression of whakapapa because they mark your identity to a specific location and group of people. Hakopa (2016) describes pepeha as "essential building blocks that locate and anchor each member of the *tribe* to their *Wāhi Kura* (significant landmarks or places) within their ancestral landscapes" (Hakopa, 2016, p. 8, original italics). My pepeha, for example, conveys my whakapapa and wāhi kura within the ancestral landscapes of Ngāti Hine:

Ko Motatau te maunga	*Motatau is the mountain*
Ko Taikirau te awa	*Taikirau is the river*
Ko Ngātokimatawhaorua te waka	*Ngātokimatawhaorua is the canoe*
Ko Ngāti Hine te hapū	*Ngāti Hine is the sub-tribe*
Ko Ngāpuhi te iwi	*Ngāpuhi are the people*

My pepeha expresses my identity and whakapapa connection to significant places such as Motatau mountain and the Taikirau River; I draw my Ngāti Hine identity and whakapapa from these sites. When I recite my pepeha above, it connects me to my tūrangawaewae (place of belonging). This pepeha is encoded with place names that hold reverence to Ngāti Hine, which I talk to later in this chapter. Within the specific places named in my pepeha, is a body of knowledge draped over the land, the Ngāti Hine mātauranga that is specific to these different sites. Hakopa (2016) reiterates, "*pepeha* defines who we are culturally, it defines our geographical location, it defines how we connect to our ancestral landscapes" (p. 8, original italics). His last point about "how we connect to our ancestral landscapes" points to tikanga, and the way in which we as Ngāti

Hine connect to, and engage with, our places from home. Pepeha are the building blocks to our cultural identity, distinguishing a whakapapa connection to our ancestral waterways, a Māori body of knowledge and way of knowing that derives from this connection and finally informs the way we do things (tikanga) within these sites. These are significant for understanding Māori water safety.

Pūrākau and water

Pūrākau are important constructs that tell our stories of the past and more importantly the whakapapa, mātauranga and tikanga embedded within them; pūrākau contain instances of philosophical thought and are timeless pieces of wisdom (H. Hakopa, 2018, personal communication). Often referred to as stories, myths, legends and tales, pūrākau are more appropriately understood as oral history and tradition; stories that transmit knowledge of people, place and events. The word pūrākau for example, may be broken down into two words: "pū" and "rākau". According to the *Williams Dictionary of the Maori Language*, pū is defined as:

1. *Originate*
2. *Origin, source, cause*
3. *Root* of a tree or plant
4. *Foot, base, foundation* of a mountain etc
5. *Heart, centre*

Rākau is described as:

1. *Tree*
2. *Wood, timber*
3. *Stick, spar, mast*
4. *Weapon*
5. *Wooden*

These translations shed light on the associated phrase, "te pū o te rākau", meaning "the origin or root of the tree". From this phrase, pūrākau are understood as stories that share the origin or source of a particular thing; the metaphor of a tree depicts the body of a story and where the roots of that story stem from (Lee, 2008). Marsden (2003c) provides a closer analysis of this idea when he penned:

> Each thing whether in the real or natural world has its own root foundations in the 'cosmic tree' which was sometimes depicted as having its roots in heaven and its crown on earth. But whatever symbolic representation was chosen the methodology was to recite first the actual genealogy itself and then to embed it in narrative form (p. 31).

The symbolic reference to a cosmic tree and similarly the connection to a narrative form is how I decipher pūrākau. Pūrākau have roots in the earth and branches in the heavens, bringing together our terrestrial and celestial knowledge and natural and spiritual worlds in a narrative form.

An example of a Ngāti Hine pūrākau that provides insight into our Ngāti Hine view of water is our story of Tuna Paea, an eel who was said to have carved out the various rivers in Northland, elucidating further, our belief of kaitiaki or spiritual guardians within our Northern rivers. The following pūrākau is an abridged account of Tuna Paea:

Tuna Paea, was an eel who once lived at Kaiwae, a small but deep lake at Orauta School. One day Tuna Paea decided that he would leave Kaiwae to travel and find a way to the open sea. Travelling overland by daylight he slithered the 1.5km distance from Kaiwae to the creek over dry land. The site of Tuna Paea's overland journey in daylight has since then been known as Tere Awatea (Traveling in daylight), while the stream he travelled overland to is now known as Orauta (alive travelling overland).

Continuing his journey downstream he came to a waterfall and was unable to prevent himself from plummeting over and down the thirty odd meters into the pool below, sending up a great big splash and spray when he hit the water. That place is now known as Te Rere Aniwaniwa (Rainbow falls) after the rainbow seen in the spray after Tuna Paea hit the water at the bottom of the falls.

Continuing further on from the falls, the stream became narrower and narrower, Tuna Paea began to struggle, as the creek was too narrow. He thrashed his tail from side to side to propel himself along, leaving an almost symmetrically curving, wider creek, behind him. Today this place is known as Taiakiaki (Thrashing side to side). Tired from

trying to gain ground by thrashing around to create a wider creek, Tuna Paea left the Orauta stream and headed across to the stream that is now known as Waiharakeke.

Unfortunately, tired and overcome by the distance, he died upon entering the stream, such as his size, he completely blocked the Waiharakeke stream, turning, some would argue, into stone. That place is now called Te Koura (the plug or blockage). In trying to seek life, Tuna Paea became tired and died where he did, thereby giving life to the very eels that give Ngāti Hine its reputation today

(Mahinga Mātaitai o Ngāti Hine, 2002, n.p).

This pūrākau shares a wealth of mātauranga about the numerous places and waterways in Ngāti Hine and how various creeks and rivers were shaped by the tuna. It provides knowledge of high-risk flooding areas, places such as Tereawatea and Orauta where Tuna Paea was able to travel by land because of high flood water. The transformation of Tuna Paea into stone is another reminder to Ngāti Hine of the risk when you become exhausted in the water; this pūrākau teaches us to not over exert ourselves while swimming, bathing or gathering food from the water. This mātauranga then informs our tikanga, telling us what we should and shouldn't do, what we need to be mindful and respectful of when we engage in these places.

As a descendant of Ngāti Hine, this pūrākau expresses the whakapapa of my Ngāti Hine waterways and provides me with a greater connection to these places; Orauta and Tereawatea, for example, were the homestead of my Mother's family. Moreover, mine and my five siblings' whenua is buried at Orauta. My dad explained to me that my mother wanted her children to always feel connected there, so they buried our whenua to bind us to this place. This practice is an expression of tikanga, which Mead (2003) explains, "the whenua and the pito [umbilical cord] are buried or placed within the land of the whānau and that establishes a spiritual link between the land and the child" (p. 213). The pūrākau of Tuna Paea is a rich repository of Ngāti Hine whakapapa, mātauranga and tikanga of the water. Another oral narrative that expresses these concepts is karakia.

Karakia and water

The function of karakia in a water context is profound for Māori: first in its ability to connect Māori back to creation (and all the whakapapa that this relationship encompasses); secondly to teach us about the nature and behaviour of place, for example the nature and behaviour of water and; thirdly, to provide us with guidance and knowledge to help us in our lives today; that is, water safety and drowning prevention from a Māori perspective. Hakopa (2016) describes one of the functions of karakia as a way “to greet the spirit and guardians of the earth … to receive the hearts of the strangers who had just arrived on their shores” (p. 5). He explains further that “this act established a pattern of behaviour and observance of how we connect with the earth and how the earth recognizes who we are and receives us into her presence” (Hakopa, 2016, p. 5).

Shirres (1997) considers a theological approach to karakia and its role in looking at the human person “as part of the Māori faith vision, as part of the Māori belief system, and seeking to know the human person in terms of that system” (p. 15). He views karakia as ritual, a “normal way of entering this world beyond space and time” (Shirres, 1997, p. 19). The wider purpose of karakia as Shirres (1997) explains “is to enable us to carry out our role in creation. One with the ancestors, one with the spiritual powers … our part in bringing order into this universe” (p. 87).

In addition to connecting us to place and people through time, karakia also communicates the nature and behaviour of water. An example of this is seen through one of my Ngāpuhi karakia recited by Nukutawhiti, captain of the waka, Ngātokimatawhaorua, (in other versions it was Nukutawhiti’s tohunga who recited the karakia) as they sailed into the turbulent Hokianga Harbour.

Te Karakia a Nukutawhiti[21]

E kau ki te tai e, e kau ki te tai e	*Swim the tidal waters, swim the tidal waters*
E kau rā e Tāne	*Swim Tāne (the canoe)*
wāhia atu te ngaru hukahuka o Marerei-ao	*Cleave the foaming waves of the cloud's high heave*
Pikitia atu te au rerekura o Taotaorangi	*Climb up the blood red sweep of the Sky reaches*
Tapatapa rūrū ana te kakau o te hoe	*Hammering and shaking is the handle of the steering paddle*
E auheke ana e taratutū ana	*Dipping way down and shuddering*
te huka o Tangaroa	*Is the foaming wake of Tangaroa*
I te puhi whatu kura	*Against the plumed carved sterns*
i te puhi marei kura o taku waka	*of my canoe*
Ka titiro iho au	*I look downwards to the shoreline*
ki te pae o runga ki te pae o waho	*And then up to the horizon threshold*
Piki tū rangi ana te kakau o te hoe	*The handle of my paddle is thrust standing in the sky*
Kumea te uru o taku waka	*Let the body of my canoe be hauled*
ki runga i te kiri waiwai o Papatūānuku	*to the watery skin of the earth mother*
e takoto mai nei	*lying there*
Ki runga ki te uru tapu nui o Tāne	*To the sacred grove of Tāne, the Forest God*
e tū mai nei.	*standing there*
Whatiwhati rua te hoe a Poupoto	*The steering paddle of Poupoto breaks in two*
tau ake ki te hoe nā Kura	*He lands at the paddle of Kura*
he Ariki whatumanawa	*A rock strong ariki*
Tō manawa e Kura ki taku manawa.	*Your strength Kura is my strength*
Ka irihia, ka irihia ki waionuku	*We are being held up, held up to the earth bound waters*
Ka irihia ka irihia ki waiorangi	*We are lifted to the sky high waters*
Ka whiti au ki te wheiao	*And I now cross from the twilight world of death*
ki te aomārama	*To the world of light*
Tupu kerekere, tupu wanawana	*Rising fiercely, rising awe inspiring*
Ka hara mai te toki a Haumia e	*The axe of Haumia comes*
Hui e. Tāiki e	*And we gather, united*

As a descendant of Nukutawhiti, this karakia shares the history and whakapapa of my people and their perilous journey into the Hokianga Harbour. It describes intimate mātauranga of the Hokianga and the tikanga around karakia for safety and protection. This karakia tells of the traditional incantation used to safely bring the

[21] Nukutawhiti karakia by P. Hohepa (2011). Hokianga from Te Korekore to 1840, A Resource Document Commissioned by the Crown Forestry Rental Trust (p. 144).

Ngātokimatawhaorua waka to shore through the rough seas and weather (Shirres, 1997; Tūhoronuku, 2016).

The original purpose of the Nukutawhiti karakia served as a supplication to the gods Tāne and Tangaroa to "calm the waters and allow them to cross the notorious sandbar of the Hokianga Harbour" (Tūhoronuku, 2016, n.p). It is a representation of man seeking the spiritual powers to help and support him through the harsh conditions and environments.

Another insight of this specific karakia reflects how the knowledge underpinning the incantation can serve to teach Ngāpuhi that "the work ahead will see some turbulence and perhaps there will be whitewater - yet with powerful karakia we will conquer adversity and continue our vision for Ngāpuhi as a nation" (Tūhoronuku, 2016, n.p). Karakia serves as both a warning of the nature of this part of the ocean, but more importantly, provides guidance for how to act when we are confronted with turbulence, challenges and adversity. Karakia then is more than just our link back to creation, but a tool we may employ in matters relevant to our lives today. Jackson, Mita & Hakopa (2017) agree that "the background to this karakia is part of the corpus of cultural knowledge that converges to provide context to the interpretation thereof as an ancient vehicle repurposed with new insights and collective values" (p. 51). Similar to the function of karakia is mōteatea and the wealth of information pertaining to water embedded within this form of oral narration.

Mōteatea and water

Mōteatea are a traditional waiata (song), sung poetry or chant that contain a depth of information pertaining to whakapapa, places, people, and events (Hakopa, 2011, 2016; Jackson, Mita & Hakopa, 2017). Mōteatea are yet another source of knowledge we can utilise to examine whakapapa, mātauranga and tikanga of the water environment. An example of a mōteatea from home, is the pihe (funeral dirge, lament) that was sung for

Nukutawhiti by his daughter Moerewarewa. This pihe has survived some 700 years and is a sacred and special chant for Ngāpuhi (Hohepa, 2011; Tawhai & Graham, 1940; Lee, 1987). I draw on Patu Hohepa's (2011) version of this pihe and his translations, which he amended from Tawhai & Graham's (1940) account. Further, I provide an analysis of some of the key words and phrases herein that link to aspects of Māori water safety and drowning, identified in Tawhai & Graham (1940).

	Te Pihe mō Nukutawhiti[22]	
1	Papā te whatitiri i runga nei	*The thunder claps above here*
	Ko ana kanapū he aituā	*Its lightning a bad omen*
	Tū ka ruru, Rongomai ka heke	*Tū rages, Rongomai descends.*
	Tātara te Waipunaātea	*War trumpet sounds at Waipuna ātea*
2	Ko Uru, ko Ngangana	*It is Uru and Ngangana*
	Ko Apārangi,	*And Aparangi*
	Ko kāpiti hono	*Joining together*
	Ko kāpiti hono te ata a te tauā	*Joining together the dawn of the war party*
3	Te hikihiki, te ramuramu	*Lifting, chanting*
	Te whetī, te whetā	*Striking, thrusting*
	Te totoro i ai	*Reaching out*
	Whano, Whano, Whano	*Rising, rising, rising*
4	Whano whano mai te pī	*Rising with eyes dilated*
	Ka riri Tū, ka ngiha Tū	*Tū now rages, Tū now flames*
	Ka wewehi Tū	*Tū inspiring fear*
	Ka wawana Tū	*Tu creating dread*
5	Ka taka i Hokianga nui, ai e!	*He has fallen at Hokianganui, alas!*
	Ka taka te waro o Pipiraueru	*Death of Pipiraueru has fallen;*
	Koia ā ka taka Wawauātea nei	*Indeed, will Ahuahu ātea fall*
	Ka taka te waro o Pipiraueru	*Death caused at Pipiraueru has come*
6	Ko ia ē!	*It is he indeed!*
	Kia kotikotia	*To be severed*
	Te uru o te ariki	*The head of the chief*
	Pipiraueru, koia e!	*Indeed, Pipiraueru alas, is the reason*
7	E tapu, e tapu tūmata tangaroa	*So sacred, sacred is Tangaroa's flames*
	E ngaro Tū ki tōna heiwa	*Tū disappears into his deception*
	Heiwa, heiwa	*Deception, hoax,*
	Tukua ki te marae	*Let these be exposed at the marae*
8	Werowero! Werowero!	*Stab repeatedly and defiantly!*
	Te tara homai rā	*Give me the spear*
	Werohia ki tai o whakarewa	*To strike the tide rising*
	Whakarongo te tara ki a tai	*Listen to the gannet wail the tide*
9	Me ko tai manawa reka	*The tide with elated heart*
	Te manawa ki a Tū	*The heart dedicated to the war god Tū*
	Uaea e a! Uaea e a!	*Strike deep, strike deeper*
	Hikihiki! Hikihiki warawara!	*Lift up, lift up the thundering chorus*

[22] P. Hohepa (2011). *Hokianga: From Te Korekore to 1840.* A report by the Crown Forestry Rental Trust for the Hokianga whānau, hapū, Land and Resources Claims Collective.

10	Koia Tangaroa i tauā	*For now Tangaroa joining the combat*
	Hōmai rā, he kino e Tū	*Give me your best, Tū*
	Whāngainga kia tā ai	*Float him to and fro until he is satisfied*
	Koropana ia te kawe ki te marae	*When prostrate, carry to the marae*
11	Whitirua te ika tere ki paenga	*Twice this fish drifts broadside to shore*
	Kia uru, āe āe ā!	*Then take ashore, yes, alas*
	Āe āe apī	*Yes, alas, to be bound up*
	Kia uru! āe āe apī!	*Be taken ashore, yes, yes, bound*

This mōteatea pihe links to the core concepts of Māori water safety as whakapapa, mātauranga and tikanga, and further connects to the broader research context of drowning. The narrative stitched within this pihe, is that at a very old age, Nukutawhiti drowned in the whirlpools of Pipiraueru, at the mouth of the Hokianga Harbour. One of his daughters, Moerewarewa, chanted this pihe upon learning of his death and returning home to Hokianga. Tawhai & Graham (1940) provide the following analysis of the key words and phrases within the pihe, demonstrating how the pihe discusses whakapapa, mātauranga and tikanga of the water that are critical for understanding Māori water safety.

Table 13: *Analysis of Nukutawhiti's Pihe*

Verse, lines and line number[23]	Phrase or sentence	Whakamārama Analysis [24]
Verse 1, lines 1-4, line 1	**Papā te whatitiri**	Refers to a chief fallen in battle; or otherwise a chief who had died a natural death – as an invalid.
Verse 1, lines 1-4, line 4	**Waipunaātea**	A ceremonial place at Hokianga, named after the same at Wawau-ātea
Verse 2, lines 5-8, lines 5-6	**Uru, Ngangana and Apārangi**	Minor deities of the Hokianga tribes of the "Māmari" canoe who were invoked at Waipunaātea
Verse 5, lines 17-20, line 17	**Ka taka i Hokianganui**	(Fallen away, passed hence) at Hokianganui. By the ocean of Hokianga, Nukutawhiti perished; having fallen to his death, he was washed away.
Verse 5, lines 17-20, line 18	**Ka taka te waro**	(Fallen into the chasm). A cavern or pit, or deep hole, the sacred place (where he) was interred.

[23] Verses and lines pertaining to the amended version by P. Hohepa (2011). Hokianga: From Te Korekore to 1840. A report by the Crown Forestry Rental Trust for the Hokianga whānau, hapū, Land and Resources Claims Collective.
[24] Analysis and descriptions provided in H. M. Tawhai & G. Graham (1940). Nukutawhiti, *Journal of the Polynesian Society*, 49(2), pp. 221-234.

Verse 5, lines 17-20, line 18	**Pipiraueru**	The whirlpool or eddy (*au-kume*) in the Hokianga River where Nuku' met his death, and into which his body disappeared. It was named after a similar place in Hawaiki, into which the bodies of the dead were thrust, and so reputed as an entrance-way to the realms of the dead.
Verse 5, lines 17-20, line 19	**Ka taka Wawau ātea nei**	(he has fallen into Wawau-ātea) refers to the island whence came our ancestors: the chasm or sacred place was so named after Wawau-ātea.
Verse 7, lines 25-28, line 25	**E tapu Tumata tangaroa**	(sacred art thou of Tumata-tangaroa). Refers to the tapu of this man Nuku'. Tumatatangaroa was a fish or *taniwha*, the bestower of the source of the tapu of Nuku'.
Verse 7, lines 25-28, line 25	**Tumata tangaroa**	The ocean god of the Mamari tribe of Hokianga.
Verse 8, lines 29-32, line 31	**Tai o whakarewa**	Refers to the sea which carried off Nuku' and floated him away; that is to say, it was the sea which was the slayer of Nukutawhiti.
Verse 9, lines 33-36, line 33	**Tai manawareka**	Refers to the delight of the ocean at the death of Nuku' by it. Because of his contest with the ocean, Nuku' perished in defeat.
Verse 11, lines 41-44, line 41	**Whitirua**	Twice was Nuku's body carried from the riverside, across the channel of Hokianga (from one side to the other). He had drifted as if he were a fish, and cast ashore at Whānui.

As a descendant of Nukutawhiti, this pihe shares my Ngāpuhi whakapapa connection to the Hokianga. The opening line, for example, is another link to my Ngāti Hine whakapapa as "ka papā te whatitiri" is the opening line for both Nukutawhiti's pihe and the Ngāti Hine tauparapara I use to frame this thesis. In the context of Nukutawhiti's pihe, "ka papā te whatitiri" refers to a chief who has fallen, either in battle or of a natural death, such as old age (Tawhai & Graham, 1940). The death of Nukutawhiti is particularly relevant to this thesis as the narrative is told he drowned in the whirlpools of Pipiraueru. Tawhai & Graham (1940) argue this was a case of whakamomori (suicide) because his eldest daughter, Moerewarewa, had married to his displeasure and had not come to see him while his health failed, a dejection he could not take (Tawhai & Graham, 1940; Hohepa, 2011). Verse 6 makes a number of references to his death by drowning. Embedded within the lines and spirit of this pihe is mātauranga specific to the Hokianga waters and how certain places were aptly named. For example, verse 6, lines 18-19 refer to two sites – Pipiraueru and Wawau ātea which have connections to the ancient

homeland Hawaiki[25]. Pipiraueru is a whirlpool in the Hokianga River which takes its name from a similar place in Hawaiki where bodies of the dead were taken to and thus, became known as a gateway to the realms of the dead (Tawhai & Graham, 1940). In a similar vein, Wawau ātea also is a name carried from Hawaiki and imparted in Hokianga. According to Tawahi & Graham (1940) it "refers to the island whence came our ancestors: the chasm or sacred place was so named after Wawau-ātea" (p. 233). These names bestowed at various places in Hokianga are warnings to others that death is likely.

The tides of the Hokianga similarly indicate the nature and characteristics of the water; te tai manawareka, tai o whakarewa, and whitirua referred to in verses 12 and 18 refer to the strength of the tides and how easily they carried Nukutawhiti out to sea. These names and the mātauranga that sits behind them, identify critical places in the Hokianga River that are particularly hazardous and should be avoided, lest you meet the same fate as Nukutawhiti did. It informs the tikanga within these parts of the Hokianga River. The belief that Nukutawhiti took his own life at Pipiraueru demonstrates his knowledge of the river, and the true intent of his actions by travelling out there.

Other expressions of mātauranga specific to Hokianga that manifest in this pihe are the multiple references to taniwha and spiritual guardians in the water. Uru, Ngangana and Apārangi from verse 2, and Tumata Tangaroa in the ninth verse are considered to be deities and taniwha that still dwell in these waters. Tawhai & Graham (1940) describe Uru, Ngangana and Apārangi as "minor deities of the Hokianga tribes of the Māmari canoe who were invoked at Waipuna-ātea" (p. 223). Hence the strong waves and tides on the West Coast are thought to be Uru, Ngangana and Apārangi letting their presence be known. Tumata Tangaroa was said to be a taniwha who bestowed tapu upon Nukutawhiti, and an ocean god to the Māmari people (Tawhai & Graham, 1940). The

[25] Hawaiki is considered the birth place of Māori, and the homelands their spirit travel to upon the body's death (Mead, 2003).

mātauranga underpinning these names is significant for Ngāpuhi and has direct relevance to those who reside in the Hokianga. The knowledge of these specific sites provides a framework of tikanga that needs to be respected and adhered to in order to stay safe on the water there.

Traditional names

Traditional names of waterways provide a rich pool of knowledge revealing a whakapapa connection to water and intelligence in water safety contexts, expressed as the particular customs and practices that are adhered to in these spaces. Our ancestors demonstrated immense patience and discipline as they observed the way the environment behaved; it was part of their survival strategy. For example, the tōrea pango (black oystercatcher) noted for its intelligence and awareness, sits and waits patiently for the tide to recede in the Ōhiwa Harbour, before it probes into the mud for food (Black, 2014). Hence our ancestors followed the example of the tōrea pango, developing respect for all the creatures of their environment.

Likewise, Hakopa (2016) explains "the wealth of names draped across the landscape … is a testament to the observant nature of the ancestors and their ability to listen to the voice(s) of the land" (p. 18). Following this line of thought, the distinctive names bestowed upon our waterways similarly reflects the ancestors' observant nature and connection to water that provides a wealth of information and guidance in water safety contexts today. For example, one of my rivers, Taikirau, was named for the many tuna that were gathered there. The taiki refer to the woven baskets that were used to gather the tuna in, while the rau, meaning many or hundreds, referred to the large number of baskets needed due to the abundance of tuna in our awa. This description of Taikirau is an example of mātauranga that is specific to Ngāti Hine and reflects the knowledge our ancestors held about this river and how it was transmitted through naming the land. Hakopa (2016) asserts:

> Each place name is a link to a body of tribal lore consisting of whakapapa (describing the genealogical connections to the deities of the Heaven, to Mother Earth and her bounty, to their ancestors across the Pacific Islands, and to the unborn generations), karakia (complex incantations), mōteatea (traditional songs and chants), whakataukī (proverbial utterances), pepeha, and kōrero pūrākau (stories) (p. 8).

Further to this, Taikirau reflects our whakapapa to the waters of Ngāti Hine as this river flows through our tribal boundaries and connects us further to the specific ancestors who named these places also. Echoed in Hakopa's (2011) doctoral dissertation, he claims that place names "describe the deeds of the ancestors, imbue the land with character and shape the identity of the local iwi" (p. 4). His words reflect this concept of a whakapapa connection to water through your ancestors bestowing names upon the land. Many names given to our waterways share the depth of mātauranga held by our ancestors and informed their practices and actions in, on and around the water – an expression of tikanga. Taikirau was a mahinga kai site for Ngāti Hine, a river that had an abundance of tuna, so became a core site to harvest eel from.

Thus, the naming of our waterways revealed a rich tribal lore and further expounds our intimate connection and relationship to them. Although the naming of our waterways provides a repository of tribal lore and knowledge, Hakopa (2016) warns "the names themselves only tell part of the story and in some cases may not even make sense until they are put into context" (p. 18). He writes:

> If we want to understand the land in the same manner as the ancestors then we must stand in those same places; sniff the air, feel the surroundings, visualize and listen to the voices of the land and its environs with your wairua (spirit), get a sense of what occurred there and match the story up to the name(s). This is how we develop the ability to listen to the voice of the land (Hakopa, 2016, p. 19).

Hakopa claims we must be able to recite the names of our waterways left to us by our ancestors, in order to "demonstrate the knowledge retained of the boundaries of [their] occupation, the environmental knowledge [they] had gathered of the area and the intimate connection [they] had established with the land and with its guardian spirits" (Hakopa,

2016, p. 19). However, for this to occur we must stand in these places, to see and hear with all the senses what it would have been like for them. We must physically follow in their cultural footprints, if we are to fully comprehend what these names mean to us today, and the role they provide in illustrating our connection to our waterways and implications for water safety.

Whakataukī and water

Akin to the function of pūrākau, pepeha, karakia and mōteatea, are, whakataukī, proverbial and ancestral sayings that are a vital source of Māori knowledge. While mōteatea in particular are often long compositions, whakataukī, in contrast, are employed to transmit an abridged version of Māori histories and stories. Whakataukī are designed to be short and succinct, in order to pass on the key messages in a condensed form to make swifter and simpler transmission of knowledge. McRae (1988) describes whakataukī as a genre of Māori oral tradition which transmits a breadth of information relating to Māori society. She explains a number of specific purposes that whakataukī serve:

> Marking historic incidents, or behaviour, or personal achievement, and passing on guidelines for the conduct of present and future generations; they are important records of traditional knowledge, practical and informative in contemporary affairs, aesthetic and artistic and much admired … they are a constant source of reference for general information and for personal development (McRae, 1988, p. 59).

Wehi (2009) employs whakataukī as a primary method for gathering ecological information. Wehi (2009) describes the function of whakataukī as:

> an important and reliable component of oral tradition [that] are used to communicate and emphasize important truths at the community level, often by using metaphorical phrases based on observation of natural phenomena. In this way, they link traditional lifeways, community values, and ecological knowledge (p. 268).

The use of "metaphorical phrases" to describe their "observation of natural phenomena" linking these to "traditional lifeways, community values and ecological knowledge" (Wehi, 2009, p. 268) to pass on key messages to the next generation, is common for

Māori. Similarly, I examine whakataukī in this manner; analysing these formal expressions of our ancestor's observations for the ecological information and knowledge pertaining to water. Whakataukī concerning water then, are both storehouses of knowledge, as well as testaments of our connection and relationship to water. Further to this, however, is the dynamic nature of our water whakataukī and the plethora of interpretations that may be taken from these. McRae (1988) explains that whakataukī "does not become static as a result of the set message it carries, partly because variants allow some changes, but also because in the matter of interpretation there is endless scope for stimulating renewed meaning and shades of meaning" (p. 174). The following Ngāpuhi whakataukī is another example of the important messages embedded therein:

Ka mimiti te puna i Taumārere	*When the spring at Taumārere dries up,*
Ka totō te puna i Hokianga	*The spring at Hokianga flows*
Ka totō te puna i Taumārere	*When the spring at Taumārere is full,*
Ka mimiti te puna i Hokianga	*The spring at Hokianga dries up*[26]

This Ngāpuhi whakataukī expresses two main findings: first the close relationship between the two main Ngāpuhi rivers Taumārere and Hokianga and how they are linked through underground tunnels created by taniwha who protect these rivers; and second, the kinship between the two groups of people who are sustained by these rivers. The great chief Rahiri had two sons, Uenuku and his step-son Kaharau. The brothers were said to have quarrelled which resulted in the division of Ngāpuhi into two distinct sectors. Rahiri declared that Taumārere would sustain Uenuku and his descendants on the tai tamawahine side (East Coast), while Hokianga would be given to Kaharau and his followers on the tai tamatāne side of the West Coast (Kawharu, 2008; Hohepa, 2011; Shortland, 2012).

The whakataukī was a reminder of the kinship link between the two people, and that in adversity they can call upon each other for support. In this respect, water was the

[26] Kawharu, M. (2008). Tāhuhu kōrero: the sayings of Tai Tokerau, Auckland, New Zealand: Auckland Unviersity Press, pp. 51-52.

catalyst for immortalising the whakapapa link between the people of Taumārere and Hokianga. Sir James Henare asserted this whakataukī refers to a spring of men, not a spring of water, declaring that "when the people of Taumārere need support, they can call on their relatives at Hokianga and vice versa" (Shortland, 2012, p. 36). The mātauranga that underpins this whakataukī points to the holistic nature of the Māori world and how everything is connected. The whakataukī encapsulates this holism by arguing that "what happens on the one coast is of concern to the people on the other" (Kawharu, 2008, p. 51).

In summary, whakataukī are rich repositories of Māori knowledge that continue to guide us from generation to generation. Although these whakataukī were written in the past, many of their teachings and messages may be re-interpreted and recontextualised for our use in our world today. In this regard, I employ whakataukī to guide our expressions and understandings of Māori water safety which has further implications for Māori health. McRae (1988) supports this, saying that whakataukī "have a valuable role in helping to preserve and publish the vast scope of traditional knowledge which still has a reality in the present for Māori people" (p. 334). Kawharu (2008) clarifies the link between water and health from this well-known whakataukī of Ngāpuhi, explaining, "the rivers of the Taumārere on the East Coast and the rivers of Hokianga on the West Coast are the two fountains of life of the Ngāpuhi tribe" (p. 51). The use of the phrase 'fountains of life' expresses the understanding that water has profound spiritual and physical life-giving properties for Māori; it is from this view that Māori derive their understandings of hauora, which I discuss later in Chapter Seven.

Critiques of Western Notions of Water Safety

In spite of New Zealand's rich aquatic heritage and the presence of swimming and aquatic activity in the school curriculum "little is known about the nature of swimming and water safety education … [and] little is known about the historical forces

that have helped to shape current practice" (Moran, 2010, p. 1). This section explores the emergence of Western water safety discourse in the literature and follows a number of key themes introduced by Moran (2010) in his book, *The Shaping of Swimming and Water Safety Education in New Zealand* alongside other authors' views (Booth, 1998; Wikaire, 2016).

Moran (2010) retraces the emergence of swimming and water safety education in New Zealand through exploring the dominant themes from: early Māori history; European colonisation in the nineteenth century; significant global events in the early twentieth century (such as the World Wars and Great Depression); the rise of the economy in the late twentieth century and; finally, the first decade of the new Millennium. I discuss how this changing socio-cultural backdrop inspired a number of the core discourses of water safety in the Western world today. Namely, the emergence of: a frontier society and desire to conquer nature; a Victorian sub-culture of bathing and leisure; lifesaving and lifeguarding and; swimming as an elitist sport. Moran (2010) asserts that "of the many values inherent in historical research, its capacity to enable solutions to contemporary problems to be sought in the past, as well as its ability to throw light on present and future trends are especially valuable" (Moran, 2010, p. 173).

As I introduced in Chapter One, water safety is not explicitly defined in the literature, rather, it is implicitly discussed along the core themes of drowning prevention, water competence and swimming ability. To provide a New Zealand perspective on water safety discourse, I draw on Moran's (2010) idea that the evolution and promotion of swimming and water safety education in a New Zealand context is largely born from the following desires:

> the desire to reduce negative statistics such as deaths by drowning, the desire to improve the proportion of children who can swim, the desire to produce sports champions, the desire to produce a fit society and the desire to provide education for leisure and recreation (p. 2).

These points stand in stark contrast to Māori water safety which primarily reflected cultural concepts of whakapapa, mātauranga and tikanga and their relevance for strengthening Māori connection to the water. Moran (2010) opens his book with an examination of the historical influences on swimming and water safety education in New Zealand by describing early European observations of Māori aquatic activity and swimming ability (Best, 1976; Beattie, 1994; Polack, 1838; Dieffenbach, 1843). While these manuscripts are a point of interest in this thesis, and the prime source of evidence from a historian's point of view, such as Moran, these observations are merely that; observations of an outsider looking in and commenting on a culture they know little about from their worldview and belief. For example, in analysing Best's (1976) view that Māori ability to swim emerged from folk tales and myths such as Hine-poupou[27] and Hinemoa[28], Moran (2010) summarised: "the reification of swimming skills was probably grounded in the competencies required of women in the performance of their daily domestic roles of fishing and shellfish gathering" (p. 14). His opinion ignores the importance of pūrākau and oral traditions for recounting Māori water experiences and further, neglects the inherent mātauranga, or important cultural knowledge base, that underpins the practices of fishing and shellfish gathering for Māori. Māori "daily domestic roles of fishing and shellfish gathering" were important cultural practices underpinned by a rich body of tribal lore and knowledge. Moreover, Moran's (2010) reliance on European historians and ethnographers to provide an accurate account of Māori aquatic beliefs and practices is fraught. His reluctance, in particular, toward relying "on data recorded via oral tradition and often narrated as an extension of mythology" marginalises the epistemological and philosophical constructs of Māori

[27] Hine-poupou swam from Kapiti across Raukawa (Cook Strait). For an analysis of this pūrākau from a Māori lens see T. Raureti (2018). *Kia mārama ai te ihi, te wehi o Mukukai: The influence of swimming on whānau engagement with water*, Unpublished Masters Thesis, University of Otago, Dunedin, New Zealand.

[28] Hinemoa swam from Ōwhata to Mokoia Island on Lake Rotorua.

thought for accurately portraying the significance of aquatic activity in pre-European times.

In contrast, this thesis privileges the legitimacy of Māori oral traditions for interpreting Māori water safety historically and in a contemporary context. Where Moran (2010) was hesitant to use the 'folk tales and mythology' to describe Māori aquatic activity, this thesis thrives on analysing these traditional texts from a Māori lens; they were never myths and legends, but a fundamental instrument for producing, retaining and transmitting Māori knowledge and experience.

A frontier society and desire to conquer nature

The emergence of swimming and water safety education in New Zealand, arguably, can be traced to a frontier society dominated by masculine identities when pioneers of European Settlement entered these lands. Moran (2010) offers up: "the pioneer years of European Settlement of New Zealand corresponded to a frontier stage of development when compared to the heavily settled and historically-aged mother country, Britain" (p. 29). Due to this, several frontier values towards a disregard of safety within sport and recreation pursuits ensued. According to Moran (2010), these included an emphasis on: "masculinity with its implied toughness, aggressiveness and the ability to withstand stress; competitiveness as a socially useful tool; individual initiative and independence of action; individual autonomy and control over one's environment; challenge, excitement and risk taking" (p. 29). Moran (2010) elaborates further:

> In a frontier society, risks needed to be taken in exploration and in exploiting natural resources. Such values legitimated the male pursuit of vigorous, often violent, and physically demanding exercise. The values idealised in the bushman myth of tough masculinity, 'mateship' and courage were often reflected in the blasé attitudes towards safety, especially when in an aquatic environment and may have been contributory to the high male drowning rates in the early times (p. 29).

The frontier society that Moran (2010) alludes to above, reflects the Western view of nature and man's superior role in it. In America, the inferior view of nature and the

environment was in response to a cultural shift that stemmed from the Industrial Revolution of the nineteenth century (Ibrahim & Cordes, 2008). Ibrahim & Cordes (2008) explain this shift:

> When agriculture replaced hunting and gathering as the dominant form of subsistence, there was a radical change in the way people responded to their natural surroundings. As westerners departed from wild nature, their view of nature revolved more around the belief that humans are superior to all other life forms and that this universe exists to serve the needs of human beings (p. 22).

This notion contrasts with Māori belief that humans are part of, not separate to, nature. Moreover, the shift in subsistence activities makes for an interesting comparison to Māori, who largely have maintained their cultural practices of subsistence, such as mahinga kai, and the significance this practice has to their relationship and connection with nature. Ibrahim & Cordes (2008) write that early Americans "ordinarily had an antagonistic attitude toward nature and wilderness, believing that it was to be tamed and conquered" (p. 33). Mountaineering provides a useful example in this context. Belmore Browne's *The Conquest of Mount McKinley* is a strong example of mountaineering and the ethos of conquering nature (Bayers, 2003). Bayers (2003) explains, "in the desire to conquer Everest and Denali … mountains have become the sorry recipients of imperialism's patriarchal, adversarial relationship to the natural landscape" (p. 14). Moreover, he writes:

> Like any cultural phenomenon, mountaineering is produced in language, in this case the language of heroic imperial masculinity and its ideologies. In these narratives, mountaineering is an aesthetic extension, rejection, or both of imperialism and the progressivist vision of civilization. The geographic locations and topography of the mountains become contested sites of masculine desire for national identity. No, a mountain is not climbed 'because it's there' but because masculine imperial or anti-imperial ideologies fuel the impetus to climb a mountain (p. 15).

These examples suggest that water safety in Western belief too, stemmed from a similar desire to conquer and tame the water.

Victorian sub-culture of leisure and bathing

Moran (2010) attributes New Zealand's beaches and waterways as a hedonistic space that stemmed from "Victorian England, from which most of colonial New Zealand's societal attitudes emanates" (p. 28). Barnett & Wolf (1993) elaborate, "in many of the countries of Europe and in the United States, 'sea bathing' had long before been taken up as a desirable, health-promoting leisure pursuit, and it was a trend that now took root in Australia and New Zealand" (p. 12). Booth (1998) speaks to this:

> In eighteenth-century England, medical practitioners alerted the aristocracy to the therapeutic benefits of bathing in cold sea water. Under this aristocratic patronage, the middle classes adopted bathing as a healthy pastime, which they pursued as a recreational activity and developed into the sport of swimming (p. 44).

Swimming in New Zealand, consequently has its roots in Victorian England and emanated strict sanctions of class and sex. Moran (2010) explains, "whilst boys and men were engaged in the 'manly' pursuit of exercise and games, girls and women … were busily engaged in the critically important role of being ladies … conations of passivity, gentility and feminine weakness" (p. 28). The history of swimming pools, thus, was a primary site of marginalisation and dis-empowerment for the poor and females (Moran, 2010; Booth, 1998). In comparison, the "developing attitude towards sport and recreation of the dominant male hegemony of the nineteenth century New Zealand" flourished (Moran, 2010, p. 29).

Wiltse (2007) offers insight from early America to the contested nature of pools in his book *Contested Waters: A Social History of Swimming Pools in America*. Issues of race and segregation were most prevalent as the shift from austere public baths (which saw men from all races mix) to leisure resorts resulted in the isolation of an entire population, when social division shifted from class and gender to race (Wiltse, 2007). Wiltse (2007) adds that during the mid 1950's when pools in America were de-segregated, a proliferation of private swimming pools took hold, indicating that attitudes

of racism and bigotry in water spaces remained largely unchanged. Thus, the social segregation of swimming pools became America's legacy (Wiltse, 2007).

While New Zealand's colonial history is different to the American context, issues of race and gender remained a similar concern in the historical backdrop of swimming pools in the country. This raises a critical question around the use of pools in swimming and water safety education for Māori. With its colonial history and roots in exclusion and social division, are pools today, a site of colonisation, in the sense that it essentially removes Māori from their natural waterways and puts them into a space with a deep-rooted colonial legacy, to effectively teach swimming and water safety education from a Western worldview? While I don't offer an answer to this question, I am cognisant to both, the epistemological underpinnings of water safety education that it taught today (Western view) and the specific sites it is delivered therein (swimming pools).

Button, McQuire, Cotter & Jackson (2017) add that skills confined to a pool make it difficult to learn the realities of the water environments. Further, statistics indicate that drowning occurs predominantly in open water environments, inadvertently supporting the shift away from learning in a pool, albeit based on a different reason to what I have offered here. The prominence and prevalence of surf lifesaving in New Zealand water safety discourse, owes its beginnings to the leisure and bathing culture of Victorian England (Booth, 1998; Moran, 2010; Wikaire, 2016).

Lifesaving and lifeguarding

Another influential aquatic institution that dominates water safety discourse in this country is the genesis of the surf lifesaving movement. Founded in England in 1891, the Royal Lifesaving Society was established to combat the prevalence of drowning, arguably heightened, through the rise in surfbathers. A few years later, branches of this organisation were established in Australia in 1894, finally reaching New Zealand's shores in 1910 (Moran, 2010). Booth (1998) details:

> Surfbathing in Australia and New Zealand helped transform prudish and repressive Victorian ideas about the public presentation of the body. In the process of transformation, surfbathers organized themselves into clubs which became the foundations of lifesaving movements (p. 58).

The surf lifesaving movement stemmed from local surfbathers coming together to legitimise their activity and secure their place at the beach (Booth, 1998). While surf lifesaving has been attributed to breaking down social barriers, the Eurocentric ideologies and practices underpinning it, ultimately, reinforced others (Wikaire, 2016). Steeped in Eurocentric ideologies and practices from Victorian England, surf lifesaving in New Zealand "present barriers to Māori participation in the surf lifesaving movement" (Wikaire, 2016, p. 24). Wikaire (2016) asserts, that through the formation of a kaupapa Māori-based club, Māori could be made to feel more comfortable to participate in surf lifesaving if it involved the right people such as Māori, whānau and leaders in the community, and taught in a way that was culturally relevant to them (Wikaire, 2016). Wikaire (2016) describes the role of Ngāti Porou Surf Lifesaving for addressing these aims. For example, the club's logo features a prominent Māori ancestor to Ngāti Porou, Paikea. Wikaire (2016) highlights the importance of this symbolism for constructing a culture of surf lifesaving that is responsive to Māori:

> According to Ngāti Porou, Paikea was the first ancestor to come to New Zealand on the back of a whale. The club uses Paikea's story to highlight the fact that many of the members have genealogical links to Paikea, whilst reinforcing that historically Māori have been people of the ocean. The club utilises the story of Paikea to highlight the connection that its members have to the ocean through their genealogy (Wikaire, 2016, p. 24).

Her explanation supports my view that a whakapapa connection to water is of the utmost importance for Māori water safety discourse in this country. Further, the use of pūrākau, emphasises the primary way in which this whakapapa connection can be understood. As an affiliate to the New Zealand Surf Lifesaving society, the goal of Ngāti Porou Surf Lifesaving "is to establish a sustainable club to encourage Māori to enjoy water environments in a safe way. Empowering communities also offers other benefits,

especially for the youth, including increased self-esteem, confidence, leadership and service" (Wikaire, 2016, p. 25). The final example of swimming and water safety education that derives from Western thought is the development of swimming as a competitive sport.

Swimming as an elitist sport

The transition of swimming as a form of activity toward a competitive, and in the formative years, elitist sport, is the final example of the emergence of water safety discourse in New Zealand. In New Zealand, Australia and England, swimming as a sport emerged in the latter years of the nineteenth century and had its early roots in professionalism, elitism and exclusivity (Moran, 2010). Swimming championships and races dominated much of the 1880's and consequently schools followed suit which legitimised further, aquatic education in the curriculum. For example, Moran (2010) described that the appearance of Olympic champion Dick Cavill of Australia in 1907 demonstrating the over-arm front crawl swim-stroke at a swimming carnival. Those in charge, were that impressed, that it was named the Cavill Crawl and added to the teaching curriculum. Moran (2010) contends that this act was "an indication of the influence of an emergent sports culture on school curriculum practice within New Zealand society" (p. 66). Moran (2010) argues that its inclusion also became a point of contention when schools became focused primarily on swimming as a sport and winning trophies, then teaching all pupils to swim. He explains "such elitism mirrored the current practice of annual school championships still evident today" (Moran, 2010, p. 175).

Despite its colonial history and elitist connotations, emerging researcher, Terina Raureti (2018), investigates the role of swimming for strengthening whānau engagement with the water, a critical aspect for Māori water safety understandings that I prescribed to at the beginning of this chapter. She asserts that swimming was not about a protective mechanism or drowning prevention, rather, "swimming is about engaging with the water

environment and all of its life giving properties providing sustenance for whānau" (Raureti, 2018, p. 75). Her reflection juxtaposes with earlier notions of swimming as a sport. Further, her insight into Māori experiences and views of swimming, offer a refreshing perspective from which to draw on for Māori water safety efforts today.

Moran (2010) explains that "the evolution of swimming and water safety education has demonstrated considerable malleability in terms of its definitions and aims" (p. 174). The origins of: a frontier society and desire to conquer nature, a Victorian sub-culture of leisure and bathing, lifesaving and lifeguarding, and swimming as an elitist sport have influenced in many respects, the existing discourses of Western water safety today. Demonstrating primarily a utilitarian value in addition to prophylactic and therapeutic values, water safety in a contemporary context is primarily associated with learning to swim, wearing life jackets, active supervision of children, aquatic skill acquisition and drowning prevention (Button et al., 2017; Quan et al., 2015; Langendorfer, 2015; Stallman, Moran, Quan & Langendorfer, 2017; Stallman, 2017; Kjendlie, Stallman & Olstad, 2010).

Wai Puna Model of Māori Water Safety: the intersect

As I highlighted at the beginning of this chapter, whakapapa, mātauranga and tikanga are critical aspects of Māori water safety. My own understanding and perspective of water safety, which stems from my Ngāti Hine upbringing, can be explained through the Wai Puna model, (see Figure 5 and Figure 6). I utilise this model to reflect the 'wellsprings of knowledge' and also the three aforementioned core tenets of Māori water safety. The Wai Puna model comprises three elements: a droplet and two ripples (See Figure 6). The droplet represents the Mātāpuna; the source and origin of water and of life. The inner ripple is formed from the Mātāpuna and represents the Tūpuna; holders and keepers of knowledge. The outer ripple is the Mokopuna, to whom the knowledge is passed down to; it represents why we do what we do, or rather who we do it for.

The Wai Puna model is an analogy for knowledge that essentially comes from the puna, from water. More specifically we can think of it as the 'wellsprings of knowledge' and the ripple effect of these. In a water safety context I use Wai Puna to refer to the wellsprings of knowledge pertaining to water.

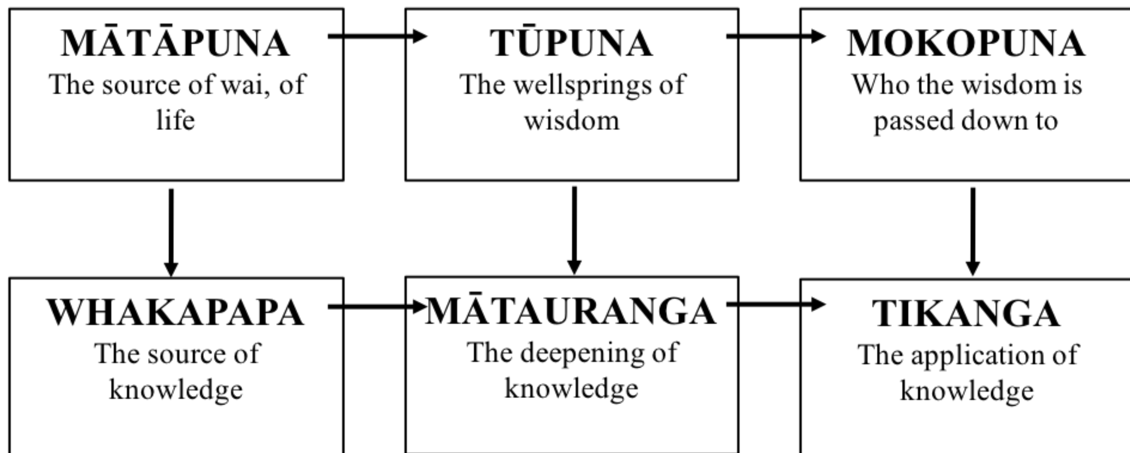


Figure 5: Explanation of the Wai Puna concept with core tenets of Māori water safety

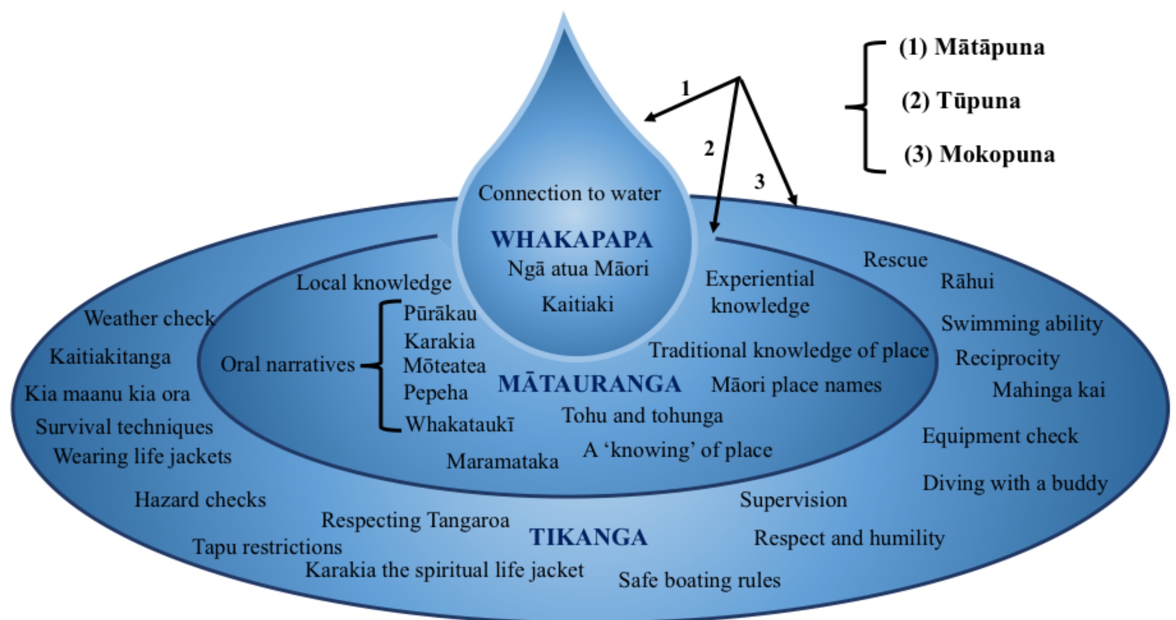


Figure 6: Wai Puna model and the intersect between Māori and non-Māori constructions of water safety

This model was inspired by a kōrero I had with my Aunty Rangi as we travelled to Orauta, a place where my whenua is buried and hold dear to my heart. I asked her what water meant to her and she shared the following kōrero with me:

> We know that wai is for water. And all the imagery and all the poetry and all the essences that go with water because you know that us human beings are 80% water and therefore we are already one with everything else that is water. Water isn't just the flowing water that we know, water exists in everything. So, we are one with everything in terms of our whakapapa. So, when I talk about wai or water I think about whakapapa. Puna, being a wellspring. But if we add mātā to it, it becomes many or the main source of the wellspring, the mātāpuna. And then when you think about the source of all wellsprings that flows from the source, the idea is around life. Life and death really. Together. Life can't exist without death. So those things come together, then you have the tūpuna, which I talk about the tūpuna as the wells of wisdom, because they gather the knowledge from the source. And over generations of life these tūpuna journey with their water as themselves and whoever they, whatever they connect with and in years to come they share it with their moko-puna; that's us. So we're catching the wellsprings of information and knowledge to keep the next generations alive in terms of wai. Ko wai koe? Which water, from which water did you flow? From which source of water did you flow? So ko wai koe? Easy as that eh (R. Davis, personal communication, 2017).

My Aunty explained to me that the puna is a beautiful concept for well-being; "the sharing of the flow of the information and knowledge or well-being" (R. Davis personal communication, 2017). Inspired by her words and imagery, this is how I began to think about water and interpret the foundations of water safety from a Māori perspective drawing on the Wai Puna concept. Its connection to well-being is further evidence of the appropriateness of this model to reflect Māori water safety; it is inextricably linked to health. Table 14 outlines the components of the Wai Puna model.

Table 14: *Elements of the Wai Puna model*

Components	Symbolism	Nature of puna	Examples of water safety
Whakapapa	The first drop	Mātāpuna (the source)	Connection to water, ngā atua Māori, kaitiaki
Mātauranga	The inner ripple	Tūpuna (the wells of wisdom)	Oral narratives, forms of knowledge and ways of knowing (esoteric, traditional, local, experiential)
Tikanga	The outer ripple	Mokopuna (the receivers of wisdom)	Ritual, tikanga, rāhui, kaitiakitanga, life jackets (physical and spiritual) swimming, survival techniques, rescue

The three pillars of Māori water safety

The three pillars of the Māori water safety model (whakapapa, mātauranga and tikanga) are represented by the following three corresponding parts as depicted in the diagram above: mātāpuna, tūpuna and mokopuna respectively. The first component, whakapapa, refers to the mātāpuna or the source. This component refers to the source of Māori water safety. My Aunty Rangi highlights the importance of whakapapa when she explained "when I talk about wai or water I think about whakapapa". Examples of how this component aligns to water safety include connection to water, the relationship to atua as well as the role of spiritual guardians or kaitiaki. I have discussed in earlier chapters the importance of a whakapapa connection to water as the foundation of water safety and the interaction with atua for understanding the whakapapa of water and how we are connected to it.

Mātāpuna depicts the source of knowledge, the source of water safety knowledge is whakapapa. Whakapapa represents the foundation of Māori water safety; the connection and relationship we have to our waterways. A whakapapa relationship to

water is both a physical connection and spiritual relationship. It is an intimate relationship. It is about knowing who you are and where you come from – knowing the water and your connection to it. Connection comes in many forms and layers. This part of the model is about encouraging, developing and strengthening a physical and spiritual connection to place. For example, returning often to connect daily to the waterways like our ancestors to foster a deeper connection. With this type of physical engagement comes a deepening of knowing, and an enlightenment wherein you begin to learn the secrets of a place, the way it smells, breathes and moves; you begin to feel its mauri. You begin to perceive the divine within the waterways. This is what I believe is a spiritual relationship. It is about being attuned to all your senses, an emotional intelligence of 'being' and 'knowing' in a place. You share your mauri with that of the river, lake or ocean. You know its spirit, you understand its whakapapa, where it has come from, and in return where you have come from also.

The second component, mātauranga, is represented by the inner ripple, the tūpuna ripple, that is formed from the droplet. It is characterised by knowledge that comes from the source, specifically the wellsprings of wisdom; the tūpuna, who hold the knowledge derived from the whakapapa. What stems from whakapapa is mātauranga, Māori knowledge and ways of knowing. The idea of the tūpuna being those caretakers of knowledge reflects the notion that particular people or other sources of knowledge provide information for us to access and learn from. Other sources of knowledge that provide water safety measures are found in oral narratives such as pūrākau, karakia, mōteatea, whakataukī and pepeha, and different ways of knowing such as traditional, esoteric, local and experiential. These are examples of different wells of wisdom, extant archives and experiences that hold layers of knowledge of Māori perspectives of water safety.

Ultimately, it is our tūpuna who hold mātauranga in varying forms. Our oral narratives were composed by our ancestors as they formed an intimate relationship with their environment – their special places. How they made sense of place, and how they embedded themselves in the land and seascapes is regularly told through these oral narratives; a corpus of profound cultural knowledge that I now have access to, many generations later. These are our sources of knowledge, our unique ancestral scholarship that our tūpuna entrusted to the future generations.

The role of mātauranga in Māori water safety discourse is about reinterpreting our Māori bodies of knowledge and ways of knowing that were left by our ancestors. This means analysing our oral narratives for guidance around Māori water safety. The tenet of mātauranga encompasses the experiential and lived knowledge of our ancestors that have been passed down to us. This is similar to the idea of 'local knowledge', always asking the locals about a particular body of water and whether or not it is safe for your desired purpose. Our ancestors were these locals, they were the knowledge holders, and this information is encoded within their oral narratives and histories that they left for their descendants. The mātauranga element is about re-engaging with this traditional knowledge. Whakapapa deepens connection. This is how we deepen our knowing about a place, because 'knowing' provides the platform for how to 'be' in these spaces.

This leads into the third aspect of the model which is illustrated as the outer ripple, the mokopuna. This is characterised by how knowledge is passed down to future generations, from the source, to the tūpuna and finally to their mokopuna. This aspect I have ascribed as tikanga. I see this aspect as how to 'be' in the water; what whakapapa and mātauranga tell us about appropriate actions and behaviour in the water. It encompasses an array of human action in the water. Examples of tikanga level water safety practices include: weather check, equipment, boat safety, swimming ability, wearing life jackets (physical and spiritual), reciting karakia, adhering to rāhui,

respecting the water and many more. Tikanga is about what we actually do, but more importantly the right thing to do which is informed by whakapapa and mātauranga. Tikanga are our practices, how we practice what we have come to know. I argue that only when all three of these pillars of water safety are in place will we operationalise Māori water safety. The dominant discourse of water safety in this country today relies on the tikanga pillar of this model; the other two pillars are missing. From a Māori perspective the current discourse of water safety in our country is superficial.

I see this outer ripple, as adhering to well-informed existential practice. However, in a Māori world, if that practice is not grounded in whakapapa, in who you are, in Māori ways of knowing and being, then it is not complete. To incorporate mātauranga and whakapapa into water safety education is my vision for the future.

Utilising the Wai Puna model is important because it highlights the intricate nature of water safety for Māori. However, there are often barriers at each level of this model that restrict many Māori whānau engagement with the water. For example, knowledge of whakapapa and connection to a particular river, lake or ocean is often lost. Many Māori have lost their connection to their cultural identity, and retracing this knowledge is hard if you don't have support from family who know your heritage.

The barriers in the tikanga aspect are numerous: socio-economic factors play a large role in whānau not having the correct or safe gear; Māori disparities in the health sector mean our old people are dying younger, those who hold the knowledge of our waterways; and pollution of our waterways mean traditional food gathering practices is restricted. In addition, the majority of water safety discourse is only focused on the outermost ripple, the tikanga, and largely focused on Western discourse within this element such as wearing life jackets, swimming and equipment as examples. This approach marginalises Māori tikanga, such as the importance of karakia and customary food gathering practices. Furthermore, whakapapa and mātauranga is not present at all

in water safety discourse disregarding two thirds of the conversation. And while there is one third that does exist, it is largely dominated by Western perceptions.

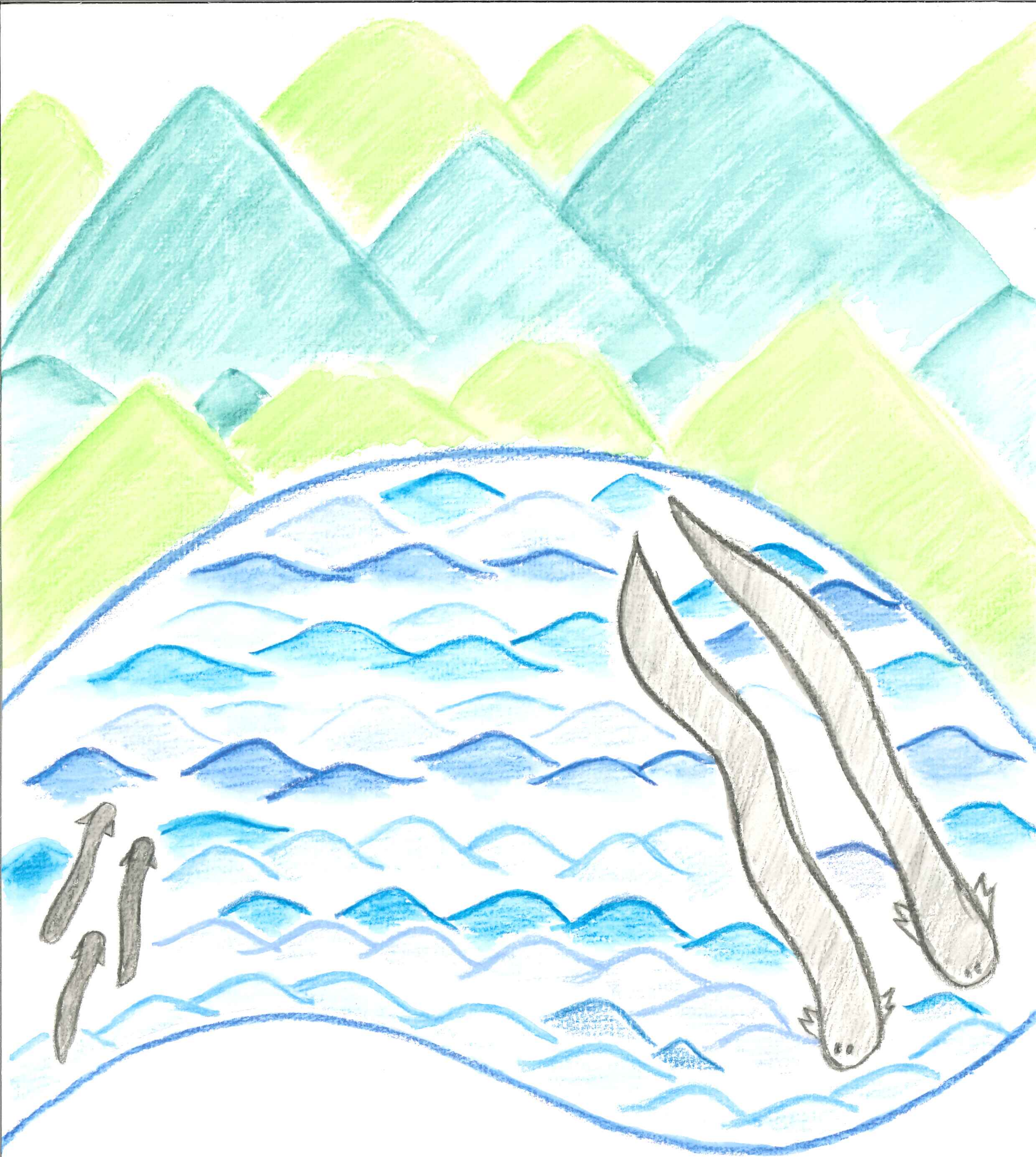
Western water safety approaches are incomplete; evidence suggests that the current approach does not work for Māori. Moreover, Māori thinking needs to be at the forefront of water safety discourse for Māori; incorporating the Wai Puna model is important for reconceptualising Māori water safety. The starting point of this model is grounded in Māori ways of knowing and thinking. It follows our metaphors (puna a metaphor for wellsprings of knowledge, or water a metaphor for life), symbolism and thought processes. It recruits a vast pool of knowledge, deepening our knowledge and informing our practice. In summary, a strong understanding in all three pillars of the Wai Puna model, in conjunction with mitigating the barriers that restrict whānau engagement with the water, is the key to reduce Māori drowning rates in this country.

Conclusion

Māori water safety approaches need to come from the inside out. Today it focuses more on the tikanga level of water safety, the practical things; and although extremely important, it is barely scratching the surface of the drowning issue for Māori. Ultimately it is a reconnection to water, a whakapapa connection, that remains the most important facet of Māori water safety. The Wai Puna model of Māori water safety is an original way of understanding the complex issues of drowning in New Zealand. It supports the idea of a dramatic shift in thinking to confront drowning issues for Māori in the country.

This chapter has discussed the emergence of Māori and Western notions of water safety and offered a potential model for merging these two views together. Māori water safety is a connection to water that draws on the importance of whakapapa, mātauranga and tikanga as key pillars in framing the Wai Puna model. The relevance of Māori oral narratives pertaining to the water was also discussed. An investigation into the emergence of Western notions of water safety emerging from the male thinking of conquering

nature, a Victorian sub-culture of leisure and bathing, lifesaving and lifeguarding, and swimming as an elitist sport were also reviewed. Finally, both Māori and Western ideas were pulled together in the Wai Puna model, providing a lens from which to view Māori water safety today.



Chapter Four: Te Rau Kotahi o Maripi Tuatini

"Ko te awa o ngā rangatira Taumārere, herehere i te riri"
"The River of chiefs, Taumārere, that binds up arguments"

This line from *Te Tauparapara a Hineāmaru* refers to the importance of my chiefly river, the Taumārere ("ko te awa o ngā rangatira Taumārere") and its ability to settle arguments. One interpretation behind "herehere i te riri" refers to a time when my people of Ngāti Hine, located in the Taumārere area, were fighting and arguing amongst themselves. One day they watched the tangariki (elvers) work together to reach the puna (spring) Keteriki above by climbing the Otiria Waterfall (Te Rere i Tiria). They took this as a tohu (sign, symbol) to also work together to overcome their own disagreements and difficulties. The lines from this tauparapara today, can be interpreted as, "the knitting of people when peace is made". Thus, the Taumārere became a symbol of bringing people together. The central focus of this chapter similarly lies in the importance of ancestral rivers to bind people together in a kaupapa called Maripi Tuatini; the first case study of this research based in the Rangitīkei District. I use the lines of the tauparapara above, in conjunction with the river aspect of the tuna hekenga artwork, to frame this chapter about Maripi Tuatini, an iwi-based kaupapa around reconnecting their youth to their ancestral rivers.

The symbolism behind the artwork depicts the significance of rivers for Maripi Tuatini, and the belief that the source of who they are as Ngāti Apa Ngā Wairiki is strengthened through reconnecting with their rivers and the mountains from which they flow. I use the analogy of the tangariki and tuna to depict our own human growth and journey, and how, by returning home to the source of their identity, they too will thrive and flourish as the tangariki and tuna do. Only when the tuna is ready to spawn will they leave the āhuru mōwai (protective shelter) of its river, stream, creek or lake and make the long journey out to sea. Water safety from a Maripi Tuatini perspective is grounded in a

whakapapa connection to water; by coming to know their river will they come to know more of who they are and where they are from.

Introduction

The title for this chapter was chosen to reflect the kaupapa of Maripi Tuatini. I named this chapter *Te Rau Kotahi o Maripi Tuatini* to reflect the many ways that connection to water is seen within the one kaupapa that is Maripi Tuatini. I learnt about the 'rau kotahi' concept from a kōrero tuku iho with kaumatua Mike Paki. The following is an excerpt from my field journal:

> *I am sitting at a large table; books, loose sheets of paper and old CD's have claimed much of its space. On the other side of me sits Papa Mike Paki, a hilarious, cheeky, and wise kaumatua who claims he is from the centre of the universe, Tini Waitara. His deep and careful voice is easy for my ears to tune to, and his rhythm of speaking is that of an adept orator; he is a strong story teller, and I the eager audience. We've spoken about my confusion over the many different strands of my research, the different groups and differing opinions. I'm struggling to pull it all together, to talk about them separately or as a collective? Much of my mind is confused, and Mike simply says, "we call it rau kotahi". Rau kotahi is the many within the one. The many different threads that weave to make up Maripi, Taitimu and Hauteruruku, and then each of their rau kotahi to come together to make another rau kotahi of Māori water safety. The many views within the one.*

This idea of rau kotahi has carried me throughout my PhD journey and particularly within the Maripi Tuatini whānau. If we think about rau kotahi as a symbol of a taura (rope); there are many strands that are woven together to make this taura. Rau kotahi is the same principle; many strands within the one. This chapter explores the rau kotahi of Maripi Tuatini, and how they contribute to the taura of connection to water, or in this context the dialogue of water safety from a Maripi Tuatini perspective.

This chapter follows two of the four objects of research identified by Fairclough (2010); the emergence of discourse and the operationalisation of discourse. As described earlier in Chapter Two, the theme of emergence draws first on the discursive analysis of oral narratives that have been adopted into the case studies. Emerging from the two texts: *He Oriori mō Wharaurangi* and *Tūtaeporoporo*, was the nodal discourse of whakapapa,

namely, a whakapapa connection to water. Discourses of a whakapapa connection to water were identified from these texts as: mātauranga, identity, utu and resilience. Continuing with the theme of emergence, the discourses of a whakapapa connection to water were also analysed within the survey, interview and kōrero tuku iho data. From the Maripi Tuatini participants, the discourse of tikanga was identified. Namely, tikanga as: karakia; tapu and rāhui; respect and; kaitiakitanga. Following these discussions, I argue how the emergent discourses are then operationalised in the Maripi Tuatini kaupapa through the materialisation, inculcation and enactment of these emergent themes. The implications of the operationalisation of these discourses for Māori health and wellbeing are considered later in Chapter Seven. This chapter addresses the following research questions:

1. What are the emergent discourses of connection to water found within the oral narratives of Maripi Tuatini and its participants?
2. How are the discourses of connection to water operationalised in Maripi Tuatini?

Figure 7: Maripi Tuatini rangatahi and whānau paddling on the Whangaehu River during the awa hīkoi phase. Personal collection, December 2017.

Emergence of Discourse

Fairclough's (2010) notion of emergence is synonymous with whakapapa, the idea that genealogically all things are connected and born from previous connections. In the same way that discourses emerge from pre-existing discourses, whakapapa too, confirms the interconnectedness of the world we live in. This section examines the emergence of the discourses of a connection to water found within the mōteatea text, *He Oriori mō Wharaurangi*, and the pūrākau text, *Tūtaeporoporo*; oral archives that are rich in mātauranga-ā-iwi, tribal specific knowledge, and elucidates the Maripi Tuatini philosophy of Māori water safety as a whakapapa connection to water.

Mōteatea Text: He Oriori mō Wharaurangi

He oriori mō Wharaurangi (A song for Wharaurangi)[29] (Note: macrons not used in original text).

39. Kapua mai nei e Hau ko te one ki tona ringa.
40. Ko te Tokotoko-o-Turoa
Ka whiti i te awa,
Ka nui ia, ko Whanga-nui;
Ka tiehutia te wai, ko Whanga-ehu;
Ka hinga te rakau, ko Turakina;
45. Ka tikeitia te waewae, Ko Rangitikei;
Ka tatu, e hine, Ko Manawa-tu;
Ka rorowhio ngā taringa, ko Hokio.

Waiho nei te awa iti hei ingoa mona,
ko Ohau;
50. Takina te tokotoko, ko Otaki;
Ka mehameha, e hine, ko Wai-meha;
Ka ngahae ngā pi, ko Wai-kanae;
Ka tangi ko te mapu,
Ka tae atu ki a Wai-raka,
55. Matapoutia, poua ki runga, poua ki raro,
Ka rarau e hine!

Ka rarapa ngā kanohi, ko Wai-rarapa,
Te rarapatanga o to tipuna, e hine!
Ka mohiki te ao, ko te Pae-a-Whaitiri;

[29] Mōteatea sourced from: Paki (2017) *He Māori Ahau? A Journey in a search of identity through the lenses of an iwi member*. Doctoral thesis. Te Whare Wānanga o Awanuiārangi, Whakatāne, New Zealand.

60. Kumea, kia warea Kai-tangata
Ki waho ko te moana.

Hanga te paepae, poua iho;
Te pou whakamaro o te ra, ko Meremere.
Waiho te whānau, te Punga o tona waka
65. Ko te Hau-mea, ko te Awhe-ma;
Kaati, ka whakamutu, e hine!

English Translation

Hau scooped up a handful of earth
From the portion of the Staff of Turoa
40. He then crossed the river
Which won him great renown, and it was Whanganui
He splashed through cloudy waters, hence Whangaehu
He felled a tree so he could cross, hence Turakina
45. He strode across the land, hence 'Tikei'
Then he stumbled, o maiden, hence Manawatu
A buzzing sound assailed his ears, hence Hokio
A tiny stream he named his own, hence Ohau
50. He held his staff as he spoke, hence Otaki
The waters beyond were lost in the sands, hence Waimeha
He stood and stared in amazement, hence Waikanae
Then he breathed a sigh of relief
55. For he had come to Wairaka
And he cast a spell fixing it above and fixing it below
It was thus he came to rest, o maiden
He gave a flashing glance, hence Wairarapa
Indeed it was there your ancestor gazed about him
60. The clouds lifted up on high, hence Te Pae-o-Whaitiri
The lengthened day was made to detain Kaitangata
Out on the open sea
The beam was made and posts were fixed
The posts were Stiffened-was-the-heavens and Meremere
The family became the anchor of his canoe
They were Te Houmea and
Te Awhema
65. Enough, tis now ended, o maiden[30]

Pūrākau Text: Tūtaeporoporo

The following pūrākau of *Tūtaeporoporo*, a famous and misunderstood taniwha, is a shortened account from Mike Paki, kaumatua of Maripi Tuatini and a descendant of Tū Ariki, the human guardian of Tūtaeporoporo.

[30] Translation provided in Ngata, A., & Jones, P. (2006) Ngā Mōteatea, Part Three, He Oriori mō Wharau-rangi, nā Te Rangi-Takoru, Ngāti Apa, pp.376-379. Auckland, New Zealand: Auckland University Press.

Tū Ariki was a rangatira who had influence across a major part of the Rangitīkei. On a fishing expedition at a place named Te Taero-a-Kereopa (now known as Boulder Bank) he captured a shark and realising it was a special creature, he decided he would take it back with him to his home at Rangitīkei. He named his pet, Tūtaeporoporo. He placed him in a deep hole in the Rangitīkei River, just below where the Tūtaenui Stream empties itself into the river, and here he attended to it daily, feeding it and reciting karakia over it until it became as big as a whale and developed into a real live taniwha.

After Tūtaeporoporo was fully grown, a war party from Whanganui came into the district and Tū Ariki was killed, his body taken back to Whanganui to be eaten. This event is commemorated in the name Ōhakēā or the 'place where a war party came under false pretences. After some time Tūtaeporoporo began to worry for his master who had not returned to feed him, and he set off to investigate. He went down the Rangitīkei River until he reached the ocean and sniffed the four winds. When he tested the winds from the West he thought he detected the smell of his master, so he started off and came to the mouth of the Whanganui River. It was at the mouth of the Whanganui that he could smell the ground ovens and knew that his master had been killed.

He settled up the river at Paparoa in the puna Mata-tiwhaia-ki-te-pounamu, near Pipiriki, to seek his revenge for his master's killing. After no success there, he moved down river to Purua where he at last found a suitable place for a permanent home. He lived among three caves there; it was from these three caves that Tūtaeporoporo would sweep out and attack travellers as they rowed past. For some time Tūtaeporoporo drew his revenge amongst the travellers of the river, swallowing waka and their crews. After his presence was detected by the families who went in search of their lost ones, the iwi of the river gathered together to discuss how they were going to get rid of Tūtaeporoporo. One rangatira from Pūtiki Pā named Tama-āhua stood and claimed "I have heard of a man at Waitōtara who is supposed to be a great toa (warrior) and skilled in taniwha slaying. His name is Te Aokehu and he lives at Pukerewa. Maybe he will come and help us…" The people agreed "go and get him; maybe he will work out some means of slaying Tūtaeporoporo for us".

Upon his arrival to Ngā Rauru and Ngāti Ruanui tribes, Tama-āhua met with Te Aokehu and begged "I have come to you because all our people have been taken by a taniwha that has taken over the Whanganui River. Our homes are left, and the land is desolate, for everyone is scattered to places where the taniwha cannot get". Te Aokehu agreed to give his aid. Using trickery and deceit, Te Aokehu arranged for his people to get a log and cut out a box long enough to hold a man, and also to make a close-fitting lid to it. Te Aokehu climbed into the box taking with him his two famous maripi (knife-like weapon); Taitimu and Taipāroa, which were shaped something like a saw, with shark's teeth inserted along both edges. The lid of the box was tied on and he was launched onto the river. The box drifted down near the taniwha's lair and Tūtaeporoporo, smelling the sweet scent of fresh food came out and opened his mouth and swallowed both box and Te Aokehu inside. Te Aokehu began slashing at the bindings which held the lid of his box and lifted the lid off. Taking his famous maripi Taitimu and Taiparoa he set to work hacking at poor Tūtaeporoporo's insides. Never had Tūtaeporoporo felt so much pain and began to writhe around in agony. Te Aokehu continued to strike at the internal organs until Tūtaeporoporo could no longer stand the pain and died. When Te Aokehu realised that Tūtaeporoporo had died, he then began to karakia to raise the body of Tūtaeporoporo from the depths of the river. The remains of the body of the taniwha were left as food for the birds of the air and fish of the sea. Many mōteatea and laments have

been composed that tell of the sad demise of Tūtaeporoporo (M. Paki, personal communication, 2017).

Identification of Discourses within Oral Texts

The nodal discourse of a whakapapa connection to water that emerged from these texts illuminates Māori water safety from a Maripi Tuatini perspective. Furthermore, Fairclough (2010) highlights that nodal discourses also subsume other discourses. The nodal discourse of a whakapapa connection to water subsumes the discourses of: mātauranga, utu and resilience. I discuss these emergent themes next.

Nodal discourse of a whakapapa connection to water

From a Maripi Tuatini perspective, Māori water safety is a whakapapa connection to water. As I described in Chapter One, whakapapa is a fundamental concept for understanding Māori water safety; it is the foundation from which Māori derive their identity and connection to water. Whakapapa describes the origin and connection of all things in a Māori worldview. George (2010) claims that whakapapa is the "inalienable link that binds us to the land and sea" (p. 242). Therefore, it is whakapapa that can be drawn upon to explain Māori connection to water, specifically through a direct genealogical connection between Maripi Tuatini members and their ancestral rivers. Whakapapa lies at the heart of Maripi Tuatini and their conceptualisation of Māori water safety.

He Oriori mō Wharaurangi and the story of *Tūtaeporoporo* are oral narratives that depict a Ngāti Apa Ngā Wairiki whakapapa connection to their waterways. Oriori were composed for highborn children to instruct them in tribal lore and used to enculturate the young in matters important to the tribe. Similarly, *He Oriori mō Wharaurangi* was composed to inform the child, Wharaurangi, of her lineage and where she came from and also informed her of the deeds of her ancestors who named the land. For example, the first stanza of *He Oriori mō Wharaurangi* (see Appendix 4) talks about the journey of Wharaurangi as she emerged from the womb and into the light of day.

From there, she is taken on a journey on the Kurahaupō waka until it reached Rangitāhuahua (Raoul Island) then transferred to the waka Aotea before coming to Aotearoa, New Zealand. The remaining verses explain how her ancestor, Haunui-a-Nanaia (across different iwi he is referred to as Hau or Haunui-a-Pāpārangi) named the land and rivers.

Each line in the mōteatea and associated kōrero is a whakapapa connection to her ancestors and to the lands and waters which her tūpuna named and lived upon. The descendants of Wharaurangi (such as the Maripi Tuatini rangatahi) too are part of this whakapapa and share the same spiritual bond to the places and people named within. In the same way that this oriori instructed Wharaurangi in her whakapapa, it is similarly used by Maripi Tuatini to share the whakapapa of their whānau, hapū and iwi. For example, lines 43-45 explain how Haunui-a-Nanaia named the Whangaehu, Turakina and Rangitīkei rivers, significant waterways for Maripi Tuatini members who derive their identity from these waterways and engage with them often throughout Maripi Tuatini. The following pepeha represent the four marae (Kauangaroa, Whangaehu, Tini Waitara, and Parewānui) of Maripi Tuatini that convey the Ngāti Apa Ngā Wairiki iwi. These pepeha reveal their unique identity constructed from whakapapa:

Ngā Wairiki	Ngā Wairiki
Ko Paekōwhai nei te maunga	Paekōwhai is the mountain
Whangaehu nei te awa	***Whangaehu is the river***
Ngā Wairiki te iwi	Ngā Wairiki is the tribe
Ngāti Huru nei te hapū	Ngāti Huru is the sub-tribe
Kauangaroa nei te marae	Kauangaroa is the marae
Kimihia te whare	Kimihia is the meeting house
Whangaehu	Whangaehu
Ruapehū nei maunga	Ruapehū is the mountain
Whangaehu nei te awa	***Whangaehu is the river***
Ngāti Apa te iwi	Ngāti Apa is the tribe
Tini Waitara	Tini Waitara
Parae Kāretū te maunga	Parae Kāretū is the mountain
Turakina nei te awa	***Turakina is the river***
Ngā Ariki te iwi	Ngā Ariki is the tribe
Parewānui	Parewānui
Taikōrea nei te maunga	Taikōrea is the mountain

Rangitīkei nei te awa	***Rangitīkei is the river***
Ngāti Apa te iwi	Ngāti Apa is the tribe
Haruru ana te moana	This is our ocean that rumbles
Haruru ana te whenua	This is our land that echoes
Au au auē hā	This is us!
Nō reira au au auē hā	This is us!

(Maripi Tuatini Booklet, p. 3, emphasis added).

The presence of whakapapa, which also describes one's identity, is intricately tied to water. In the lines of this mōteatea, Ngāti Apa Ngā Wairiki whakapapa and identity are tied to the rivers that their ancestor named several generations ago. Similarly, the story of *Tūtaeporoporo* depicts a whakapapa connection to water through the deeds of Tū Ariki, Te Ao Kehu and the taniwha Tūtaeporoporo. Mike Paki talks about how the sharing of this story at Maripi Tuatini is a way of ensuring that the memory of Tū Ariki and Te Ao Kehu lives on through their descendants. A whakapapa connection to water manifests in multiple ways within these two oral texts, namely, the discourses of a whakapapa connection to water as: resilience, mātauranga and utu.

Discourse of a whakapapa connection to water as resilience

The discourse of a whakapapa connection to water as resilience is a subtle one and more strongly drawn from the name 'Maripi Tuatini' derived from the story of *Tūtaeporoporo*. Maripi is a saw-like weapon and Tuatini refers to the seven-gilled shark; the teeth of the Tuatini were often attached to maripi to make a fiercer weapon. Mike Paki explains:

> That was the one that you specifically seek out. One of the divers would go down looking for the seven-gilled shark and part of their ritual was to capture the shark and fish it up and eat the liver, take the jaw out do all sorts of bits and pieces using the weapon of choice, the teeth that go around it is from the tuatini. Then the maripi is only used for human flesh it's not for cutting anything else up. Hence the ma, ripiripi to tear, to flail the flesh. Taitimu and Taipāroa were used to flail the flesh of my tupuna Tūtaeporoporo. The teeth are so sharp they have little jagged edges on the teeth so that when you cut something the skin just opens up. That's why the tuatini shark was selected (M. Paki, kōrero tuku iho, 2017).

The story of *Tūtaeporoporo* is an important one for the people of the rivers across Whanganui and Rangitīkei (Orbell, 1992); the significance behind the story was why the name, Maripi Tuatini, was chosen for their programme. One interpretation of Maripi Tuatini referred to "the jagged edge of the teeth and it symbolises your piki me tō heke [ups and downs] as you go through life" (M. Paki, kōrero tuku iho, 2017). This understanding reflects the notion of resilience both in life, and in the water. Coordinator of Maripi Tuatini, Mark Pirikahu, describes the meaning behind the name as the "piki me tō heke" or ups and downs that people will face in life, but to always remain resilient in the times of hardship.

The meaning of the name Maripi Tuatini demonstrates resilience. Resilience is "the ability to withstand and rebound from crisis and adversity" (Waiti, 2014, p. 52). Resilience is a crucial part to the water safety aspects of Maripi Tuatini and was evident during the Maripi Tuatini wānanga, for example when the rangatahi had to jump into their river during winter and Mark explicitly encouraged them to use the story of *Tūtaeporoporo*. He referred to the action of slicing with the maripi like their ancestor Te Aokehu did, as if slicing through the cold. They were encouraged to use the tools (reference to the maripi) to overcome whatever stood before them; building their resilience against the cold and calming themselves down.

There are a number of studies that investigate the physiological responses that increase the risk of drowning. For example, the cold shock response, characterised as an involuntary inspiratory gasp followed by hyperventilation and tachycardia, is attributed to a significant number of drownings (Tipton, 2003; Castellani & Young, 2016; Barwood et al, 2006; Croft et al, 2013; Barwood, Datta, Thelwell & Tipton, 2007). These studies have explored ways in which the body may be physically trained to attenuate its responses through physiological adaptation such as habituation, metabolic acclimatisation and insulative acclimatisation (Barwood et al, 2006; Croft et al, 2013;

Barwood, Datta, Thelwell & Tipton, 2007). In addition to physiological responses, recent studies have shown the role of psychological skills training tailored specifically to reduce the cold shock response through sessions covering mental skills, goal-setting, arousal regulation, mental imagery and positive self-talk (Barwood et al, 2006; Barwood et al, 2007; Croft et al, 2013). In a Maripi Tuatini context, the sharing of the *Tūtaeporoporo* story and learning the underlying message of resilience is an example of psychological training to the cold shock response in this group. Mental imagery occurs when the rangatahi think back to this story and imagine the tools of Te Aokehu, the maripi, as symbols of resilience to overcome the cold. Positive self-talk is described through the Māori phrase taught at Maripi Tuatini, kia tau tō wairua, meaning to calm your spirit. The notion of wairua meaning not only spirit, but two waters, is about calming the waters inside of you with the waters outside of you (M. Paki, kōrero tuku iho, 2017). This ensures that panic doesn't set in and increase the risk of physiological responses such as the cold shock response which can lead to drowning. The example of the discourse of resilience and how Maripi Tuatini have adopted it, reflects the idea of mātauranga, Māori knowledge and ways of knowing.

Discourse of a whakapapa connection to water as mātauranga

The purpose of *He Oriori mō Wharaurangi* was to instil knowledge (mātauranga) and iwi history within the child Wharaurangi. Mātauranga is inextricably linked to whakapapa. Returning to Winiata's (2001) definition that I provided in Chapter Three, mātauranga is a body of knowledge that is handed down from one generation to another and "has accumulated from Maori beginnings and will continue to accumulate providing the whakapapa of matauranga Maori is unbroken" (cited in Mead, 2003, pp. 320-321, no macrons in original). Part of this whakapapa of mātauranga, incorporates the accumulated knowledge pertaining to the natural world. Hikuroa (2016) echoes that mātauranga is "the pursuit and application of knowledge and understanding of Te Taiao

[the environment], following a systematic methodology based on evidence, incorporating culture, values and world view" (p. 5). An intimate knowledge of the environment, or mātauranga, is embedded in the names of those places that the ancestors appointed. They are the imprints or footprints of the ancestors in these lands. How they saw and interacted with the landscape and waterways is reflected in the names they ascribed to them (Hakopa, 2011, 2016). Mātauranga therefore, is crucial for our people today who have otherwise been severed from this connection and consequently denied the knowledge it offers (King, Goff & Skipper, 2007). Water safety from a Māori perspective thus, is about uncovering the meanings behind the original names of our waterways and the mātauranga of those who had an intimate relationship with the land that named them. Tipene O'Regan in the introduction to *He Kōrero Pūrākau mō ngā Taunahanahatanga a ngā Tūpuna* wrote: "[place] names carry a cargo of meaning and memory, they signpost the fact that place has a human dimension" (Davis, O'Regan & Wilson, 1990, p.xiii).

There also endures a level of power to naming the land, which Paulo Freire highlighted that he who names the word, names the world; intending that naming the world was a means of claiming the world and legitimising one's place in it (Freire, 1970). Smith (1999) draws on Freire's notion of naming for indigenous contexts, highlighting that indigenous names carry people's histories and stories of certain people, places and events. Smith (1999) explains:

> By naming the world people name their realities. For communities there are realities which can only be found, as self-evident concepts, in the indigenous language; they can never be captured by another language (p. 159).

The restoration of traditional indigenous place names in New Zealand has been one way that Māori have reclaimed their land and seascapes and legitimised mātauranga and Māori worldview (Smith, 1999).

The discourse of a whakapapa connection to water as mātauranga is evident within the knowledge embedded in the naming of particular rivers which are referenced

in lines 43-46 of *He Oriori mō Wharaurangi*. The names and associated knowledge for the waterways of Maripi Tuatini are significant for their conception of Māori water safety as a whakapapa connection to water. For example, the naming of the Whangaehu River described in line 44 was due to the "splashing water". Mike Paki explained this to me as Haunui-a-Nanaia wading through the water and the mud from the bottom rising up to make it cloudy, hence the 'ehu'; ehu means to be turbid, muddy or murky. This name discloses the physical traits of the Whangaehu River, and the composition of its river bed; whereby it is muddy and silty at the bottom. This information encodes important knowledge that the water is not clear and therefore you cannot see certain hazards beneath the water, particularly when the riverbed is disturbed. From a water safety context, whereby people are encouraged to check for logs and rocks as well as the depth of water before jumping in, knowing the meaning behind the name Whangaehu, warrants people to be more aware of hazards that are concealed by the muddy water. This is an example of the discourse of mātauranga where the name has wider implications from a water safety context.

Another example is the naming of the Turakina River which is referenced in line 45. Haunui-a-Nanaia was said to have felled a tree, hence 'turaki', meaning to tear down or collapse. The thinking behind this act is again in relation to the physical traits of this particular awa. The Turakina is a very fast running and dangerous river. There is a fast undercurrent that is not always visible to the eye; the surface often looks calm but if you throw a stick into it, you find that it swiftly runs away (M. Paki, kōrero tuku iho, 2018). To cross the Turakina is not wise, and Haunui-a-Nanaia, who had the intimate relationship with his lands and waterways, knew this. The fact that Haunui-a-Nanaia had to cut down a tree and use it to cross this river, highlights the dangers of being caught in the Turakina River. Mike explains:

> I've been on it and it is dangerous. Pops [Mark Pirikahu] didn't believe me so he went on it; we're not putting people on there until they're very

> confident. You need to know where things are because there's hidden obstacles in there, there's currents that you don't see when you're looking at the surface, there's all sorts of things in that river now. There are tight turns, so you can't take two or three waka side-by-side or close by, it always has to be single file so you need to be careful. It is pretty tough and if somebody goes in you don't bother going to the banks, you go to the sea because that's where you're going to get him (M. Paki, kōrero tuku iho, 2017).

The mātauranga embedded within the mōteatea has directly influenced Maripi Tuatini's water component of their programme. For example, the rangatahi paddle along the Whangaehu, Mangawhero and Rangitīkei Rivers, but not the Turakina because it is not safe to do so as has been recorded in their mōteatea. The legacy Haunui-a-Nanaia has left behind in the names of these rivers continues to have relevance to Maripi Tuatini in a water safety context and beyond. Te Riria Paki concludes "by naming these rivers he has left it up to us as descendants to complete his work" (T. Paki, personal communication, 2017). This resonates with the kaupapa of Maripi Tuatini; to reconnect to their whenua and waterways and the whakapapa, mātauranga and tikanga embedded within. One way of maintaining whakapapa was through the concept of utu.

Discourse of a whakapapa connection to water as utu

The notion of utu is described by Mead (2003) as "compensation, or revenge, or reciprocity" (p. 31) and can be best understood through the utu-*take*-ea model. Utu is the common response to a *take* or hara (issue) with the end goal or aim of restoring balance (ea) (Mead, 2003). Utu is closely related to whakapapa, as it is a cultural concept often used to restore whakapapa when an issue arises (Mead, 2003). Furthermore, the whakapapa of utu connects this cultural concept back to the creation narrative when Tāwhiri-mātea sought utu against his brothers for separating their parents. The discourse of a whakapapa connection to water as utu is evident in the lines "ka tae atu ki a Wai-raka, Matapoutia, poua ki runga, poua ki raro" meaning "for he had come to Wai-raka, and he cast a spell fixing it above and fixing it below". This line refers to the utu of

Haunui-a-Nanaia on his wife Wairaka. Standing at Koitiata Beach Mike Paki shared with me the fate of Wairaka:

> When Haunui-a-Nanaia finally caught up with his wife he was incredibly tired from his journey and terribly thirsty. So, he asked his wife to walk out to the estuary to get him a drink. When she returned with the water he spat it out claiming it was too salty, that she needed to go further into the estuary to where the freshwater wasn't tainted by the salt water. When she returned the second time, the water still salty, he sent her out further and turned her to stone, which is known today as Wairaka Rock (M. Paki, kōrero tuku iho, 2017).

This action is significant for Māori interpretations of drowning and possibly an underlying reason for it also. In the story of Haunui-a-Nanaia and Wairaka, she was turned to stone through mātāpou, a paralysing karakia that turned her into rock and fixed her in place. Mike explained that this action was utu, revenge against her for leaving her husband and finally restoring balance between the two. Although the story states she was turned to stone, the context of this story also suggests Wairaka drowned in that part of the estuary and this event was reflected in the landscape surrounding this area, possibly a large rock where she drowned. The drowning of Wairaka was the restoring act, it brought peace and ended Haunui-a-Nanaia's revenge. Mead (2003) explains "the notion of ea refers specifically to either achieving revenge, which is a limited and one-sided aim, or towards securing peace between both parties, which is more difficult to achieve" (p. 31). Mike Paki sees Wairaka's drowning and being turned to stone as one and the same thing. He explains:

> He couldn't strike her and draw blood, because of who Wairaka was and all the connections that were there. Then her people for instance would then have the right to go and deal to Haunui's people and then there would be war. By doing the mātāpou, which is the karakia that turned her into the rock and fixed her in place, she drowned no blood shed. He got utu for it, no blood shed so there can't be war over the shedding of blood instead you have a tangi because it is a loss, and this is the reason why it's a muru ruku and that was just to restore the balance of loss rather than *he* kōhuru [a murder] (M. Paki, kōrero tuku iho, 2017).

What Mike describes here is the case of a ritual compensation and justice for Haunui-a-Nanaia and how drowning Wairaka meant that balance would be restored without further

revenge being sought on him. Mead (2003) justifies the concept of muru as "an important means of social control … among relatives and among those in a marriage relationship" (p. 163). The role of utu is present in a Māori way of thinking about drowning and conceivably in traditional times there was a fatalistic approach to drowning also. Mike elaborates:

> I suppose water makes it easier to die. The envelopment like a caress against your skin as the water surrounds you. And we were fatalistic in our thinking. Almost an acceptance often when our people were ready to go. We accept it we don't fight against it, what will be will be I suppose … it's just an acceptance yes anei te utu mō taku hara [this is the payment for my mistake] (M. Paki, kōrero tuku iho, 2017).

Mike alludes to the utu in his final words "yes anei te utu mō taku hara", meaning "yes this is the payment/reciprocity for my error or mistake". Utu in its purest form was always death, and that was the way of life for traditional Māori society (Mead, 2003). Mike describes his understanding of utu further:

> part of it was oh well anei te utu mō tērā [that's the revenge for that]. Because something may have happened where people had abused certain things so that was utu for it. And that goes across quite a lot of things, when people died, even when I was growing up, the kōrero was what did they do? Or who in their family did something? But when there was no reason for it, no valid reason like drowning and you get some people that are really good swimmers, divers and all that and they die, you go oh what were they doing, or who in the whānau? Nā wai te hara, nā wai te hē? Who was it that did something wrong? And people would say anei te utu mō tērā [this is the revenge for that action] (M. Paki, kōrero tuku iho, 2017).

The discourse of a whakapapa connection as utu which emerges from the mōteatea of Wharaurangi is a clear example of the tikanga and lore that governed Māori. In today's context where drowning is grounded in an individual's failure to make safe decisions, overestimate aquatic abilities, adopt risky behaviours, or other short comings (Giles et al., 2014), Māori too, had a system that similarly queried the actions of the person who had drowned. Utu is multi-layered and helps to understand what else was going on beyond the individual, perhaps questioning the actions of the wider whānau for some justification after incidents like a drowning may have occurred (Mead, 2003).

Similarly, in the pūrākau of *Tūtaeporoporo*, the death of Tū Ariki saw Tūtaeporoporo seek vengeance or utu on the people of Whanganui. Unaware of their wrongdoing to Tūtaeporoporo the Whanganui tribes then sought utu on the taniwha wreaking havoc on their rivers by using one of Tūtaeporoporo's own, Te Aokehu. These acts of utu demonstrated the severity of the issue; that death reciprocated death (Mead, 2003). The pūrākau of *Tūtaeporoporo* reflects the restoration of whakapapa through utu. Mike shares the aftermath of Tūtaeporoporo's slaying and the balance that needed to be restored for the deaths of Tū Ariki and his mōkai from Ngā Wairiki and the many deaths of the Whanganui people at the hands of Tūtaeporoporo:

> Tūtaeporoporo left his puna and then on Rangitīkei went out and sought vengeance amongst the people of Whanganui. The people of Whanganui couldn't remove him so they went and got Te Aokehu (Te Aokehu is from us from Ngā Wairiki) to come in and clean up their mess. So they used one of our own to clean up the mess. And then to soothe it all, after all that hara, soothe the people of here, rather than just the people over round the districts, was finally cleared when Rangitumoana married Pairu to have descendants of Hinewai a daughter who married Tairawhanga who came from Tū Ariki, ā, ko puta mai ko Ranginui which was my tūpuna and that descendant became the takawaenga between the two (M. Paki, kōrero tuku iho, 2017).

The role of utu is to ultimately restore balance, and this is what eventually transpired through the process of takawaenga "the political marriage where you have one line of the enemy and another line of the enemy and they're the fruits of the arranged marriage" (M. Paki, 2017). Mead (2003) clarifies the importance of takawaenga families for settling serious utu:

> Takawaenga families were known and respected because of the important role they played in inter-iwi relationships. They are the living symbols of peace. They play an active role in continuing to remind the parties to the agreement to maintain peace (p. 170).

Mike's insights reveals the deeper meaning of Maripi Tuatini being about the restoration of whakapapa and restoring balance after so much death had occurred. Utu in these texts also provides an example for understanding the complexity of Māori beliefs around drowning, which Giles et al (2014) argues is a key factor for indigenous approaches to

drowning prevention. They argue that “more nuanced understandings of high drowning rates amongst Aboriginal peoples must be taken into account and used as the foundation for new approaches to drowning prevention” (Giles et al., 2014, p. 200). Recognising utu is one way to consider more nuanced understandings of Māori drowning and may be used as new approaches to drowning prevention for Māori.

Identification of Discourses Within Maripi

Emerging from the Maripi Tuatini responses were the nodal discourses of whakapapa and tikanga. Whakapapa is the central theme underpinning Maripi Tuatini, a kaupapa grounded on the genealogical ties to Ngāti Apa Ngā Wairiki, while tikanga was a recurring theme from the participants’ responses.

Whakapapa as a nodal discourse of connection to water

Figure 8: Word cloud depiction of a whakapapa connection to water.

Maripi Tuatini rangatahi describe their connection to water as a connection founded on whakapapa and their cultural identity. Whakapapa as the linking and

interrelationships of all things (Mead, 2003; Barlow, 1991), is the fundamental way in which Maripi Tuatini interpret Māori water safety. Maripi Tuatini describe whakapapa in the following way:

> Insight into the meaning of Whakapapa can be found in the kupu itself; to make or move towards *papa*, or in other words grounding oneself. As a people we trace our descent from Te Kore, to Te Pō and eventually through to Te Ao Mārama, where we are grounded to Papatūānuku and look upwards to Ranginui. Shirres describes the concept of the *eternal present,* where in ritual; the past and the present become the present. Ranginui and Papatūānuku and their children are here and now, our tūpuna are beside us. As such we become one with these ancient spiritual powers and carry out our role in creation and contributing to our future. This is whakapapa (Maripi Tuatini Booklet, 2015. p. 12).

Shirres' (1997) idea of the "eternal present" (p. 77) describes the Māori understanding that the past is also the present, that Māori live with the atua who personify the natural world around them, and the belief that Māori walk alongside their ancestors who traced these lands and waterways before them. When asked what the rangatahi knew about Māori connection to water, a whakapapa connection was evident in their replies. They responded:

> *"I think that it means to be* ***connected to the water*** *in all health aspects. Physically, mentally, emotionally,* ***spiritually*** *and socially. Just know what you're doing" (Tāne, 13)*
>
> *"Keeping you* ***connected to your awa*** *and also your ocean and lake" (Tāne, 16)*
>
> *"In some way* ***the water/river connects us all****" (Wahine, 13)*
>
> *"Keeping you* ***connected to where you come from*** *whether it is a stream, lake, river or ocean. It is also where it flows in and blends with other wai" (Wahine, 14)*
>
> *"That your* ***rivers start up the maunga****" (Tāne, 14)*

Maripi Tuatini is a kaupapa focused on reconnecting their rangatahi to their whakapapa; whakapapa that manifests within oral traditions, the deeds of ancestors, lands and waterways of Ngāti Apa Ngā Wairiki. The discourse of a whakapapa connection to water as tikanga also emerged from the rangatahi survey responses. Tikanga was

expressed in multiple ways across the rangatahi responses with tikanga as: karakia; tapu and rāhui; respect and; kaitiakitanga. I discuss these emergent themes next.

Discourse of a whakapapa connection to water as tikanga

Figure 9: Word cloud depiction of a whakapapa connection to water as tikanga

Tikanga cannot be understood without an understanding of Māori worldview and whakapapa (Jackson, Hakopa & Mita, 2017). As I described in Chapter One, tikanga refers to Māori customs and protocols that derive from a distinct Māori way of doing things (Mead, 2003). Further, tikanga stems from a comprehensive knowledge base accumulated over generations and modified over time (Mead, 2003). Mikaere (2009) states:

> Just as te reo Māori [the Māori language] enables us to name our world in our own unique way, so do the philosophical constructs underlying tikanga enable us to make sense of that world in a manner that is distinctively Māori. Tikanga is what allows us to live our lives as Māori. No other system of law can deliver that (p. 17).

Within the Maripi Tuatini case study, tikanga refers to the practical elements and appropriate actions undertaken that are specific to Ngāti Apa Ngā Wairiki. The rangatahi

described tikanga in a number of different ways specifically in relation to their rivers. The discourses of tikanga that emerged from their surveys were tikanga as: karakia; tapu and rāhui; water survival; respect and; kaitiakitanga. These discourses are the Maripi Tuatini perspectives of Māori water safety.

Tikanga as karakia

Figure 10: Word cloud depiction of tikanga as karakia

The discourse of tikanga as karakia emerged from Maripi Tuatini with a number of rangatahi highlighting its importance. Karakia are supplications or incantations addressed to the atua residing in the spiritual realms and recited for guidance, blessings and protection in human pursuits (Barlow, 1991). Hakopa (2016) describes Uruuru whenua, a type of karakia, as a ritual for greeting the spirits of the land and binding oneself to them. Similarly, Rewi (2010) highlights that while karakia had multiple functions, it was a way to ensure Māori "maintain a valuable, tangible link to their forebears of traditional and mythical allusion … [providing] the spiritual connection with

those ancestors" (p. 19). Thirteen rangatahi in total wrote about the tikanga of reciting a karakia.

> *"**Karakia** before getting in" (Wahine, 16)*
>
> *"To always do **karakia** before you go on or in the river" (Tāne, 14)*
>
> *I learned that if we were to use the awa we have to ask the koroua first and do a **karakia** first before rowing in the awa" (Tāne, 16)*
>
> *On the first Maripi Tuatini a **tikanga** I learnt was back in the day **our old people used to go down to the river to have a karakia and sprinkle themselves with water** before they went on a trip or adventures" (Tāne, 13)*
>
> *"On the Māori side of things, always **pray** before you're in the water, because **this can be a dangerous place**" (Tāne, 13)*
>
> *"**Karakia for guidance**/more chances of being safe (**ancestors help**)" (Wahine, 14)*

Karakia is seen as a form of safety for them, both physically and spiritually. While these responses elicit the practice of reciting karakia for protective purposes before going out into the water, others wrote how karakia was also a way to acknowledge the water. One rangatahi shared the tikanga she learnt was, "to do karakia beside the awa to mihi [to greet or acknowledge] to our tupuna" (Wahine, 13). The karakia was about acknowledging and greeting the river, to let yourself be known to it. A whakataukī I learnt at Maripi Tuatini reflected this; kaua e kōrero mō te awa, kōrero ki te awa, which means don't talk about the river, talk to the river. Shirres (1997) supports this view of karakia as "chants of Māori ritual. They often call on the *atua* and are a means of participation, of becoming one, with the *atua* and the ancestors and with events of the past in the 'eternal present' of ritual" (p. 66 italics in original, macrons added). The rangatahi utilise karakia as a means of becoming one with their river and to seek protection and guidance while they engage with it.

While karakia is described here as a preventative measure before going out on the water, it also has implications for physiological and psychological responses that can reduce the risk of drowning (Massey, Leach, Davis & Vertongen, 2017; Bernadi et al.,

2001). In a study that explored the physiology and psychology of prolonged immersion in Rob Hewitt's survival story, the role of karakia had positive physiological and psychological outcomes that mitigated his risk of drowning (Massey et al., 2017). The authors explained:

> Physiologically, reciting prayers and mantras enhances and synchronizes the inherent cardiovascular rhythms, slowing breathing to approximately six breaths per minute, which coincides closely with the timing of the endogenous circulatory rhythms (Massey et al., 2017, p. 244).

The physiological responses of the body from reciting karakia allowed Rob to reduce his breaths per minute and lower his cardiovascular rhythms which meant he wasn't at risk of drowning from hyperventilation, hypertension, swallowing water or other negative physiological responses that lead to it (Massey et al., 2017). Karakia and mantras have been shown to reduce the effect of autonomic cardiovascular rhythms which has profound significance for reducing drowning risk (Massey et al., 2017; Bernadi et al., 2001). From a psychological perspective, karakia also contributes to reducing the risk of drowning as Massey et al (2017) explain:

> Psychologically, the processing efficiency theory proposes that, under stress, working memory is taken up with worry, anxiety and intrusive thoughts that consume limited working memory capacity and deny resources for processing important task-relevant information. Correspondingly, prayer and recitation compete for these same cognitive resources enabling the suppression of worrying thoughts and a reduction in anxiety (p. 244).

While the evidence above supports the practice of karakia as a protective measure in drowning prevention contexts, it has a much deeper meaning for Māori and more importantly, focuses on how Māori establish their connection to water through reciting karakia. The implications for drowning prevention are a by-product of a whakapapa connection to water that is strengthened through the tikanga of karakia. Another tikanga that similarly relates to Māori water safety is tikanga as tapu and rāhui.

Tikanga as tapu and rāhui

Figure 11: Word cloud depiction of tikanga as tapu and rāhui.

The observance of tikanga was about upholding tapu which has implications from a health and safety perspective. Tapu is defined in the *Williams Dictionary of the Maori Language* as:

1. *Under religious* or *superstitious restriction*
2. *Beyond one's power, inaccessible.*
3. *Sacred.*
4. *Ceremonial restriction, quality or condition of being subject to such restriction.*

Durie (2003) explains the relationship of tikanga and tapu that, "when early Māori voyagers arrived in Aotearoa, an elaborate code, based on the laws of tapu and noa, was established to augment health and safety in an often unfriendly environment" (p. 162). Tapu is a tikanga practice that established codes of safety and wellbeing in Māori society (Durie, 2003). One way that tikanga as tapu is adhered to in Maripi Tuatini, is around a female's menstruation. During the time of menstruation, a woman is deemed to be in a high state of tapu (due to the connection to life giving waters), and therefore she becomes restricted from certain activities and places in order to not diminish her tapu status (Mead,

2003). It was a way to protect the sacredness of women during their time of menstruation. Traditionally menstruating women would not gather kai either on land or out in the water because of her tapu state (Mead, 2003). A number of rangatahi conveyed the tapu state of a woman's menstruation as an example of tikanga. A sample of these responses included:

> *"My **tikanga** I've learnt was that if you had your **mate** [woman's period] you are **not to get in/touch the awa**" (Wahine, 14)*
>
> *"For wahine, I knew already about **not being able to go into the water** whilst on your **mother nature**" (Wahine, 15)*
>
> *"Girls are **not allowed in the river** if they have their **period** (Tāne, 16).*

According to Murphy (2014) a woman's menstruation is a medium of whakapapa "because it represents relationships across generations and species, with all things interconnected through a shared lineage back to [the] atua … menstruation provides humanity with a link back to [the] atua and the cosmos" (p. 59). The link that Murphy (2014) describes is the ancient origins of menstruation in the Māori world, when Hine-nui-te-pō (the Night Maiden) crushed Māui between her thighs to create the first instance of menstruation[31]. It is this whakapapa to the atua that situates the menstrual blood within Māori cosmologies and further provides it with the sacredness that is tapu. Contrary to colonial beliefs of menstruation as being 'pollutive', it accurately symbolises the continuity of human life and "is a powerful procreative medium that connects [females] back to Papatūānuku" (Murphy, 2014, p. 138).

While tapu in this instance comes from the life-giving properties of a female and her metaphysical connection to the universe, another form of tapu that can be associated with death is known as rāhui. Marsden (2003b) asserts:

> rāhui and tapu were at times used interchangeably to mean the same thing namely 'under a ban'. Rāhui in its basic meaning is 'to encompass'. A rāhui designated the boundaries within which the tapu as a ban was

[31] For the story of Māui and Hine-nui-te-pō see Murphy, N. (2014) *Te Awa Atua: Menstruation in the pre-colonial Māori world.* Ngaruawahia, New Zealand: He Puna Manawa Ltd.

> imposed. Tapu meaning ‘sacred or set apart’ denoted that a ban was in force over that area (p. 69).

Like wahine during their menstrual cycle, a rāhui is a restriction set upon a particular place, due to its state of tapu. This can be either in relation to the depleted food sources that have had their tapu and mauri diminished or in the event of a death (such as drowning) which has made the area tapu (McCormak, 2011; Mead, 2003). Marsden (2003b) explains that rāhui was applied when an aituā, or misfortune resulting in death occurred. He explains:

> If a person was drowned at sea or a harbour, that area was placed under a rāhui because it had become contaminated by the tapu of death. After a certain period of time when those waters were deemed to have been cleansed then the rāhui was lifted and those waters opened for use (Marsden, 2003b, p. 69).

Rāhui was mentioned by one Tāne, who explained: “*if someone dies there is a **rāhui***” *(Tāne, 16).* Mike Paki also shared the relevance of rāhui today within Ngāti Apa Ngā Wairiki, explaining:

> the last rāhui that we put down was on the Rangitīkei River in January of this year 2018. We put it down when a young boy drowned in the river. Even the Pākehā community observed it until it was lifted. The time period for the rāhui was determined by the river (M. Paki, kōrero tuku iho, 2017).

In the event of a drowning, the local hapū or iwi will recite karakia to remove the tapu and place a rāhui over the area where the drowning occurred. The rāhui inform the local people not to go there for a length of time out of respect for the deceased and their family, for safety reasons as it is either physically and/or spiritually unsafe there, and to ensure that no seafood is gathered from the area as fish and other sea creatures could likely feed on the deceased if their body was not recovered (McCormak, 2011; Mead, 2003). McCormak (2011) clarifies:

> In the case of a drowning the rāhui enabled the avoidance of personal physical and spiritual contamination resulting from the consumption of seafood from an area made tapu by death and, at the same time, was an expression of respect and aroha ‘love, good will’ for the deceased (p. 44).

A rāhui is a traditional custom unique to the indigenous people of New Zealand that has implications for drowning prevention and water safety education at a community level. Other community responses across the globe that share some similarities with rāhui include 'social autopsy' and 'courtyard counselling' in rural Bangladeshi communities (Riaz et al, 2016; Rahman et al, 2010; WHO, 2017). Social autopsy refers to a practice of facilitating dialogue within communities to better understand the social barriers and errors behind a preventative death that occurred in the village (Rahman et al, 2014). Courtyard counselling similarly refers to dialogue within communities, but traditionally would take place in small rural communities attended predominately by women and usually occur at someone's house in the village (Riaz et al, 2016). Together these strategies have been used for injury and drowning prevention efforts in rural Bangladesh. The World Health Organisation (2017) discusses these practices in their drowning prevention implementation guide:

> A social or courtyard autopsy involves relatives or those closely involved with the drowning incident being interviewed about the social, environmental, health and behaviour conditions surrounding the event, any drowning prevention procedures followed, the type and timing of the intervention, and any barriers encountered during the intervention (p. 80).

Whilst the role of rāhui is different to these examples of community responses to drowning and drowning prevention, the shared aims of community safety lays at the heart of these community approaches. As Mead (2003) explains when someone drowns, the water has "become affected to a dangerous level by the tapu of death" (p. 194). To ignore the dangerous level of tapu invited punishment, violence, disaster or even death (Mead, 2003). Thus, rāhui was also a protective measure in much the same way social autopsy and courtyard counselling are. Rāhui indicates where a drowning has occurred and is foremost about cleansing that area so that it may be safe once again for people to engage with. It is an empowering way of educating the community that a drowning has taken place, and that the spiritual and physical safety of others is compromised whilst that body

of water is under a rāhui protection. The discourse of tikanga as tapu and rāhui are important practices for ensuring the physical and spiritual safety of people while they engage in the water. Further, rāhui considers a Māori approach to drowning prevention efforts as seen through the example of rāhui post-drowning incidents.

Tikanga as water survival skills

Figure 12: Word cloud depiction of tikanga as water survival skills

Tikanga was also recognised as the water survival skills that Rob Hewitt taught throughout Maripi Tuatini. Water survival skills are broadly defined as having competency in water safety and awareness skills, safe entry and exit, submersion, personal buoyancy, orientation, assisted rescue and propulsion (Water Safety New Zealand, 2018). In addition, Maritime New Zealand offers their method of water survival skills in cold water submersion incidents. These included heat preservation postures (such as the heat escape lessening position known as HELP and Huddle positions), not panicking, wearing a life jacket and considering staying with the boat instead of

swimming ashore (Maritime New Zealand, 2018). Rob Hewitt teaches a number of water safety skills from both approaches and uses the term tikanga to relay their importance to the rangatahi in a vernacular that makes sense to them.

The importance of acquiring water survival skills has recently been shown as an essential factor to reduce drowning rates. Furthermore, it has overtaken the traditional focus of swimming skills and competencies (Button et al., 2017). As Button et al (2017) explain in their recent study on the acquisition of fundamental aquatic skills in children, swimming skills alone, particularly in the confines of a pool, “creates a misplaced confidence in aquatic ability that does not transfer well to other aquatic environments” (p. 3). Rather, a focus on water survival skills and knowledge is of far greater importance (Button et al, 2017). The slogan for the national Māori Water Safety Strategy, *Kia Maanu Kia Ora (Stay Afloat Stay Alive)*, coined by Rob Hewitt after his rescue from surviving three nights at sea, reflects this key argument: that learning survival skills like staying afloat is what is going to keep you alive. Ultimately, it was his ability to stay afloat that Rob attributes his survival to (Carbonatto, 2009; Massey et al., 2017).

When asked about tikanga in, on and around the water, 27 rangatahi referred to the water survival skills described above. A sample of these responses included:

> *“I’ve also learnt that you are to* ***wear a life jacket*** *for various reasons so that you are safe” (Wahine, 14)*
>
> *“**Check for hazards** before you enter water, make sure **equipment** is safe to use before entering water, check to make sure everything’s all good to go, **report** before going out to awa” (Wahine, 17)*
>
> *“They’ve taught me to **keep myself warm** in the water and **floating** in the water also and how to last” (Tāne, 13)*
>
> *“Using **water survival tactics** to keep yourself safe when in the moana [sea]” (Wahine, 14)*
>
> *“How to do the **Help position** and how to keep us **afloat**. They also told me that cotton is rotten wool is cool” (Tāne, 14)*
>
> *“Maripi Tuatini has taught us the **regulations and safety rules** about being safe in the water” (Wahine, 13)*

> *"Different levels of learning e.g. (**basic sea survival, day skipper, boat masters**), **Help position**, always keep tight so the **heat won't escape** from my body, **Huddle position**" (Wahine, 13)*

The water survival skills like the HELP position and the huddle are fundamental water survival techniques to conserve heat and energy. Similarly checking for hazards and wearing a life jacket are also positive applications of water survival skills (Quan et al., 2015; Langendorfer, 2015; Stallman, Moran, Quan & Langendorfer, 2017; Stallman, 2017; Kjendlie, Stallman & Olstad, 2010). While water survival skills are primarily underpinned by Western constructs, the idea that this has become part of the tikanga of Maripi Tuatini around the water highlights the fluidity and dynamic nature of tikanga to adopt Western practices and make it their own. The way in which these skills are taught is done so from a Māori worldview. Rangatahi are encouraged to adopt the appropriate heat conserving positions alongside Rob communicating to them relevant cultural concepts that enhances the retention of these formations. For example, when teaching the huddle position[32], Rob encourages the concept of whanaungatanga and the importance of looking after one another. While this position is foremost about conserving heat and energy, from a Māori perspective, it is more so about whanaungatanga and ensuring that everyone in your group is warm and alert. Another way that tikanga manifests at Maripi Tuatini is through respect.

[32] The huddle posture is a heat conserving technique for cold water immersion where everyone presses the sides of the chests and lower torsos together, hug around the life jackets and intertwine the legs as much as possible whilst talking to one another.

Tikanga as respect

Figure 13: Word cloud depiction of tikanga as respect and manaaki

Another discourse of tikanga is respect or manaakitanga. Manaakitanga derives from the root word mana. The *Williams Dictionary of the Maori Language* defines mana as:

1. *Authority, control*
2. *Influence, prestige, power*
3. *Psychic force*
4. *Effectual, binding, authoritative*
5. *Having influence or power*
6. *Vested with effective authority*
7. *Be effectual, take effect*
8. *Be avenged*

Barlow (1991) describes mana as the "enduring, indestructible power of the gods" (p. 61) and therefore is commonly referred to as spiritual authority. Āki means to encourage and urge on, hence, manaaki can be understood as encouraging and uplifting the spiritual authority of a person. Barlow (1991) states that manaaki is "derived from

the power of the word as in mana-ā-ki and means to express love and hospitality towards people" (p. 63). Maripi Tuatini define manaakitanga in their strategic vision as:

> mana enhancing behaviour towards each other as staff and whānau and to others, taking care not to trample another's mana. The concept of manaakitanga includes understanding tapu and mana … In our relationships with others we are aware of mana, our own and theirs. We act in a mana enhancing way, by expressing manaakitanga (Maripi Tuatini Booklet, 2015, p. 5).

While these interpretations of manaakitanga are primarily considered for human to human interactions, the rangatahi of Maripi Tuatini understood respect to also reflect their interactions with their waterways. Respect for the waterways was emulated by over a third of the rangatahi and alludes to the spiritual importance of the rivers for Māori. A philosophy of respect is espoused in all aspects of Māori culture and intimately tied to the spiritual impression of mauri (Patterson, 1992). Patterson (1992) explains "if the mauri of a forest or river is not respected it will not flourish, it will lose its vitality and fruitfulness … the natural, healthy and proper state is one of dynamic balance" (p. 23). Maripi Tuatini rangatahi echo Patterson's views of respect and interpret tikanga as respecting the water. A sample of their responses included:

> *"Ko te **tikanga** hiranga rawa atu ko te **tautoko**, ko te **manaaki** i te taonga, a tēnei mea te awa [the most important custom is to **support** and **care** for the treasure that is the river]" (Tāne, 16).*
>
> *"To **respect** our awa and our awa will **respect** us" (Tāne, 14)*
>
> *"That we take notice of **giving respect** to our awa and **building connections** too" (Wahine, 14).*
>
> *"**Don't disrespect** it. Take only what you need" (Wahine, 14)*
>
> *"**Not to throw rubbish** in it" (Wahine, 13 and Tāne, 14)*
>
> *"**Respect** your ancestors' awa/yours" (Wahine, 14)*
>
> *"I learnt that Whangaehu awa is a living tupuna who will never die. We must treat it with **respect** so the awa can treat us with the same amount of **respect**" (Tāne, 13)*
>
> *"Water safety is to **respect** our awa" (Wahine, 13)*

These responses highlight the importance of respecting the water for Maripi Tuatini understandings of water safety. For one rangatahi, the most important tikanga to him was to manaaki the treasure that is the river. Similarly, the belief that respect is reciprocal (to respect our awa and our awa will respect us) acknowledges that the river has its own mana and mauri to share. Haimona & Takurua (2007) explain that water safety today must encourage Māori "to maintain their traditional respect for the power [or divinity] of water and their traditional skills in avoiding its potential dangers" (p. 89). Respecting the water underpins both Māori and Western notions of water safety.

The vision for Water Safety New Zealand, for example, states: "by 2025 more people in New Zealand respect the water and have the skills, knowledge and awareness to enjoy it safely" (WSNZ online, 2018). For Māori, however, respect and manaakitanga is a spiritual relationship with the water and is fundamentally about enhancing and uplifting the mana of the waterways. Respecting the mana of the waterways, manifests in various ways such as: not polluting it, being humble in its presence (that is, not trying to conquer it and respecting its power), giving the appropriate acknowledgement, and engaging with the water. Closely associated with manaakitanga is the practice of kaitiakitanga which fosters the protection and guardianship of taonga such as water.

Tikanga as kaitiakitanga

Figure 14: Word cloud depiction of tikanga as kaitiakitanga

Kaitiakitanga is defined as guardianship, protection and conservation of taonga (Marsden, 2003b). It originates from the root word tiaki, meaning, “to guard … to keep, to preserve, to conserve, to foster, to protect, to shelter, to keep, watch over” (Marsden 2003b, p. 67). This aligns with Kawharu’s (2010) view of kaitiakitanga that this practice is about a socio-environmental ethic, the pairing of protecting both the people and the environment. She reveals kaitiakitanga as being “about relationships between humans and the environment, humans and their gods and between each other … it weaves together ancestral, environmental and social threads of identity, purpose and practice” (Kawharu, 2010, p. 227).

Kaitiakitanga is described by Maripi Tuatini in their strategic vision as a value about “protecting ourselves and our own. …the preservation of taonga e.g. taonga, te reo, kōrero-ā-iwi” (Maripi Tuatini Booklet, 2015, p, 5). Six of the rangatahi wrote about aspects of kaitiakitanga in their surveys when they were asked what Māori water safety meant to them. Responses included:

*“**Looking after** the environment, being safe, being clean” (Wahine, 13)*

*"**Cleaning** our water. **Awa hygiene**" (Wahine, 14)*

*"Keeping the water **clean**" (Wahine, 14)*

*"That it is important to **keep your awa in a good state**. Or in other words "**clean**". Because it can become polluted and we would no longer be able to swim, fish etc in the awa. All the fish and creatures that live in the awa would die ... there would be nothing left for the people to swim in" (Wahine, 14)*

*"**Looking after** the awa" (Wahine, 13)*

The idea that Māori water safety was actually foremost about the safety and cleanliness of the river, highlights the contrasting views of water safety between Māori and non-Māori. Having clean waters is vital for the health and safety of the people using and accessing it and has significant implications for Māori interpretations of water safety. From a Māori perspective, Māori reflect the health of the environment; if the environment is unhealthy then its people are unhealthy (Durie, 1998, 2003). The discourse of tikanga as kaitiakitanga highlights the important practice of protecting the mauri of the rivers that Maripi Tuatini members connect to. Morgan (2006) explains: "a water body with a healthy mauri will sustain healthy ecosystems, support a range of cultural uses, (including the gathering of kai [food]), and reinforce the cultural identity of the people" (p. 48).

Summary of emergence

Emergence of discourse shares a common goal with whakapapa; the role of retracing pre-existing discourses into new representations (Jackson, 2015). The multiple interpretations of tikanga (as karakia, tapu and rāhui, water survival skills, respect and kaitiakitanga) in, on and around the water, underpin Maripi Tuatini conceptualisations of Māori water safety. Mikaere (2009) describes the intricacy of tikanga and its significance in all aspects of Māori life, claiming:

> Tikanga Māori embodies the practical expression of a philosophical base that is unique to us. The principles that underpin tikanga are timeless, reminding us that relationships are what is most important in this world: relationships between human and the spiritual realm, relationships

> between humans and all other living things, relationships between the generations now living, and between ourselves and past and future generations as well (p. 17).

A discursive analysis of Māori perspectives to water safety that emerge within Māori oral texts such as mōteatea and pūrākau provide a wealth of information about the environment. The emergent discourses that are embedded within oral texts provide the blueprint for us to re-examine and explore how we may interpret their teachings in water safety contexts for Māori today. As King, Goff & Skipper (2007) echoes "there are many oral histories and traditions that … facilitate the transfer of important knowledge from one generation to another" (p. 61).

This section has argued that *He Oriori mō Wharaurangi*, the pūrākau of *Tūtaeporoporo* and the Maripi Tuatini strategic plan facilitate the transfer of important knowledge of Māori water safety to Maripi Tuatini which further manifested in the rangatahi survey responses. The emergence of a whakapapa connection to water as the nodal discourse subsumed a number of smaller discourses, including: mātauranga; utu; resilience and; tikanga. Tikanga subsumed the smaller discourses of: karakia; tapu and rāhui; water survival skills; respect and; kaitiakitanga. Together, these discourses express cumulatively the Maripi Tuatini perspective of Māori water safety.

Operationalisation of Discourse

Fairclough (2010) terms three orders of operationalisation of discourse: "enacted in changed ways (practices) of acting and interacting; inculcated in changed ways of being (identities); and materialised in changes in material reality" (p. 20). Operationalisation of discourses "cease to be merely imaginaries for change, [but] effect real change" (Fairclough, 2010, p. 369). Operationalisation of discourse similarly reflects the kaupapa and praxis element of kaupapa Māori theory. This section explores how Maripi Tuatini operationalise discourses of a whakapapa connection to water within their programme and effect real change within health and water safety contexts. These

practical components of Maripi Tuatini demonstrate the importance of kaupapa (praxis) in Māori communities and how important doing the mahi (work) is. The discourses of a whakapapa connection are operationalised through: the materialisation of discourses in the awa hīkoi, water safety accreditation and resilience activities; the enactment of Maripi Tuatini's strategic plan (and the subsequent new ways of acting for the iwi) and; inculcated as multiple identities of Maripi Tuatini (such as a river identity and iwi identity).

Materialisation of discourses

Fairclough (2010) describes materialisation of discourses as the "materialisation in changes in the physical world" (Fairclough, 2010, p. 501). A number of aspects within the Maripi Tuatini kaupapa elucidate the materialisation of the discourses of a whakapapa connection to water. These include: first, the adoption of the Whangaehu awa hikoi; second, the resilience aspect of the programme and; third, the water safety accreditation within their programme.

Adoption of Whangaehu Awa Hīkoi

The Whangaehu awa hīkoi is a week-long kaupapa that takes place each year in December and is a river journey from the mountains to the sea. The Whangaehu awa hīkoi particularly, is included as the fourth and final phase of the annual Maripi Tuatini programme and invites the rangatahi of Maripi Tuatini and their families to join their relations from Ngāti Apa Ngā Wairiki in learning about their whakapapa (identity), tikanga and mātauranga associated with their river, the Whangaehu. The journey begins with a maunga phase where whānau learn more about their maunga and travel to Ruapehu to trace the beginnings of the Whangaehu river. Following the first few days of the maunga phase is the awa phase, where they get into waka and paddle parts of the Whangaehu river each day until it meets the sea. The adoption of the Whangaehu awa hīkoi was inspired by earlier river journeys taking place within the wider whānau of

Whanganui. Mark Pirikahu, who is of Ngā Rauru descent, ran a similar awa hīkoi on one of his rivers, the Waitōtara, and similarly took part in the large tira hoe which involved paddling the Whanganui river. This reflects the idea of rau kotahi. Mike explains:

> Remember how I talk about rau kotahi? Not all of them are Ngāti Apa anake [only], Pops [Mark Pirikahu] and a lot of his whānau are Ngā Rauru. And so, what has almost been created was that you start at the awa hikoi with us, so you learn your Ngāti Apa Ngā Wairiki side, you then go onto the Waitōtara hīkoi so you learn your Ngā Raurukītahi side and you finish on the Tira Hoe so you learn all about your Whanganui side. So, everybody got to learn, those who had whakapapa to those places, could learn all about themselves on this journey and that's how it was set up pretty much (M. Paki, kōrero tuku iho, 2017).

The adoption of the Whangaehu awa hīkoi in Maripi Tuatini, inspired by other river journeys, was incorporated to teach the rangatahi of Maripi Tuatini about their Ngāti Apa Ngā Wairiki whakapapa whilst they connected and engaged directly with their rivers and mountains. Kōrero and stories are shared at significant places throughout the awa hīkoi to teach everyone about their whakapapa and allow them to directly engage with the places they speak of, thus, the Whangaehu awa hīkoi is a materialisation of the discourses of a whakapapa connection to water. The ability for whānau to learn more about who they are materialises the discourse of whakapapa (identity), whilst the stories and kōrero that are shared at various sites of significance manifest the discourse of mātauranga. For example, the whakapapa of Ngāti Apa Ngā Wairiki is embedded in the lands, mountains and rivers of their ancestors. The awa hīkoi is a way for Maripi Tuatini members to physically re-establish and strengthen their connection to their whakapapa, the source of who they are, when they climb their mountains, paddle on their rivers and walk on their lands. By physically engaging with these places is how the spiritual essence of the awa hīkoi is felt. Robyn describes her experience on the awa hīkoi as life changing and special. She shared:

> The awa can be very beautiful, the peaceful sounds of just the birds and the water can only be explained with experience. As my fingers run through the water while the waka takes me home, I feel emotions ready to burst. As I reach the mouth at Whangaehu I look down and thank my

> awa for the beautiful journey all the way from the maunga; the animals along the way that looked out to greet us as we pass, the sounds of my whānau laughing and splashing each other, the birds and the running water falls down the rock banks. This experience I will never forget! Ko au te awa ko te awa ko au [I am the river and the river is me] (R. Wilson, kōrero tuku iho, 2017).

Robyn's kōrero tuku iho highlights the significance that reconnecting to her whakapapa had during the awa hīkoi. The discourse of mātauranga is materialised in each instance where the kaumātua and kuia shared the traditional stories within these places. On the marae, along the awa, and up on the maunga, kōrero was shared that further grounded them in who they are and where they are from.

Resilience programme

The discourse of a whakapapa connection to water as resilience is also operationalised by Maripi Tuatini through the materialisation of resilience activities during the programme and the sharing of the pūrākau of *Tūtaeporoporo*. Resilience activities seen throughout the phases of Maripi Tuatini have included a range of activities such as: being put on army ration packs, sleeping outside or camping, prolonged physical exercise, early morning swims and water survival skills in the river during the winter months. Each of the activities requires the rangatahi to build resilience to, and overcome, a range of factors including: hunger, sleep deprivation, physical fatigue and sudden cold-water shock response. All of the resilience activities are done in groups so the rangatahi also learn to deal with their own emotions and learn to continue to work with others despite facing difficult and trying challenges (Waiti, 2014). They learn that their whakapapa or connection to one another and to the water, is what is going to help build their resilience so when similar challenges arise in their daily lives they have the tools to overcome them. This idea is articulated by one of the rangatahi who explained her understanding of Māori water safety was about *"connecting our **wairua** to Tangaroa" (Wahine, 14)*. This dialogue of connecting your wairua to Tangaroa refers to the literal translation of wairua meaning two waters; wai meaning water and rua meaning two. A

whakataukī which is taught at Maripi Tuatini, kia tau tō wairua, explicitly refers to calming yourself and being one with Tangaroa.

As I alluded to earlier, the repetition of this saying or mantra has great significance in reducing the physiological responses that often lead to drowning (Massey et al., 2017; Bernadi et al., 2001). The sharing of the *Tūtaeporoporo* pūrākau is another example of psychological training; mental imagery of Te Aokehu's tools of resilience, the maripi, could help the rangatahi with the mental preparation of water immersion incidents. Aligning to this, were similar responses which stated:

*"That you **don't try and fight** the awa you **flow** with it" (Tāne, 14)*

*"To **not fight** the current" (Tāne, 14)*

These survival skillsets were taught under the veneer of resilience and has great potential for psychological training to mitigate the physiological and psychological responses that often lead to drowning (Massey et al., 2017; Bernadi et al., 2001).

Water Safety Accreditation

The water safety accreditation within Maripi Tuatini materialises the discourse of tikanga as water survival skills. Maripi Tuatini offer secondary school NCEA credits to their rangatahi in the following water safety courses each year:

a) Basic Sea Survival
b) Day Skipper
c) Boat Master
d) Marine VHF Radio Operator
e) National Certificate in Seafood Māori

Water Safety advisor for Māori and Pacific communities and Lead Tutor for *Kia Maanu Kia Ora*, Mr Rob Hewitt, teaches the water safety accreditation in Maripi Tuatini and does so in a way that resonates with the rangatahi and their worldview. For example, when he delivers the courses he gets the rangatahi to work in groups, promoting the idea of whānau and working with each other; this stands in stark contrast to the individual approach to assessments of working alone and being assessed individually. Further to

this, the content of these courses is underpinned foremost by mātauranga Māori despite the course materials being written for non-Māori audiences. Rob incorporates tikanga when he explains water safety and implores the rangatahi to think about Tangaroa and their connection and relationship to him as he moves through the course content. All content is contextualised to suit them and their experiences in the water throughout the phases of Maripi Tuatini. For example, the rangatahi learn basic water and sea survival skills from Rob within their own waterways so that what they learn is contextualised to them. They learn to notice hazards and the water temperature of their own rivers and can experience what the current feels like when they practice floating downstream safely. They are taught how to take care of themselves and others through Māori concepts such as tikanga, manaakitanga and kaitiakitanga.

Enactment of discourses

Enactment is how discourses are "transformed into new ways of acting and interacting" (Fairclough, 2010, p. 369). Further to this, enactment includes "the transformation of discourses into genres" (p. 369). Multiple discourses of connection to water were operationalised throughout the Maripi Tuatini case study enacted specifically through the Maripi Tuatini Strategic Plan. The strategic plan indicates a change in the actions and interactions of Ngāti Apa Ngā Wairiki members which reflects the changed actions and interactions of Maripi Tuatini members also. Sanctioned within the strategic plan is a clear focus on water safety:

> this programme is a stepping stone for the future. With this programme participants are able to step up to the next programme with a basic understanding of water safety, and will be able to participate within the environs of Tangaroa in a more confident manner" (Maripi Tuatini Booklet, 2015, p. 31).

The deliberate intent to address water safety in their rangatahi scholarship programme was in response to the growing concern of their whānau and hapū around their ancestral waterways. As set out in their strategic plan, Maripi Tuatini explain:

> One of the major requirements of the programme is for participants to be able to safely interact within the environment of Tangaroa. Statistics regarding drownings of our people are horrendous, so this programme, although not the be all and end all of water safety, provides our whānau the tools necessary to ensure that they have the highest chance of survival if they become caught in a scenario whereby they are surrounded by water.
>
> We want our whānau to interact with our waterways, our oceans and mahinga kai, and through the obligations placed upon us by tikanga; we require that they are safe to do so. Gone are the days when the intergenerational transmission of knowledge and ways of knowing ensured the survival of our people. Many of us have been disconnected from the rivers and moana; we do not have the prerequisite knowledge to read the moods of Tangaroa, and Hinemoana, so we place ourselves in situations that could be hazardous to our health (Maripi Tuatini Booklet, 2015, p. 14).

The strategic plan for Maripi Tuatini Ngā Wairiki – Ngāti Apa Iwi Rangatahi Scholar Programme is a comprehensive document spanning 137 pages and enacts multiple discourses of a whakapapa connection to water, discourses that have direct impact in health and water safety contexts.

Maripi Tuatini Strategic Plan

The discourse of a whakapapa connection to water as mātauranga is espoused by the following paragraph outlined in the plan:

> In regards to Te Maripi Tuatini the drive is to ensure that the ūkaipō [origin, real home] is the one feeding our people hence the return to each marae to begin the process of regeneration of identity, regeneration of language and the re-engagement of ourselves to the mātauranga that is found within our aronga and beyond. It is only from the return home that we are then better able to provide for the future (Maripi Tuatini Booklet, 2015, p. 14).

Mātauranga is enacted in the strategic plan to ensure that everything that Maripi Tuatini does is underpinned by the mātauranga and aronga (worldview) of Ngāti Apa Ngā Wairiki. The importance of ensuring that the rangatahi return to each marae is to ensure "the process of regeneration of identity … language and … mātauranga" that is born from their unique worldview. The use of the word 'ūkaipō' in their strategic plan is further evidence of the discourse of mātauranga. Ūkaipō can refer to one's mother, the source of

sustenance or the original home; the literal meaning is to be fed by the breast at night (Barlow, 1991; Brown & Heaton, 2015).

As outlined in the plan, the drive of Maripi Tuatini is about ensuring that their kaupapa is being fed from their ūkaipō, meaning from their worldview and mātauranga. Interpretations of water safety for Maripi Tuatini members do not come from mainstream discourses, the media, schooling or elsewhere; rather, they come from the ūkaipō that is their marae, identity, language and mātauranga. Closely linked with mātauranga is tikanga. The discourse of tikanga is also operationalised through the enactment of the strategic plan as outlined in the following passage:

> we want our whānau to interact with our waterways, our oceans … through the obligations placed upon us by tikanga … being part of the collective will provide insight into how our tūpuna used to do things, before the individualising of our wairua, our tikanga and our daily lives wrought such huge impacts upon us (Maripi Tuatini Booklet, 2015, p. 7).

Tikanga is a large representation of Maripi Tuatini's understanding of Māori water safety and encompasses the daily activities of their ancestors and how they "used to do things". For example, using the river as a mode of transport by paddling waka, reciting karakia before entering, taking a rau and tying it to the front of the canoe which will be deposited at the next stop along the river bank or talking to the river. A return to these traditional practices of tikanga is how Maripi Tuatini have changed their ways of interacting with their waterways. As an example, acknowledging ūkaipō as the source of knowledge, knowing and being for Maripi Tuatini leverages and strengthens the connection they have with the pūrākau, whakapapa and environment of their traditional landscapes and worldview. This in turn frames their approach to, and engagement with, water and to water safety inculcated from a traditional Maripi Tuatini perspective. Moreover, the ūkaipō approach frames their distinctive identity.

The discourse of respect, or manaakitanga, is also operationalised through the enactment of the strategic plan. It declares:

> participants learn not only how to identify and harvest foods from the realms of Tangaroa, but also are reminded of their own places within Te Ao [The World]. They learn how to manaaki not only the people around them but also the realm of Tangaroa. The development of entrepreneurs within the whānau, hapū and iwi will provide opportunities to express the mana enhancing qualities of altruism through both direct and indirect ways (Maripi Tuatini Booklet, 2015, p. 16).

Manaakitanga incorporates a high level of respect for both people and Tangaroa. Respecting one another and the realm of Tangaroa (and the species within him) is a strong focus for Maripi Tuatini and reflects their view of water safety as respecting the waterways in the same way you would respect each other. They hold the belief that "altruism and generosity is the hallmark of a rangatira, but it is also a hallmark of ourselves" (Maripi Tuatini Booklet). The idea here is that manaakitanga is a fundamental quality of a chief, and therefore is the benchmark for their rangatahi to aspire to. Their engagement with various aspects of the Maripi Tuatini programme is underpinned by the notion of becoming a leader in their community. A true measure of a leader for them is one who can manaaki their people as well as manaaki "the realm of Tangaroa" (Maripi Tuatini Booklet, 2015, p. 26).

Manaakitanga is considered a chiefly quality because it requires mana to look after (and particularly feed) your guests. Being able to provide food signalled the mana of that whānau, hapū and iwi (Mead, 2003). As the rangatahi participate in Maripi Tuatini they advance their water safety knowledge each year; the Day Skipper Course is the next level which empowers the rangatahi to "be safely able to go out and collect kaimoana for their whānau, hapū events and other major activities within the iwi and by doing so raise the mana of the whānau, hapū and iwi". In relation to manaakitanga, kaitiakitanga is similarly enacted in the strategic plan:

> Our people are our wealth and it is through the training that participants receive that they will learn to survive in conditions or scenarios where they may unfortunately find themselves. As noted above, the elements of manaakitanga extend into kaitiakitanga, through the considered use of the resources provided by Tangaroa. The development of entrepreneurs within the whānau, hapū and iwi will enable whānau, hapū and iwi to

> protect and develop further the resources … and enable them to be utilised for the future development and collective (Maripi Tuatini Booklet, 2015, p. 8).

In the context of water safety, kaitiakitanga refers to the “use of resources provided by Tangaroa” and protecting and maintaining these resources “to be utilised for the future development and collective”. In this context, water safety here refers to the protection of resources that are sourced by whānau, hapū and iwi within the realm of Tangaroa, or their waterways. In addition to this, kaitiakitanga also refers to the looking after and protecting themselves when they enter in the realm of Tangaroa. The opening statement in the strategic document under their vision for kaitiakitanga is implicit: “our people are our wealth and it is through the training that participants receive that they will learn to survive in conditions or scenarios where they may unfortunately find themselves”. The role of these courses is to prepare the rangatahi in water safety education in a way that makes sense to them.

Inculcation of discourses

The inculcation of the discourses of a whakapapa connection to water occurs through the multiple identities Maripi Tuatini subscribe to in order to operationalise whakapapa. Inculcation is thought of as the “transformation of discourses into new ways of being, new identities, which includes new styles” (Fairclough, 2010, p. 370). Maripi Tuatini embraces a number of people in various roles: 40 rangatahi Māori that whakapapa to either of the four marae of Ngāti Apa Ngā Wairiki iwi (Parewānui, Kauangaroa, Whangaehu and Tini Waitara); hapū coordinators of the aforementioned marae; project managers for Ngāti Apa Ngā Wairiki rūnanga; whānau, kuia and kaumātua for hinewaiata (females) and tamakōrero (males) and facilitators in dance, te reo, outdoor recreation and water safety. The three identities that Maripi Tuatini subscribes to in order to operationalise discourses of a whakapapa connection to water are: a river identity and; a Ngāti Apa Ngā Wairiki identity.

River Identity

Discourses of a whakapapa connection to water are operationalised at Maripi Tuatini through the expression of a river identity. From a Māori perspective, one's identity is conveyed in their ancestral landscape, of which their ancestral river is a part of (Hakopa, 2011, 2016). For the participants of Maripi Tuatini, their identity is expressed through their whakapapa connection to their various rivers: Whangaehu, Mangawhero, Turakina and Rangitīkei. Through the Maripi Tuatini programme rangatahi connect and engage with their various rivers. There are numerous ways rangatahi engage with their rivers: paddling on waka, floating downstream taking part in survival and rescue techniques, bathing, hearing and learning stories of their rivers, singing songs about their rivers and reciting their pepeha.

A river identity is reflected in many of the rangatahi surveys when asked what they knew about their awa and why it was important to have this knowledge. Their responses included:

> *"Ko **Rangitīkei** tōku **awa**, it's associated with **Turakina, Whangaehu** and **Mangawhero** ... it's good to know your **history** about your **awa**" (Tāne, 16)*

> *"**Whangaehu** is my **awa**. It is wide and comes from **Ruapehu**. It's good to know where you **come from** and to know how your **tupuna** travelled" (Wahine, 13)*

> *"My **awa** is **Whangaehu River**. **Whangaehu River** comes straight from **Ruapehu** and is also known as a special taonga" (Tāne, 13)*

> *"**I know who I am** and know **who my tupuna are** and just to know a little bit more of my tupuna" (Tāne, 13)*

> *"**Whangaehu** – flows straight from Koro. It is important because when you do your pepeha or mihi you can tell them what **river you come from – identity**" (Tāne, 11)*

> *"Ko **Whangaehu** te **awa**. I think it's important to know your **awa** because it is a part of your **pepeha**" (Wahine, 14)*

> *"**Whangaehu** is a **river** that runs straight from **Koro** down into the ocean. It is important to me to know this about my **awa** because it **reconnects me back to my whakapapa of my awa**" (Tāne, 15)*

> *"The* ***Mangawhero*** *runs into the* ***Whangaehu River*** *and that is also my* ***river****. Runs straight off* ***Matua te mana the heart of Ruapehu****" (Tāne, 13)*

> *"You will be* ***safer*** *when you swim* ***in your river*** *and it is also part of your* ***identity****" (Tāne, 14)*

A river identity is illuminated across these rangatahi responses. For instance, the role of pepeha for reconnecting the rangatahi to their whakapapa and identity through their rivers was explicit. The significance of pepeha is about reciting your whakapapa and locating oneself (identity) to these places (Hakopa, 2011, 2016). Hakopa (2016) states:

> With respect to our ancestral landscapes and within our worldview, the rivers, streams and creeks are all connected by *Whakapapa* or genealogy. These waters represent the arteries, veins and capillaries that convey the blood and thus sustenance to the Fish of Māui. Each waterway has a specific function; each has its own *Mauri* or Life-force. The *Mauri* is what keeps the water alive (p. 18, original italics).

While Hakopa (2016) notes that it is the mauri that keeps the water alive, for one rangatahi, he expresses the idea that his whakapapa to his river is what keeps him alive. The response that "you will be safer when you swim in your river" is not only about having the spiritual protection of your ancestors and spiritual guardians but also holding the practical knowledge and tikanga of that waterway to keep you safe. One rangatahi explains this further saying it is important to him because "it causes you to care about your awa because the history of you is in the awa. And knowing the river is becoming polluted will raise awareness to our people" (Tāne, 16). This connection and relationship to their rivers is crucial for their conceptualisations of Māori water safety, often noting the importance of their river to their identity.

Ngāti Apa Ngā Wairiki Identity

In conjunction with a river identity, a Ngāti Apa Ngā Wairiki identity is also inculcated at Maripi Tuatini. Maripi Tuatini is a rangatahi scholar programme for rangatahi who whakapapa to Ngāti Apa Ngā Wairiki iwi. Ngāti Apa Ngā Wairiki is an

iwi in the Rangitīkei district; Ngāti Apa refers to the descendants of the primary ancestor Apahapaitaketake and the Ngā Wairiki refers to the many streams that flowed into the four rivers: Turakina, Whangaehu, Mangawhero and Rangitīkei. A river identity thus is closely related to a Ngāti Apa Ngā Wairiki identity. Maripi Tuatini Ngā Wairiki Ngāti Apa Iwi Rangatahi Scholar Programme is in response to a strategic vision for their iwi post-Treaty settlement as outlined by their rūnanga:

> In 2011, Te Rūnanga o Ngāti Apa along with agreement from whānau and hapū designed and developed a strategic plan for the economic, social and cultural evolution and success of ngā uri o Ngāti Apa – Ngā Wairiki. Within this strategic plan were aspirations for the future, targeting specific areas of advancement within ngā hapū with the forward-thinking view of the decentralisation of power back to where it belongs, within the hands of the hapū who make up our great nation of Ngāti Apa – Ngā Wairiki. This is part of that strategic initiative (Maripi Tuatini Booklet, 2015, p. 2).

Maripi Tuatini is a kaupapa that grew out of a need to "decentralise power and return it to the hapū, something Maripi Tuatini reflects; working with their hapū and four marae. Nonetheless, an iwi identity is still evident with Maripi Tuatini. The vision for Maripi Tuatini is steeped in the need to strengthen and grow their whānau, hapū and iwi. As stipulated in their strategic plan:

> This programme is a beginning of the reformation of our influences within our rohe, the re-engagement with our whānau and the reclamation of our ahi kā roa [fires of occupation] within the landscape of our whenua (Maripi Tuatini Booklet, 2015, p. 12).

In addition to this statement, Maripi Tuatini expresses a Ngāti Apa Ngā Wairiki identity by ensuring that the knowledge base underpinning Maripi is that of the hapū and iwi. Their strategic plan outlines:

> As part of Maripi Tuatini, the focus is upon developing pathways for the regeneration of mātauranga ā-hapū, ā-iwi. These programmes have as a foundation the acknowledgement of the 'kōrero tārau o te kāinga' or that essential knowledge that can only be found within the hearts and minds of the tangata whenua. This knowledge becomes part of the teaching and learning that the participants undertake as part of our programmes which in turn strengthens their own sense of who they are, their identity as Ngāti Apa (Maripi Tuatini Booklet, 2015, p. 12).

This statement highlights the knowledge base of Maripi Tuatini, which they refer to as "kōrero tārau o te kāinga" meaning the knowledge of them, the tāngata whenua who reside there. Their reasoning for learning mātauranga a-iwi, a-hapū is because it "strengthens their own sense of who they are, their identity as Ngāti Apa". Doherty (2009) describes mātauranga-ā-iwi as knowledge located within their environment and historical accounts. He claims "this is knowledge that is described within its own context and is a lived reality. It has not been confused by unknowingly drawing from other tribal knowledge" (Doherty, 2009, p. 65). This is expressed in varying accounts from the rangatahi surveys who comment on learning about knowledge from home. When asked why it was important to know about their awa, two rangatahi explained:

> *"Because it is good to learn about it. It's also taking in your **own knowledge**" (Wahine, 14)*
>
> *"It's good to know the **knowledge** of our people and ancestors" (Wahine, 13)*
>
> *"I believe I need to know more about my awa to know who I am and where I come from so I can teach my next generation our **culture and traditions** of being Māori" (Wahine, 16)*

Within the strategic plan they are clear why learning knowledge from home is important, not only to a Ngāti Apa Ngā Wairiki identity, but also for the safety of their whānau. They state:

> The knowledge they gain is also relevant to themselves as Ngāti Apa, Ngā Wairiki, for we are a coastal people, and we are surrounded by water, either as Waitī or Waitā, that is Fresh waters or Salt waters. These stepping stones also direct our tamariki and mokopuna into areas that we are desperately lacking in. We need Environmental Scientists, and we need Pātaka Mātauranga for it is these areas we are very short, and if we do not begin to make these areas exciting or accessible to our whānau, and ngā uri whakatupu [descendants], we are always going to have to rely on and pay somebody else for these skills (Maripi Tuatini Booklet, 2015, p. 5).

This highlights two themes. The first, the importance of mātauranga ā-iwi for the safety of their surrounding waterways. It is acknowledged that "the knowledge they gain is also

relevant to themselves as Ngāti Apa, Ngā Wairiki for [they] are a coastal people … surrounded by water". Doherty (2009) explains:

> As whakapapa defines a working relationship to enable links between people, environment and knowledge, identity provides a structure to locate and connect mātauranga-a-iwi to its people and environment. These elements must work together to build the understanding required for identity (pp. 77-78).

Water safety is implicit in the identity of Ngāti Apa Ngā Wairiki; having the knowledge of their waterways that will keep themselves safe when they engage with these spaces is part of that imperative. The second theme is the idea of setting up future careers for the rangatahi. The need for environmental scientists and those who hold mātauranga a-iwi is crucial for the future of the iwi. A succession plan for rangatahi who will one day take over is critical: "we are always going to rely on and pay somebody else for these skills". Capacity building within the iwi is a vital part of the vision of Maripi Tuatini and reflects a Ngāti Apa Ngā Wairiki identity.

Summary of operationalisation

Operationalisation of discourse shares a common goal with kaupapa; the role of praxis and application are fundamental aspects to actualising social change (Jackson, 2015). The previous section explored the ways in which the multiple discourses of a whakapapa connection to water are operationalised within the Maripi Tuatini kaupapa. These examples accentuate the role of Maripi Tuatini's leaders in determining, for themselves, their conception of water safety and specific strategies pertinent to their worldview that can be adapted and utilised to create change for their young people. Both operationalisation and kaupapa "can be utilized within the broader indigenous research agenda to create transformation and social change for indigenous communities" (Jackson, 2015, p. 264).

Conclusion

Te rau kotahi o Maripi Tuatini speaks to the many layers of this kaupapa; the intersecting layers of whakapapa, of leadership and of water safety woven together. The time I have spent with the beautiful whānau of Maripi Tuatini, has taught me about the unique relationship they have to their rivers, lands and mountains. I reflect on the time spent visiting each of the four marae of Maripi Tuatini; the importance of making a connection back to the whenua. I recall the many times the rangatahi engaged with their different awa, either paddling in waka or floating downstream practicing their river rescues. I remember the plethora of stories that their kaumātua and kuia shared about their rivers and streams and how they reflected the mana of their hapū and iwi. I saw the various ways that they respected the water, and how they spoke about respecting the awa. This is the rau, the many strands and threads of Maripi Tuatini, the many strands and threads within this kaupapa; a kaupapa that expresses a myriad of understandings of a whakapapa connection to water as mātauranga, utu, resilience and tikanga.

This chapter drew on emergence/whakapapa and operationalisation/kaupapa to examine two key oral texts and the survey data pertaining to Maripi Tuatini. The nodal discourse of a whakapapa connection to water included smaller discourses of: mātauranga, resilience, utu and tikanga. These were operationalised in the following three ways: the materialisation of the Whangaehu awa hīkoi, resilience programme and water safety accreditation; the enactment of the Maripi Tuatini strategic plan and; the inculcation of a river identity and a Ngāti Apa Ngā Wairiki identity. Therefore, through the analysis of emergence and operationalisation of discourses, this case study highlights that for Maripi Tuatini their perspective of Māori water safety is a whakapapa connection to water.

This chapter concentrated on the importance of the rivers of Maripi Tuatini; the next chapter will introduce the second case study with Hauteruruku ki Puketeraki Waka Club, which centres on the significance of estuarine waters.

Maripi Tuatini rangatahi paddling on the Whangaehu River and rewarming the pathways of old.

Myself teaching the rangatahi of Maripi Tuatini the actions to a karakia for Tangaroa.

Maripi Tuatini rangatahi and facilitators in front of their maunga, Ruapehu.

The awesome rangatahi of Maripi Tuatini in 2017 at Whangaehu Marae.

Rangatahi coming out of the Whanganui River after practicing their water survival skills.
This activity was also about resilience and overcoming the cold water.

Following the Whangaehu River to the foothills of Ruapehu maunga.

Chapter Five: Terea te waka e Hauteruruku

"Ko te tao whakawahine, ko te tao horo,
Ko te motumotu o te riri"
*"The spear of womanhood, the fatal spear (of Hineāmaru).
The angry fire (of Hineāmaru)"*

This phrase from the lines of *Te Tauparapara a Hineāmaru* refers to the spear ("ko te tao whakawahine, ko te tao horo") and fire ("ko te motumotu o te riri") of my ancestress Hineāmaru and the ability of women to bring peace in times of war. The numerous conflicts that wreaked havoc in the North were said to be settled by the descendants of Hineāmaru. One interpretation of this whakataukī is how the peace of a woman remains firm whilst the peace of man is often broken. I use the lines of the tauparapara in this chapter to represent the Ngāi Tahu creation story (I discuss this in more detail in this chapter) which culminates with Takaroa piercing Raki with his spear ("te tao horo") as they fought over Papa-tū-ā-nuku ("te tao whakawahine"). The "tao horo" in this context refers to the spear that pierced Raki, while the "te tao whakawahine" line connects that spear to the female, Papa-tū-ā-nuku, who was at the centre of their quarrel. Today, their love for Papa-tū-ā-nuku remains unbroken, seen in the waves of Takaroa constantly lapping at her body and in the tears of Raki, which falls to her as rain (Jackson, 2011; Williams, 2006); these acts reflect "te motumotu o te riri", the success or rather result, of the original anger and fire.

Chapter Five explores the second case study of the research, Hauteruruku ki Puketeraki waka club, whose philosophy of connection to water is espoused in the intricate relationship between land, sea and sky – Papa-tū-ā-nuku, Takaroa and Raki. Hauteruruku ki Puketeraki is a hapū based waka club of Kāti Huirapa ki Puketeraki hapū, sub-tribe of Ngāi Tahu iwi. The tauparapara that headlines this chapter acknowledges the importance of the Ngāi Tahu creation story for Hauteruruku, and consequently, the emphasis of this chapter. The watercolour artwork that begins this chapter reflects the

estuary phase of the tuna journey and the significance of estuarine waters as essential transition points for the tuna; their bodies undergo physical transformations in order to prepare them on their journey. Hauteruruku, similarly, use waka as a transition point for their work, encouraging people to reconnect to Te Ao o Takaroa, the realm of Takaroa, through waka and transform the way in which they engage and interact with the waterways and lands the waters flow from. Further, the estuary phase signifies the relevance to Hauteruruku whose waters are tidal; the Waikouaiti river becomes the Waikouaiti estuary in Karitāne, the home of Hauteruruku ki Puketeraki waka club. The image of the waka in the painting depicts Hauteruruku the waka, sailing on the Waikouaiti estuary, a privilege I have had many times with this community group.

Introduction

The title for this chapter, *Terea te Waka e Hauteruruku* comes from the Ngāi Tahu chant *Terea Te Waka* which I examine later in this chapter. *Terea Te Waka* is the opening chant used at the current waka building for Hauteruruku in the construction of a new canoe for their club; the lines "terea te waka" meaning "sail oh vessel", tells the voyage of the Uruao waka from the ancestral lands of Patunuioāio to Aotearoa, New Zealand (Flack et al., 2015). This title represents the role of waka for reflecting Kāti Huirapa histories and stories and how Hauteruruku continue to perpetuate their relationship with the water through waka and storytelling. This analytical chapter follows a similar pattern to the previous: firstly, I explore the emergence of discourses from two Ngāi Tahu oral texts: *Terea te waka* and *Te Waiatatanga Mai o te Atua* and Hauteruruku participants and; secondly, I discuss how these themes are then operationalised in the PHSE 104 noho within the wider kaupapa of Hauteruruku. I argue the implications of these findings for Māori health and wellbeing later in Chapter Seven. This chapter addresses the following research questions:

1. What are the emergent discourses of connection to water found within the oral narratives of Hauteruruku and its participants?

2. How are the discourses of connection to water operationalised in Hauteruruku?

Figure 15: Hauteruruku waka sitting on Ohinepouwera sandspit alongside the Waikouaiti estuary in Karitāne and Hikaroroa maunga on the horizon. Personal collection, 2017.

Emergence of Discourse

As discussed in the previous chapter, Fairclough's (2010) notion of emergence is concerned with lexical ways in which our social world is represented within particular texts and where these representations, or discourses emerge from. In a similar vein, the method of whakapapa traces the origins of discourses and their representation in the social world (Smith, 1990; G. H. Smith, 2018). The nodal discourse emerging from Hauteruruku and their associated oral texts was whanaungatanga. The nodal discourse of a whanaungatanga connection to water subsumed the smaller discourses of: waka; Te Ao o Takaroa; whakapapa; building connections to people; respect; mātauranga and māramatanga and; confidence. These discourses encapsulate the Hauteruruku perspective of Māori water safety which is a whanaungatanga connection to water.

Mōteatea Text: Terea te Waka

Terea te waka e![33]	*Sail oh vessel!*
Terea taku waka unua	*Sail my double hulled vessel*
Terea taku waka tūpuna	*Sail on the vessel of my ancestors*
Terea taku waka kautere	*Sail forth my sea faring vessel*
Ka wero tōna ihu kā puke moana	*Let its bow pierce the waves*
Ka tae ki te whenua	*So that the peoples*
Ko Te Kāhui Tipua	*Of Tipua*
Ko Te Kāhui Roko	*Of Roko*
Ko Te Kāhui Waitaha e	*And of Waitaha, will arrive to land*
Matiti ki te Ao, Uruao ki ruka	*It is Summer and Uruao shines above*
Taku waka pākakano	*My vessel which will populate new lands*
Ka eke panuku	*Will overcome obstacles*
Eke Tangaroa	*And achieve great things*
Haumi e, hui e, tāiki e!	*Let all be in agreement!*

Pūrākau Text: Te Waiatatanga mai o te Atua

The Ngāi Tahu creation story, depicted in *Te Waiatatanga mai o te Atua*, begins with The Night. Prominent Ngāi Tahu rangatira Matiaha Tiramōrehu (1987) recited:

Kei a Te Pō te tīmatanga mai o te waiatatanga mai o te Atua.	*The beginning of the singing of the Atua is with The Night*
Nā Te Pō, ko Te Ao.	*From The Night came The Day*
Nā Te Ao, ko Te Aomārama.	*To The Bright Day*
Nā Te Aomārama, ko Te Aotūroa.	*To The Long Standing Day*
Nā Te Aotūroa, ko Te Koretēwhiwhia.	*To The Unattainable Void*
Nā Te Koretēwhiwhia, ko Te Koretērawea.	*To The Intangible Void*
Nā Te Koretērawea, ko Te Koretētāmaua.	*To the Unstable Void*
Nā Te Koretētāmaua, ko Te Koretēmātua.	*To The Parentless*
Nā Te Koretēmātua, ko Te Mākū.	*To the Damp*
Nā Te Mākū, ka noho i a Mahoranuiātea,	*The Damp who coupled with Mahoranuiātea*
Ka puta ki waho ko Raki.	*And The Sky was born.*

According to Matiaha Tiramōrehu, the world was sung into existence beginning with Te Pō (The Night). His account traces the genealogy of the world's creation "passing through stages of light and void" (Reilly, 2018, p. 20). From Te Pō the world moved into Te Ao Mārama (The Day) followed by Te Kore (The Void), progressed into Te Koretēmātua (The Parentless) and finally created Te Mākū (The Damp). Te Mākū coupled with Mahoranuiātea and gave birth to Raki who went on to marry many wives,

[33] Flack et al (2015) Hauteruruku ki Puketeraki – Haunui ki Te Waipounamu, *Scope: Kaupapa Kai Tahu, 3,* pp. 25-33.

of which Papa-tū-ā-nuku was his second. In this Ngāi Tahu creation story, Takaroa, the preeminent deity of the ocean and guardian of all things residing in the sea, was the first husband of Papa-tū-ā-nuku, the Earth Mother.

Takaroa left his wife to bury the placenta of their offspring, during which time Papa-tū-ā-nuku fell in love with Raki and together they produced many children. When Takaroa returned to find his wife with another and that they had children of their own, he grew angry and challenged Raki to a battle. Raki and Takaroa fought on the beach, where Takaroa defeated Raki by piercing him with his spear. Hurt by the betrayal of his wife, Takaroa then retreated to the ocean in despair. Raki survived the attack but was badly hurt and collapsed on Papa-tū-ā-nuku enclosing their offspring in complete darkness between them. The subsequent offspring produced from this point were then born sickly and weak. Raki who wanted his children to live in the world of the light asked his son Tāne to kill him exclaiming, "you will have to lift me up so that I stand separate, and your mother lies separate from me, so that light may develop for you" (Tiramōrehu, 1987, p. 25). So Tāne separated his parents, "completing the construction of the world" and later working on decorating his father in the skies and clothing his mother below (Reilly, 2018, p. 20). Takaroa is appropriately prominent in Ngāi Tahu beliefs and narratives; an iwi with extensive coastal and sea resources. Their narrative illustrates the importance of protecting the mauri and mana of Takaroa, the progenitor of the ocean.

Identification of Discourses within Oral Texts

Whanaungatanga is the nodal discourse of connection to water that emerged from these texts and illuminates Māori water safety from a Hauteruruku perspective. Emerging from these oral texts, a whanaungatanga connection to water subsumes the subsequent discourses of: waka, Te Ao o Takaroa and whakapapa. I discuss these emergent themes next.

Nodal discourse of whanaungatanga as a connection to water

From a Hauteruruku perspective, Māori water safety is a whanaungatanga connection to water and is the foundation from which all other discourses emerge. As I described in Chapter One, whanaungatanga is a fundamental concept for understanding Māori water safety. The discourse of whanaungatanga is an example of a nodal discourse, or dominant discourse that subsumes multiple smaller discourses (Fairclough, 2010; Jackson, 2015). Fairclough (2010) describes nodal discourses as being "more resonate than others … better able to capture and encapsulate the experience of social agents, better able to complement or organise existing discourses" (p. 368). Whanaungatanga, broadly, means relationship, kinship and a sense of familial connection (Bishop, Ladwig & Berryman, 2013). Whanaungatanga is derived from the root word 'whānau' which emphasises family-centred relationships and kinships (Duncan & Rewi, 2018; Kawharu & Newman, 2018).

Terea te waka and the Ngāi Tahu creation narrative are oral texts that depict a whanaungatanga connection to water and thus the Hauteruruku perspective of Māori water safety. The importance of relationships (how I describe whanaungatanga) is intricately woven throughout these selected texts. For example, *Terea te waka* makes multiple references to relationships that are constructed from: waka (through the mention of Uruao waka) and; whakapapa (including the genealogical connections to all things; the kinships of people from Uruao waka that populated the lands and their relationship to the sites that Uruao waka visited and its people subsequently occupied). Similarly, the Ngāi Tahu creation narrative reveals relationships between the various atua prominent in the creation of the world (such as the relationship between Papa-tū-ā-nuku, Takaroa and Raki); and relationships constructed from whakapapa (seen in the genealogy of how the world came to be and the origin of water). I examine these examples as discourses of a whanaungatanga connection to water, which are discussed next.

Discourse of a whanaungatanga connection to water as waka

The discourse of a whanaungatanga connection to water as waka is evident throughout *Terea te waka* which cites multiple types of waka and the relationships cultivated from them. Six lines of this chant refer to waka in some way, highlighting its prominence to Ngāi Tahu and Hauteruruku. For example, the first four lines describes different types of waka, such as: waka (vessel); waka unua (a double-hulled vessel), waka tupuna (an ancestral vessel) and; waka kautere (a sea faring vessel). These references highlight the multiple types of waka, which relates to Hauteruruku and the club's vision for utilising multiple waka to share their kaupapa of reconnecting people to Te Ao o Takaroa through multiple vessels. This point of multiple vessels is discussed later in this chapter when I examine the surveys and kōrero tuku iho from Hauteruruku members and students.

The tenth line, "Matiti ki te Ao, Uruao ki ruka" refers to the journey of the Uruao waka from the ancient homelands in Hawaiki to Te Waipounamu (South Island of New Zealand) (Flack et al., 2015). Flack et al (2015) explains that the connection of the Uruao waka to the South Island and the people of Ngāi Tahu is through the ancestor Rākaihautū. Flack et al (2015) explain:

> Rākaihautū made his way down the island carving a number of prominent South Island lakes on his way overland; Rotoiti, Rotorua, Ohau, Te Anau and Manapouri; Wanaka, Hawea and Wakatipu. … While Rākaihautū travelled overland, his son Rakihouia took the waka Uruao along the coast. Thus the travels of the Uruao waka show an inextricable connection between Ngāi Tahu landscapes and waka (pp. 26-27).

The following line "taku waka pākakano" translates to "my vessel which will populate new lands" is another example of whanaungatanga and kinships formed from this text; it was through the Uruao waka that particular lands of Te Waipounamu were populated and kinships were made. Ngāi Tahu have strong waka traditions as evident in this mōteatea and subsequently in the kaupapa of Hauteruruku also.

Discourse of a whanaungatanga connection to water as Te Ao o Takaroa

In the Ngāi Tahu creation narrative, the position of Takaroa as the first husband to Papa-tū-ā-nuku highlights the importance of the ocean for Ngāi Tahu and Hauteruruku members. Reilly (2004) states, "for an iwi with extensive coastal and sea resources, Takaroa – the preeminent oceanic atua – is prominent, being Papa's first husband, who subsequently defeats Raki himself in battle" (p. 6). The prominence of Takaroa in this pūrākau elucidates the discourse of a whanaungatanga connection to water as Te Ao o Takaroa, namely, the relationship between Takaroa, Papa-tū-ā-nuku and Raki. This whanaungatanga is part of the Hauteruruku conceptualisation of connection to water and thus Māori water safety.

Te Ao o Takaroa refers to the realm of the ocean and its connection to both the land and sky. Hinerangi describes Te Ao o Takaroa as the link between Takaroa, Papa-tū-ā-nuku and Raki. She explains "Māori have always been connected to the ocean and Te Ao o Takaroa is the relationship between him and Papa-tū-ā-nuku, the whenua and they both go together and included in that is also Raki … it's not separated it is always there" (H. Ferrall-Heath, interview, 2015). For her, Te Ao o Takaroa combines the land, sea and sky; the kaupapa of Hauteruruku to connect and reconnect members to Te Ao o Takaroa in her eyes means to connect them to their oceans, rivers, mountains and skies, because they are all interrelated. Reilly (2018) alludes to this relationship when he explained: "his [Takaroa] fight with Raki takes place on the beach: a liminal space between Takaroa's sea and the land where his adversary lives" (p. 17). The relationship or whanaungatanga between Takaroa, Papa-tū-ā-nuku and Raki in the creation story is how the discourse of a whanaungatanga connection to water as Te Ao o Takaroa is seen. This holistic approach encapsulated in Te Ao o Takaroa is how Hauteruruku come to view their connection to the ocean particularly, and thus, reflects their notions of water safety in this body of water also.

Discourse of a whanaungatanga connection to water as whakapapa

Emerging from the Ngāi Tahu creation narrative is the discourse of a whanaungatanga connection to water as whakapapa. Similar to Maripi Tuatini, whakapapa lays at the heart of this pūrākau, which Ngāi Tahu draw their identity and connections to the land, sea and atua from. As I described in Chapter Four, whakapapa is the inalienable link between all things and is the foundation of a Māori worldview (George, 2010; Jackson, Hakopa & Mita, 2017). Jackson, Hakopa & Mita (2017) state: "whakapapa is fundamental in understanding origin and connection to the multiple elements of a Māori worldview and is intimately related to whanaungatanga and kinship" (p. 4). In addition, the interconnection between whakapapa and whanaungatanga is described in *Ko Aotearoa tēnei: A report into claims concerning New Zealand law and policy affecting Māori culture and identity*:

> the defining principle is *whanaungatanga*, or kinship. In te ao Māori, all of the myriad elements of creation – the living and the dead, the animate and inanimate – are seen as alive and inter-related. All are infused with mauri (that is, a living essence or spirit) and all are related through whakapapa (Waitangi Tribunal, 2011, p. 23).

While whakapapa and whanaungatanga are not entirely different from one another and are often grouped together as kinship or relationship ties, their distinctiveness is expressed in a Hauteruruku context. For example, whakapapa, while prominent in the oral texts and Hauteruruku kaupapa, is understood as the genealogical connections and links that traces the traditional connections. Whanaungatanga on the other hand, is focused primarily on the relationships, kinships and connections that does not necessarily have to come from whakapapa. This point of whanaungatanga as not being whakapapa is clarified later in the chapter when I discuss the discourses of whanaungatanga emerging from the students' surveys and how their understanding of relationships do not necessarily elicit whakapapa.

This pūrākau above tells the whakapapa of a Ngāi Tahu worldview and illustrates their whakapapa connection to water. For example, the separation of Raki and Papa-tū-ā-nuku conveys the origins of the varying bodies of water from a Ngāi Tahu perspective as Tiramōrehu (1987) penned:

> Now Raki rose up. Then Raki farewelled Papa, and Raki said to Papatuanuku, "Old woman, remain there! This is my love to you. In the eighth month I shall weep for you". This is the dew, the tears of Raki weeping for Papa. Then Raki said to his wife, to Papatuanuku, "Old woman, live there. In the winter also I shall miss you". This is the ice. And Papatuanuku farewelled Raki, and said to Raki, "Old man, go, Raki. In the summer I shall greet you". This is the mist, the love of Papatuanuku to Raki (p. 26, no macrons in original text).

Jackson (2011) similarly concludes that the grief of Takaroa is seen in the constant lapping of his waves, slowly trying to reclaim back his wife, while the rain, dew and ice that is formed in the heavens, personifies the grief of Raki for Papa-tū-ā-nuku (Tiramōrehu, 1987). Her lament for Raki is reflected in the mist that surrounds her body and lifts up to greet Raki during the summer months. According to Barlow (1991), "whakapapa is the genealogical descent of all living things from the gods to the present time. This meaning of whakapapa is 'to lay one thing upon another as, for example, to lay one generation upon another" (p. 173). Whakapapa is one layer of a Hauteruruku philosophy of Māori water safety. Williams (2006) concurs, "the first and most fundamental influence on Māori attitudes towards water is the worldview, underpinned by the relationships between the atua of the creation story" (p. 73). Figure 16 illustrates the Ngāi Tahu creation whakapapa from Tiramōrehu (1987) while Figure 17 depicts the whakapapa of water for Ngāi Tahu people from Williams (2006).

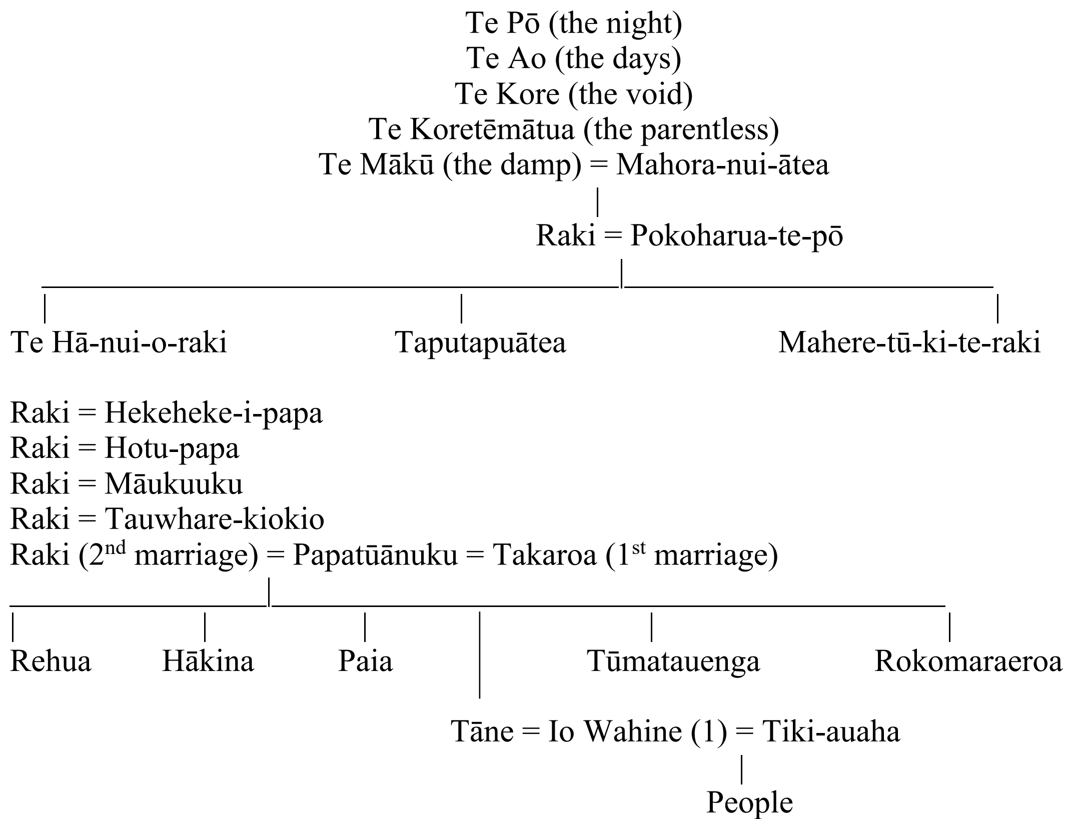


Figure 16: The Ngāi Tahu creation genealogy, simplified from the works of Tiramōrehu, 1987 adapted from Reilly, 2004, p. 7.

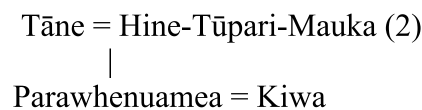


Figure 17: Ngāi Tahu whakapapa of wai, adapted from Williams, 2006, p. 74.

Similar to Maripi Tuatini, a whakapapa connection to water for Hauteruruku means understanding the origins of water from a Ngāi Tahu worldview and the position of Takaroa as a principal deity. Further, a whakapapa connection reflects "the links between the cosmological world of the gods, ancestors and present generations" (Te Rūnanga o Ngāi Tahu, 2002, p. 10). The relationship between Hauteruruku and water is part of this indivisible whakapapa linkage.

The discourse of whakapapa as a whanaungatanga connection to water is also elucidated in the *Terea te waka* chant. For example, the journey of the Uruao waka shares

the whakapapa of Ngāi Tahu who descend from Rākaihautū and the Uruao waka (Flack et al., 2015). In the same way that whakapapa was expressed in Maripi Tuatini through the recitation of pepeha and naming one's river, the naming of a person's ancestral waka also demonstrates the whakapapa and cultural identity of that person. Hector Busby asserts: "in this land, we still have our language, and we trace our genealogies back to the names of our ancestral canoes" (Evans, 2015, p. 91). As I described in Chapter Four, whakapapa (identity) was important for Māori water safety because it elucidated a strong spiritual connection between Māori and water, which Maripi Tuatini argued, was vital for one's physical and spiritual safety in, on and around the water. Hakopa (2011) concurs:

> Indigenous cultures throughout the world are known to have accumulated vast bodies of traditional knowledge through direct and intimate contact with their environment, which has kept them alive for many generations (p. 31).

In line with his words, what has kept indigenous cultures alive for many generations is having access to a body of knowledge (mātauranga and whakapapa) gained through direct and intimate contact with their environment, or in other words, maintaining a whanaungatanga connection to the waterways. From his viewpoint, a changed relationship between Māori and water due to the impacts of colonisation and urbanisation for example, will subsequently have negative impacts when Māori no longer are able to access these bodies of traditional knowledge or have a direct and intimate contact with their environment (Hakopa, 2011). Kaikarakia and co-founder of Hauteruruku, Hinerangi Ferrall-Heath, highlights the importance of this traditional knowledge and an intimate connection with Takaroa, explaining:

> I think the important thing about Takaroa is when you go out there … there is that risk and it's very real it can be only a few seconds – and it doesn't matter whether you can swim. … you're very mindful about looking at the sky you look at the water, you look at all those things, feel the temperature all that stuff … I follow my instinct and that's quite important intuition – we always do karakia, to know we're always safe (H. Ferrall-Heath interview, 2015).

Hinerangi describes different elements of traditional knowledge, such as "looking at the sky … at the water … [feeling] the temperature". The intuition that Hinerangi refers to encapsulates a deeper connection with the ocean. Ngahuia clarifies the importance of a whakapapa connection to water:

> "I don't think that we're not connected but there's been things that put pressure or strain on that relationship so when we can't feel or see that, then people will, I think, tend to get in trouble in that wai [water] because we don't know it and can't feel it" (N. Mita, kōrero tuku iho, 2017).

These passages from Hinerangi and Ngahuia describe the importance of a whakapapa connection for safety on the water. Their thoughts mirror my own, that we must nurture and strengthen our relationship to the waterways as the foundation for any water safety strategies. The discourse of whakapapa is concerned with knowing the intimate relationship Māori have to the water, as passed down through Māori oral narratives, and the intimate way the ancestors understood, respected and interacted within these environs; moreover, how we may begin to reclaim these old ways of knowing and being as our own.

Identification of Discourses Within Hauteruruku

The core kaupapa of Hauteruruku centres on whānau and community involvement with the primary aim of "connecting or re-connecting members with [their] awa and moana through the heritage of Ngā Waka and Te Ao Takaroa" (Hauteruruku ki Puketeraki Inc, 2012, p. 4). This kaupapa sheds light on the importance of connection to water and how Hauteruruku come to think about and engage with water appropriately. The discourses of a whanaungatanga connection to water that emerged from the survey data with participants of Hauteruruku, as well as interviews with key members, were a whanaungatanga connection to water as: building connections to people; respect; mātauranga and māramatanga and; confidence. These discourses of a whanaungatanga

connection to water reflect the Hauteruruku perspective of Māori water safety. Hauteruruku member and researcher, Ngahuia Mita, explains:

> whanaungatanga extends beyond our connections to one another and into those connections to the environment so it's really awesome because when the students get out and get on the waka and with Hauteruruku they're able to see that embodied. It becomes more than a concept, it's actually a process of *engaging safely with the environment* and so they're able to see that at the core of everything we do its *whanaungatanga*" (N. Mita, kōrero tuku iho, 2017, emphasis added).

Bishop et al (2013) add that whanaungatanga involves "establishing relationships within Māori discursive practices" (p. 190), hence, a whanaungatanga connection to water encompasses the discursive practice of Hauteruruku and the process in which they elucidate a sense of kinship and relationship to the water for local university students. In the PHSE 104 case study with Hauteruruku, the multiple iterations of whanaungatanga provides a medium for students to learn about Māori views on the water and water safety. This is significant for Hauteruruku, who are essentially, educating the future educators of this country. Having knowledge of Māori understandings of the water is vital for these students who will likely go on to work with Māori communities in the future.

Whanaungatanga as a nodal discourse of connection to water

Figure 18: Word cloud depiction of a whanaungatanga connection to water

Many of the students identified the significance of a whanaungatanga connection to water as fundamental for understanding water safety within a Hauteruruku context. For example, when the students were asked what their understanding of whanaungatanga was, their responses included the following:

> *"**Relationship** building between **people** and **environment**" (Tāne, 19)*

> *"Building **relationships** with **people**, **places** and **spirit**" (Tāne, 19)*

> *"**Finding yourself** where you are in life and building **relationships** with your **community**, **friends** and **local environment**" (Tāne, 19)*

> *"Building **relationships beyond person** to person, also building a **strong spiritual** and **cultural relationship**" (Tāne, 19)*

> *"[It's about] understanding that the **world is bigger than just you**. Building and maintaining a **healthy** and **respectful relationship with the water**" (Wahine, 20)*

These insights into whanaungatanga are similarly reflected in the literature. Kawharu & Newman (2018) associate kinship to whanaungatanga, explaining how it refers "simply to relationships between people or relationships between people and the environment" (p. 53). Further, the female student who described whanaungatanga as "maintaining a healthy and respectful relationship with the water", supports Kawharu & Newman's (2018) belief that whanaungatanga "invokes values of closeness or affection and consideration of others" (p. 53). Duncan & Rewi (2018) agree that "the importance of relationships is a fundamental element of Māori society. …This holistic worldview recognises that human existence is reliant on other people and the environment, all of which should be respected and treasured" (p. 35).

When queried if whanaungatanga was relevant for water safety, students replied with the following quotes:

> *"If your **relationship** is **strong** you will be **safe**" (Tāne, 20)*
>
> *"Having a **relationship** with the ocean or river or lake can **help** you know how to **prepare** yourself and **know what to do**" (Tāne, 20)*
>
> *"Building **relationships** is important for personal growth too, as you develop relations you **understand their culture and beliefs** and thus also **develop your knowledge** too" (Wahine, 19)*
>
> *"To **respect** the water and realise we cannot control the weather or tides, but we must be **aware** of our surrounding **conditions**" (Wahine, 20)*
>
> *"You have to build a **relationship** and **understanding** between yourself and the water. You have to **understand its power**" (Wahine, 21)*

There are multiple applications of a whanaungatanga connection to water and its influence in water safety contexts as described in the quotes above; this chapter explains how these occur within the second case study with Hauteruruku and the PHSE 104 students. The discourses of a whanaungatanga connection to water that emerge from the PE students' surveys illustrate two things: first, the strong kaupapa of Hauteruruku to engage and encourage non-Māori in Māori concepts and beliefs around water; and

second, the uniqueness of PE students in their openness and sincerity to learn about Māori worldview and begin to consider their own connection and relationship with water. In my experience, PE students are very special learners. They are kinaesthetic i.e. *physical* education, they enjoy and revel in movement. Their responses are indicative of an intuitive knowing around water and how it moves – PE students are used to movement.

Discourse of a whanaungatanga connection to water as waka

Figure 19: Word cloud depiction of whanaungatanga as waka

The discourse of a whanaungatanga connection to water as waka was evident within the survey data. Kawharu & Newman (2018) state that "Māori society consisted of large groupings that derive from waka and progressively smaller groupings: iwi, hapū and whānau" (p. 49). Leoni, Wharerau & White (2018) argue that "it was a person's membership to these kinship groups that formed the basis of their identity and its construction" (p. 372), hence waka, was a principal way of organising Māori social

groupings and thus whanaungatanga. When the students were asked what they understood of Hauteruruku and its kaupapa, a number of their responses highlighted the importance of waka for water safety. A sample of these are provided below:

> *"To help bring people together through their sport and help* ***teach the Māori culture and beliefs through being out on the waka****" (Wahine, 20)*
>
> *"To* ***build understanding of water safety and Māori culture*** *on the ocean" (Tāne, 19)*
>
> ***"Teach waka ama****, water safety, also knowledge and history of Māori past time on the water" (Tāne, 21)*
>
> *"Learn to be grateful for things that you don't usually experience.* ***Respect the Māori culture with the water and the waka****" (Wahine, 20)*
>
> *"Give people* ***a visual representation of whanaungatanga with the waka****. Teach history about how they used to sail. Get some people out of their comfort zone" (Tāne, 19)*
>
> *"They are there to* ***spread their knowledge of Tangaroa and the art of waka ama*** *to as many people as possible" (Wahine, 19)*
>
> *"To get everyone to* ***work together as one, paddle together****, working (have to work together to achieve great)" (Wahine, 19)*
>
> *"To* ***keep the Māori waka traditions alive"*** *(Tāne, 20)*

These quotes highlight the interconnectedness of waka and Māori water safety from a Hauteruruku perspective. For example, the response that Hauteruruku gives "a visual representation of whanaungatanga with the waka" is a powerful illustration of the intimate relationship between whanaungatanga and waka. This is exemplified further with the response that Hauteruruku encourages "everyone to work together as one, paddle together". Waka in this sense espouses whanaungatanga because it requires teamwork and kotahitanga (unity) to make the waka move smoothly through the water. Suzi similarly describes whanaungatanga as working together and how the waka forces people to "work as a team you know, it is good for team building" (S. Flack, interview, 2015). Flack et al (2015) concur that "waka have the potential to connect not only whānau and

communities but also nations" (p. 31). The Hauteruruku waka is the literal vessel for Māori water safety and for the whānau of Hauteruruku in everything they do.

Discourse of a whanaungatanga connection to water as Te Ao o Takaroa

Figure 20: Word cloud depiction of whanaungatanga as Te Ao o Takaroa

Te Ao o Takaroa was well documented across the survey and interview data. When participants were asked what they learnt about Māori water safety during the PHSE 104 noho, participants highlighted the importance of Tangaroa in their responses. These included:

> *"**Tangaroa** is the Māori water god. The water is a spirit which we must treat with respect" (Tāne, 19)*
>
> *"Engaging in a **relationship** with **Tangaroa** is important" (Wahine, 20)*
>
> *"To acknowledge **Tangaroa** so you have an understanding of one another and so he knows you are going to respect him" (Wahine, 20)*
>
> *"By doing a karakia which is a way of **acknowledgement** to the god of the sea **Tangaroa**, will enable you to take part in any forms of activity within*

> *the water. Kawa and tikanga are important aspects of having an important connection to the water because it is a way of earning Tangaroa's trust" (Tāne, 19)*

Jackson, Mita & Hakopa (2017) elucidate the importance of Tangaroa when considering the marine environment, citing:

> the water, ocean and Tangaroa are revered from a Māori worldview which provides the foundation for tikanga associated with the marine environment. … as ocean people our ancestors also understood the strength and danger that can be associated with the ocean, which explains the importance placed on Tangaroa, various other atua and karakia for protection and safety within that realm (p. 42).

This passage from Jackson, Mita & Hakopa (2017) aligns with the students' comments above about the importance of considering the relationship and connection to Tangaroa when working in oceanic and marine environments. Further, Jackson, Mita & Hakopa (2017) are explicit in the role of karakia as a way of connecting to Tangaroa:

> whether it be fishing, preparing for fishing, making hīnaki (eel traps, nets), our tūpuna (ancestors) were performing appropriate rituals in order to maintain a connection with atua and with the spiritual domain of our world. … by establishing relationships with atua through karakia, throughout these activities it is to humble oneself to the atua and acknowledge their mana (authority, prestige) in that realm or pursuit (p. 45).

Brendan also adopts this idea of humbling oneself to the atua and acknowledging their mana. He asserts that "the mana really lies with the atua, with Papa, or Rangi or Tāwhiri or Tangaroa rather than with ourselves and actually realising our place in that scheme of things rather than putting ourselves up top and thinking we can conquer" (B. Flack, interview, 2015). Brendan's comments critique the Western perspective of nature's subordinate position that was discussed earlier in Chapter Three. The discourse of Te Ao of Takaroa from Brendan's perspective acknowledges the mana of Takaroa and "realising our place [as humans] in that scheme of things". For Brendan, he argues that when this relationship is ignored drownings will occur. He explains:

> with surfers, a lot of them talk about demolishing the waves and you know smashing it, and everything like that and trying to dominate … which I think is probably a western way of looking at things, dominating nature

and sometimes we forget that actually it's not how we should interact and maybe that's you know part of, I guess, our difficulty sometimes with drowning and all that (B. Flack, interview, 2015).

Brendan's insights allude to the importance of building a relationship to the environment and respecting one's place within it. A whanaungatanga connection to water as Te Ao o Takaroa is grounded in respecting the mana of the ocean and through this respect will people be able to interact respectfully and appropriately within the domains of the gods. While a relationship to Takaroa emerged from the data, the importance of building connections to people was also highlighted.

Discourse of a whanaungatanga connection to water as connections to people

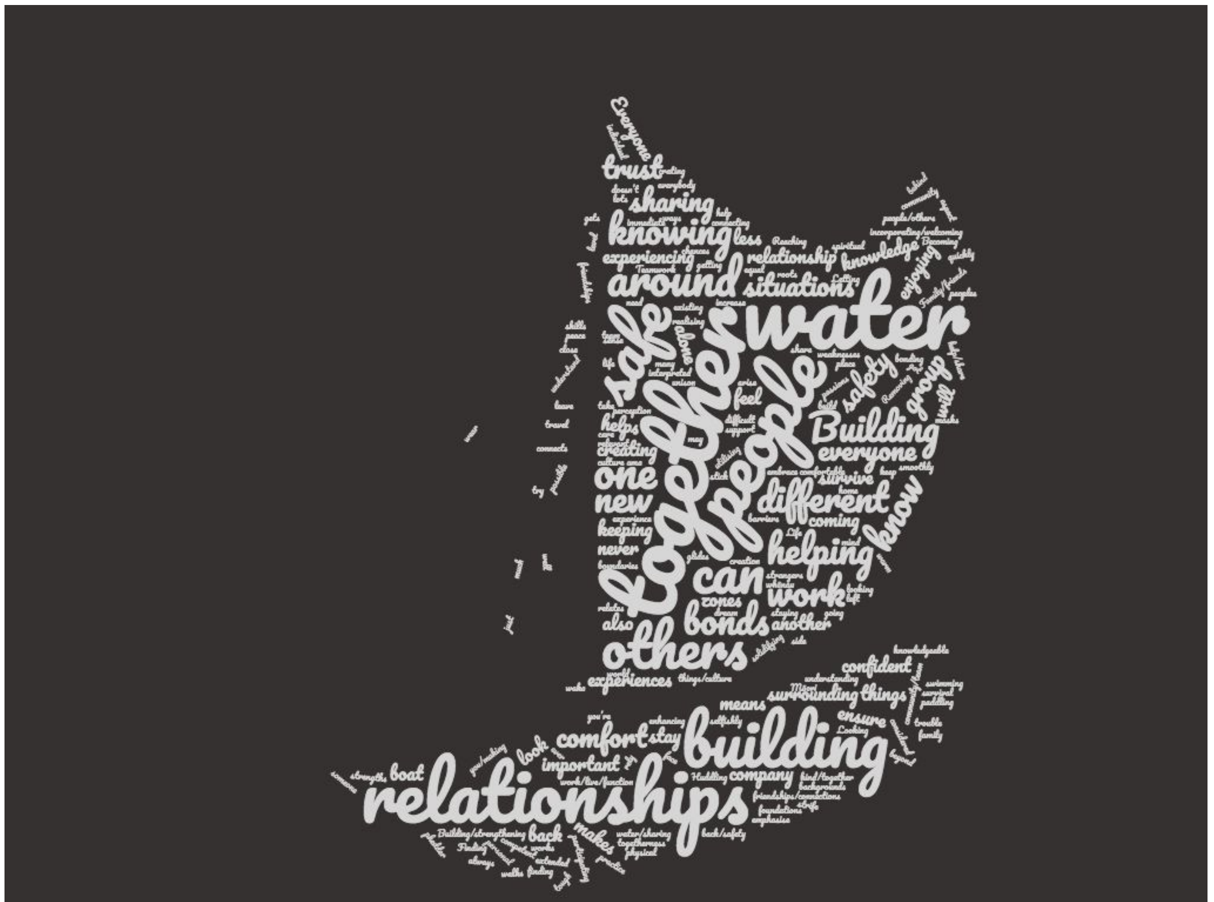


Figure 21: Word cloud depiction of whanaungatanga as building connections to people

The importance of building connections to people emerged from the survey data as the participants' notion of a whanaungatanga connection to water. Like the importance of building a relationship to water, whanaungatanga similarly had implications for how

relationships are constructed between people who then engage in water activities together. Emerging from the survey data was the idea that building better relations between your peers had positive results when engaging with the water. For example, when asked how whanaungatanga was important for water safety, students noted the following responses:

> *"**Creating bonds** with **people**" (Tāne, 22)*
>
> *"Realising there is **more to the world than just yourself** and that **others** need to be considered" (Tāne, 19)*
>
> *"**Building relationships** and **connecting** with **others** to share how the water works and emphasise the safety surrounding it" (Wahine, 19)*
>
> ***Building friendships** and **relationship** with the **people** around me with the same passions" (Wahine, 20)*
>
> *"**Building relationships**, **creation of bonds** to work/live/function together" (Wahine, 19)*
>
> *"**Building relationships** from **immediate family to extended**, to **incorporating/welcoming strangers**" (Wahine, 19)*
>
> *"**Building relationships**, **teamwork** makes the dream work" (Tāne, 19)*
>
> *"**Togetherness** and creating new experiences **out of comfort zones** and in a **new spiritual and physical place.** What it means to be a "phedder"[34] and the foundations surrounding this" (Wahine, 19)*

These responses reflect the multiple iterations of people-to-people relationships discussed in the literature as friendships, bonds, immediate to extended family, team, whānau and others (Mead, 2003; Kawharu & Newman, 2018; Ministry of Justice, 2001). Kidd (2015) says whanaungatanga, "means connecting, [and] establishing your identity in relation to others, a process of finding common ground" (p. 135). She expresses its primacy "like breathing; the need to connect with people and to understand where they come from" (Kidd, 2015, p. 135). This act of bonding and connecting with others reflects the Hauteruruku perspective of Māori water safety, clearly reflected in the students'

[34] Colloquial term for Physical Education student at Otago University

survey data. Some students identified the practical side of a whanaungatanga connection between people, regarding power in numbers. They noted:

> *"Stick **together**, work as a **team** in the water as difficult situations can arise very quickly" (Tāne, 20)*
>
> *"Is about **utilising everybody** to **increase survival** chances" (Tāne, 19)*
>
> ***"Not swimming alone**" (Tāne, 26)*

These examples highlight the pragmatic aspect of working with others to increase your chances of survival. While evidence to support the safety benefits of swimming with others is sparse, the message to swim with others is still highly valued by experts in the field (Moran et al., 2011). One expert commented: "when you swim with someone else, it is more likely that one of you can help the other and call or signal for help" (Moran et al., 2011, p. 255).

Others believed whanaungatanga was about helping others and supporting the collective. Students described the impact of whanaungatanga for water safety as:

> *"**Helping** those around you **to survive**, huddling keeps you warm" (Wahine, 19)*
>
> *"**Helping** those who are less competent in the water and **sharing** skills that you know to **others**" (Wahine, 19)*
>
> *"Can take a **community/team** to ensure safety of the individual" (Wahine, 19)*
>
> *"In tough situations that people may face it is important to **work together** and **help each other** to ensure **everyone** is safe and **makes it home**" (Tāne, 19)*

These quotes shed light on the role of whanaungatanga for supporting the extended self or collective. Thompson, Kerr, Carpenter & Kobayashi (2017) clarify:

> Whanaungatanga embodies the values of sharing, unity and collective responsibility, and is built upon the foundations of support, caring, aroha [love], and tūrangawaewae [standing place/home] (Thompson et al., 2017, p. 35).

Whanaungatanga is an essential mechanism for survival and water safety education as described through the collective responsibility. Kidd (2015) endorses this:

“[whanaungatanga] provides grounding, safety and reassurance” (p. 135). This is further supported by one of the students who shared his take on whanaungatanga as “having people you can rely on to have your back on the water” (Tāne, 22). Each of the responses discussed above, illuminated aspects of safety and reassurance or what Marsden (2003c) describes as the socio-psychological values of whanaungatanga. He explains the social value of whanaungatanga is having “the awareness of kinship and family ties” while the psychological value is depicted “in the sense of security, of belonging to a group with which one was intimately united” (Marsden, 2003c, p. 42).

Discourse of a whanaungatanga connection to water as mātauranga and māramatanga

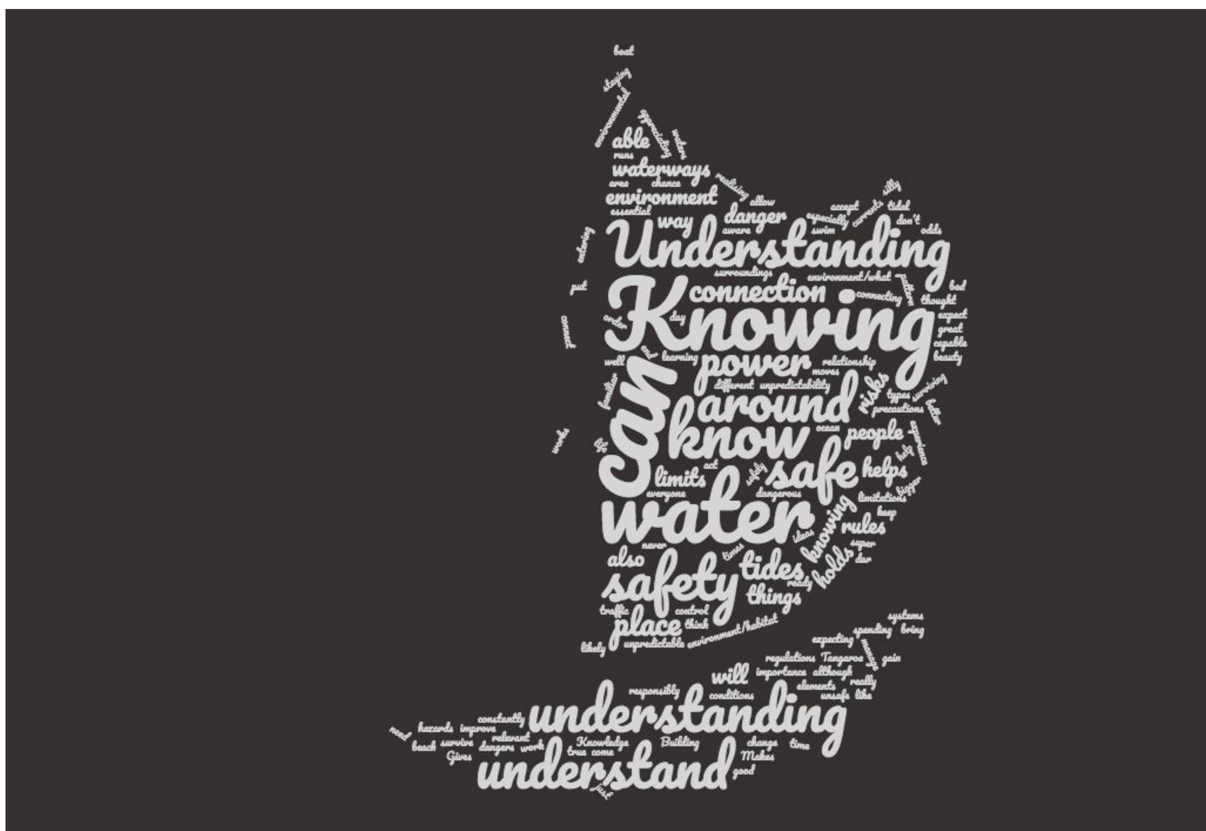


Figure 22: Word cloud depiction of whanaungatanga as mātauranga and māramatanga

The discourse of a whanaungatanga connection as knowledge (mātauranga) and understanding (māramatanga) also emerged from the survey data when students were asked how having a connection to water was relevant or important for water safety.

Broadly, mātauranga refers to knowledge while māramatanga denotes understanding and enlightenment; together, these allow a person to find wisdom (Marsden, 2003b). In a water safety context, the combination of mātauranga and māramatanga may allow a person to find wisdom within the water and its environs. Marsden (2003b) claims:

> Knowledge and wisdom are related but different in nature. Knowledge is a thing of the head, an accumulation of facts. Wisdom is a thing of the heart. It has its own thought processes. It is there that knowledge is integrated for this is the centre of one's being (p. 59).

Mātauranga as Marsden (2003b) terms, the knowledge of the head and accumulated facts, is reflected in the following students' statements:

> ***Knowing the tides*** *and also* ***water hazards*** *is important to water safety" (Tāne, 20)*
>
> ***Knowing tidal currents*** *and also* ***knowing boat rules*** *as well, just being safe" (Tāne, 19)*
>
> *"I think* ***knowing more about different types of waterways*** *and the danger they can bring can really help with water safety" (Wahine, 20)*
>
> *"It's relevant to* ***know the environment/habitat*** *that you are entering" (Tāne, 19)*
>
> *"****Knowledge of your environment and surroundings*** *and* ***realising that having a connection to the water can improve your odds of safety*** *if you know how to manage yourself in the water" (Tāne, 19)*

These accumulated facts overtime about the various features and characteristics of the environment have a direct impact for water safety concerns as highlighted in these responses. Hikuroa (2016) touches on the aspect of mātauranga that is derived from a Māori worldview when he discussed the role of taniwha as a precaution to dangers associated with particular waterways. He explains:

> The presence of a taniwha is precautionary and suggests that there is danger associated with the stream. From a scientific point of view, a tale of a lizard in a stream as a sign of danger is difficult to comprehend. But it makes perfect sense when viewed from a mātauranga Māori perspective. … It represents both an understanding of the physical geomorphology of the stream and its behavior (e.g. the hiku [tail] flicking from side to side), as well as acting as warning of the inherent danger that the stream poses (Hikuroa, 2016, p. 7).

Mātauranga in this respect, refers to a body of knowledge derived from Māori experiences within their environment, and accumulating facts about this particular stream over time. As reflected in the students' statements, knowledge of the environment is crucial for water safety. Hikuroa (2016) for example, validates the use of mātauranga in a water safety context. Examples of māramatanga and Marsden's (2003b) notion of wisdom and understanding are echoed in the following student responses:

> *"if you can **understand and accept the water** and what it can do, you will have a better chance of surviving and staying safe" (Tāne, 20)*
>
> *"know that you will **never understand the true power, danger and beauty** it holds; which is important to your safety" (Wahine, 21)*
>
> *"with a **connection** you are able to **understand the risks and limitations** of the beach that day and it can constantly change so it helps to know how far out to go before its unsafe" (Wahine, 19)*

These statements hint at what Marsden (2003b) describes as knowledge transforming into wisdom and the experience of knowing "of the heart" (p. 59). Understanding and enlightenment derives from knowledge and is a state that shows "a sureness of touch that stems from inner clarity. That is true wisdom" (Marsden, 2003b, p. 59). Wisdom in the context of water safety, encompasses the notion of truly understanding your place within nature. Mātauranga provides the foundation of accumulated facts over generations of observational learning and ritual while wisdom encompasses something at a deeper and spiritual level. Marsden (2003d) writes:

> Knowledge (mātauranga) is different from knowing (mōhio). When illumination of the spirit arrives … then one truly knows, according to your ancestors. When the illumination of the spirit arrives in the mind of the person that is when understanding occurs – for knowledge belongs to the head and knowing belongs to the heart. When a person understands both in the mind and in the spirit, then it is said that that person truly 'knows' (mōhio) (p. 79).

Knowing and understanding your water environments on a mental and spiritual level provides a manner of wisdom about it and dictates your actions or behaviours within

these spaces; a wisdom that keeps you safe based on appropriate decision making (knowledge of the head) and a wisdom that keeps you safe based on intuition, emotional intelligence and a sense of spirituality (knowing of the heart). In line with this, is the notion of respecting the power of nature, and thus respecting the power of the water. Martin (1991) supports: “the extent to which people are motivated to *act* in caring is primarily determined by the degree of relatedness” (p. 486), ergo, a whanaungatanga connection to water determines respectful and caring action towards the water.

Discourse of a whanaungatanga connection to water as respect

Figure 23: Word cloud depiction of whanaungatanga as respect

A whanaungatanga connection to water elicits a sense of respect and duty of care for the water. Kawharu & Newman (2018) clarify: “because it is inclusive, the functioning of kinship is, therefore, concerned with manaaki (or manaakitanga) which in turn invokes responsibilities and duties to care for” (p. 54). Carter (2018) adds, “manaakitanga also governs the moral obligations and responsibilities that go hand-in-

hand with respect and care" (p. 351). The discourse of a whanaungatanga connection to water as respect emerged from the survey data when students were asked how having a connection to water was relevant or important for water safety. A number of students touched on the role of respect and reciprocity, explaining:

> *"You have to* ***respect*** *the* ***water*** *and it will* ***respect you****" (Tāne, 19)*

> *"Having a* ***relationship*** *with the water* ***means respect*** *for it so when the conditions aren't good for swimming we won't swim" (Tāne, 19)*

> *"If people have that* ***connection and respect*** *for it, they are more likely to* ***act appropriately****" (Tāne, 19)*

These responses highlight the importance of respect and reciprocity and mirror how Maripi Tuatini rangatahi similarly identified the significance of respecting the waterways. Having a deep respect for the waterways changes students' attitudes, behaviours and interactions with it. The students' comments here reflect the notion that, out of respect, they "are more likely to act appropriately". By respecting the water, in return, assured their own safety, hence "you have to respect the water and it will respect you" is a reality. Further to this, when discussing prevention strategies, Haimona & Takurua (2007) assert "cultural considerations, including respect for, and understanding of water, must clearly play a major role" (p. 87). Another way that respect for the water is elucidated is through respecting the power of the water. Students shared:

> *"****Respecting the power*** *and* ***enormity*** *of the water and being able to have a* ***positive connection*** *to the water will help people be* ***safe*** *in the water" (Tāne, 19)*

> *"****Respect the water*** *and be aware of* ***its power to change****" (Tāne, 19)*

> *"You need to* ***respect the sheer power and untamedness that water presents*** *only then can you* ***appreciate and take safety seriously****. Water moves in incredible ways and can make you feel very small" (Wahine, 20)*

Each of these passages speak to the importance of respecting the power of the water which Haimona & Takurua (2007) identify as a key factor for water safety. When considering the importance of respect in a water safety context, Haimona & Takurua

(2007) state that Māori must be "encouraged to maintain their traditional respect for the power of water and their traditional skills in avoiding its potential dangers" (p. 89). A slight difference to the rangatahi of the Maripi Tuatini case study who identified respecting the water through karakia and kaitiakitanga, the participants of Hauteruruku described another – respect for the power of the water and their place among it. Respecting the power of the water, because "the sea is not an impersonal thing but the ancestor-god Tangaroa, and from him all fish and reptiles descended" (Waitangi Tribunal, 2011, p. 23). Cited in *Ko Aotearoa tēnei: A report into claims concerning New Zealand law and policy affecting Māori culture and identity*:

> every species, every place, every rock and stone, every person (living or dead), every god, and every other element of creation is united through this common descent, which has its origins in the primordial parents Ranginui (the sky) and Papa-tū-ā-nuku (the earth) (Waitangi Tribunal, 2011, p. 23).

This kinship and relationship Māori have to water is why the idea of respecting the waterways is vital. While the foundation of respect afforded comes from a spiritual connection between Māori and the environment, the student responses clearly demonstrate the practical implications respecting the water has for their physical safety in, on and around the water. For example, the young woman who explained that through respecting the "sheer power and untamedness that the water presents, only then can you appreciate and take safety seriously" (Wahine, 20).

Discourse of a whanaungatanga connection to water as confidence

Figure 24: Word cloud depiction of whanaungatanga as confidence

The discourse of a whanaungatanga connection to water as confidence emerged from the students' responses when they were asked how having a connection to water was important for water safety. In agreeance, Stallman, Junge & Blixt (2013) list the eight aquatic fundamental motor skills derived from the common causes of drowning in children. In addition to these skills, they note "that self-dependence and self-confidence go hand in hand and are an integral part of the learning-to-swim process" (p. 378). While confidence is a common discourse in swim education and water safety, other writers suggest there is a risk of 'over-confident' people adopting more risky behaviours in the water (McCool et al., 2008; Moran, 2006; Moran et al., 2011). Despite this, the students identified the positive impact confidence had on their connection and engagement with the water. Confidence was expressed by a number of the students who were asked how

whanaungatanga was important for water safety. A sample of their responses to this question included:

> *"Being able to be **confident** in the water" (Tāne, 22)*
>
> *"Helps with being **comfortable** and being more **present**, therefore **safer**" (Tāne, 20)*
>
> *"Because I have been doing **swimming lessons** since I was only a few months old I have always been **confident** in the water and know what to do when in trouble. Having this **connection means I don't take my ability to swim for granted**. I know that I always have to be aware of how quickly things can change" (Wahine, 20)*
>
> *"Feeling **confident** in a place or **knowing it well**, **not being frightened** by the feeling of being in the water is important for situations that could turn bad, don't stress yourself out" (Wahine, 20)*
>
> *"So you can be more **trusting/not afraid** to swim or be fearful of getting stuck or drowning" (Wahine, 19)*
>
> *"Makes me feel **calm** and **relaxed**" (Tāne, 20)*
>
> *"Being **comfortable** around it" (Tāne, 20)*

It is evident in these responses, that developing a strong connection to water fosters confidence, trust and comfort in and with the water. Hauteruruku ki Puketeraki et al (2016) reiterate this point, asserting, "you cannot understand Tangaroa until you can trust him" (p. 28). Suzi discusses the role of Hauteruruku in helping to build confidence in others, especially children. She explained:

> I really think that there has been opportunities for confidence building and achieving something that sometimes they don't think they could do … the SUPs [stand up paddle boards] is a huge standing taller sort of a thing… it is good for self-esteem and a bit of competitiveness in kids because they feel proud that they're doing it, then they get confident (S. Flack, interview, 2015).

For Suzi, it was the stand-up paddle boards that offered a confidence booster to the kids that Hauteruruku teach, suggesting that this is because it "is a huge standing taller sort of thing … good for self-esteem". Standing tall is one way that Suzi sees the confidence in people, and the stand-up paddle boarding provides a good medium to strengthen this. The discourse of confidence is an example of a Hauteruruku perspective of water safety and

reflects the combination of Māori and non-Māori perspectives that were discussed in Chapter Three.

Summary of emergence

A discursive analysis of a Ngāi Tahu creation story and the *Terea te waka* chant provides insight into Hauteruruku and their first connection to the ocean and elucidates the emergence of key discourses such as the importance of the influences between land, ocean and sky (as illuminated in Te Ao o Takaroa) as well as the significance of sharing whakapapa. A discursive analysis of the survey data centred on the students' experience with Hauteruruku leading the waka component of their PHSE 104 noho, revealed a number of discourses of a whanaungatanga connection to water including: building connections to people, respect, mātauranga and māramatanga and confidence. Each of these discourses of a whanaungatanga connection to water is the Hauteruruku perspective of Māori water safety. This section has argued that Māori oral texts facilitate the transfer of important knowledge of connection to water and its implications for Māori water safety as well as the core argument of a whanaungatanga connection to water within this case study group.

Operationalisation of Discourse

Fairclough explores how CDA promotes social change through discourses that are operationalised as strategies to be implemented (Fairclough, 2010). These strategies include enactment of discourses into genres, or new ways of acting and interacting; inculcation of discourses into styles or new ways of being; and materialised into physical reality (Fairclough, 2010). Aligning with operationalisation is the notion of kaupapa which reflects the praxis element of kaupapa Māori theory (Smith, 1990; G. H Smith, 2018). This section examines how Hauteruruku operationalise the discourses of a whanaungatanga connection to water: materialised through the waka construction, establishment of the club and waka component of the PHSE 104 noho; enacted through

practices such as pōwhiri and karakia that promote relationship building and; inculcated through multiple identities (waka, community and kaitiaki). These examples of how Hauteruruku operationalise Māori water safety demonstrates the strong kaupapa of Hauteruruku and the importance of praxis in this research.

Materialisation of discourses of whanaungatanga

Materialisation is one way that discourses are operationalised "as objects and properties of the physical world" (Fairclough, 2010, p. 367). This section explores three examples of materialisation of the discourses of a whanaungatanga connection to water within a Hauteruruku context: firstly, the materialisation of the Hauteruruku waka being built; secondly, the materialisation of the establishment of the Hauteruruku waka club; and thirdly, the materialisation of Hauteruruku waka club leading water safety on the Otago harbour.

Construction of the Hauteruruku waka

As I have discussed earlier, the building of the Hauteruruku waka started with local Kāti Huirapa man Brendan Flack who began building the hull of a waka at his home in Karitāne. What originally was going to be a single hulled waka ama became a small double hulled sailing canoe (waka unua) after Brendan was inspired from his experience sailing on the waka hourua, Haunui and Pūmaiterangi (Mita, 2016; B. Flack, interview, 2015). Brendan attributes his incredible experience on waka hourua as being the inspiration to build a double hulled sailing waka that eventually became Hauteruruku (B. Flack, kōrero tuku iho, 2017). Brendan explained: "I had never been on a waka hourua and so I was halfway through building Hauteruruku at that stage and it was just going to be a single hull like a waka ama and then when I saw how great these sailing canoes were, we built a second canoe, [or second hull]" (Brendan Flack in Mita 2015). Nainoa

Thompson, a Native Hawaiian pwo navigator[35], crystalised his belief of the importance of reviving traditional navigation and voyaging on his island:

> We sail because we believe that voyaging canoes have a role in today's society, based on keeping us connected to who we are today in the twenty-first century; by clearly knowing who we were and where we come from. In the absence of that understanding, we have no identity – we have no distinction, and to be homogenized into the rest of the world would be a cultural failure (Evans, 2015, pp. 96-97).

In many ways, Brendan's inspiration for building a sailing canoe originated from the vision of Nainoa and the many people who shared in his dream, impacting on people, like Brendan, all around the Pacific Ocean. Thus, the construction of the Hauteruruku waka materialises the discourse of a whanaungatanga as building connection to people. For example, when interest from the community grew, Brendan moved the waka building from his home to the Rūnaka grounds in Karitāne so "many hands have had a communication with this waka" (Hauteruruku ki Puketeraki Inc., 2012, p. 4). Whanaungatanga lies at the heart of the construction of the Hauteruruku waka, as whānau and community members became involved and interested. Mita (2016) ascertains "from the initial building of the waka, collaboration between whānau, community and outside organisations has been strong. Since Hauteruruku began in 2011 the kaupapa of connecting whānau and manuhiri (visitors) in Karitāne to Te Ao o Takaroa using waka as the vehicle has seen continued growth" (p. 13). Hinerangi shares her experience building Hauteruruku and how being part of this process assured her safety when they would take the waka on the water. She noted:

> my experience of building the waka unua, I knew that before we built it before it even went in the water, I knew that it was going to be true on the water, there was no question, it was just the way it sat and how we built it was quite important (H. Ferrall-Heath, interview, 2015).

[35] Pwo is a sacred initiation ritual in which students of traditional navigation in the Caroline Islands in Micronesia become master navigators and are initiated in the esoteric lore of navigation.

Hinerangi refers to knowing that Hauteruruku would “be true on the water” because tangibly it sat the right way, but more importantly it was the way in which the waka was constructed from the many hands that contributed to its creation. For Hinerangi, she felt that the coming together of the community was assurance that this waka would be strong and safe on the water. This is an example of the operationalisation of the discourse of whanaungatanga as waka. For example, Brendan attributes the significance of building the waka to a sense of ownership for the community, something that they can feel proud of helping to make. When I asked Brendan if he thought Hauteruruku links people he replied:

> I’ll be heading away shortly to go with these young ones, they want to go on Hauteruruku … because they feel safe. … I think because a lot of people got involved in building [the waka] people feel like they have you know a part of it. It’s not like a plastic thing that you buy out of a catalogue like people have got a vested interest in it and it kind of bridges whole generations aye. You’ve got quite elderly folk to quite really young ones, and everyone sort of feels like it’s their waka because we built it here (B. Flack, kōrero tuku iho, 2017).

Brendan’s words illuminate how whanaungatanga created this waka. The building of Hauteruruku waka involving a number of local community members and whānau across all ages is a symbol for what this vessel now represents. In a similar vein, the renaissance of waka and waka building in New Zealand was said to “be significant for the widespread community involvement it fostered” (Evans, 2015, p. 128). The construction of Hauteruruku was inspired by people working together, and now exemplifies and extols whanaungatanga. It continues to bring people together and espouse values of connection and relatedness.

Establishment and naming of Hauteruruku waka club

Hauteruruku was officially established as an incorporated society in 2011, granting the name ‘Hauteruruku’ for both the waka and the club (Mita, 2016). Brendan attributes local kaikarakia, Hinerangi, as the main initiator for establishing the club. She saw the potential of the waka for bringing the community together and reconnecting their

whānau and community to the waterways in Karitāne. The materialisation of Hauteruruku waka club, in particular, the establishment and naming, is an example of how the discourse of whanaungatanga as connections to people, mātauranga and whakapapa are operationalised within a Hauteruruku context. Mita (2016) describes how Hauteruruku were guided in the early stages of the club's establishment. Several groups were instrumental including: Fire in Ice Outrigger Canoe Club, the University of Otago School of Physical Education, Sport and Exercise Sciences and waka ama expert Mātahi Brightwell. The number of diverse groups and people involved is indicative of the importance of relationships and whanaungatanga (Mita, 2016; Hauteruruku et al, 2016).

The naming of Hauteruruku was gifted from their kaumātua in Karitāne. It was named after an old whānau house located at the bottom of the hill close to Puketeraki Marae. This is an example of how the discourse of whakapapa was operationalised. For example, Brendan shared the significance of their kaumātua naming the waka and subsequently the club, saying:

> I think because our kaumātua that named it, by naming it or gave it mana I suppose, but also took ownership of it in some way … and then from there I guess it sort of just became a natural part of what we do. I can't imagine us not having Hauteruruku now, it's just one of those things now that links people (B. Flack, kōrero tuku iho, 2017).

Brendan's words are evidence of the operationalisation of the discourse of whanaungatanga as whakapapa materialised through the club's establishment and particularly the naming of the club. Hakopa (2016) posits:

> each place and name is a link to a body of tribal lore consisting of *whakapapa* (describing the genealogical connections to the deities of the Heavens, to Mother Earth and her bounty, to their ancestors across the Pacific Islands, and to the unborn generation) (p. 8 original italics).

Brendan explains the significance of the whakapapa of names and naming as binding place and community together; the tracing of whakapapa unravels a rich tapestry of relationships (Jackson, Mita & Hakopa, 2017). Hauteruruku waka became *of* Karitāne and its people. Brendan elaborates further:

> It's been so good eh having that name because it links the waka to this place you know directly and it gives us license if things aren't always cool between the rūnaka and the marae and the waka club but it still keeps us as a whānau even if things get a bit tense, we've still got that whakapapa that goes back to that whare, that goes back to this hill … So it's clever, it's strategic to give something a name you know that binds you to something that bold. That's pretty cool. And we probably didn't realise that at the time either you know but these old minds, they don't get old without a bit of smarts (B. Flack, kōrero tuku iho, 2017).

What Brendan is referring to in this passage is the discourse of a whanaungatanga connection to water as whakapapa. Jackson, Mita & Hakopa (2017) clarify, "whakapapa is fundamental in understanding origin and connection to the multiple elements of a Māori worldview, and is intimately related to whanaungatanga and kinship" (p. 4). Due to the significance of the name Hauteruruku, born from whakapapa, regardless of any issues among the rūnaka, marae, club or whānau they are all bound by whakapapa to maintain that connection and relationship.

Hauteruruku waka club leading water safety on the Otago Harbour

Led by Hauteruruku, the waka component of PHSE 104 is another way that the discourses of whanaungatanga are operationalised in the case study. As I have described in Chapter Two, Hauteruruku are brought in to teach the waka and water safety component of the noho with the support of Fire in Ice Outrigger Canoe Club. The session takes place at Otago Harbour and begins with Brendan providing a background to the local history of Māori in the Otago area and how waka was a crucial part of Māori society. Following the history and safety talks (which includes learning and reciting karakia at the water's edge), Brendan and the team then take the students out on the Otago harbour for half a day on Hauteruruku waka, two six-man waka ama, stand up paddle boards and the supsquatch. Ngahuia shares the significance of this session:

> we're out on the water and so obviously there's the whanaungatanga between all of us on the waka and we need that vessel for us to work together to get where we want to go but also if we don't establish that really important relationships with the water then we're not going to be safe out there (N. Mita, kōrero tuku iho, 2017).

Her insights highlight the discourse of whanaungatanga as building relationships with each other and similarly with the water. This came through strongly in the survey data with the students who spoke about how Hauteruruku taught them about the importance of building relationships with one another and how this supports water safety particularly as they were sailing and paddling waka on the water together. The students described Māori water safety in the following way:

> *"**Teamwork** is an important aspect to **maintain water safety**" (Tāne, 19)*
>
> *Build **relationships** with **environments** and other **people**" (Tāne, 19)*
>
> *"To always **look out for other people** and **help support others**" (Wahine, 19)*

These statements are reflective of Nainoa Thompson's view on the purpose of sailing waka which goes "beyond science and culture. It was about connecting people and restoring pride" (Evans, 2015, p. 112).

The role of Hauteruruku leading the waka component of PHSE 104 also operationalises the discourse of a whanaungatanga connection to water as waka. Mita (2014) writes: "whanaungatanga is also important in terms of the waka as there needs to be cohesion and care for one another and for the environment in order to successfully engage on the water" (p. 39). Mita (2014) highlights a number of skills that come from being involved in waka and the importance of how it also connects people to Tangaroa. Mita (2014) describes how:

> Waka ama taught [her] a number of lifelong skills such as leadership, commitment and teamwork. It also allowed [her to] engage with the waterways in the area that [she's] from and gave [her] a sense of connection. Furthermore it taught [her] about the importance of waka as taonga that give [Māori] connection to [the] ancestors, [the] waterways and the realm of Tangaroa (p. 35).

This discussion highlights the discourse of waka and its significance to building relationships between people and between people and the environment. Hauteruruku waka is the literal vessel for Māori water safety in everything that the club does.

Enactment of discourses of whanaungatanga

Enactment is described by Fairclough (2010) as discourses which are transformed into "new ways of acting and interacting" (p. 370). The practice of karakia, pōwhiri and whakawhanaungatanga are particular ways of acting and interacting during the case study that are an enactment of the discourses of a whanaungatanga connection to water. More specifically, the discourse of whanaungatanga as building relationships to people and the discourses of whanaungatanga as building relationships to the environment; both of which have described the Hauteruruku philosophy of Māori water safety.

Karakia as an enactment of the discourses of whanaungatanga

The recitation of karakia takes place during the waka component of PHSE 104, which Hauteruruku lead. A *Karakia for Tangaroa*[36] is taught to the students and acknowledges Tangaroa and Hinemoana, the deities of the ocean. The students learn the words and actions for the karakia and perform it before anyone goes out on the water. Karakia is an important tikanga for Māori to acknowledge and show respect to the atua before entering their domain. Barlow (1991) states "karakia are offered so that the gods may intercede in the affairs of mortal men by providing comfort, guidance, direction, and blessings for them in their various activities and pursuits" (p. 37). Karakia are central for engaging in marine environments and provide opportunities to engage with the ancestors and atua that govern the domains of the natural world (Jackson, Mita & Hakopa, 2017). Thus, karakia at its core, is about being at one with god, man and the universe (Marsden, 2003b).

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[36] This is analysed in further detail in Chapter Six as part of the third case study with Te Taitimu Trust.

Hauteruruku teach karakia to the students to encourage that they form a relationship with Tangaroa and Hinemoana; it is an acknowledgement and a practice done out of respect. Jackson, Hakopa & Mita (2017) concur:

> performing the appropriate rituals to ensure respect and recognise the mana of that atua and their descendants. In terms of tikanga waka, it is appropriate to recite karakia in order to gain permission and spiritual guidance before pursuing marine activities. This will ensure that we will be connected to the spiritual element of our world and be safeguarded within that realm (p. 76).

On a pragmatic level, reciting karakia before entering the water is a way of calming yourself and allowing your senses to waken to your surroundings. You smell the ocean, you feel the wind on your face, you see the swells – all clues to help you decide your course in the water; it encourages you to pause before you engage. Brendan describes why he does karakia before entering the ocean, explaining:

> I always have a karakia, that kind of settles me, yea it just makes me think about things and then I think that gives you an idea if, I think it sort of gives you time to contemplate the conditions and then I suppose you assess the conditions and you think have I been out in conditions like this before or have I not?

The practice of karakia in this example invites people to take their time to read the many faces of Tangaroa, is he angry or is he calm? What is Tāwhiri, the wind doing? And as Brendan alluded to, asking yourself whether or not you have been out in these conditions before, are you experienced as well as prepared for this particular ocean condition? This is an example of how karakia also operationalises the discourse of mātauranga and māramatanga which centres on Māori derived knowledge, ways of knowing and wisdom, such as those embedded in karakia.

Karakia therefore has both pragmatic and spiritual objectives, both of which are important for keeping safe on the water. Ngahuia explains the role of karakia as a spiritual life jacket that we choose for ourselves. She explains, that water safety from a Māori perspective involves "removing that idea that it's imposed on us, rather we choose, we still have our life jackets but we [Hauteruruku] talk about how our karakia are our

spiritual lifejackets" (N. Mita, kōrero tuku iho, 2017). Karakia is described by both Brendan and Ngahuia as having a spiritual protective role and the importance of teaching the students a karakia is to provide that added safety for them. Brendan ensures that the physical and spiritual safety of the students are well taken care of:

> Life jackets are key, but you know there's times when you probably wouldn't want to wear life jackets … I guess an example of an easy way to make sure you're not going to drown. You can do whatever you like but there's the physical and then the non-physical and it comes down to, you can sort the physical, you can understand that, whereas the non-physical I think it's within the person … it's about making people comfortable with Tangaroa getting to know him (B. Flack, kōrero tuku iho, 2017).

For Brendan, he understands the physical and spiritual life jackets as a way of "making people comfortable with Tangaroa" which is an example of how karakia operationalises the discourse of confidence. Moreover, as Brendan alluded to, karakia is taught to the students to help settle them before they go out onto the water. For some, it is the first time engaging in waka on the water, which can be a new and daunting experience.

Pōwhiri as an enactment of the discourses of whanaungatanga

The pōwhiri, broadly, is a ritual of encounter or engagement for Māori, a process whereby visitors are formally welcomed onto a marae and encompass practices such as the karanga (call), whaikōrero (speech making), waiata tautoko (supporting songs), hongi (press nose in greeting), harirū (handshake) and sharing of kai (food) (Barlow, 1991; Mead, 2003). Each aspect of the pōwhiri demonstrates whanaungatanga, "the creation and strengthening of connections – spiritual connections first and then using whakapapa to draw physical connections as kin" (Duncan & Rewi, 2018, p. 124). The pōwhiri is the first thing that takes place on the PHSE 104 noho and is fundamentally about welcoming the students on to the marae and into a space where they will learn and engage with the Māori worldview.

The pōwhiri as a ritual of engagement operationalises the discourse of whanaungatanga as building connections to people. For example, the whaikōrero

welcomes the students and acknowledges the mana and tapu they bring with them. The process of speech making initiates the building of connections between the students and their hosts, the hau kāinga (local people). The hongi and harirū are similar cultural exchanges that are examples of whanaungatanga. These exchanges reflect a physical connection through the hongi and harirū and embody a spiritual understanding of connecting back to the creation of humanity, when life was breathed into the first woman. Duncan & Rewi (2018) explain, "the hongi symbolises the moment in the creation stories when Tāne-mahuta pressed his nose against the red ochre-formed nose of Hine-ahu-one and delivered the breath of life" (p. 132). For the students unaccustomed to hongi, this act immediately takes them out of their comfort zone and encourages them to embrace connecting with others on a physical level. When they learn the reason behind the hongi and its link to the creation of the first woman, this elicits their connection on a spiritual level also.

The enactment of pōwhiri also operationalises the discourse of Te Ao o Takaroa, the relationship between Takaroa, Raki and Papa-tū-ā-nuku, as the students are brought into the spiritual space of the pantheon of Māori deities. For example, the inside of a wharenui (meeting house) personifies a number of atua that are important to a Ngāi Tahu worldview; the floor of the wharenui symbolises Papa-tū-ā-nuku, the roof is considered Ranginui, Tāne who separated the parents is personified in the posts that stands between them, while Tangaroa is embodied in the carvings that embellish the walls[37]. By entering into the wharenui as part of the pōwhiri process, the students are able to make linkages to the atua personified therein and those personified in the environment they engage in on the waka day. For example, on the Saturday the students connect with Raki as the sky above them, Papa-tū-ā-nuku as the land around them, Takaroa in the ocean they paddle

[37] The origin of whakairo (carving) stems from Tangaroa. See: Mead, H. M. (2015) *Te Toi Whakairo The Art of Māori Carving*, Auckland, New Zealand: Oraita Media.

on and Tāne embodied in the physical waka they sail/paddle on. The waka component is all about creating a relationship with Tangaroa, which the students experience initially during the pōwhiri. Through this ritual of engagement, the students are encouraged to understand tikanga in relation to tapu and how the pōwhiri process removes the tapu and allows them to form a relationship with each other, the hosts, the land, and the atua. Duncan & Rewi (2018) concur that "the marae is a place for people to gather and to connect, both physically and spiritually, to each other, to the land and to the atua" (p. 121). In a similar way, this can be translated into the relationship that needs to be formed with water.

The whanaungatanga that derives from the pōwhiri and its application on the marae is how the students are then encouraged to connect physically and spiritually to each other and to the marae of Tangaroa, under the expert guidance of Hauteruruku. This idea of the marine environment as the marae of Tangaroa is echoed by Jackson, Mita & Hakopa (2017) asserting, "the sea cannot be considered merely a body of water but more appropriately the marae of Tangaroa and the origin of life for many" (p. 42). The new experience of the pōwhiri is a reminder that students may also be taken out of their comfort zones on the water. They need to trust in the company of one another, in particular, in the presence of Tangaroa. The pōwhiri and experience on the marae is a welcoming and embracing experience, one that Hauteruruku mirror during the waka day. Like the pōwhiri is a ritual of engagement, the waka day is similarly a ritual of engagement, to Tangaroa. Whanaungatanga within the pōwhiri creates a comfort level for students to also form a connection with Tangaroa the next day.

Inculcation of discourses of whanaungatanga

Operationalisation refers to how discourses are inculcated into new identities or ways of being (Fairclough, 2010). Throughout this case study it became apparent that whanaungatanga was inculcated in the formation of the identities of: a waka identity; a

community identity and; an environmental or kaitiaki identity. I discuss each in turn and how these inculcated identities operationalise the discourses of a whanaungatanga connection to water within a Hauteruruku context.

A waka identity

Hauteruruku is a waka club; as such, a strong waka identity has emerged. When students were asked what their understanding of the kaupapa of Hauteruruku was, many commented on the role of waka as the vehicle for teaching whanaungatanga and its function in water safety. Mita (2016) adds that waka are taonga that "have direct links to [the] creation and atua [and] are also a living example of the health and feats of our tīpuna" (p. 90). One student believed Hauteruruku demonstrate "how we [can] work together to succeed e.g. in the waka" (Tāne, 20). He is referring to paddling together as one in order to make the waka move, hence whanaungatanga is essential to this process. An analogy for the weekend noho became about how "waka is looking to the future, they're looking ahead and what is coming up. Better than rowers who look to the past" (Wahine, 19). This relates to the common misconception of how Māori traditionally navigated across the Pacific Ocean to arrive in Aotearoa, New Zealand; they did not arrive by accident as some sceptics believe but they intentionally set out to move beyond the site of land always looking forward (Evans, 2015).

One student understood Hauteruruku as giving people "a visual representation of whanaungatanga with the waka. Teach history about how they used to sail" (Tāne, 19). This comment highlights how Hauteruruku provide a visual representation of whanaungatanga through the waka itself. Ngahuia agrees that "using vessels like that [waka] it's a cool introduction for a number of people because they haven't probably gone on waka like that before; so importantly to show the students what that looks like in terms of relationships between people and relationships between the water" (N. Mita,

kōrero tuku iho, 2017). Brendan shares how waka has opened even his eyes and his relationship with the ocean. He shares:

> for me personally as I got older and sort of stopped looking at the ocean just for the waves or just for the kai and actually I think wakas has actually helped me with that more than anything now that I think if it, you know it's been quite recent that I've sort of gotten into the wakas its sort of opened my eyes I guess (B. Flack, interview, 2015).

Brendan's thoughts highlight the relationship between waka and Māori water safety. For example, waka provided the medium for Brendan to develop a better connection with the ocean, one that was more cognisant and respectful toward water. As I described in the emergence section, being mindful and respectful of the water aids safety. For Brendan, he mentioned earlier in the chapter the common practice of surfers to want to conquer nature and smash the waves. He admitted that in his youth, he too held this view of the ocean. However, engaging with waka opened his eyes to a relationship with the ocean that is founded on respect and reciprocity; aspects crucial for aiding safety in, on and around the water (Haimona & Takurua, 2007; Mita, 2016).

A community identity

A community identity is clear through the PHSE 104 noho because of the key role that the community (Hauteruruku and others) play in supporting and running different components of this case study. Broadly, Hauteruruku in conjunction with Fire in Ice Outrigger Canoe Club are brought in to deliver the water safety component of the programme, while Vicky Totoro from Te Whare Tū Tauā leads the mau rākau module. The importance of bringing in the communities is to elucidate the importance of working with our communities and validate their expertise. Ngahuia explains:

> I guess why Anne-Marie [Jackson] brought Hauteruruku in and maintains a strong connection with that programme, is to show the students the importance of having whanaungatanga with our communities, and so importantly its them who hold the mana of the waterways of this area, so it's really important to show the students especially in that water component because it's around being safe in the wai, is that ultimately the knowledge of that space lies with our people in our communities and so they're there in a really important role and that is to not only bring in the

> different vessels that they do but just to show the students another perspective or way of looking at how to be safe in and around the water and really I guess high importance of having that mātauranga that sits around the place that you're engaging with because at the end of the day they know that wai the best (N. Mita, kōrero tuku iho, 2017).

This dialogue sheds light on two fundamental aspects, firstly: the importance of "having whanaungatanga with our communities" and building those relationships with them (which operationalises the discourse of building connections to people); and secondly, acknowledging that expertise lies "with our people in our communities" (which operationalises the discourse of mātauranga). In reference to the discourse of building connections to people, Brendan shares his view of how Hauteruruku promotes community engagement:

> I think for the community its good because people you know get a chance to get out on the water, then they normally wouldn't without having to be too formal, like clubs, like yachting clubs how they've got a log of protocol around them so we just sort of think that it's good for the community to get out. The community enjoy it, they like it, old people like seeing the waka out on the water and that, and you know people any age can sort of get out there on a waka like that because it's quite safe" (B. Flack, interview, 2015).

Suzi has a similar view in how Hauteruruku connects community, saying that "because of that waka we're connecting people to the water, we're making it accessible to people that don't have the fancy toys and the jet skis and things like that" (S. Flack, interview, 2015). Suzi elaborates: "the Marae, River-care, the fishing club and even the Marine Science and PE School like that has been huge actually; it has been really huge for our community and for our club" (S. Flack, interview, 2015). Ngahuia adds: "that is why it is kind of cool I guess because Hauteruruku weaved a bigger web of all those different things. Puketai coming in and then how we connect up with Fire in Ice in town … you know through this little waka it is just moving around connecting all these different kaupapa" (N. Mita kōrero tuku iho, 2017). Hauteruruku has become a vehicle that fosters whanaungatanga within the community (Mita, 2016). One student explained their understanding of what Hauteruruku does as, "bringing communities and people of all

ages together to engage in a fun activity on the water. Also helps people become comfortable in and around water, educates them" (Wahine, 20).

The second point reflecting a community identity refers to the expertise that lies within communities and thus operationalises the discourse of a whanaungatanga connection to water as mātauranga and māramatanga. Ngahuia states that Hauteruruku "know the wai best" and therefore are the right people to teach water safety. This is echoed by Hakopa (2016) who writes:

> numerous ancestors have lived and died … adding their footprints to the ancestral landscape. They established a familiarity with the environs of the region developing an intimate relationship with, and knowledge of, the lands, waters and geothermal fires essential for their survival (p. 22).

According to Hakopa (2016) his view is that an intimate knowledge of the environment lies with local communities who remain connected "to the legacy left by our ancestors" (Hakopa, 2016, p. 22) and elucidating the discourse of mātauranga or the prominence of Māori knowledge and ways of knowing. This reflects the importance of local and experiential knowledge for water safety (Giles, Castleden & Baker, 2010). They cite:

> Elders in both Tuktoyaktuk and Taloyoak transferred information about water, ice, and boat safety – knowledge gleaned from generations of personal experience and oral tradition – to younger community members. Indeed, such knowledge was viewed as legitimate and potentially life-saving (Giles, Castleden & Baker, 2010, p. 6).

This similarly highlights the discourse of mātauranga in the context of indigenous communities in Canada. They contend that their traditional knowledge accumulated over generations of personal experience and oral tradition was viewed as both legitimate and lifesaving in water environments which is parallel to Māori and water safety. In a Māori context, this is referred to as having mana whenua (authority of land) and mana moana (authority of sea), the right to speak as people of, and belonging to, a particular place. Matiu & Mutu (2003) explain these terms as "mana whenua, that is their ancestral lands and seas" (p. 168).

A kaitiaki/environmental identity

The PHSE 104 noho inculcated protecting the natural environment as a way of being. A kaitiaki/environmental identity emerged from interviews with Hauteruruku crew members and surveys with the PE students. Roberts et al (1995) defines kaitiaki as "a word derived from the verb "tiaki" (to guard; to protect; to keep; to watch for; to wait for) - with the prefix "kai" denoting the doer of the action. Hence a "kaitiaki" can be translated as a guardian" (p. 12). Hence, a kaitiaki in this context refers to a guardian of the natural environment, namely, a guardian of the water and its inhabitants. The idea of protecting the waterways we engage in is a significant part of Hauteruruku and their kaupapa in teaching students about water and water safety. Hauteruruku et al (2016) cite:

> We will be effective kaitiaki of ngā tini a Tangaroa (guardians of the offspring of Tangaroa). Tangaroa is our tuakana (older relation). Our people will understand him better, respect him, and this will be reflected in our safety on and around him, and our improved knowledge of protecting his progeny and the coastal resources (Hauteruruku et al., 2017, pp. 27-28).

For Hauteruruku, water safety encompasses the idea of a kaitiaki identity for "ngā tini a Tangaroa … the offspring of Tangaroa". Ngahuia echoes the responsibility of Hauteruruku as "taking care and being responsible kaitiaki for the environment" (N. Mita, kōrero tuku iho, 2017). Martin (1991) echoes "the global and local environment crises we currently face are those born of a culture that has lost its sense of connectedness with nature" (p. 465), hence, a reconnection to nature implies the by-product of environmental sustainability. Suzi Flack describes her understanding of the kaupapa of Hauteruruku about connection to the water, and how the values of kaitiakitanga come from having this connection. She explains:

> I remember when the kids were wee and in school and I remember Brendan was tangata tiaki and he talked to them about honorary fisheries and they were junior fisheries tangata tiaki as well and so I feel that responsibility and so that kaitiakitanga has come out in a huge way … I really think it is in us all especially for Māori being water people, but if you don't get that opportunity to get that connection sometimes you don't feel it (Suzi Flack in Mita, 2015).

Suzi describes here, how connecting with the water has facilitated her feeling of responsibility for the ocean and its resources. It is within these personal experiences from Hauteruruku members, that are later translated into their practice. Hauteruruku encourage students to establish a connection with the water and promote a sense of care and respect for it through their experiences. Martin (1991) agrees "students build associations and connections to place and therefore a motivation to act and care, through specific experience" (p. 468). Water safety that focuses foremost on a connection to water, fosters an environmental ethic to care for and protect these places; a core focus for Hauteruruku and their philosophy of Māori water safety.

As a waka club, Hauteruruku espouse a number of different identities that reflect key aspects of who they are and what they represent. Hauteruruku fosters whanaungatanga that presents a unique waka personality, promotes the features of community and encourages a kaitiaki/environmental identity as water protectors.

Summary of operationalisation

The collective vision or kaupapa of Hauteruruku in strengthening connection to the ocean is pertinent to the operationalisation of the discourses of whanaungatanga. Kaupapa akin with operationalisation of discourse promotes transformative action and social change. Hauteruruku et al (2016) assert "Māori water safety is much more than preventing drowning; it is about re-awakening the connection to our ancestors within the realms of our deities" (p. 27). The previous section explored the ways in which the multiple discourses of a whanaungatanga connection to water are operationalised within the Hauteruruku kaupapa. These examples highlight the importance of establishing family-like relations with the water, encouraging people to work together in the water, develop a sense of respect for the water, consider mātauranga and māramatanga of the water before engaging in it, and increasing one's confidence and comfort in the water.

The operationalisation of these discourses within the Hauteruruku kaupapa emphasise unique ways to conceptualise and adopt water safety within this group.

Conclusion

When I think about Karitāne and Hauteruruku I am immediately drawn to the phrase, āhuru mōwai – a safe haven and home away from home. This place and its people have continued to nourish and sustain all aspects of my hauora. I feel deeply connected here; I have climbed their maunga Hikaroroa, walked their pā on Huriawa, swum in the headwaters of their awa Waikouaiti and sailed their coastline Ārai-te-Uru. I have worked with their people – rangatahi, pakeke and kaumātua. I have listened to and resonated with their histories, whakapapa and pūrākau. I have learnt their waiata, run kaupapa on their marae, worked in the community and cooked in the marae kitchen at tangihanga. I feel comfortable and at home here, and I put this down to whanaungatanga. The significance of the relationships we create with each other and the connections we make to our environments is of the utmost importance in everything that we do. Hauteruruku have shown that whanaungatanga is key to Māori water safety and to life. When thinking about water and water safety, for Māori, I believe we understand it as the culmination of mātauranga and tikanga. What kept our people safe in our waterways was the tikanga around water, and this tikanga was informed by the mātauranga embedded within these places. Our knowledge and knowledge systems were always embedded in place, our knowledge literally came from the natural world around us.

This chapter drew on emergence/whakapapa and operationalisation/kaupapa to examine two key oral texts and the survey data pertaining to Hauteruruku. The nodal discourse of a whanaungatanga connection to water included smaller discourses of: waka; Te Ao o Takaroa; whakapapa; connections to people; mātauranga and māramatanga; respect and; confidence. These were operationalised in the following three ways: materialised through the construction of the Hauteruruku waka, the establishment

and naming of the club and the PHSE 104 waka day; enacted through karakia and pōwhiri and; inculcated as a waka identity, community identity and kaitiaki/environmental identity. Therefore, through the analysis of emergence and operationalisation of discourses, this case study highlights that for Hauteruruku their perspective of Māori water safety is a whanaungatanga connection to water.

This chapter has explored the second case study with Hauteruruku waka club and the emergence and operationalisation of the discourses of a whanaungatanga connection to water as their conceptualisation of Māori water safety. This chapter centred on Hauteruruku and their reverence with estuarine waters; the next chapter will introduce the third and final case study with Te Taitimu Trust, who are ocean based.

Sailing Hauteruruku waka on the Waikouaiti estuary towards Hikaroroa maunga.

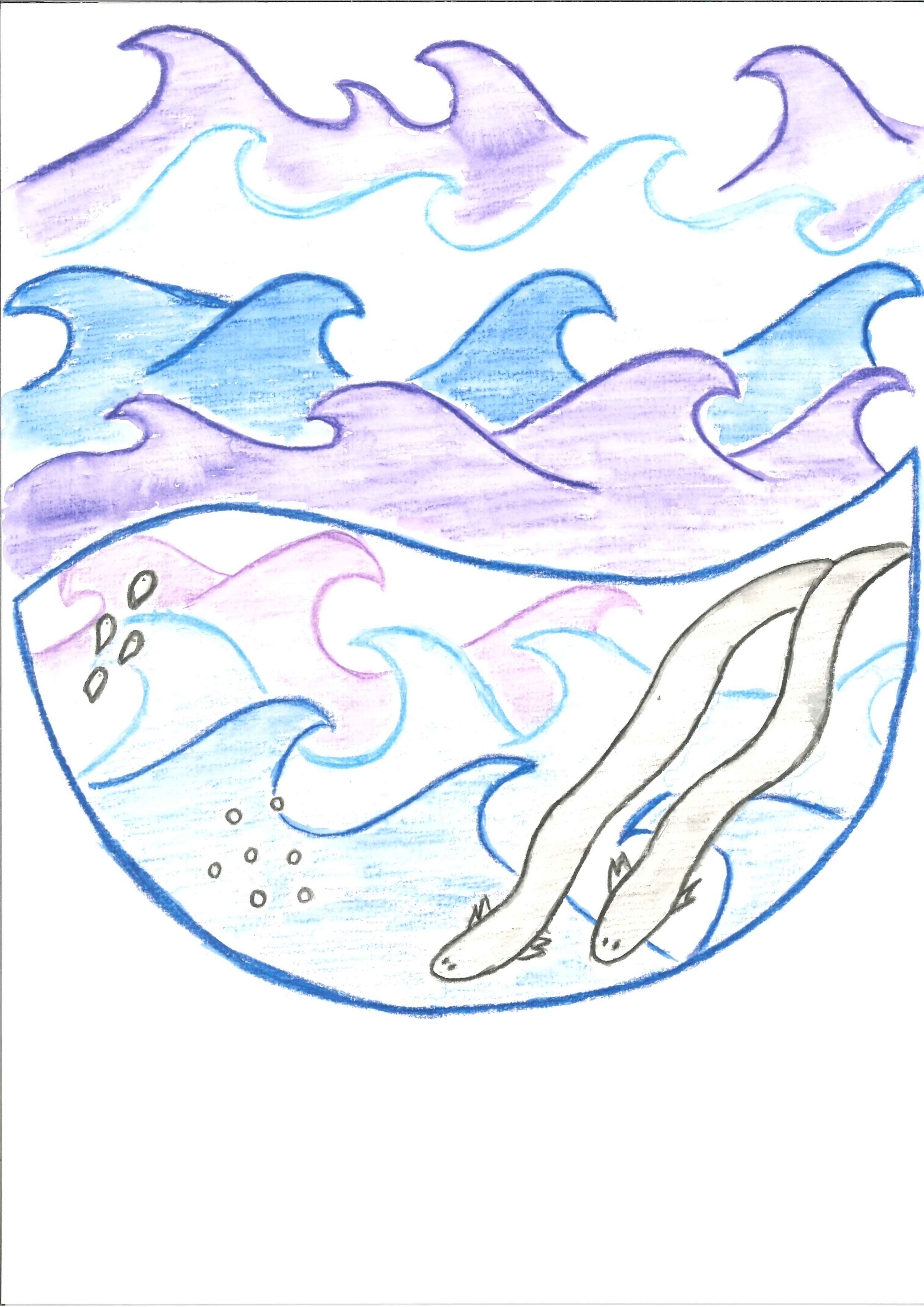
Suzi Flack teaching me to steer Hauteruruku for the first time.

Physical education students getting ready for their day on the Otago Harbour with Hauteruruku ki Puketeraki waka club and Fire and Ice waka ama club during the PHSE 104 noho marae.

Hauteruruku members Ngahuia Mita and Rangiiria Kerr steering the PE students out on the supsquatch.

Students race it out on the waka ama with Fire and Ice and Hauteruruku on the Otago Harbour.

Brendan Flack on the stand-up paddle board joins Hauteruruku and its crew on Lake Pukaki looking towards Aoraki maunga.



Chapter Six: Haramai e Te Taitimu

“Ko te titi o te rua”
“Poised at the pit”

This line from *Te Tauparapara a Hineāmaru* refers to the caves of Hineāmaru and where her body is buried, a wāhi tapu and special place to Ngāti Hine. As caves are enfolded in impenetrable darkness, another interpretation of “te titi o te rua” refers to the unseen or obscure. I use this whakataukī to speak about that which is unseen, namely wairua, as this is the focus for the third case study with Te Taitimu Trust. The artwork that begins this chapter reflects the ocean phase of the tuna journey and ties in the notion of wairua and its association with the ocean; key aspects central to the third case study. The relationship between wairua and the ocean further prompts one to think about life and death. For example, the ocean is where the tuna is born and ultimately return to at the end of their lives (should they reach their full cycle). Our Northern belief is that when a person dies their wairua travels to the tip of the North Island to Te Rerenga Wairua, the leaping place of the spirits (Mead, 2003). From there the wairua takes “an underwater journey to Hawaiki, the resting place of peaceful wairua” (Mead, 2003, p. 56). Hence, the ocean is a pathway that the wairua traverses to reach its final resting place, much like the tuna. Te Taitimu Trust is a kaupapa that centres on the importance of wairua, utilising the ocean as a place of healing and reawakening of spirit. Further, Te Taitimu Trust deal with life and death in their kaupapa as its inception grew out of the loss of a loved one (which I will discuss in more detail).

Introduction

The title of this chapter, *Haramai e Te Taitimu*, is a line taken from the *Karakia for Tangaroa* that is taught during this case study and refers to the outgoing tide with “te taitimu”. I chose this title to reflect Chapter Six because of its explicit link to Te Taitimu Trust and the underlying meaning of the outgoing tide for their kaupapa. Te Taitimu

Trust utilise the analogy of the outgoing tide to articulate the importance of "turning the tide" on suicide[38]; it also extends further to turning the tide on negative Māori statistics[39].

This chapter is structured in the same way as the two preceding analytical chapters, concentrating on Fairclough's (2010) notions of the emergence and operationalisation of discourse. The discourses of a wairua connection to water emerged from the selected Tangaroa karakia and from the participants of Te Taitimu Trust. I then argue how these discourses are operationalised at the main wānanga within the wider Te Taitimu Trust kaupapa. As with the previous two analytical chapters, the implications of these discourses for Māori health and wellbeing are considered in the next chapter. The Te Taitimu Trust perspective of Māori water safety is a wairua connection to water. This chapter addresses the following research questions:

1. What are the emergent discourses of connection to water found within the oral narratives of Te Taitimu Trust and its participants?
2. How are the discourses of connection to water operationalised in Te Taitimu Trust?

Emergence of Discourse

Emergence of discourse, like whakapapa, traces the genealogy of existing discourses into new articulations (Fairclough, 2010). This section discursively analyses a karakia text taught at Te Taitimu Trust. The nodal discourse emerging from this text and the Te Taitimu Trust participants was wairua. The discourses of a wairua connection to water that emerged from the selected karakia text were: kaitiakitanga; healing; mahinga kai and; atua. The emergent themes from Te Taitimu Trust's participants were a wairua connection to water as: tikanga and law; tuakana-teina relationship; healing; kaitiakitanga; māhaki and respect and; ancestors.

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[38] In 2012 Māori accounted for 21.6% of suicides in New Zealand with 119 Māori taking their lives (Ministry of Social Development, 2016).

[39] Māori are overrespresented in negative health statistics such as lower life and health expectancy; obesity and its related conditions (heart disease, high blood presssure, type 2 diabetes, various types of cancer) and; suicide (Ministry of Social Development, 2016).

Nodal discourse of wairua as a connection to water

Wairua as a connection to water is the nodal discourse that emerged from the Te Taitimu Trust case study. Wairua is described as the immortal soul or spirit that gives life (Marsden, 2003c; Mead, 2003; Duncan & Rewi, 2018). Marsden (2003c) defines wairua as “the source of existent being and life” (p. 47), while Duncan & Rewi (2018) add, “wairua is a term used to encapsulate the animate experience or expression exhibited by a person … as they affect the soul, the spirit, the conscience or the psyche of an individual” (p. 45). Wairua reinforces Te Taitimu Trust’s connection to water, specifically, a deep spiritual affinity to the ocean.

Karakia Text: Karakia for Tangaroa

Karakia for Tangaroa[40]

He huanui, he huaroa ki te ao
Omāio ki tua ē
Ka rongo ki te waitai ē
Haramai e te Taipari, haramai e te Taitimu
Nāu e Hinemoana, Nāu e Tangaroa ē

From the energies of the extensive and intensive ocean we will learn
To maintain balance
Reciprocation of healing is needed
Celebrate the provision of the full and low tides
The sacred domain of Hinemoana and Tangaroa

Identification of Discourses within Karakia

This *Karakia for Tangaroa* in particular, is a central focus for Te Taitimu Trust who teach it to their tamariki and rangatahi each year. Utilising Fairclough’s notion of emergence, the discourses of a wairua connection to the water emerging from this text were: kaitiakitanga; healing; mahinga kai and; atua.

Discourse of a wairua connection to water as kaitiakitanga

The emergence of the discourse of a wairua connection to water as kaitiakitanga is

[40] R. Hewitt, personal communication, 2016.

seen in the lines "Omāio ki tua ē – To maintain balance". The significance of maintaining balance in a Māori worldview is synonymous with the concept of kaitiakitanga, an environmental ethic concerned with protecting and guarding the natural resources (Marsden, 2003b; Roberts et al, 1995). Kaitiakitanga is defined in earlier chapters as a practice of guardianship, preservation and conservation. Kaitiakitanga "has a spiritual aspect, encompassing not only an obligation to care for and nurture not only physical well-being but also mauri" (Waitangi Tribunal, 2011, p. 23).

Maintaining balance in the natural environment infers protecting the mauri of the natural resources as "kaitiakitanga was not only about looking after the resources of the natural environment, but more importantly, the mauri that resided within them" (Phillips, 2015, p. 52). Marsden (2003b) offers further insight, describing mauri as the driving force of balance in this world. He contends, "mauri created benevolent conditions within the environment both to harmonise the processes within the Earth's ecosystem and to aid the regeneration process" (Marsden, 2003b, p. 70). Marsden's use of the term harmonise, expresses how kaitiakitanga is concerned with maintaining balance. A wairua connection to water as kaitiakitanga stresses the primacy of maintaining balance, both within the natural world we are part of, as well as maintaining balance within ourselves as humans also. The kaitiakitanga ethic ensures that the mauri of all things is maintained. This is significant for Te Taitimu Trust's connection to water and thus their philosophy of water safety. Maintaining balance is further emphasised with the emergence of a wairua connection to water as healing, specifically, the reciprocation that aids healing.

Discourse of a wairua connection to water as healing

Several lines in the *Karakia for Tangaroa* highlight the discourse of healing, which is significant to Te Taitimu Trust's philosophy of water safety as a wairua connection to water. Zack Makoare and his family established Te Taitimu Trust in 2007 in response to a suicide within their immediate whānau and the need to heal the whānau

to cope with loss. This extended to supporting and empowering other whānau in similar circumstances: the ocean became their prime focus for the healing process. Te Taitimu Trust firmly focused on reconnecting rangatahi to Tangaroa and sharing in the healing properties the ocean offers. This is captured succinctly in lines 3 and 4 of the Tangaroa Karakia.

Lines 3 and 4 in the karakia refer to Te Taitimu Trust's conception of the healing properties of Tangaroa. Line 3, "ka rongo ki te waitai ē" literally means "listen to the ocean", however, its translation as: "reciprocation of healing is needed", provides a much deeper understanding. For example, when I learnt this karakia for the first time, I was asked to think about what the ocean is telling us. The learning that I took from this karakia, in a Taitimu context, was that when you take the time to listen to the ocean, it is ultimately telling us that "reciprocation of healing is needed". We were taught at Te Taitimu Trust that when you heal the ocean, the ocean will heal you. Lawson-Te Aho (2013) describes this reciprocation between people and environment as vital for healing. She states:

> healing the land is inseparable from healing the people. Therefore, healing for Māori must include restoring a relationship with tribal homelands/tūrangawaewae, on the land where the ancestors lived and passed away and where identity is forged and maintained … [healing] must take place in contexts that carry spiritual and historical significance; where cultural identities can be strengthened (p. 117).

Her assertion reflects Te Taitimu Trust's focus of healing through engagement with Tangaroa, a place that carries significant spiritual and historical importance for Māori. The idea of healing lies at the heart of the kaupapa for Te Taitimu Trust who focus on the healing properties of Tangaroa. This is reiterated in the fourth line "haramai e te Taipari – haramai e te Taitimu" which refer to the full and low tides. The term taitimu, which means the ebbing and outgoing tide, is a metaphor that Te Taitimu Trust use to turn the tide on negative Māori statistics. One example is turning the tide on suicide which Te Taitimu Trust has championed for over 10 years.

There exist some notion of the healing properties of the ocean and water in public literature, such as: thalassotherapy, the use of seawater for cosmetic and health treatment (Kron, 2007); cold water immersion, which aids recovery from strenuous exercise (Leeder et al., 2011); ocean therapy, which focuses predominately on the health benefits from engaging in various water activities like surfing and cruise-lining (Rogers, Mallinson & Peppers, 2014; Lusby & Anderson, 2010); spa and balneotherapy, where you immerse yourself in fresh and mineral waters for relaxation purposes (Kron, 2007) and; hydrotherapy, which involves immersion into hot water that aids sore joints and muscles (Kron, 2007). These examples, however, focus predominately on medical and cosmetic treatments rather than healing. Durie (2001) explains the difference:

> treatment is an activity designed to alleviate or remove particular signs of ill health … healing is a term used to describe particular restorative processes as well as holistic transformations involving the whole person (p. 155).

The discourse of a wairua connection to water as healing focuses on the healing properties of the ocean for "healing the spirit rather than treating the disease" (Durie, 2001, p. 137). Healing the spirit is vital for Māori conceptions of health as Lawson-Te Aho (2013) asserts that a "disconnected spiritual/wairua space, [means] the person has nothing to anchor them and they can become vulnerable to trauma and psychic pain" (p. 20). Lawson Te-Aho adds: "it takes a wairua response to deal with a wairua issue ... spirit to spirit, wairua to wairua and what are our ways for wairua healing? Karakia, wai, breaking curses, lifting tapu, making noa" (p. 160). This statement highlights the salient argument that through wai, in a Taitimu context the ocean is how wairua healing occurs. The lines of this karakia allude to the discourse of a wairua connection to water as healing and becomes a principal way in which Te Taitimu Trust similarly embrace healing; I discuss this later in the chapter.

Discourse of a wairua connection to water as mahinga kai

In addition to the discourse of healing, the fourth line of the Tangaroa karakia also uncovers the discourse of mahinga kai, evident in the line "celebrate the provisions of the full and low tides". This line can be interpreted as celebrating and acknowledging where your food is coming from – the full and low tides of Tangaroa. The origin of mahinga kai for Māori falls under the mana of wairua. Broadly, mahinga kai refers to "a traditional Māori food gathering practice with significance also attached to the food gathering sites; 'mahinga' meaning a place where work is done and 'kai' referring to food" (Phillips, 2015, p. 3). The whakapapa of mahinga kai, originates from the creation period when the god of war Tū-mata-uenga attacked his siblings in response to their retreat from Tāwhirimātea (Phillips, 2015; Phillips, Jackson & Hakopa, 2016). Thus, when Māori engage in mahinga kai practices, they are bringing together the spiritual and physical worlds. Reilly (2018) identifies arguably the first instance of mahinga kai in Māori creation narratives:

> Tū-mata-uenga first attacked Tāne, fearing that the latter's numerous progeny might cause him harm; he fashioned traps and snared them. Next, he found Tangaroa's descendants, made nets from flax and caught them. Then he saw the hair of Rongo and Haumia above the earth in which they were hidden, and dug them up, letting them in dry in the sun (pp. 18-19).

Thus, the food we source from our natural environments come under the atua who preside over the forests, land and seas, as Reilly (2018) clarifies: "Tāne-mahuta was the trees and birds; Tangaroa, the fish; Rongo-mā-tāne, the kūmara (sweet potato); Haumia-tiketike, the aruhe, or fernroot" (Reilly, 2018, p. 19). The retribution of Tū-mata-uenga on his brothers is what "made the food sources noa [available for consumption] and prepared them for human consumption" (Phillips et al., 2016, p. 67). In this respect, the lines of the karakia that speak to the provisions provided from the tides of Tangaroa elucidate the discourse of a wairua connection to water as mahinga kai.

The practice of mahinga kai is a fundamental way in which Māori strengthen their connection and relationship with water, which is vital for Māori water safety. For example, Prebble & Mules (2004) state that mahinga kai is "a mechanism for acculturating the landscapes, as a Māori landscape" (Prebble & Mules, 2004, p. 53). Their views highlight the inherent connection Māori have with the environment and how, through mahinga kai, Māori become part of the environment they engage in. Russell (2004) adds that mahinga kai has "more than mere sustenance significance; [it] includes elements of physical, psychological and spiritual health and wellness" (p. 259).

Discourse of a wairua connection to water as atua

The final line of the karakia "nāu e Hinemoana, nāu e Tangaroa ē" binds Māori to the atua Hinemoana and Tangaroa. Karakia highlight the spiritual connection Māori have to the ocean as Marsden (2003b) notes, it is a way of linking god, man and universe. Shirres (1997) argues the function of karakia moves us "into another world, the world of the spiritual powers, we move into their time and into their place, and we bring their tapu, and their mana into operation in our world" (Shirres, 1997, p. 87). The discourse of a wairua connection to water as atua, acknowledges the Māori view that we have a spiritual connection to natural resources, inclusive of this is the ocean. Further, the significance of "the sacred domain of Hinemoana and Tangaroa" is an acknowledgement of the spiritual connection Māori have to the ocean, a connection and relationship specifically to the deities who embody these spaces.

Identification of Discourses Within Te Taitimu

This section explores the discourses emerging from the rangatahi surveys of Te Taitimu Trust, many of which are identical to those found within the *Karakia for Tangaroa*. The discourses of a wairua connection to water emerging from the survey data were: tikanga and law; tuakana-teina; healing; kaitiakitanga; māhaki and respect and; ancestors.

Discourse of a wairua connection to water as tikanga and law

Figure 25: Word cloud depiction of tikanga and law

The discourse of tikanga and law in a water safety context refers to the tikanga that governed Māori in and around the water, whilst law pertains specifically to the water safety rules as set by the National Water Safety sector. The Ministry of Justice (2001) note the similarities and point of difference between the two cultures of law, confirming:

> Like English law, Māori law is based on precedent. However, the basis of a European's understanding of law is derived from a book of statutes or law reports. The English common law began recording local customs and practices seen as common to all England, which in effect may be seen as a compilation of the values of that society. Conversely, Māori ideals were codified into oral traditions and sacred beliefs (p. 5).

From this definition, Māori and European law stem from distinctive precedents that reflect the differing values of that society, for Māori it is spiritually based, embedded in "oral traditions and sacred beliefs" (Ministry of Justice, 2001, p. 5). As I have detailed in previous chapters, tikanga derives from the word tika, meaning the correct or right way to act, hence tikanga, are the practices and customs that observe Māori lore and beliefs

(Mead, 2003; Marsden, 2003b). Te Taitimu Trust's philosophy of water safety incorporates both Māori tikanga and non-Māori practices pertaining specifically to water safety rules. This is reflected in the thinking of the rangatahi also. Responses to the question, what does Māori water safety mean to you, prompted the following remarks:

> *"Always do a **karakia**, and follow the **Pākehā's laws**" (Wahine, 17)*
>
> *"We've lost many young Māori and many older Māori to our water due to them being unsafe, **some say a short karakia** and **few [take] swimming lessons** ... without these ... that's where the killing comes in" (Wahine, 15)*
>
> *"**Karakia** because it will keep you safe and guide you" (Wahine, 13)*
>
> *"**Never go** swimming/fishing **alone**, **respect** and **understand the power** of the sea, **life jackets**, **knowing your limits** (how **confident** you are in the water). **Tikanga** surrounding water safety is important to me because it **reinforces my relationship** and the **respect/power of Tangaroa**" (Wahine, 15)*

The first comment is explicit in the distinction between Māori and non-Māori practices, describing her view of water safety as a combination of tikanga Māori, such as reciting karakia, and following Pākehā laws (non-Māori water safety practices). While the young woman does not qualify what she means by 'Pākehā laws', it can be assumed to reflect the specific water safety practices of wearing life jackets, swimming between the flags and knowing your limits; common water safety practices taught at Taitimu. In a similar thread, the second quote suggests that Māori are drowning from a failure to adhere to tikanga Māori, such as reciting a short karakia, and water safety rules of learning to swim. Other responses specifically highlighted non-Māori practices for what constitutes Māori water safety explaining:

> *"**Māori water safety** means to me is **knowing how to swim**" (Wahine, 15)*
>
> *"Make sure it **looks alright before jumping in** and make sure you're **confident** when you jump in, try **not to swim alone**" (Tāne, 16)*

For these rangatahi they see these mainstream messages of learning to swim, checking the depth, and not swimming alone as important and vital for their survival in the water.

This reiterates my position, that Māori water safety is not just Māori tikanga alone. Our ancestors used as many resources and tools as possible to help them flourish in this world, and we carry this legacy with us today. The Ministry of Justice (2001) concur:

> The norms and standards that constitute the custom of a society change with it, and Māori society and custom are no exception. There is compelling evidence that custom did not constrain Māori adaptation and development. Māori tradition, like Western tradition, is always changing, adapting and responding to new needs, challenges and ideas. There is no rule that things handed down cannot be passed on with improvements (p. 5).

The integration of Māori tikanga and non-Māori water practices highlights the discourse of a wairua connection to water as tikanga and law and reflects a Te Taitimu perspective of Māori water safety.

Discourse of a wairua connection to water as tuakana-teina relationship

Figure 26: Word cloud depiction of tuakana-teina

The tuakana-teina relationship is expressed through the following whakataukī:

> Mā te tuakana ka tōtika te teina
> Mā te teina ka tōtika te tuakana

From the older sibling the younger learns the right way to do things
And from the younger sibling the older one learns to be tolerant

This whakataukī acknowledges the relationship between the older (tuakana) and younger (teina) sibling in teaching and learning from one another, which is a large part of the Te Taitimu Trust kaupapa. Kawharu & Newman (2018) describe the tuakana-teina relationship as one that "is reciprocal and bound by mutual respect and kinship" (p. 55). They explain the distinctive roles as:

> Elder or more senior individuals in the same generation (tuākana) have rights and duties as tuākana, different to those who are younger (tēina). These rights and duties are also about consideration of others, while the rights and duties of tēina are in essence concerned with providing support to their tuākana (Kawharu & Newman, 2018, pp. 54-55).

This description of the tuakana-teina[41] relationship is reflected in the survey data when rangatahi were asked what Māori water safety means to them. The rangatahi conveyed:

> *"**Māori water safety** means that our **tuakana** are taking control and **teaching our young** how to be safe in the water and moana" (Tāne, 15)*
>
> *"Staying **safe around our tamariki** so that they know they are safe" (Tāne, 16)*
>
> *"**Māori water safety** for me is being able to know your way around water, keeping yourself safe and also those around you and **passing your knowledge on to the mokopuna [grandchildren]** and then they can pass that on to **future generations**" (Wahine, 15)*
>
> *"It is important to learn water safety and also **pass on the knowledge** to the **younger generation**" (Tāne, 15)*

Emerging from the rangatahi quotes is the discourse of a tuakana-teina relationship, and the importance of the older tuakana looking after the younger teina. The role of tuakana and teina resonates throughout Māori whānau, and is a strong principle of Te Taitimu Trust in allowing the older rangatahi to take a leadership role for their teina. Part of this leadership role involved the transmission of knowledge from the tuakana to the teina as it was their job to teach the younger ones. This was highlighted by the rangatahi who

[41] Tuakana-teina refers to the singular form. Tūakana-tēina refers to the plural form.

claimed Māori water safety involved "passing your knowledge on to the mokopuna", referring to the passing down of water safety knowledge to the younger generation. The importance of passing on knowledge to the younger/future generations is a fundamental part of Māori water safety; it is also a fundamental precept of traditional Māori thinking. Winitana (2012) explains:

> We are reminded of traditional messages gifted by our tipuna (ancestors); of the tikanga (associated practices of social position and responsibilities) that are still important to Māori people when talking of whakapapa (genealogical order), in one's whānau (family), hapū (clan), and iwi (tribe) (pp. 30-31).

Winitana (2012) describes tuakana-teina as the "paired relationships of senior and junior between people and things [that] perpetuates itself through succeeding generations for any one particular lineage" (p. 31). For many of the rangatahi this is how they learnt about water safety, from being taught by their parents, relatives and grandparents. The idea of thinking of your future generations is encapsulated in the indigenous ethos that "we do not inherit the earth from our ancestors; we borrow it from our children". Everything we do is going to affect our children, and therefore they are the core focus. This resonates with Māori water safety discourse also, where passing on knowledge to the future generations is pivotal.

Discourse of a wairua connection to water as healing

Figure 27: Word cloud depiction of healing

The discourse of a wairua connection to water as healing emerged in the surveys. Water is essential to Māori as “all water originates from the pain and separation of Ranginui and Papatūānuku and it is endowed with mauri” (Ministry of Justice, 2001, p. 45). As described in earlier sections, healing refers to a restorative process that considers the holistic wellbeing of a person, inclusive of this is wairua (Durie, 2001; Lawson-Te Aho, 2013). When asked if water was important to them, one rangatahi explained:

> *“It is so spiritual to Māori and also natural … It is important to me because it’s a kind of **medicine, cleanser**, [it’s] spiritual and **takes hara [problems] away from you**” (Wahine, 15)*

For this rangatahi the water was a source of healing because it acted as a “medicine” and as a “cleanser” that in her experience “takes hara [problems] away from you”. This response highlights the physical and spiritual healing properties of the water. Traditional

Māori healers utilised water or 'water therapy' for healing and cleansing purposes (Durie, 2001). The discourse of healing is demonstrated in the following responses:

> *"Water is important to Māori because they used it for a lot of things back in the days.* ***Salt water*** *(the beach) helped* ***heal*** *some, the river helped them get* ***food****" (Wahine, 15)*
>
> *"That [the water] is like their [Māori]* ***healing****" (Wahine, 13)*
>
> *"The water is important to me because it doesn't just keep you cool but it* ***cleanses*** *you of the bad and maybe even the good; the things water can unfold is extremely beautiful" (Wahine, 15)*

As I described in the earlier section, the importance of the ocean for healing is anecdotally known to Māori. Mita (2016) agrees "that not only is connection to the environment and place essential to hauora, but specifically having a strong connection to the ocean is an important aspect of individual and whānau hauora" (p. 111). Similarly, Lawson-Te Aho (2013) was quoted earlier, linking the environment as a source of healing. Healing was a core theme within the survey data and reflects the wider kaupapa of Te Taitimu Trust for healing and reawakening the spirit. Durie (2001) contends:

> Healing is also used in a wider sense to mean the restoration of spirit or the attainment of emotional balance, especially after a period of despair or dysfunction … the focus is on the regenerative powers (p. 155).

Drawing on Durie's (2001) words, Te Taitimu Trust focus on the regenerative powers of Tangaroa, and how restoration of spirit and emotional balance is achieved through engagement with the ocean.

Discourse of a wairua connection to water as kaitiakitanga

Figure 28: Word cloud depiction of kaitiakitanga

Kaitiakitanga was evident in a number of the rangatahi responses. Kaitiakitanga, as described in earlier chapters, is concerned primarily with the preservation and protection of Māori taonga, such as the environment (Marsden, 2003b; Roberts et al, 1995). In a water safety context this is extended to the safety and protection of people, water, and of non-human species that reside there. In response to the question, what does Māori water safety mean to you, rangatahi responses included:

*"We should **protect** our **waters** a bit more better" (Wahine, 16)*

*"It means that we need to **do more** for our **kaimoana** and **protect the sea**" (Wahine, 15)*

*"How to be **respectful** about **portion sizes** with **seafood**" (Wahine, 16)*

*"**Māori water safety** means to me is knowing how to swim and how to survive and **look after the environment**" (Wahine, 15)*

The idea of protecting the sea is evident in these responses, and also how important it is to protect the kaimoana within it. This resonates with Marsden (2003b) who states:

> All natural resources, all life was birthed from Mother Earth. Thus, the resources of the earth did not belong to man but rather, man belonged to the earth. Man as well as animal, bird, fish could harvest the bounty of mother earth's resources but they did not own them. Man had but user rights (p. 67).

The discourse of kaitiakitanga is about protecting the ocean and by extension the seafood within it. Returning to Marsden's passage above, man had "user rights" of Mother Earth and her resources, and thus a level of respect and humility was afforded. Another example of kaitiakitanga enacted at the Taitimu camp was evident through the tuakana-teina relationship that was set up within the rangatahi whānau groups. Responses highlighting this were:

> *"Tuakana teina (**look after little kids**), karakia before swimming, **respect Tangaroa and everything in the sea, don't take too much, leave some for future generations**. This is important because it is tikanga that our ancestors have used so if we don't use the right tikanga we're disrespecting not only Tangaroa but our ancestors as well" (Tāne, 15)*

> *"To be safe for yourself and especially the tamaiti because we should lead by example. It is not only important for me but it is important because what we **take care of now** will be **taken care of for the next generation in the future**" (Tāne 15)*

These views support the argument that kaitiakitanga is primarily concerned with looking after the future generations by looking after the food resources. In a similar vein, the tuakana-teina approach, which is firmly focused on protecting the younger tamariki, also expresses kaitiakitanga. The first quote above elaborates the view that to break this tikanga is to offend "not only Tangaroa but our ancestors as well". This is how tikanga is upheld, through the legacy our ancestors left behind for us. The tikanga of the kaitiakitanga ethos is clearly upheld by the Taitimu tuakana-teina approach. Closely aligned to kaitiakitanga is the value of māhaki (humility) and respect.

Discourse of a wairua connection to water as māhaki and respect

Figure 29: Word cloud depiction of māhaki and respect

The discourse of māhaki (humility) and respect also emerged from the survey data. One participant described her view of Māori water safety as:

> *"Always being **thankful** of what you receive when you go for a dive" (Wahine, 14)*

Māhaki is the antithesis of greed and encompasses the ethos of kaitiakitanga and sustainability (Kawharu, 2018; Marsden, 2003b). The rangatahi response indicates the importance of being grateful for what you get from the ocean; the idea is to not take more than you need. This is one of the key foci for Te Taitimu Trust, as Zack explains: Te Taitimu Trust "encourages kids to think [about] what they're taking from the sea. They might say to their parents 'Dad I think you've got too many pāua'" (Gullery, 2012, p. A2). When asked how being in the ocean made the rangatahi feel and why, one wahine responded that she felt:

> *"**Calm** because there weren't too many hard waves and **humble** because Tangaroa's ocean is big which made me **feel humble**, **baptised and blessed**" (Wahine, 14)*

The idea of humility is understanding that you are just a small part in this very large world and to not misuse or take things for granted. This resonates with Marsden's (2003b) notion of man being part of nature, not separate to it. Understanding the relationship between man and environment, as well as being humble to man's place in nature, further elicits the ethos of kaitiakitanga that I described above. Marsden (2003b) explains:

> Māori thought of himself as holding a special relationship to Mother Earth and her resources … Man is an integral part therefore of the natural order and recipients of her bounty. He is her son and therefore, as every son has social obligations to fulfil towards his parents, siblings and other members of the whānau, so has man an obligation to Mother Earth and her whānau to promote their welfare and good (Marsden, 2003b, p. 66).

The special relationship to Mother Earth and her resources elicits the value of humility, and further emphasises the obligation of kaitiakitanga for promoting the welfare of Mother Earth (Marsden, 2003b). Another concept that aligns closely with māhaki is respect. A number of rangatahi identified respect within their surveys when asked what Māori water safety means to them. Responses eliciting the discourse of māhaki and respect included the following:

> *"Māori water safety is very important to me as Tangaroa can wreak havoc if you don't **respect** him and his domain" (Tāne, 15)*
>
> *"Māori water safety to me means to know how to **respect water** and the things in it but also to be safe" (Tāne, 15)*

Respecting the waterways was a common thread across all case studies and signals the prominence of this value in Māori society. Mead (2003) asserts "it cannot be stressed enough that manaakitanga is always important no matter what the circumstances might be" (p. 29). For the rangatahi they respected Tangaroa because of his ability to feed them and their whānau. The rangatahi noted:

*“Most Māori go diving to collect enough kaimoana for their whānau. [The **water] is important** to me because we **collect kai to feed the whānau**” (Wahine, 13)*

*I think the **water is important** to Māori because it is incorporated into a lot of different aspects of Māori. It **provides food to feed families**; it is used in old stories and it has taught us a lot of lessons. How to be safe and respectful ... it does **provide for me and my family**. **Not just food but it provides something to bond over**. **Fishing spots**, technique and somewhere to hang out and relax” (Wahine, 15)*

These responses highlight a level of respect that is given to Tangaroa because of what he provides them; food, life lessons, time to bond with family. This is akin to the maxim that “you don’t bite the hand that feeds you”. From a Māori perspective this is about showing respect to Tangaroa. One rangatahi summarises nicely the importance of water to her:

*“Because the **sea feeds us** and it’s a religious place for Māori because its related to the sea god Tangaroa and we do karakia to help ensure our safe passage for **collecting kaimoana**. To me [the water] is important because I was brought up around water and learnt the rules to **respect our waters and our kaimoana**” (Wahine, 15)*

Respect and māhaki are essential values in Māori society that ultimately stems from whakapapa (Ministry of Justice, 2001). In response to the question asking why tikanga was important to them, the following comments were shared:

*“Te Taitimu has taught me **Tangaroa provides** many different things. Tikanga is important to me because its **respecting** what’s around you” (Wahine, 13)*

*“To always treat the water with a lot of **respect and honour** as it can kill you. I believe that it is important to me because of how much respect is needed for the water” (Tāne, 14)*

*“To be careful and **respect** the water. Because if we’re not careful then we may harm ourselves or others around us” (Tāne, 17)*

Respecting Tangaroa was a tikanga to follow because it had repercussions if you did not. Respect and safety in the water are synonymous to some of these rangatahi.

Discourse of a wairua connection to water as ancestors

Figure 30: Word cloud depiction as ancestors

The discourse of a wairua connection to water as ancestors emerged from the surveys where the significance of one's ancestors reinforced the spiritual connection to water for the rangatahi. For example, one Tāne wrote:

> *"Māori water safety means a lot to me because it was the **way our ancestors worked** back in the day. **It kept them safe**" (Tāne, 13)*

For this young man, water safety was something his ancestors did in their daily lives to ensure their safety on the water; knowledge that is captured in the oral histories they left behind. The discourse of ancestors is further exemplified when rangatahi were asked if the water was important to them and why. Their responses included:

> *"[The water is] important because back in the day the **Whanganui river was a highway for my tupuna**. They used it for travelling to different places, trading, collecting kai" (Wahine, 15)*

> *Our **ancestors are a crucial part to our spiritual connection to water** as it is what **connects us to a particular waterway**; it is part of our **makeup** and **identity**. The water is important to me because I was born and raised on the awa. I have grown up with the river being a number one food supplier. Throughout my upbringing I have swum in the awa and it has kept me safe and has helped me be the person I am today" (Wahine, 15)*
>
> *"Because personally my **ancestors** have **formed a connection to Tangaroa** and created **important traditions and kaupapa** with the water" (Wahine, 14)*
>
> *"Our **ancestors and tipuna** once sailed along the water. And because the ocean king Tangaroa is the god of the sea. [The water] is important to me because we have a lot of **history** in it" (Tāne, 15)*
>
> *"Being out in Tangaroa makes me feel **connected to my ancestors** because I know they were always out at sea gathering kai for the whānau" (Tāne, 15)*

The dialogue presented here highlights the significance of one's ancestors for interpreting and developing a connection to water. For some, their connection to water stemmed from their ancestors' interaction and engagement with water which was passed down to the new generation. Others noted that the water carried the histories of the ancestors. The rangatahi who wrote "our ancestors are a crucial part to our spiritual connection to water" illustrates the emergent discourse of a wairua connection to water as ancestors. This has implications in water safety contexts as the ancestors or elders are considered to be rich sources of knowledge and information about water. For example, Giles, Castleden & Baker (2010) investigated the role of Indigenous First Nation elders in Northern Canada for examining aquatic risk communication and water safety practices. They confirm the role of the elders for communicating vital messages and stories within their communities because the younger generation respected them as knowledge holders (Giles, Castleden & Baker, 2010).

According to Giles, Castleden & Baker (2010) "information from Elders concerning aquatic-based risk was heeded because of the respect that they command based on their experiences and their knowledge" (p. 4). This is analogous to the rangatahi of Te Taitimu Trust who similarly look to their elders, however, many of the rangatahi

referred to the ancestors who are no longer living. For the Taitimu rangatahi, their wairua connection to water was expressed through their connection to the ancestors who lived generations before them and named the land; the ancestors are their whakapapa link to the lands and waterways we still see and engage with today. Sir James Henare echoes this thought almost 30 years ago, when he quoted:

> Time will not dim the memory of the special class of rangatira of the past who braved the wide expanse of ocean and land. Their sacred footprints are scattered over the surface of the land, treasured and sacred (cited in Davis, O'Regan & Wilson, 1990, p. vii).

The sentiments of this eminent Taitokerau elder are still felt today; the sacred footprints of the ancestors, the special class of rangatira, remain treasured and remembered by the rangatahi of Te Taitimu Trust. Hakopa (2016) maintains "we can connect with our ancestral footprints by becoming intimate with the spirits and guardians that protect us and our lands just as our ancestors did" (p. 23).

Summary of emergence

The previous section ascertained the multiple discourses of a wairua connection to water, which emerged from the *Karakia for Tangaroa* text and within the survey data of the Te Taitimu Trust rangatahi. The emergence of a wairua connection to water as the nodal discourse subsumed a number of smaller discourses, including: kaitiakitanga; healing; mahinga kai; atua; tikanga and law; tuakana-teina relationship; māhaki and respect and; ancestors. Together, these discourses express cumulatively the Te Taitimu Trust perspective of Māori water safety. The next section describes how these themes are operationalised throughout the main wānanga.

Operationalisation of Discourse

Operationalisation is the final aspect of Fairclough's interpretation of CDA. It explains how, under certain conditions, discourses are operationalised, or "put into practice" through the following three ways: materialised through physical objects, enacted as new genres and inculcated as new identities (p. 165). Jackson (2014) supports

the use of Fairclough's (2003) fourth object of research, operationalisation, stating that "examining the operationalisation of discourse are ethnographic techniques that tell the story of actual people in their lived physical realities" (p. 12). This second object of research I utilise shows "how and subject to what conditions discourses are operationalised as strategies and implemented: enacted in changed ways (practices) of acting and interacting; inculcated in changed ways of being (identities); materialised in changes in material reality" (Fairclough, 2010, p. 20). This section utilises Fairclough's notion of operationalisation to determine how discourses of a wairua connection to water are operationalised through the Te Taitimu Trust main wānanga, illuminating their unique philosophy of water safety.

Materialisation of discourses of wairua

Fairclough (2010) describes the materialisation of discourses as how changes are physically made in material reality. This section explores three examples of the materialisation of the discourses of a wairua connection to water: firstly, the materialisation of the establishment and naming of Te Taitimu Trust; secondly, the materialisation of the pool safety rotation and; thirdly, the materialisation of the beach day activities.

Establishment and naming of Te Taitimu Trust

The establishment and naming of Te Taitimu Trust materialises the discourses of a wairua connection to water as healing and mahinga kai. Zack speaks openly about the genesis of the Trust after the loss of his son to suicide in 2000, and how, with the help of his whānau and Tangaroa, they were able to heal. Zack shares:

> Our Trust started in 2007 after the loss of our son in 2000 from suicide. We decided we would put this trust together to not only help ourselves to heal over the grieving and loss of our son, but maybe help others to go through that whole process of understanding and supporting them through their grief. So initially it was about spending time at the beach, doing some awesome activities as a whānau. So, we in 2007 had 23 kids, tamariki and rangatahi, and their families come and support us. And then the following year it grew to 75, and then year after year got to 150. So basically, it was

> a community effort thing, whānau effort thing, and it was really just to build connected young people, resilient young people, confident young people (Radio New Zealand, 2016).

Te Taitimu Trust was established in memory of Zack's son and the hope that other whānau may be supported through the healing process also. Zack attributes the time he and his family spent out at the beach as a mechanism of healing and fundamentally why a beach day is featured in the main wānanga. Zack recalls "taking our kids and family down there to enjoy the benefits of Tangaroa every summer we'd go down there and spend time together" (Radio New Zealand, 2016). Durie (2001) describes the importance of whānau healing as "primarily concerned with the resolution of whānau hurts and the restoration of healthy patterns of interaction … the reconstruction of whānau values and standing" (p. 206). For Zack and his whānau, it was returning to the ocean that provided the restoration of healthy interactions and cultural values that Durie (2001) outlines.

The healing properties of Tangaroa were twofold: one, he provided a means for spending time together as a whānau; and two, opportunities to practice mahinga kai. Phillips et al (2016) add: "each ritual, concept and belief associated with mahinga kai is based on that entire system of a Māori worldview" (p. 73). Thus, engaging with Tangaroa as a whānau through mahinga kai practices reflects Durie's (2001) assertion that "cultural restoration, relationship building and co-operative endeavours" are fundamental ingredients for whānau healing (p. 206). For Zack and his whānau, the ocean was always a place that brought them together, and the practice of mahinga kai was another layer of this connection to Tangaroa for them. This is now something they instil in the tamariki and rangatahi through the Trust.

Naming the trust Te Taitimu to signal 'turning the tide' on suicide, is another example of the materialisation of the discourses of a wairua connection to water. The original intent of 'turning the tide' on suicide has now seen the kaupapa of Te Taitimu Trust grow to include life skills that the rangatahi can apply in their daily lives,

supporting them to reach their potential and become champions in their community. Rex Timu reiterates:

> We show these rangatahi, tamariki the skills that is needed to help them. Our motto is to make our rangatahi to be leaders, to be rangatira, for tomorrow. So, to do that we teach them, show them, different skills that are going to help them do better in their lives (Radio New Zealand, 2016).

Naming the Trust after the outgoing tide provides a strong foundation for change, for healing and ultimately for uplifting the wairua of rangatahi Māori. Zack echoes the purpose of Te Taitimu as ultimately "teaching our kids, have a heart for them, understand that heart, nurture not only their minds but nurture their hearts" (Radio New Zealand, 2016).

Pool safety workshop

Another feature of the main wānanga is the pool safety workshop that usually takes place before the beach day to ensure that water and survival skills are adequate for the ocean environment. This addition to the programme materialises the discourses of atua and tikanga and law. Rob Hewitt describes his role with Te Taitimu Trust to:

> try and establish with them tikanga and the wakeup call that we give them is the reality and the harsh reality of statistics you know and then try and re-establish their tikanga with the ocean (Radio New Zealand, 2016).

For Rob, water safety for Māori is about establishing or re-establishing their tikanga with the ocean. There are numerous stories and oral traditions (such as mōteatea, karakia and whakataukī) that highlight the significance of tikanga associated with the ocean (Hauteruruku et al., 2016). Adhering to tikanga was how Māori traditionally kept safe in water environs, but tikanga was also dependant on the relationship and connection one had to the water (Haimona & Takurua, 2007). Rob describes further, the blending of Māori tikanga and Pākehā law when he portrays Tangaroa as the deity of all waterways, including swimming pools. He conveys:

> A lot of people say that Tangaroa is the God of the ocean, well actually Tangaroa is the god of the waterways. So, a couple of days ago we took these kids to Mohaka, went white water rafting down there for the whole

> day so they see water in a different light. We bring them here today at the Waimarama [Beach] because this is something that they may think that they understand but they don't so we show them Tangaroa in another light, in the ocean. And then yesterday we were at the Waipukurau swimming pools aquatic centre and we showed them a different perspective or different lens, different view of Tangaroa. So that the messages are the same around those different places, but the environment, or the habitat might be a little different (Radio New Zealand, 2016).

This passage from Rob highlights the value of making connections to your environments. Tangaroa in this sense, was reflected in the various bodies of water the rangatahi engaged in, not just the ocean. For Rob, teaching tikanga in multiple water environments is important because the "messages are the same". This message that Rob alludes to is the importance of establishing tikanga with bodies of water that Rob refers to as the domains of Tangaroa; inclusive of the ocean, rivers, or pools. Thus, the pool safety workshop still encouraged water safety practices around establishing tikanga with Tangaroa first. Rex Timu echoes Rob's thoughts, saying:

> The workshops that we show them and give them is life skills workshops that's going to help them growing up. One of them is the water safety aspect, especially around Tangaroa on the ocean here, but not just Tangaroa you know we've got the awa as well, we've also got swimming pools and backyards (Radio New Zealand, 2016).

Rex recollects the importance of the pool safety workshops as providing vital life skills for the tamariki and rangatahi who may not often get the opportunity to do so. He shares:

> Half of our kids don't know how to swim because a couple of aspects, one maybe they haven't got access to a swimming pool or you know, parents mightn't take them to the pool or beach or to the river for whatever reason. As parents, as kaitiaki of our tamariki and rangatahi and our kids we have got the responsibility to show them these things. Give them the skills so it's going to help them for their future (Radio New Zealand, 2016).

The pool safety workshop elicits the discourses of atua, tikanga and law through encouraging a connection to Tangaroa and re-establishing their tikanga to him.

Beach day

The beach day of the main wānanga is always a highlight for the kids and a core component of the Te Taitimu kaupapa; the focus is connecting to Tangaroa. The beach

day involves various activities and workshops that promote a connection to the ocean including: swimming, surfing, waka ama, games on the beach, diving and snorkelling in marine reserves, talks with local Ministry for Primary Industries officers and surf lifesaving. A number of the rangatahi experienced a connection with Tangaroa during the beach day as scripted in the survey data. When asked what Te Taitimu Trust has taught them about their connection and relationship to Tangaroa, the rangatahi replied with the following responses:

> *"Te Taitimu Trust taught me so much to do with the water, mainly the day we went to the **beach** and got to **build up our relationship with Tangaroa**" (Tāne, 15)*
>
> *"TTT has continuously taken me to the **beach** to snorkel, surf, do waka ama and that has helped me **strengthen my relationship with Tangaroa**" (Wahine, 15).*
>
> *"When we went to the **beach** I **connected** more with **Tangaroa**" (Wahine, 13)*
>
> *"It made me want to come back whenever I can so I can **connect** with the **moana** and **Tangaroa**" (Tāne, 15)*
>
> *"Te Taitimu Trust has made me build a **good connection with Tangaroa** and they have taught me that I'm always **safe** in the **water**" (Tāne, 15)*
>
> *"How to be **calm** around [water] and how to **survive** in it" (Wahine, 14)*

These replies illustrate that connection to water was materialised specifically during the beach day of the Te Taitimu Trust main wānanga when the rangatahi were given the opportunity to engage with the ocean. The beach day provided the opportunity for the rangatahi to connect directly with Tangaroa through engaging with the ocean in various activities, thus strengthening their relationship to the ocean in the process. The last quote implies the correlation between a wairua connection to Tangaroa and water safety. For example, the comment that "a good connection with Tangaroa … taught [him] that [he's] always safe in the water" is indicative of this link. For this rangatahi, he attributed a connection to Tangaroa as helping him to feel safe in the ocean. From a Māori perspective, the idea that we are safe in the arms of Tangaroa isn't to minimalise the

dangers of the ocean, but it is more importantly about not fearing him, to not fear being in the ocean.

When I attended a Hawaiian youth ocean programme in 2016 I met a Hawaiian woman there who was a competitive waka ama paddler. She shared a story with me about how she capsized one day during a race. She became frightened and scared of being in the water and began to panic. It took her a few minutes to calm her thoughts and remember the positive relationship she had with the ocean. Only then was she able to figure out how she was going to get back into her waka safely. When I asked her about her experience, she explained that in that moment of fear, she felt that she was no longer safe in it. The overwhelming sensation of fear and unease caused panic to set in and this put her in real danger. She elaborated that fearing the ocean caused her to lose her connection to it, and it was only after taking a few minutes to remember her connection that she was able to ease her mind and get herself to safety. This resonates with Māori, that feeling safe in Tangaroa, the ocean, is because you feel connected to him in the first place. A sense of connection to Tangaroa keeps one's mind at ease and a clear mind is better than a panicked one. This example is also consistent with having faith and trust in your connection to the ocean, a wairua connection to water. Durie (1998) writes, wairua "implies a capacity to have faith and to be able to understand the links between the human situation and the environment" (p. 70).

The opportunity to go to the beach and connect with Tangaroa materialises a number of discourses of a wairua connection to water. For example, a number of rangatahi commented on how being out in the ocean provided positive restorative experiences, elucidating the discourse of healing. When the rangatahi were asked about how they felt engaging with Tangaroa during the beach day, responses included:

> *"Makes me* ***feel special*** *and* ***blessed*** *because I was* ***sharing Tangaroa's water with him****" (Wahine, 15)*

*"The **feel** of the ocean was real **strong … all stresses and mamae [hurt] come off** my shoulders. **Tangaroa heals me**" (Tāne, 14)*

*"**Good** because it **cleaned me** and felt like **everything got washed away** because I needed that" (Wahine, 15)*

*"The **salt water** is **good for my eczema**" (Wahine, 14)*

Durie (1998) supports the spiritual aspect of healing, he notes: "without a spiritual awareness and a mauri (spirit or vitality, sometimes called life-force) an individual cannot be healthy and is more prone to disease and illness" (p. 70). These responses explicitly describe the healing properties of Tangaroa, as evident in the quote above that "Tangaroa heals me". On a physical level, this healing was expressed as a medicinal practice for skin irritations such as eczema. On a psychological level, the ocean was a way to cleanse and wash away "all the stresses and mamae", which supports positive mental health (Durie, 1998). A number of rangatahi described feeling calm, relaxed and happy during the beach day, claiming:

*"It made me **feel calm** because it was **nice** and **refreshing**" (Wahine, 14)*

*"It was really **relaxed**, and everything was **chill** and that just made everything relaxed" (Wahine, 13)*

*"It made me **feel one with Tangaroa** because I was **calm** and **didn't worry** about what was happening" (Wahine, 13)*

*"**Calm** as, pretty **good** because I haven't chilled at a beach like that in ages" (Wahine, 14)*

*"It made me feel **refreshed** and **relaxed**. I felt like I **didn't have anything to worry about**" (Wahine, 15)*

The sense of feeling calm and relaxed is how the discourse of healing was operationalised through the beach day. Being calm and relaxed helped the rangatahi form a better connection with Tangaroa which had positive health outcomes for them. Durie (1998) emphasises how these responses to the ocean reflect the taha hinengaro aspect of hauora Māori, asserting: "taha hinengaro is about the expression of thoughts and feelings … they are vital to health" (p. 70).

Enactment of discourses of wairua

New ways of acting and interacting is one way that discourses are operationalised in practice (Fairclough, 2010). This section identifies two key practices that operationalise the discourses of a wairua connection to water: first, the practice of wānanga operationalises the discourses of healing, tuakana-teina and ancestors and; second, the practice of karakia enacts the discourses of tikanga and law, kaitiakitanga, and māhaki and respect. These examples highlight Te Taitimu Trust's focus on water safety from their perspective.

Wānanga an enactment of the discourses of wairua

The annual Te Taitimu Trust wānanga and its various elements is the primary way that the discourses of wairua are enacted. According to Marsden (2003b) wānanga means "to discuss, debate, impart knowledge" (p. 58). Barlow (1991) defines wānanga as esoteric learning that is credited to Tāne who ascended the heavens and retrieved the three baskets of knowledge. Marsden (2003b) explains:

> The legend of Tāne's ascent into the heavens provide the sanctions, protocols and guidelines upon which the Wānanga was to be conducted and determined the subject content to be taught (pp. 57-58).

While wānanga in a traditional sense is considered an institution of higher learning steeped in esoteric knowledge, what Marsden (2003b) refers to as Te Kauae Runga, the upper jaw of knowledge, wānanga today can be described as a dedicated space of learning and sharing, as well as the process of knowledge and wisdom. It is in this expression, that wānanga is understood at Te Taitimu Trust. Hakopa (2011) describes wānanga as:

> special learning sessions set aside for a specific kaupapa or theme, over a number of years where participants would be acculturated with a unique style of learning; a Māori style of learning based on the spoken word without script (p. 298).

Drawing on his words, Te Taitimu Trust, in many ways, acculturates the rangatahi in a wairua approach of learning about Māori water safety. For example, the main wānanga is a dedicated space for nurturing the hearts and minds of the rangatahi who attend,

focusing on empowerment and reawakening wairua. As a dedicated space, the main wānanga provides a number of workshops, experiences, support and activities that aim to uplift and empower the rangatahi. I have described earlier the specific water activities and the benefits these activities had for hauora and healing. The main wānanga enacts the nodal discourse of wairua as everything is centred around the healing and nurturing of spirit. For example, activities such as the skit night, marae Zumba[42], games, and sports are all fun and interactive activities that aid whanaungatanga and bonding. As I described in the Hauteruruku study, whanaungatanga had multiple iterations for Māori water safety.

Another key example is seen through the setting up of the whānau groups[43] on the first day of the main wānanga. The kids are sorted into teams, which will be their group for the rest of the week; the kids create a name and chant for their whānau and compete in activities throughout the week for the ultimate prize of the 'winning whānau trophy' awarded on the last day. The idea of putting the kids into these whānau groups is to encourage whanaungatanga amongst them, namely, the importance of tuakana-teina relationships, which are important both in life and on the water.

As I discussed in the emergence section, tuakana-teina ensured that the older rangatahi were upholding their responsibility of taking care of their younger teina during the main wānanga and particularly out on the water. For the tuākana, the leadership that is required to be responsible and care for the younger kids has positive impacts on their own health and self-confidence as they feel they are part of something, and positively contributing to Te Taitimu (Durie, 2011). In a similar vein, the teina are given the support and guidance from their older peers, adding another protective support system around them during the camp. The space that wānanga provides at Te Taitimu Trust is intentional for supporting and empowering the kids.

[42] Marae zumba is a fun and dance-filled workout that takes place on the marae
[43] Whānau in the sense of friends, not necessarily related

Another feature of tuakana-teina is understanding the broader context of this relationship, we as human are teina to our much older tuakana, the ancestors and deities that preceded humans in the natural world (Reilly, 2018; Jackson, Mita & Hakopa, 2017). Reilly (2018) writes: "in the ancient Māori world the hierarchy of beings was expressed through important cultural institutions. Senior members of a hierarchy, the tuākana, possessed greater tapu and mana than junior members" (p. 27). Jackson, Mita & Hakopa (2017) validate our teina status explaining:

> all living things, whether humankind, plants or animals, share a common ancestry from the union of Ranginui and Papatūānuku, we acknowledge these relationships remain and that as humans we are junior siblings or descendants of the environment (Papatūānuku and her offspring) (p. 5).

When asked what Māori water safety means to them now after the Taitimu camp, rangatahi responded with:

> *"It means a lot because Taitimu has taught me a lot about water safety they told us that we* ***are all family around the water****" (Tāne, 15)*

> *"Te Taitimu Trust don't just* ***include the old/previous attendants*** *they made us* ***new ones*** *feel like we were here for ages too.* ***Made us feel welcome****" (Wahine, 14)*

The idea of whānau is rooted in the kaupapa of Taitimu; it began with one whānau who now support other whānau in their community. Although the camp is primarily aimed toward the tamariki and rangatahi, their family members also attend; many of them volunteer as adult mentors for the week. Te Taitimu Trust encourages everyone to work together as a whānau, to ensure no one is left behind.

Karakia an enactment of the discourses of wairua

The recitation of the *Karakia for Tangaroa* before entering the water is a key practice that elucidates the discourses of a wairua connection to water as kaitiakitanga and māhaki and respect. Zack confirmed "the karakia is something we encourage children on the programme to say every time before they enter the sea" (Gullery, 2012, p. A2). Karakia is a tikanga adhered to in a Taitimu context for two primary reasons:

first, as a means of spiritual and physical protection whilst in the water and; second, as respect and acknowledgement to the atua and the domain you wish to enter. A number of rangatahi commented on karakia and its significance to their safety in the water:

> *"Felt quite **spiritual** like a certain **wairua** was **flowing**, especially with the karakia we learnt. I love being in the water" (Tāne, 14)*
>
> *"To be **calm** in the water and do a **karakia** before you go out. It's important to me because it will help me to be **safe** in the water and that I will be safe" (Wahine, 14)*
>
> *"The **karakia** taught me to be **cautious** of all things **nature** has to offer" (Tāne, 14)*
>
> *"It helped me to be **safe** in the water so Tangaroa doesn't drag you away" (Tāne, 12)*
>
> *"It made me **feel safer** because I know that **Tangaroa is with us** all the time in the water and our **ancestors are with us**" (Tāne, 15)*

These comments highlight the discourse of kaitiakitanga as the protection of people. Kawharu (2018) describes kaitiakitanga as "custodianship and guardianship of the environment and of people" (p. 86). In these instances, the rangatahi associated the recitation of karakia as a protective mechanism before entering the ocean or river. Similar to the previous case studies with Maripi Tuatini and Hauteruruku, the recitation of karakia either provided spiritual protection on the water or was used as a tool for calming down and watching the water more closely. The second and third quotes above reiterates this point, that karakia taught the rangatahi to calm down and be more cautious and aware of their surroundings. In regard to reciting karakia to remain calm, this aligns to the previous insight with Maripi Tuatini about karakia and mantras having a positive psychological and physiological effect for mitigating drowning risk (Massey et al., 2017; Bernadi et al., 2001). For Māori, however, the emphasis is foremost on the spiritual connection that Māori have to water, and how, through karakia, this relationship is strengthened. Barlow (1991) concurs "by the use of karakia or prayer a bond is

established between the person praying and the spiritual dimension, or source of power" (p. 37).

The enactment of karakia also operationalises the discourse of a wairua connection as māhaki and respect. Numerous rangatahi mentioned the significance of karakia as a spiritual connection that demonstrated their respect for water and the atua who precede over it. Responses included:

> *"It taught me to **say thanks to Tangaroa** for **providing for us**" (Wahine, 14)*
>
> *"It has taught me to always **karakia before** swimming and to **respect Tangaroa**" (Tāne, 15)*
>
> *"To be **careful** and **respect the water**" (Tāne, 17)*
>
> *"That to **respect Tangaroa** as if it was you" (Wahine, 13)*
>
> *"The karakia taught me that if I am **nice to the water**, they will be nice to me and make sure I'm safe" (Tāne, 13)*
>
> *"[Taitimu] taught me a karakia to say before entering the water and I learnt how to **respect Tangaroa**. It is important to me because it's good to know these things because it is a large part of my culture" (Wahine, 15)*
>
> *"Te Taitimu over the past has taught me the **power of Tangaroa** and the **respect** you have to have for the water before swimming or fishing. Te Taitimu has **made me think about my connection as Māori to the water**" (Wahine, 15)*
>
> *"That we **should respect Tangaroa** as it is a huge part of our history and us as Māori a large part of our history is the sea and we should keep it clean and beautiful out of respect. Also knowing how to stay safe in the water is super beneficial as we can participate with/in it. It has helped me connect better with the ocean. My awa is Pokawa. I love the water" (Wahine, 16)*

Reciting karakia as a sign of respect is evident in these responses. Jackson, Mita & Hakopa (2017) concurs:

> As ocean people our ancestors also understood the strength and danger that can be associated with the ocean, which explains the importance placed on Tangaroa, various other atua and karakia for protection and safety within that realm (a form of tikanga) (p. 42).

One of the many benefits of strengthening a connection to Tangaroa is that you learn more about how the ocean moves, changes, and behaves. You learn how to be safe in the

realm of Tangaroa because you take the time to listen to him, to respect him. As I discussed in the previous case study chapters, although respect is a universal concept for water safety, the primary difference is that respect is explicitly afforded to Tangaroa, the guardian and deity of the ocean.

Inculcation of discourses of wairua

Inculcated new ways of being or new identities are how the discourses of a wairua connection to water are also operationalised in Te Taitimu Trust. The discourses of a wairua connection to water inculcated the following two new ways of being: a kaitiaki o Tangaroa identity, and a rangatira identity.

A kaitiaki o Tangaroa identity

Te Taitimu Trust inculcated protecting the ocean and its inhabitants as a way of being. A kaitiaki o Tangaroa identity emerged from the rangatahi surveys and interviews with key Taitimu members. A kaitiaki refers to a guardian or protector of people or the environment (Kawharu, 2018; Roberts et al., 1995). A kaitiaki o Tangaroa literally translates to 'a guardian of Tangaroa' which extends to all that resides within his realm of the ocean. The workshops that Te Taitimu Trust provide during the main wānanga elucidate the discourse of kaitiakitanga and similarly inculcates a kaitiaki identity within the rangatahi. Zack explains "it's teaching them about their connection to the sea, turning off cell phones and doing something caring for the environment" (Hawkes Bay Today, 2015). Being caretakers of the environment is something strongly promoted during the main wānanga. Te Taitimu draw on a pool of experts to deliver key messages around being good caretakers. These have included: Ministry of Primary Fisheries officers who primarily educate around poaching, undersize seafood and catch limits; university students working in sustainability and fun ways to reuse waste; kōrero with local kaumatua who share stories of the ocean and; water safety experts such as Rob Hewitt

and Māori surf lifesavers who provide other ways to educate on the role of being kaitiaki through connecting with Tangaroa and exploring marine reserves through snorkelling.

Being a kaitiaki is evident across the survey data. When the rangatahi were asked what tikanga Te Taitimu Trust has taught them their responses included:

> *"**Not raid** crayfish, kinas, etc and to keep to the **seafood limit** and not to get seafood **undersized** ... because it is against the law" (Wahine, 15)*

> *"To bring **proper size seafood** and **not to raid the sea**. To wear proper gear out on the boat. This tikanga is important to me cause if we take a lot of seafood out of Tangaroa that's being **greedy**" (Wahine, 15)*

These examples highlight a kaitiaki o Tangaroa identity, a reciprocal relationship where it is the Māori belief that if we take care of our environments, they will in turn take care of us. Hence, to be a good caretaker of the ocean, from a Māori perspective, is an aspect of water safety. The core idea for Te Taitimu Trust is that this notion of protecting and safe guarding the ocean and its resources is then translated into everyday life beyond the wānanga. Further, in traditional Māori society, the ability to maintain and care for the environment highlighted qualities of a rangatira, the final identity inculcated during the main wānanga.

A rangatira identity

The Taitimu main wānanga also inculcated a rangatira identity with the importance placed on leadership and the values of being good people and leaders of the future. A key message for Te Taitimu is motivating rangatahi to be rangatira for the future. The rangatira identity emerged from the explicit intention to grow the rangatahi into a leader for the future. Rangatira traditionally referred to a chief as Mead (2003) explains "the leader of the hapū was the chief, its rangatira or ariki (high chief). The primary function of the leader was to ensure that the group survived and that its land base and resources were protected and defended" (pp. 216-217). In contemporary society, rangatira is often used to reflect a leader with similar qualities to that in traditional times. Leadership in Te Taitimu takes many forms; it's in the way the tuakana take care of the

teina throughout the camp, it's in the way that the rangatahi take care of the ocean and show their respect to Tangaroa, and, it's in the way that the rangatahi become mentors in the programme. For Zack his aspiration is to "build connected young people, resilient young people, confident young people" (Radio New Zealand, 2016). Further, Zack talks about the idea of rangatahi growing into rangatira as part of a wider succession plan for Te Taitimu Trust, he explains:

> we have got a future group of rangatahi, younger people, gang members, academic, farmers, underneath that we've got a rangatahi group, you've got to keep that sustainability going of young chiefs coming through, you've got to join the gaps first. If I leave this earth I've got to know that this kaupapa is still going, it doesn't just hang on one person (Radio New Zealand, 2016).

Leadership is an important aspect of Māori health promotion, and arguably, of water safety also. Durie (2003) contends that strong local leadership from tribal or community leaders that reflects "a combination of skills and a range of influences" (p. 153) is vital for Māori health. He asserts that "regardless of technical or professional qualifications, unless there is local leadership it is unlikely that a health promotional effort will take shape or bear fruit" (Durie, 2003, p. 153). Local leadership is similarly vital for Māori water safety efforts, and the effectiveness of water safety programmes for Māori communities because tribal or community leaders "possess an intimate knowledge of their people and have the advantage of being able to communicate in a vernacular that makes sense" (Durie, 2011, p. 242). This idea of leadership is evident across all three case studies: Maripi Tuatini aim to grow their rangatahi into leaders for their hapū and iwi; Hauteruruku focus on educating the future educators and; Te Taitimu Trust, similarly nurture their rangatahi to become leaders in the future. Thus, these three communities are fostering the future leaders and experts of water safety in this country.

Summary of operationalisation

Operationalisation of discourse akin to kaupapa reflects the praxis element of this research for transformative change. The variety of activities offered within the main

wānanga operationalises multiple discourses of a wairua connection to water, fundamental understandings for conceptualising water safety from a Te Taitimu Trust perspective. The enactment of the whānau group system and teaching of karakia operationalised the discourses of kaitiakitanga, māhaki and respect, while a kaitiaki and rangatira identity inculcated the discourses of tuakana-teina and similarly kaitiakitanga. However, it was evident within the material changes of the Trust's establishment, the pool safety workshop and the beach day that the true impact of these discourses were elucidated.

Conclusion

I have a deeply personal connection with Te Taitimu Trust and their kaupapa of suicide prevention. My first time at Taitimu camp validated for me, my own whānau experience of how we similarly healed from our own tragic loss losing our mother. In much the same way that it began for Zack and his family, my Father, likewise, took my siblings and I to the beach to collect kai. What I thought was only a practice about gathering kaimoana, was in fact something so much more. Both Zack and my father had the foresight and belief that Tangaroa could heal our pain, and in many ways, he did. I have the fondest memories of Pataua Beach, playing with my brothers and sisters, and enjoying the delicious pipi and cockles we would bring home with us. I learnt from my Dad and from Te Taitimu Trust, that the ocean is a great healer. Because whether in exercise, joy or sadness we sweat and cry salt water; it is our first healer, the first response from our bodies.

This chapter has explored the third case study with Te Taitimu Trust and the discourses of a wairua connection to water for conceptualising Māori water safety from a Te Taitimu perspective. The discourses of a wairua connection to water subsumed the following smaller discourses: kaitiakitanga; healing; mahinga kai; atua; tikanga and law; tuakana-teina relationship; māhaki and respect and; ancestors. These discourses are

fundamental ways in which Te Taitimu interpret Māori water safety. The following chapter draws the three case studies together and examines the implications of the multiple iterations of connection to water for hauora Māori.

Rob Hewitt teaching safe snorkelling at Pourere Beach, Hawkes Bay

Te Taitimu Trust rangatahi, the future leaders of tomorrow.

Some of the awesome Te Taitimu Trust rangatahi and their mentors at Te Aute College Marae.

The kids play Ki-o-rahi at Waimarama Beach with Matua Darryl.

Rangatahi and tamariki listening to a presentation at Te Aute College Marae.

Tamariki learning how to surf at Waimarama Beach, Hawkes Bay.

Chapter Seven: Mā Te Wai, Te Hauora, Ka Piki Ake

"Te rere i Tiria"
"The falls at Tiria"

This line from *Te Tauparapara a Hineāmaru* refers to the Otiria Waterfall in Moerewa and makes the explicit link to the tuna and their journey home, what we as Ngāti Hine view, as a journey to the eels' place of belonging. "Te rere i Tiria" is used to depict the physical barrier that the elvers face on their journey home and is further illustrated by the artwork preceding this chapter. Only by working together collectively are the elvers able to successfully scale the overwhelming Otiria waterfall and continue on upstream to the Puna Keteriki above. Tawai Kawiti writes, "myriads of small eels come up the rivers and streams in the late spring. These tiny fish, hardly three inches long, veritably climb up the Otiria falls, and continue their way up-stream in spite of all obstacles" (Kawiti, 1953, p. 11). I adopt this section of the tauparapara to mirror the focus of this chapter on hauora and wellness.

Chapter Seven examines how a connection to water, and thus understandings of Māori water safety, enable and guide the elvers on their journey to wellness, the source of their hauora. Thus, an elvers' journey to belonging from the base of the Otiria waterfall to the puna above, is an expression of the journey to the source of hauora and well-being. The waterfall also provides a useful analogy for depicting how this chapter is moving from analysis into sense making. For example, the base of the Otiria Waterfall is where the water bubbles, roils and churns; it is messy, cloudy and murky. This reflects the previous three analytical chapters and the multiple ideas and concepts swirling within. Thus, the climbing of the waterfall by the elvers reflects the journey into clarity, pulling the main threads of this thesis together and making sense of the key ideas.

Introduction

The title of this chapter "Mā Te Wai, Te Hauora, Ka Pike Ake" translates to "through the water comes life and human wellness" (Rollo, 2013, p. 51) and reflects the main argument of this chapter. Chapter Seven addresses the third and final research question of the study: what are the implications of the discourses of connection to water for health? I begin with a discussion on hauora and the core elements of mauri, wairua, mana and tapu, which are intimately connected to hauora. Following this, I then examine Māori health models that further manifest hauora. Finally, drawing on the Wai Puna model, I explain how Maripi Tuatini, Hauteruruku and Te Taitimu Trust ensure hauora through strengthening a whakapapa connection, whanaungatanga connection and wairua connection to water respectively.

Hauora

As I introduced in Chapter One, water is of profound significance to Māori and subsequently attached to notions of life, wellness and well-being; from the water Māori derive their understandings of hauora. The essence of hauora is captured in the meaning of the word; hauora comprises two key words: "hau" and "ora". Hau is defined in the *Williams Dictionary of the Maori Language* as:

1. *Vitality of man, vital essence* of land etc., which was particularly susceptible to the attacks of witchcraft.

Ora is defined in the same text as:

1. *Alive*
2. *Well, in health*
3. *Safe*
4. *Satiated, satisfied with food*
5. *Survive, escape*
6. *Recover*

Marsden (2003b) describes hauora as "the breath or wind of the spirit which was infused into the process of birth to animate life" (p. 60). Hauora is essentially "the infusion of life itself" (Marsden, 2003b, p. 60) and is closely associated with mauri and wairua; together these concepts are fundamental for understanding the relationship between water and health. The idea that water contributes to understandings of health resonates with my Aunty Rangi who attributes the water as wellsprings of life and knowledge, that flow from one puna to another, or in her view, knowledge and life that flows from one generation to another. She shared the following kōrero with me about her experience jumping into a natural puna and what this experience meant to her; this frames my own thinking of hauora:

> When I went to Rotorua I saw one of the main wellsprings. It's cold and pure, it's just absolutely divine. I couldn't help myself I jumped in. But you're not allowed to do that today. Because it's a treasured spot. But it was a sacred spot to us way back then. That's why we jumped in. … And it was cold oh, but absolutely made you ***present to the water***. Saying ko wai koe. Here I am in the presence, ***I am water, I am one with water***. And that is a treasure, and that is knowledge, and that is wisdom and that is life all rolled up in one. But not to forget the other side of it. Because when that ***water flows***, and it stops when somebody dies, it ***doesn't actually stop spiritually***, it just stops physically. Spiritually it becomes the ***wai-rua*** and it keeps flowing through the generations that are left there and the ones that are going to be born … The puna is a very beautiful concept for the ***wellsprings*** and the sharing of the ***flow of the information and knowledge or well-being*** (R. Davis, personal communication, 2017, emphasis added).

Her thoughtful insights are encouraging for Māori around the role of water for well-being. For example, her experience jumping into the puna made her aware of her own presence in it, and the reactions her body had to the piercing cold water, recalling that it, "absolutely made you present to the water". Being present for her is about reclaiming the notion that "I am water, I am one with the water".

Alongside this view, Aunty Rangi implies the role of life and death associated with water. Life, in being present in the water and feeling alive, and death, in how the puna continues to flow when your body is no longer living. For example, the comment,

"when that water flows, and it stops when somebody dies, it doesn't actually stop spiritually, it just stops physically", she is referring to the waters within us. Thus, when we interact with others, we share our waters, the essences of who we are, with others. When someone dies, the water no longer lives within the body, but their essence continues to flow to others as wai-rua, what Aunty Rangi denotes as the second water, the second life.

Her concluding thoughts that "spiritually it becomes the wai-rua and it keeps flowing through the generations that are left there and the ones that are going to be born" refers to the memory and knowledge that the person left to those still living. Her inclusion of "the ones that are going to be born" is about how the wairua of the deceased is still felt through the generations that live on. This is why naming children at birth is significant for Māori, because when you name a child after a particular person, or in some cases an ancestor, the child adopts part of the person's wairua, their mannerisms and characteristics; it is this way that the spirit of those who have gone can be felt in the generation of "the ones that are going to be born", that Aunty Rangi refers to. Her final point that "the puna is a very beautiful concept for the wellsprings and the sharing of the flow of the information and knowledge or well-being" summarises the importance of water for hauora. My Aunty Rangi's kōrero anchors me to my foundation of understanding health through the water.

Hauora is defined in the *New Zealand Health and Physical Education Curriculum* as health and well-being encompassing a "Māori philosophy of health unique to New Zealand" (Ministry of Education, 1999, p. 21). It draws from Mason Durie's Te Whare Tapa Whā model of health (Durie, 1984) which utilises the symbolism of a wharenui to discuss four connected aspects of health: taha tinana (physical), taha wairua (spiritual), taha whānau (family and social relationships) and taha hinengaro (emotional). Hauora is much deeper than the translation of Māori health and well-being that is co-opted into

mainstream education (Heaton, 2011) and importantly "has its foundations within the Māori worldview" (Jackson, Hakopa & Baxter, 2018, p. 326).

Hauora is a key feature in the genealogy of creation, what Marsden (2003b) describes as the birth and evolution of the various stages of the cosmic process. In his abridged whakapapa table of this genealogy, Te Hauora (Breath of Life) precedes Te Ātāmai (Shape), Te Āhua (Form), Wā (Time) Ātea (Space) and Ranginui/Papa-tū-ā-nuku (Heaven and Earth). The breath of life was the final procession before the world began to take a physical shape and form. Henare (2001) takes another view attributing Hauora as one of the children of Ranginui and Papa-tū-ā-nuku. He claims, "Hauora, [is] one of the children of the creation parents, who is responsible for *hau* and *mauri*, and, therefore, life in all creation" (Henare, 2001, p. 208). Both Marsden (2003b) and Henare's (2001) descriptions highlight the role of hauora in the creation of the world, and significantly, encapsulate the important association to mauri.

Another expression of hauora can be seen in the creation narrative, where Tāne breathed life into the first woman. Marsden (2003b) explains "Man did not evolve from the primates but was born out of the seed of the god Tāne, impregnated into the dawn maid *Hineahuone* who was formed and shaped out of the red clay – *onekura* – of Mother Earth" (p. 63). It was from the earth, at a place called Kurawaka, that Tāne was said to have breathed life into the body of Hineahuone. The phrase "Tihei Mauri Ora" comes from this narrative and represents the breath of life that was given (Jackson, Hakopa & Baxter, 2018; Marsden, 2003b). Hauora as the breath of life is explicitly connected to water; for example, when you exhale your breath is released as moisture in the air, a form of water. While Western science can explain all the water and liquid within the human body, for Māori, water has a spiritual significance because of our unique view of the water. Our physical composition, alongside our spiritual beliefs of the creation of the world, is how our understandings of water inform Māori conceptions of hauora. In

addition, because of its life-giving properties, hauora is intimately connected to mauri, which similarly represents a life force and vital principle.

Mauri

Marsden (2003c) confirms the relationship between mauri and hauora explaining "a synonym for mauri in certain contexts is 'hau' (breath). Hauora – the 'breath of life' is the agent or source by and from which mauri (life principle) is mediated" (p. 44). In his words, mauri is "the bonding element that holds the fabric of the universe together … a force or energy mediated by hauora" (Marsden, 2003c, p. 44). While mauri is found in both animate and inanimate objects, hau is applied only to animate life (Marsden, 2003c). Like hauora, mauri is inherently connected to the water. For example, as a result of the spiritual origins of water to the primordial parents and atua, water is endowed with mauri. Morgan (2006) explains, "mauri is the [life] essence that has been passed from Ranginui and Papatuanuku to their progeny … and down to all living things through whakapapa in the Māori notion of creation" (p. 130). Its significance to the physical health and spiritual integrity of water can not be overstated. The health of water depends on the strength of its mauri. Marsden (2003b) explains, "when the mauri is strong, fauna and flora flourish. When it is depleted and weak those forms of life become sickly and weak" (p. 70). In turn, human well-being is drawn from the health of its surrounding environment, the vitality of its mauri. Durie (2003) explains:

> good health will also depend on the nature and quality of the interaction between people and the surrounding environment – a recognition of the fact that the human condition is intimately connected to the wider domains of Rangi (the sky parent) and Papa (the earth parent). The close association of Māori to their rivers, lands, wāhi tapu (sacred places), forests and seas, has a number of implications for health: a clean environment impacts positively on healthy growth and development; the availability of food resources hinges on a bountiful environment; and clean water has always been, and will continue to be, vital to good health (p. 161).

Maintaining and sustaining the mauri of the environment is of great importance for Māori health outcomes, namely, the significance of preserving the mauri of the waterways

which our own health is dependent on (Durie, 2003). Durie's (2003) statement identifies a number of implications that a healthy environment has on human health. Durie (2003) asserts that a healthy environment impacts positively on the growth and development of a person. The availability of healthy and nutritious food resources and access to clean water are all examples of this. Further, the importance of spirituality and identity through water are also key foundations of hauora. The mutual relationship between human health and the health of the environment depend on the maintenance of a strong mauri, as this is the very essence of life (Marsden, 2003c; Henare, 2011; Durie, 2003). How mauri dictates the nature and condition of particular bodies of water is significant for understandings of Māori water safety.

Mauri and water

Mauri is intimately tied to water and contributes to understanding and shaping hauora. Love (1990) explains:

> This life essence contained in water is important to the Māori for two reasons. Firstly, it holds an eminent ***binding force*** that is able to interrelate water to every other element of the natural order (including man), while also ***binding it to the spirituality of the Gods***. Thus, despite the diversity of the Universal "Procession", it is unified through mauri. Secondly, through its mauri, ***water means life and the living***. It has the capacity to generate, regenerate, and ***uphold creation***. Because of this, ***all living things*** in the water and its environs (which includes man), are ***dependent on the mauri for their well-being*** and sustenance (p. 549, emphasis added).

Several elements in this succinct extract outline the importance and power of mauri for sustaining all living things: (1) it is the "binding force [for all] elements of the natural order"; (2) it binds water "to the spirituality of the Gods"; (3) mauri in "water means life [which sustains] the living"; and (4) it upholds the "creation [and] all living things [which are] dependent on mauri for their well-being". These are elements I will emphasise in this chapter between water and well-being.

One primary expression of mauri and its significance to the water is captured across several degrees of water purity. Each of the sources are used for different and

distinct purposes (Gregory et al., 2015). The classification of water based on their purity or mauri, recognises the depth of Māori knowledge pertaining to water and "how well Māori fully understood that water was a fundamental requirement for survival, and were conscious of the links between water and its mauri" (Gregory et al., 2015, p. 25). The types of water and their association with mauri are provided in Table 15.

Table 15: *Classification of wai and its mauri state*

Water Classification	**Description**
Waiora	Is the purest form of water, such as rainwater. It is the spiritual and physical expression of Ranginui's (Sky Father) long desire to be reunited with Papa-tū-ā-nuku (Earth Mother). Contact with Papa-tū-ā-nuku gives it the purity as water for human consumption and for ritual. Traditional water could only remain pure without being mixed and was protected by ritual prayer.
Waitohi	Areas of pure water.
Waitapu	Sacred water used in rituals. Rituals used running water, sometimes termed wai matua o Taupapa (virgin water as it flows from the earth). Water was applied using certain plants, not human-made vessels.
Waipuna	Generally pure spring water that comes from the ground (e.g., hillside or underground springs).
Wai Māori	Water becomes wai Māori when it comes into unprotected contact with human beings (e.g., running streams, lakes). It therefore becomes normal, usual or ordinary, and no longer has any particularly sacred associations. Wai Māori is often used to describe water that is running or unrestrained, or water that is clear or lucid. Wai Māori has a mauri (which is generally benevolent) and was controlled by ritual.
Waitai	Used to describe any water that is tidal, influenced or related to the sea (the domain of Tangaroa) and includes waves, surf, estuaries, tidal channels, river mouths (e.g., salt water). It is used to distinguish seawater from fresh water (wai Māori, waiora). Waitai was water returned to Tangaroa. Māori often thought in cycles and processes of generation, degradation, and rejuvenation. It had uses for seafood (kaimoana), bathing, and healing.
Wai mātaitai	Significant estuarine or brackish waters.
Waiwera	Hot water used for healing purposes, bathing, recreation.
Wai whakaheke tūpāpaku	Water burial sites.
Waikino	Literally means bad or impure water (e.g., stagnant pools). Often associated with past events, polluted or contaminated water.
Waimate	Water that has lost its mauri, or life force. Mate is associated with death, and Waimate may have been used to describe places of contamination and tapu, historic battles, dead, damaged or polluted water, where water has lost the power to rejuvenate itself or other living things. Waimate, like Waikino, has the potential to cause ill fortune, contamination or distress to the mauri of other living things or spiritual things including people, their kaimoana or their agriculture.

	The subtle difference between Waikino and Waimate seems to be based on a continued existence of mauri (albeit damaged) in the former, and its total loss in the latter.

Note: Adapted from Gregory, B., Wakefield, B., Harmsworth, G., Hape, M., & Heperi, J. (2015). Te Hā o Te Wai Māreparepa – The Breath of the Rippling Waters: Mauri Monitoring Framework, a pilot study on the Papanui Stream. A report prepared for the Hawkes Bay Regional Council, pp. 25-26.

Three of these types of water are relevant in the discussion of mauri: waiora, waikino and waimate. Waiora refers to pure water and depicts a strong and flourishing mauri, providing multiple applications for Māori health. As the purest form of water, waiora is the spiritual and physical expression of the primordial parents – Ranginui and Papa-tū-ā-nuku (Haimona & Takurua, 2007; Morgan, 2006; Gregory et al., 2015). Further to this, pure water such as rain is termed Te Waiora a Tāne (the waters of life) and has the power to give life, to sustain well-being, and to counteract evil (Best, 1923). For example, the rain nourishes the land and people, as a medium to counteract evil it was used to remove the tapu of a person or area by sprinkling water, and to sustain well-being waiora was set aside for rongoā (traditional medicines and practices) and spiritual strengthening in rituals. This type of water has a strong mauri because of its life-giving essence and ability to sustain well-being (Haimona &Takurua, 2007; Morgan, 2006; Gregory et al., 2015; Love, 1990). Waiora is thus critical for hauora; it is defined in the *Williams Dictionary of the Maori Language* as "health and soundness". Others describe waiora as hauora or the total well-being of a person (Mita, 2016; Love, 2004).

Another expression of mauri and water is evident in the term waikino which encompasses a myriad of understandings. Gregory et al (2015) describe waikino as bad or impure water associated with polluted and contaminated waters reflecting a diminished state of mauri. Morgan (2006) similarly writes, that waikino is "water whose mauri has been compromised and can cause harm" (p. 47). From a water safety perspective, Haimona & Takurua (2007) describe waikino as "water that is rushing rapidly through a gorge or flowing past hazardous obstacles such as large boulders or

submerged trees. In this manifestation, water has the potential to cause harm to humans" (p. 84). Williams (2006) echoes their thoughts, describing waikino as "either a dangerous place such as a stretch of water with rapids or snags, or water that has become physically or spiritually polluted" (p. 75). Because of the potential to cause harm to humans and other species, the state of the water's mauri manifests in waikino, or hazardous water. Hence flooding, containment by a gorge, waterfalls, rapids, or polluted and contaminated water are all examples of waikino (Williams, 2006; Morgan, 2006; Haimona & Takurua, 2007).

While waikino is susceptible to shifting its mauri back to a healthy state, waimate can not. Waimate is the term used to refer to "dead, damaged or polluted water, water that has lost its power to rejuvenate either itself or other living things" (Haimona & Takurua, 2007, p. 84). Williams (2006) explains that waimate "is metaphysically dead through the complete loss of mauri" (p. 75). Both waikino and waimate have the potential to harm humans and is therefore detrimental to one's hauora. Mauri is carefully guarded and protected through a number of various tikanga that I alluded to earlier in this chapter and were discussed in detail throughout the case study chapters. Ultimately, mauri and its association with the water, is key for hauora. Closely associated with mauri is wairua (Marsden, 2003b).

Wairua

Wairua is considered the most fundamental aspect to hauora and is depicted in a number of Māori health models such as Durie's Te Whare Tapa Whā as te taha wairua (spiritual) (Durie, 1984), Rose Pere's Te Wheke as wairuatanga (spirituality) (Love, 2004), Durie's Te Pae Māhutonga as waiora (a spiritual connection to the environment) (Durie, 2003, 2011) and Panelli & Tipa's Placing Well-being as principles and values (wairua is identified as a key value) (Panelli & Tipa, 2007). This spiritual element stands in contrast to Western views of health as "a state of complete physical, mental and social

well-being and not merely the absence of disease or infirmity" (World Health Organisation, 1947, pp. 1-2). For Māori, the significance of wairua is vital to health (Durie, 1984, 2003, 2011; Love, 2004; Panelli & Tipa, 2007). Durie (1984) describes wairua, or spiritual well-being, as acknowledging "man's limitations over his environment and the need to humble oneself to the elements" (p. 483). This reflects the Māori belief that "the earth did not belong to man but rather, man belonged to the earth" (Marsden, 2003b, p. 67). Durie (1984) asserts, "spiritual well-being also implies a spiritual communion with the environment; land, lakes, mountains, reefs have a spiritual significance, quite apart from economic or agricultural considerations" (p. 483). Like whakapapa, wairua describes a spiritual connection between all things.

Wairua is central to a Māori worldview. Marsden (2003a) describes a mechanistic view of the world as one "which regards it as a closed system into which nothing can impinge from without" (p. 20). In contrast, the Māori worldview "is at least a two-world system in which the material proceeds from the spiritual, and the spiritual (which is the higher order) interpenetrates the material physical world of Te Ao Mārama" (Marsden, 2003a, p. 20). Marsden (2003a) further extends this worldview to be that of a "three-world view, of potential being symbolised by Te Korekore, the world of becoming portrayed by Te Pō, and the world of being, Te Ao Mārama" (p. 20). Barlow (1991) adds:

> Before man was fashioned from the elements of the earth, he existed as a spirit and dwelt in the company of the gods. The spiritual and physical bodies were joined together as one by the mauri; the manawa ora (or life-giving essence which is imbued at birth) gives warmth and energy to the body so that it is able to grow and develop to maturity (p. 152).

Stemming from this worldview is the idea that Māori have a spiritual relationship with water, and as such, affords a number of health benefits.

Wairua and water

Wairua and water are inextricably connected. The term wairua, for instance, can be broken down into two key words: "wai" meaning "water" and "rua" referring to "two".

From these understandings, wairua can be interpreted as the two waters or 'ngā wai e rua' (R. Davis, personal communication, 2017). This has both a physical and spiritual meaning. On the physical level, ngā wai e rua refers to the physical coupling of the male and female waters during procreation and conception; you are made up of the waters from your mother and father. On a spiritual level 'ngā wai e rua' can refer to the spiritual waters of Ranginui (male water) and Papa-tū-ā-nuku (female water). In this regard, you are also made up of the spiritual waters of the Sky Father and Earth Mother. Love (1990) explains:

> The Māori perception of water is bound in culture and spiritual beliefs. Water was central to the very existence of the Māori. Its associated resources confirmed life to the Māori, and thereby formed a basis for his/her identification, belonging and rhythm of life (p. 547, macrons added).

Like mauri and hau, all things have a wairua or spirit as Henare (2011) validates: "according to Māori, all things in creation have had a *tinana*, a *wairua*, a *mauri*, and a *hau*. This fundamental assembly of life forces gave form and energy to all matter" (p. 210, original italics). Water therefore has a wairua, and because of this, Māori seek its healing and spiritual properties. Wairua and its relationship to water as 'ngā wai e rua', is the expression of mana atua – the power to create. Thus, mana is intimately bound to wairua and water.

Mana

Marsden (2003a) defines mana as the "spiritual authority and power … [the] lawful permission delegated by the gods to their human agents and accompanied by the endowment of spiritual power to act on their behalf and in accordance with their revealed will" (p. 4). Mana is a core aspect of hauora as Marsden (2003c) explains a person is imbued with "authority (mana), and hau (breath of spirit) and mauri (life principle)" (p. 40). Moreover, "mana has little meaning if it does not touch the lives of all members … mana is enhanced when collective well-being is the outcome" (Durie, 2003, p. 83). Mana,

mauri, wairua and hau are intricately connected and reflect the fundamental elements essential for maintaining and enhancing hauora.

Mana and water

Mana is essential for our understandings of hauora, the wellness of both people and environment. A common maxim in water safety discourse is “respect the power of the water” (WSNZ, 2015). From a Māori perspective this is enhanced in the phrase, ‘te mana o te wai’. The phrase ‘te mana o te wai’ refers to two things: first, the spiritual authority of water deriving from the mana of the atua or spiritual kaitiaki preceding over it and; second, the power of the water derived from the mana of the pantheon of gods therein. Marsden (2003a) explains the double aspect of mana: first, authority, which means the “lawful permission delegated by the superior to the subordinate” (p. 4) and; second, power, meaning “that which manifests the power of the gods” (p. 4). Te mana o te wai refers to both the spiritual authority of the gods who reside over water, as well as the power of the gods as seen through the force of floods, rain, currents, waves or tides.

Te mana o te wai in a Maripi Tuatini context refers to the mana of their maunga Ruapehu (Matua te Mana) and the rivers that flow from their mountain. It also encapsulates the mana of Parawhenuamea and other deities associated with freshwater and their rivers. Similarly, for Hauteruruku and their connection to estuarine waters, te mana o te wai relates to Parawhenuamea and Kiwa. The mana of Takaroa is equally significant for Hauteruruku and Tangaroa for Te Taitimu Trust who engage in ocean activities. The mana of the atua who reside within various water bodies have the power and authority over these spaces and it is our role as humans to act on their behalf and in accordance with their revealed will. Marsden (2003a) warns that “to exercise spiritual power outside the limits delegated is to abuse the gift [resulting] either in its withdrawal or in that power running rampant and causing harm to the agent or others” (Marsden,

2003a, p. 4). This understanding of mana highlights the connection to hauora in a water context. A concept interrelated to mana is tapu.

Tapu

As I have described in earlier chapters, tapu is defined as sacred, set apart or restrictive (Marsden, 2003a; Barlow, 1991; Mead, 2003). Henare (2001) describes tapu as "a cosmic power imbued in all things at the time of creation" (p. 207). Tapu is inextricably connected to mana as Marsden (2003a) explains:

> we may define tapu as the sacred state or condition in which a person, place or thing is set aside by dedication to the gods and thereby removed from profane use. This tapu is secured by the sanction of the gods and reinforced by endowment with mana (Marsden, 2003a, p. 5).

Tapu in relation to hauora refers to a respectful relationship with all things in order to maintain balance and wellness. Henare (2001) states "a respectful relationship ensures balance, health and well-being, but a bad relationship of abuse often leads to disharmony and imbalance" (p. 208). Tapu in this context applies "to the distinct features of ecosystems. They need to be protected, strengthened, and constantly confirmed so that balance, harmony, and potentialities can be fulfilled" (Henare, 2001, p. 208). Durie (2001) supports a utilitarian view of the purpose of tapu as:

> a connection between the use of tapu and the prevention of accidents or calamities, implying that a dangerous activity or location would be declared tapu in order to prevent misfortune. More than a divine message from the gods, or the recognition of status, the conferment of tapu is linked to healthy practices (p. 80).

Tapu in a hauora context thus, refers to: the sacred state or condition of a place, person or thing (Marsden, 2003a); is essential for maintaining respectful relationships necessary for health (Henare, 2001) and; is an instrument for preventing misfortune (Durie, 2001).

Tapu and water

The earlier remarks from Marsden (2003a), Henare (2001) and Durie (2001) demonstrate the primary way in which tapu manifests as hauora within water environs: first, as a guide for understanding the spiritual significance of water and the sacredness

of these environments; second, as a respectful relationship that upholds the tapu of water derived from the gods, and; third, as a tool for drowning prevention and avoiding water related accidents or death.

Mauri, wairua, mana and tapu are the foundations from which hauora can be understood. Henare (2001) concurs "when considered as a unity, *mauri*, *hau*, and *wairua* appear to protect *tapu* and so maintain the *mana* of the person or group, the tree or forest … the stream or ocean" (pp. 211-212, original italics). Further, water is also used to remove tapu (Marsden, 2003a; Barlow, 1991; Mead, 2003). Mead (2003) explains water:

> possesses the power to neutralise the dangerous aspects of tapu and to render people and things safe … people coming out of a tapu place or after being engaged in a tapu ceremony can sprinkle or flick water over themselves to lessen the level of tapu and clear themselves from any perceived harmful effects of tapu (p. 66).

Another way that hauora is conceptualised, is through the use of Māori health models, that encompass these metaphysical concepts.

Māori Health Models

Māori health models articulate an holistic approach to health and incorporate multiple concepts and values permeating a Māori worldview (Durie 1998; Durie, 2001; Durie, 2003). Table 16 depicts four key models of Māori health that illustrate the holistic view of health for Māori: Te Whare Tapa Whā (Durie, 1984); Te Wheke (Love, 2004); Te Pae Māhutonga (Durie, 1998) and; Integrated Well-being (Panelli & Tipa, 2007).

Table 16: *Founding Māori health models*

	Te Whare Tapa Whā	Te Wheke	Te Pae Māhutonga	Integrated Well-being
Symbolism	Strong house	The octopus	Southern Cross	Tribal territory
Elements	Taha wairua Spirituality	Wairuatanga Spirituality	Mauriora Cultural identity	Acknowledge the population
	Taha hinengaro Mental	Hinengaro The mind	Waiora Physical environment	Rohe pōtae
	Taha tinana Physical	Tinana Physical	Toiora Healthy lifestyles	Principles and values
	Taha whānau Family	Mana ake Uniqueness	Te Oranga Participation in society	Sites of Significance
		Whatumanawa Emotions	Ngā Manukura Community leadership	
		Te whānau The family	Te Mana Whakahaere Autonomy	
		Waiora Total well-being		
		Mauri Life force		
		Hā a Koro mā, a Kui mā Cultural heritage		
		Whanaungatanga Extended family		

Note. This table is adapted from *Whaiora: Maori health and development*, by M. Durie, 1994 and *Ki Uta Ki Tai: He Taoka Tuku Iho*, by A. Jackson, 2011, p. 205.

Whilst these health models are holistic, there is no explicit link to the environment, or specifically, the water, with the exception of Panelli & Tipa's (2007) Integrated Well-being model (Jackson, 2011; Phillips, 2015). Unlike its predecessors, Panelli & Tipa's (2007) Integrated Well-being model explicitly links health to the

environment; environment and culture are key determinants of their conceptualisation of health (Phillips, 2015). This place-based model of health is grounded on the importance of the environment and connects “people to place through culturally meaningful ways that integrates multiple aspects of health” (Jackson, 2011, p. 2014). Symbolised as a rohe pōtae (tribal territory), the interconnection of culture and environment incorporates the sites of cultural and spiritual significance to Māori, including: ngāhere (forest), maunga (mountain), awa (river), roto (lake), hāpua (lagoon) and te tai (coastline). Moreover, the inclusion of various atua depicted within their model “portrays the spiritual connectivity to place through the whakapapa that is embedded within it” (Phillips, 2015, p. 93).

Te Whare Tapa Whā, Te Wheke and Te Pae Māhutonga emerged primarily in response to Māori health disparities and inequities, which Jackson (2011) argues “is problematic because they do not emerge out of a positive understanding of Māori health and well-being” (p. 203). Nonetheless, these founding health models provide a useful back ground for the next generation of emerging researchers to develop representations that link health and environment more explicitly. For emerging researchers interested in water safety, water, swimming and waka, the creation of Māori health models provides a progressive way to explore hauora in water contexts. Table 17 depicts four Māori health models that are explicitly linked to water: Wai Puna (my original model); Te Wai Mātūturu (Hanara, 2018); Mukukai: Kaitiaki o te Kauhoe (Raureti, 2018) and; Te Waka Oranga (Mita, 2014, 2016).

Table 17: *Māori health models focused on water*

	Wai Puna	Te Wai Mātūturu (Hanara, 2018)	Mukukai: Kaitiaki o te ao kauhoe (Raureti, 2018)	Te Waka Oranga (Mita, 2014, 2016)
Symbolism	A droplet and two ripples	A droplet and its ripples	Mukukai taniwha of the Ōtaki waterways	Waka ama
Health context	Māori water safety model	Māori health model based on water	Māori swimming and health connection model	Māori health model based on waka
Elements	Whakapapa The source of connection to water	Wai ki runga Exercise on and in water	Tangaroa Engagement with water for swimming	Whanaungatanga Positive relationships
	Mātauranga Knowledge and ways of knowing connection to water	Wai ki roto Identity, spiritual	Tāwhirimātea Impact of weather on swimming	Tangaroa Environmental connection
	Tikanga Practices and protocols based on connection to water	Wai ki raro Nutritional	Tāne Life giving waters and recreation	Hinengaro Mental health
		Wai ki waho External, environment	Maunga The source from whence the rivers flow	Tinana Physical health
			Awa The importance of water for well-being	Mauri Life essence
			Waka Physical benefits of swimming	Wairua Spiritual health
			Hapū Strengthening relationships through swimming	Waiora Total health
			Marae A whakapapa connection to water and swimming	

Te Wai Mātūturu, meaning the pure and authentic waters, is a Māori health model developed by Ben Hanara (2018) and reflects the importance of wai and hauora. As depicted in the Table 17 above, the four key aspects of this model, are: Wai ki Runga, the water above (exercise on and in the water); Wai ki Roto, the water within (identity, spiritual); Wai ki Raro, the water below (nutritional) and; Wai ki Waho, the external water (external elements, environmental). Hanara (2018) states "each aspect of the model assesses and discusses the importance of wai …The ripples in the model represents growth. Growth in all four aspects of Te Wai Mātūturu for Māori health, physical activity, and nutrition" (p. 16).

Another Māori health model connected to water, with an emphasis on the role of swimming for hauora, is the Mukukai: Kaitiaki o te ao Kauhoe model, created by Terina Raureti (2018). Mukukai is the spiritual guardian, or taniwha, for the Ngāti Raukawa tribe "that becomes visible when there is an abundance of kaimoana, indicating a good time to fish" (Raureti, 2018, p. 54). There are eight key components to the Mukukai model as listed Table 17 above. Raureti (2018) explains that "Mukukai represents the importance of the water and all of its bounty for [her] whānau, symbolising this health model through connecting whānau with generations of whakapapa" (p. 117). In addition, the Mukukai model "enforces swimming and engaging with water as a taonga tuku iho that enables whānau to embody and connect to generations of whakapapa, informing swimming as a kaupapa that can keep both the environment and whānau healthy" (p. 127).

Finally, the Te Waka Oranga model, designed by Ngahuia Mita (2014, 2016) is a model of Māori health that is waka specific. Comprising of four supporting structures (whakapapa/genealogy, tikanga/practices and protocols, Ranginui/Sky Father, and Papa-tū-ā-nuku/Earth Mother) and seven key elements (as listed in Table 17), Te Waka Oranga "contains explicit links to creation narratives, worldview and whakapapa" (Mita, 2014,

p. 43). Further, Mita (2016) claims "within Te Waka Oranga connection to the ocean is elucidated through the hull of the waka denoting connection to Tangaroa" (p. 92). The explicit link to water, taniwha and Tangaroa across these three health models, highlight the prominence of water for conceptualising hauora.

Wai Puna Model: Implications of Māori Water Safety Discourses on Hauora

As I explained at the start of this chapter, I have tried to make sense of the analyses through Chapters Four-Six in particular, and what these mean in relation to hauora. The discourses of connection to water, and thus Māori water safety, has implications for hauora and can be expressed through Wai Puna. At the core of Maripi Tuatini, Hauteruruku and Te Taitimu Trust, is the kaupapa of flourishing hauora through strengthening connection to water in three distinct ways: through whakapapa; through whanaungatanga and; through wairua. For these three groups, the overarching goal is concerned primarily with looking after their descendants, the mokopuna, and maintaining that important connection to the water as a source of wellness. Hence, Western water safety discourse that is entrenched in fear promotion and scaring people away from the water, is antithetical to Māori understandings of water safety and hauora. To scare Māori away from connecting to water, is to ultimately deny them their source to health and wellness.

In contrast, Wai Puna is grounded in connection to water and also provides the added meaning of the wellsprings of knowledge and its fundamental purpose of intergenerational transmission of cultural knowledge. Through the representation of the Mātāpuna, Tūpuna and Mokopuna components, Wai Puna is a model that refers to "catching the wellsprings of information and knowledge [from one puna to the next] to keep the next generations alive in terms of wai" (R. Davis, personal communication, 2017). Hence, Wai Puna is a model of hauora that ultimately focuses on protecting the future generations (mokopuna), consistent with the kaupapa of the three community

groups. The following section pictorially presents the implications of the discourses of Māori water safety for hauora, drawing on the three case study groups to inform the Wai Puna model.

A Maripi Tuatini whakapapa connection to water

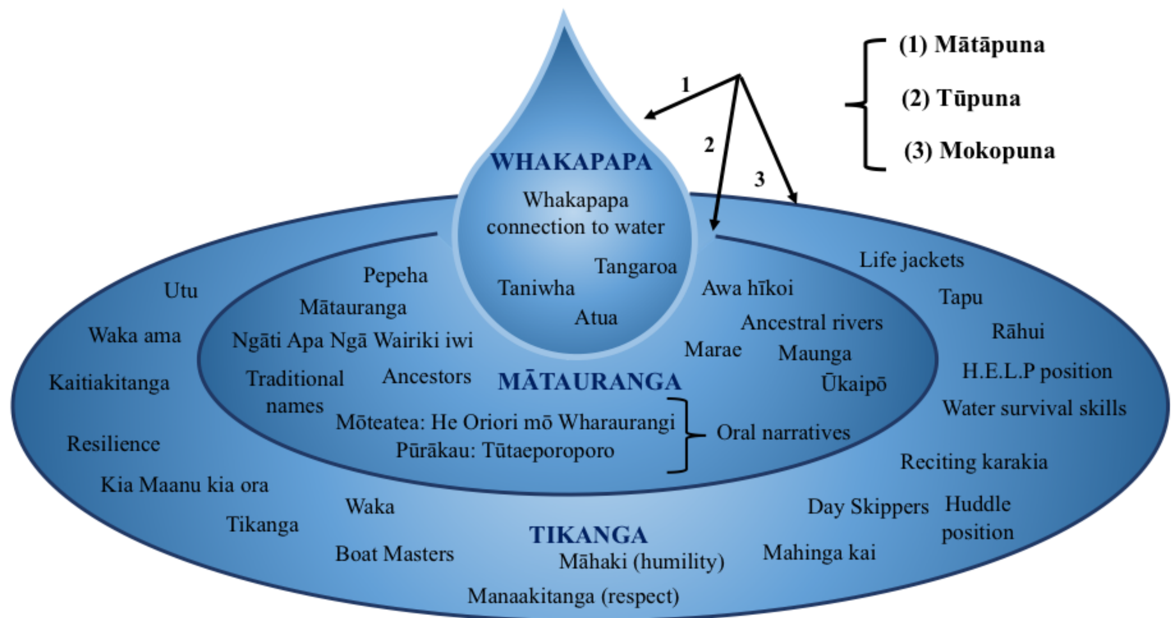

Figure 31: A Maripi Tuatini perspective of hauora and wellness as a whakapapa connection to water.

For Maripi Tuatini their notion of water safety is a whakapapa connection to water which is depicted in *Figure 31*. Whakapapa is essential for hauora and it is through the Maripi Tuatini understanding of Māori water safety and the connection to whakapapa that they strengthen their hauora. For example, the discourses of a whakapapa connection to water depicted in this Figure 31 are ultimately the source of hauora and wellness for Maripi Tuatini. Drawing on the three pillars of Wai Puna, Whakapapa, Mātauranga and Tikanga: the droplet (Whakapapa) denotes the fundamental source of their notion of hauora (important elements such as whakapapa connection to water, the presence and acknowledgement of atua, and spiritual guardians); the first ripple (Mātauranga) draws from their whakapapa connection to water and symbolises the next significant aspects of hauora (elements such as mātauranga, pepeha, maunga, awa, traditional names and

ancestors) and; the outer ripple (Tikanga), flows from their body of knowledge of the water informing the practical aspects of hauora (such as tikanga, reciting karakia, water survival skills and resilience). Together, these three pillars reflect the notion of hauora for Maripi Tuatini, and it is through engaging at each of these levels and operationalising the discourses therein, that hauora is strengthened.

A Hauteruruku whanaungatanga connection to water

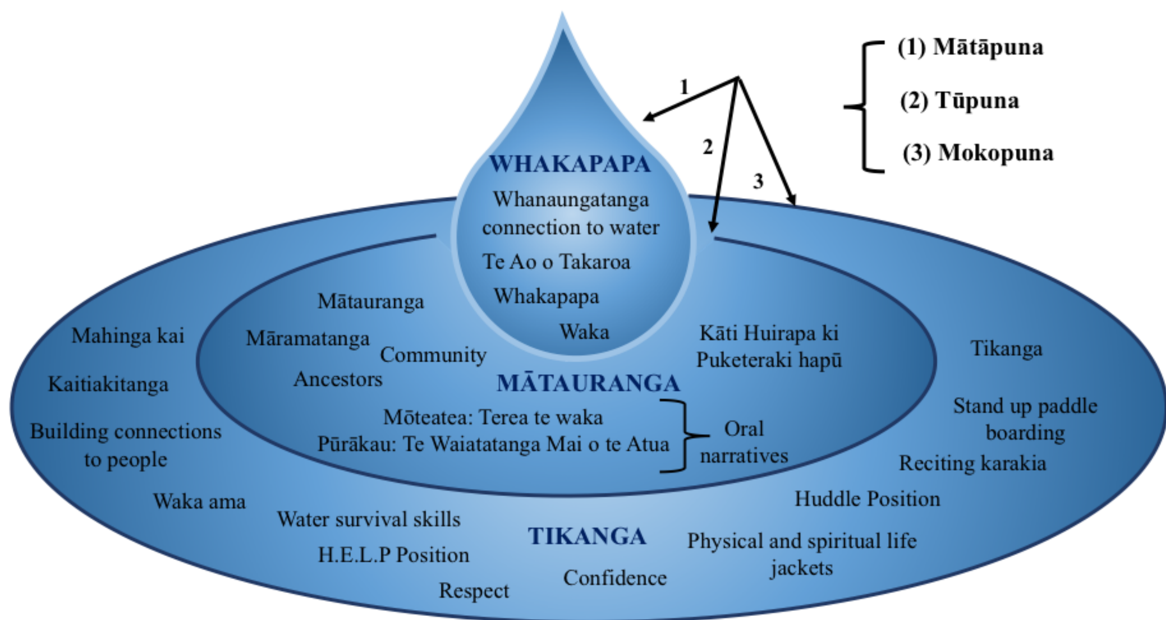

Figure 32: A Hauteruruku perspective of hauora and wellness as a whanaungatanga connection to water

A Hauteruruku understanding of Māori water safety is whanaungatanga. It is through aspects of PHSE 104 and engagement in waka that they operationalise a whanaungatanga connection to water which has implications for hauora. Whanaungatanga, like whakapapa, is also essential for hauora. For example, the discourses of a whanaungatanga connection to water depicted in Figure 32 are ultimately the source of hauora and wellness for Hauteruruku. Depicted in the droplet, is the vital essence of hauora for Hauteruruku encapsulated in the discourses of whanaungatanga, whakapapa, waka and Te Ao o Takaroa. Moving from the droplet to the first ripple, Hauteruruku also reflect their notion of hauora through understandings of mātauranga,

māramatanga and ancestors. Finally, the outer ripple represents the practical aspects of their conceptions of hauora, such as: mahinga kai, life jackets, water survival skills and respect. The operationalisation of the discourses of a whanaungatanga connection to water, ultimately emulates hauora in a Hauteruruku context.

A Taitimu wairua connection to water

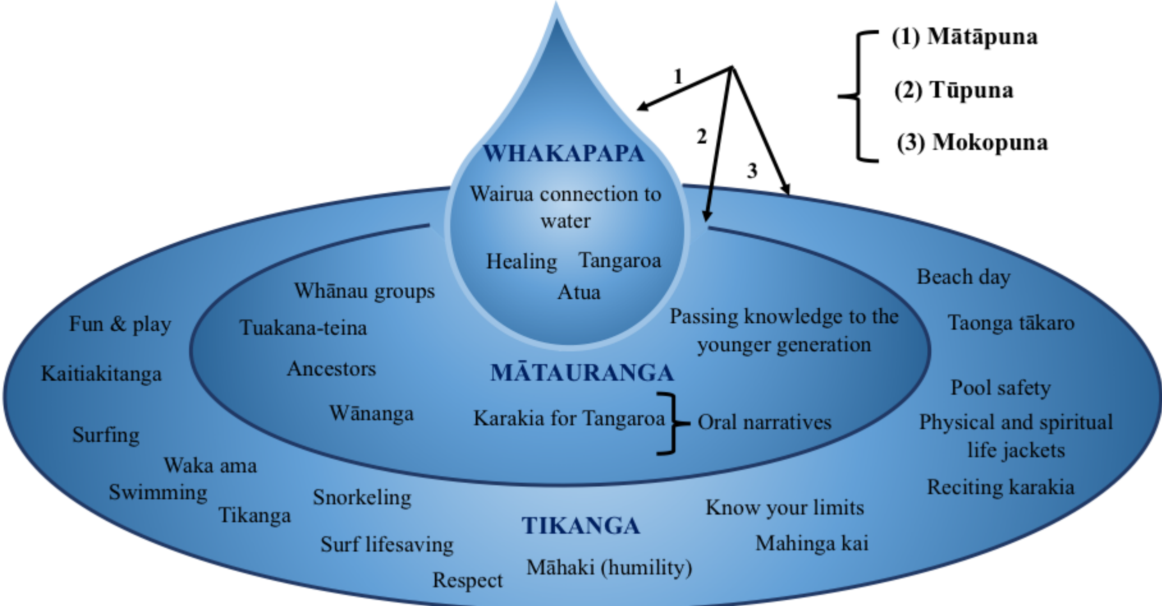

Figure 33: A Te Taitimu Trust perspective of hauora and wellness as a wairua connection to water.

Finally, a Te Taitimu Trust approach to water safety is a wairua connection to water. The various activities undertaken at Te Taitimu Trust's summer wānanga, such as going to the beach or learning karakia, improves a wairua connection to the water, which then has implications on hauora. For Taitimu their notion of water safety is a wairua connection to water which is depicted in Figure 33. Wairua, like whakapapa and whanaungatanga, is essential for hauora and it is through the Taitimu understanding of Māori water safety informed by the connection to wairua that they strengthen their hauora and well-being. For example, the operationalisation of the multiple discourses of a wairua connection to water across the three levels of Wai Puna, strengthen hauora in a Taitimu context. At the core of their understanding of hauora is the importance of wairua, healing,

Tangaroa and other atua. These core elements then permeate Te Taitimu Trust's broader conception of hauora.

Conclusion

Returning to the tuna analogy in the introduction of this chapter, the ascent of the tuna from the base of the Otiria Waterfall to the puna above, has been interpreted as a journey to the source of hauora. In essence, this chapter can be thought of like the three journeys of different whānau of tuna: Maripi Tuatini, Hauteruruku and Te Taitimu Trust; in their own way of how they come to know and express what hauora means for them. In the context of my three community groups, it is through a whakapapa connection to water, a whanaungatanga connection to water, and a wairua connection to water, that the source of their hauora and wellness is realised.

The model of health that I created, Wai Puna, has allowed me, as well as my community groups, to make sense of our work in relation to hauora. If I draw again on Marsden's (2003a) views of Te Kore (the world of potential being), Te Pō (the world of becoming) and Te Ao Mārama (the world of light, life and understanding), Chapters 1-3 are Te Kore, setting the seed for the potential of the research. Chapters 4-6 are Te Pō and reflect the chaos or the movement from potential into a phase of building and becoming as I begin to narrow down the core threads of each chapter. This Chapter Seven is the movement from Te Pō into Te Ao Mārama, thus a movement from chaos into clarity through hauora. Like the elvers, this chapter moves from the bubbling, gurgling chaos that is the bottom of a waterfall, into the ascent through the cascading water, into the pool above. The final chapter will be a movement into Te Ao Mārama, where I share, with clarity, the main findings of this thesis in a way that will whakamana (uplift, empower) and enhance the standing of my community groups.

This chapter examined understandings of hauora through the core metaphysical concepts of mauri, wairua, mana and tapu. Following this, Māori health models added

another useful way of interpreting hauora. Finally, drawing on the Wai Puna model, this chapter presented the three case study groups and their distinctive ways in which hauora is realised: through a whakapapa connection to water; through a whanaungatanga connection to water and; through a wairua connection to water. The implications of the discourses of Māori water safety for hauora were discussed in relation to whakapapa, whanaungatanga and wairua. These three notions of hauora are reviewed further in the next chapter, which concludes this thesis and highlights the main thesis findings.

Chapter Eight: Conclusion – Imagining a Future of Māori Water Safety

"E tū atu nei Ngāti Hine pukepukerau
Tihei-wa mauriora!"
*"Standing in the many hills of Ngāti Hine
Let there be life!"*

This final line from *Te Tauparapara a Hineāmaru* refers to the many hills of Ngāti Hine, recognising the hilly terrain and landscape and a further acknowledgement to the many pā and chieftains within Ngāti Hine (Tipene-Hook, 2011). I use this final section of the tauparapara to frame the conclusion of this thesis as it reminds us to return, like the tuna, to the mountains from whence our rivers flow; "wherever there are hills, one will always find valleys and waterways" (Tipene-Hook, 2011, p. 19). The journey to belonging I refer to throughout this thesis is a journey that deepens one's connection to water, which lies at the heart of understanding Māori water safety. Like the tuna, a journey to belonging is a reconnection back to our ancestral waterways; a reconnection, ultimately, to the whakapapa, mātauranga and tikanga embedded therein. The artwork that headlines this chapter mirrors a similar picture: the hundred hills of Ngāti Hine, the rivers that flow from them and the ocean they eventually spill into. This depiction illustrates the journey of the tuna from the mountains to the sea and back again; a journey to belonging.

Introduction

This chapter provides the overall conclusions and findings of the thesis and considers a vision for Wai Puna as a hybrid model of water safety. I begin by revisiting the research questions and aim of the study, followed with a summary of the preceding seven chapters and how these have addressed the aims and questions of the study. Next, I provide the main findings of the thesis, highlighting Wai Puna and connection to water as the emergence of new knowledge and the primary outcomes of the research. In addition to the emergence of new knowledge, I utilise Fairclough's (2010) notion of "imaginaries" in conjunction with the kaupapa Māori theory of intentional

"transformation" to propose a vision of Māori water safety in Aotearoa. This discussion incorporates reimagining the national Māori Water Safety Strategy through the collective efforts of the new national Māori water safety advisory group, Tangaroa Ara Rau and their communities, of which I am a founding member.

Research aims and questions

The aim of this research was to discursively analyse Māori perspectives of Māori water safety. Māori water safety is grounded in Māori worldview and is the connection to water. In line with the aim of this study, the following questions that guided this research were:

1. What are the emergent discourses of connection to water found within the oral narratives (karakia, mōteatea, pepeha, whakataukī and pūrākau) and participants of Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust?
2. How are the discourses of connection to water operationalised in Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust?
3. What are the implications of the discourses of connection to water for Māori health?

Chapter Findings

In Chapter Two: Methodology, I established the significance of theory and praxis in the research through the synergy of kaupapa Māori theory (Smith, 1999; Smith, 1990; Hoskins & Jones, 2018) and critical discourse analysis (Fairclough, 2010 & 2012) to address the theoretical, philosophical and practical application of this research. The themes of whakapapa and kaupapa were drawn on in conjunction with emergence and operationalisation to operationalise the research process. The interaction of emergence (CDA) and whakapapa (kaupapa Māori theory) is evident through the discursive analysis of Māori oral narratives pertaining to each of the three case studies, whilst kaupapa and operationalisation reflected the praxis aspect within the specific kaupapa of each of the three groups.

The qualitative methods of this study discussed in Chapter Two: Methodology, were: discourse analysis; textual analysis of Māori oral narratives; kōrero tuku iho;

interviews; surveys; reflective journal; word cloud images; Māori community research techniques and; case studies. The variety of methods highlight the richness of data in the study and the deep enquiry and careful analysis required to unpack these diverse data sources.

Chapter Three: Emergence of Māori and Western Constructions of Water Safety, examined the intersect between Māori and Western constructions of water safety through the Wai Puna model. For Māori, constructions of water safety stemmed from Māori oral narratives that manifest as whakapapa, mātauranga and tikanga pertaining to water. I drew on the oral narratives of my Ngāti Hine pepeha, pūrākau, karakia, mōteatea, traditional names and whakataukī to demonstrate my understanding of Māori water safety within the core tenets of whakapapa, mātauranga and tikanga. This analysis framed my Ngāti Hine connection to water, and developed the creation of Wai Puna, a theory of Māori water safety that subsequently formed the centre of this thesis.

In contrast to Māori understandings, the emergence of Western notions of water safety stemmed from: a frontier society and masculine desire to conquer nature; a Victorian sub-culture of leisure and bathing; lifesaving and lifeguarding and; swimming as an elitist sport. These behaviours, overtime, influenced water safety discourse in New Zealand which was motivated by the desire to reduce drowning deaths, improve the number of children who can swim, produce sporting champions, promote health and fitness, and provide education for leisure and recreation (Moran, 2010). The difference between Māori and Western notions reflects the existing contention today where the focus of water safety has primarily been rooted in an individual's failure to learn how to swim, to wear a life jacket, to assess risk appropriately, or to supervise children properly. Moreover, the rising popularity in the use of fear promotion and scare-mongering away from the water and its associated risks, is the antithesis of Māori water safety, which is ultimately grounded on connection to water.

The interface of Māori and Western water safety discourse come together in Wai Puna, an original and hybrid model for theorising Māori water safety. Wai Puna is grounded in Māori ways of thinking, utilises Māori metaphors and symbols and recruits a vast pool of knowledge that informs practice. The layers of Wai Puna indicate the three core tenets of Māori water safety: whakapapa, mātauranga and tikanga that stem from an intimate connection to water. The three analytical chapters that followed, sought to unpack the complexity of Māori connection to water, in each of the three case study areas.

Chapter Four: Te Rau Kotahi o Maripi Tuatini examined the first case study with Maripi Tuatini of Ngāti Apa Ngā Wairiki iwi in the Rangitīkei District. A Maripi Tuatini perspective of Māori water safety is a whakapapa connection to water, with particular emphasis on the cultural connection to their ancestral rivers and waterways. A whakapapa connection to water was the nodal discourse. This emerged from two selected Ngāti Apa Ngā Wairiki texts: the pūrākau of *Tūtaeporoporo* and the mōteatea *He oriori mō Wharaurangi* which are taught at Maripi Tuatini. The emergent discourses of a whakapapa connection to water that emerged from these texts were: resilience, mātauranga and utu. The emergent discourses of a whakapapa connection to water that emerged from the rangatahi survey data were: tikanga as karakia; tikanga as tapu and rāhui; tikanga as water survival skills; tikanga as respect and; tikanga as kaitiakitanga. These emergent themes of Māori water safety were operationalised in Maripi Tuatini in the following ways: materialised in the awa hīkoi, water safety accreditation and resilience programme; enacted in the Maripi Tuatini strategic plan and; inculcated as a river identity and Ngāti Apa Ngā Wairiki iwi identity.

Moving from an iwi approach to a hapū perspective, Chapter Five: *Terea Te Waka* e Hauteruruku, studied the second case study with Hauteruruku ki Puketeraki Waka Club of Kāti Huirapa ki Puketeraki hapū in Karitāne, who have an estuary focus.

From a Hauteruruku context, water safety is grounded in a whanaungatanga connection to water with particular emphasis on the relationship and interactions between Takaroa, Papa-tū-ā-nuku, Raki and people. A whanaungatanga connection to water was the nodal discourse. This emerged from selected Ngāi Tahu texts: the Ngāi Tahu creation story *Te Waiatatanga Mai o te Atua* and the mōteatea *Terea Te Waka* which are closely associated with Hauteruruku and their kaupapa of waka and Tangaroa. The emergent discourses of a whanaungatanga connection to water that emerged from these texts were: waka, Te Ao o Takaroa and whakapapa. The emergent discourses of a whakapapa connection to water that emerged from the students' survey data were: waka, Te Ao o Takaroa, building connections to people; mātauranga and māramatanga; respect and; confidence. These discourses were operationalised in the following ways: materialised through the construction of the Hauteruruku waka, the establishment and naming of the club and Hauteruruku leading the waka aspect of the PHSE 104 noho; enacted through karakia and powhiri and; inculcated as a waka identity, community identity and a kaitiaki/environmental identity.

Chapter Six: Haramai e Te Taitimu reviewed the third case study with Te Taitimu Trust providing insight into a whānau perspective of water safety with the Makoare whānau, based in Hastings, Hawkes Bay; they have an ocean focus. Wairua sits at the core of Te Taitimu and their approach to water safety, concentrating on the healing properties of the ocean and reawakening of spirit. A wairua connection to water was the nodal discourse. This emerged from the selected Taitimu text: *Karakia for Tangaroa* which was composed by Rob Hewitt for his water safety work within Te Taitimu Trust and others. The emergent discourses of a wairua connection to water from this text were: kaitiakitanga; healing; mahinga kai and; atua. The emergent discourses of a wairua connection to water that emerged from the rangatahi survey data were: tikanga and law; tuakana-teina relationship; healing; kaitiakitanga; māhaki and respect and; ancestors.

These discourses were operationalised in the following three ways: materialised through the establishment and naming of the Trust, the pool safety workshop and the beach day; enacted through wānanga and karakia and; inculcated as a kaitiaki o Tangaroa identity and rangatira identity. From a Te Taitimu perspective water safety stems from a wairua connection to Tangaroa and the importance of empowering their rangatahi to be rangatira for the future.

Chapter Seven: Mā Te Wai, Te Hauora, Ka Piki Ake, pulled together the three case study chapters and examined the health implications of the aforementioned discourses of Māori water safety and connection to water. Hauora was described as a holistic understanding of health and well-being that embraces the intimate interactions between god, man and universe (Marsden, 2003a). Hauora stems from a Māori worldview and traces its origin back to the creation stories with the genesis of humankind through the breath of life. Thus, the metaphysical concepts of mauri, wairua, mana and tapu further manifest hauora. In addition, hauora was also depicted through four contemporary and innovative Māori health models that explicitly link hauora and wai: Wai Puna; Te Wai Mātūturu; Mukukai: Te Kaitiaki o te ao Kauhoe and; Te Waka Oranga.

In a Maripi Tuatini context, the use of Wai Puna elucidated a whakapapa connection to water as the source of hauora and wellness. Therefore, it was through the discourses of a whakapapa connection to water that Maripi Tuatini strengthen their hauora. Similarly, for Hauteruruku, a whanaungatanga connection to water was identified as the source of hauora and wellness. Namely, it was through the discourses of a whanaungatanga connection to water that Hauteruruku grow their hauora. For Taitimu, the use of Wai Puna elucidated a wairua connection to water as the source of hauora and wellness. Exclusively, it was through the discourses of a wairua connection to water that Te Taitimu Trust’s hauora was realised.

Main Findings

There were four main findings from this research. The first main finding was Wai Puna, a theory and model of Māori water safety grounded in a Māori worldview with a focus on the importance of connection to water. The second main finding was a whakapapa connection to water as a Maripi Tuatini perspective of Māori water safety. The third main finding was a whanaungatanga connection to water as a Hauteruruku perspective of Māori water safety. The fourth main finding was a wairua connection to water as a Te Taitimu Trust perspective of Māori water safety. These key findings highlight the emergence of new knowledge and have implications for Māori health at a local, national and international level.

Wai Puna: a theory of Māori water safety

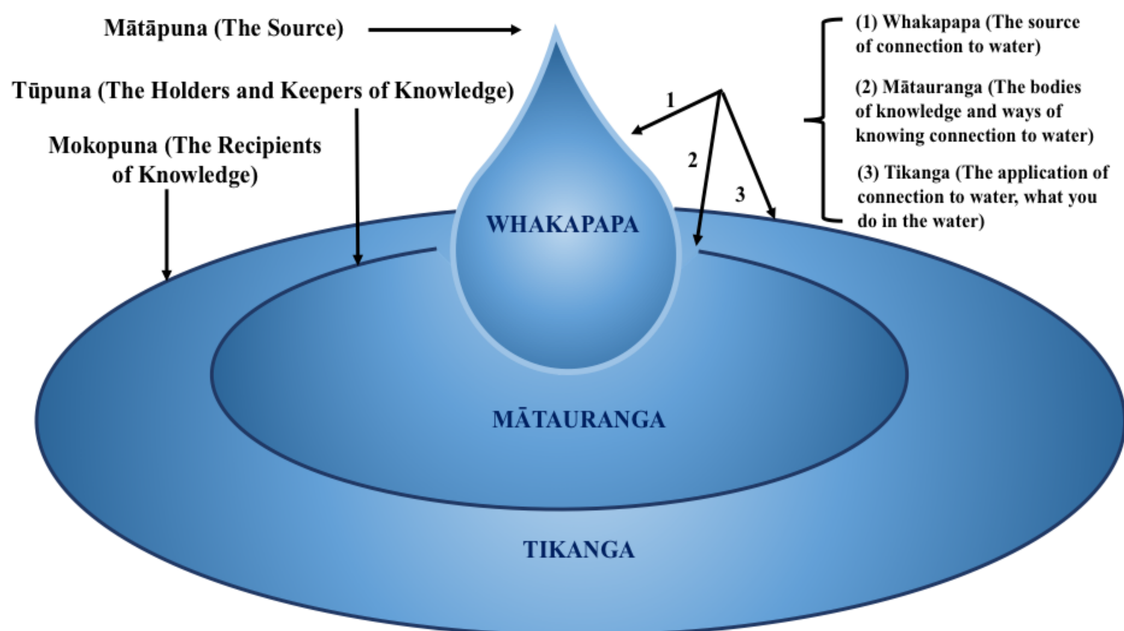

Figure 34: Wai Puna model

I created a model of Māori water safety to express my interpretation of the core pillars of water safety based on the foundation that a connection to water is paramount. Wai Puna provides a theoretical tool to reconceptualise Māori water safety that is grounded in a Māori worldview and reconciles a connection to whakapapa, mātauranga

and tikanga of the water. It is through this reconciliation, that Wai Puna can transform whānau, hapū and iwi engagement with water, which is the source of their hauora and well-being. Wai Puna is a unique and ground-breaking approach to understanding and applying Māori water safety because: (1) it draws together the strengths of Māori and non-Māori interpretations; (2) it is grounded in a Māori worldview; (3) it privileges Māori bodies of knowledge and ways of knowing; (4) it incorporates Māori ways of being and acting in, on and around the water; (5) it is explicit in the importance of connection to water and; (6) it has clear action points for operationalising the model through a reconciliation to whakapapa, mātauranga and tikanga of the water. The case studies provide localised examples of Māori water safety. I utilised Wai Puna to help make sense of their distinctive approaches to strengthening connection to water, and how this explicitly relates to hauora.

A whakapapa connection to water

A whakapapa connection to water is a Maripi Tuatini perspective of Māori water safety. Whakapapa is the genealogical descent of all livings and means to place in layers or lay one upon another (Barlow, 1991). Whakapapa is evident within Maripi Tuatini where everything they do involves a constant layering of whakapapa. For example, the rangatahi bathe, swim and paddle waka on their ancestral rivers; they learn the stories and oral traditions of their ancestors who named the waterways; they recite their pepeha that names their significant waterways and; they stay on their marae and lands (ūkaipō) with all their immediate and wider whānau. Maripi Tuatini is a kaupapa that reflects a layering of whakapapa, strengthening an intimate whakapapa connection to water and is the basis of their notion of hauora.

A whanaungatanga connection to water

A whanaungatanga connection to water is a Hauteruruku perspective of Māori water safety. Whanaungatanga is the concept of building relationships and connections

between people to people and people to the environment (Duncan & Rewi, 2018). A sense of relatedness and kinship is how Hauteruruku operationalise Māori water safety through the vehicle of waka. Waka provide a physical representation of whanaungatanga and the core idea that only by working with others and working with the ocean, will your waka glide through the water smoothly. Whanaungatanga strengthens connection when participants do not necessarily have Māori whakapapa. This was found in the Hauteruruku case study, where many of the participants were non-Māori. Grounded on ideas of mutual respect and reciprocation, whanaungatanga served as a starting point or introduction to a Māori worldview and understanding connection to water and this is their basis of hauora.

A wairua connection to water

A wairua connection to water is a Te Taitimu Trust perspective of Māori water safety. Wairua refers to all that which is spiritual (Barlow, 1991). Te Taitimu Trust focus on nurturing the hearts and minds of their young people and healing the spirit through engagement with Tangaroa. A wairua connection to water refers to its intrinsic healing properties. The activities that Taitimu engage in are ways to tap into these healing benefits. For example, most of the activities are centred on having fun and play. Wairua, in this sense, is about reawakening the spirit through fun and happiness on the water. Te Taitimu Trust is a kaupapa that aims to uplift and empower rangatahi through a wairua connection to water and reflects their understanding of hauora.

Discourse of Imaginaries: Imagining a Future of Māori Water Safety

The final aspect of CDA and kaupapa Māori theory is transformative change, which manifests as discourses of imaginaries. Fairclough (2010) states “the implementation of a successful strategy is a matter of the operationalisation of new representations and imaginaries (new discourses and narratives) in new ways of acting and being and new material arrangements” (Fairclough, 2012, p. 366). Discourses of

imaginaries also reflect the transformative nature of kaupapa Māori theory. G. H Smith (2017) observed that “freeing of the mind and reclaiming our ability to reimagine our futures is an important precondition of Kaupapa Māori theorising” (p. 81). The transformative model that G. H Smith (2017) envisioned for kaupapa Māori theory is represented as a cycle of conscientisation (counter-hegemonic discourse), resistance (activism against struggle) and transformation (changed realities). Together these allow for kaupapa Māori theory to become a transformative praxis. A whakapapa, whanaungatanga and wairua connection to water as discourses of imaginaries projects a possible future of Māori water safety in this country.

This section reimagines a future of Māori water safety envisioning what a whakapapa connection to water, a whanaungatanga connection to water and a wairua connection to water will mean for Māori whānau, hapū and iwi. When we build connected communities to the water our hauora and well-being will flourish, and result in the secondary outcome of zero drownings in New Zealand. Further, the vision of Wai Puna as a potential curriculum for Māori water safety can further the efforts of building connected communities to the water. Finally, a new Māori water safety advisory group, Tangaroa Ara Rau is also a site for positive change. Through our advocacy for policy change, a refresh of the Māori water safety strategy, and the core kaupapa of connecting whānau to the water in positive ways, Tangaroa Ara Rau is the final piece of the puzzle to reimagining the future of Māori water safety. I utilise Fairclough’s (2010) notion of discourse of imaginaries akin to the recommendations from the research and instruction for future research directions.

Discourses of whakapapa, whanaungatanga and wairua

Building connected communities to the water is the primary way in which Māori water safety is operationalised, and more importantly, is the route to flourishing hauora and well-being. A whakapapa connection to water embraces an intimate relationship with

water, one that spiritually binds Māori to water through their genealogy and cultural identity. The innate connection Māori have to water can be explained through whakapapa; water is both a source of one's cultural identity (or whakapapa) and a source to their hauora and wellness. Therefore, to promote a whakapapa connection to water is to bind Māori to their cultural identity and heritage, provide a basis for flourishing health and promote an environmental ethic of protecting and preserving the waterways. Potential future research in this area may involve examining where Māori are drowning and if the drownings occur within or outside of their ancestral lands. This line of enquiry investigates how connection to water may be used as a preventative measure for drowning prevention and injury.

A whanaungatanga connection to water, similarly allows for flourishing health and promotes respect and care for the waterways. Moreover, in this thesis, whanaungatanga was a principal method for welcoming and embracing predominantly non-Māori participants in learning and deepening their understanding of Māori connection to water and worldview. A whanaungatanga connection to water is a positive entry point for those unaccustomed to Māori attitudes and beliefs to the water. Adopting a whanaungatanga connection to water can be a positive step for all New Zealanders in understanding Māori connection to water and the immense benefits a reciprocal and intimate relationship to water has, for the shared health of people and the waterways. Furthermore, encouraging the learning of other cultures, beliefs and worldviews is how we build connected communities that ultimately nurtures a compassionate and altruistic society. Further research is needed to continue to bring together Māori and non-Māori approaches of water safety, and how this benefits all New Zealanders.

A wairua connection to water lies at the heart of healing the nation. As I discussed in earlier chapters, New Zealand has one of the highest suicide rates in the developed world (Ministry of Social Development, 2016). A wairua connection to water is a

potential pathway for healing and revitalisation of spirit. Like the moon, the spirit waxes and wanes. Promoting a wairua connection to water encourages one to understand more deeply, the moods of their own spirit, and how, through water, it can be soothed, revitalised and healed. Whilst a wairua connection to water is anecdotally known to Māori for its healing properties and evident through the Te Taitimu Trust case study, this is only one community. Further research is needed in this field to examine the health and healing benefits of water from a Māori worldview. There is an avid interest for research in this area, where new studies are currently investigating open water swimming as a treatment for depression (van Tulleken, Tipton, Massey & Harper, 2018).

Wai Puna: a new Māori water safety curriculum

Wai Puna offers another aspect for reimagining a future for Māori water safety as a potential curriculum for Māori water safety. Wai Puna is a model that reflects a Māori worldview and recruits three fundamental elements of: whakapapa, mātauranga and tikanga. The following whakatauākī prefaces the discussion:

> "He iti ahau nō te kōpua kānapanapa otirā, te mataaho o tōku ao tukupū. Ko te ao tukupū e kōrerohia ana i te puna whakaora".
> *"Small am I a droplet from the dream pool that indeed is the mirror of my universe. The universe spoken of from the spring of life".*
> (M. Paki Jnr, personal communication, 2017).

This whakatauākī composed by a good friend of mine from Ngāti Apa, Mikaere Paki, speaks to our role/place as humans within our universe, and how through wai, we come to realise our potential. The first part, "he iti ahau nō te kōpua kānapanapa otirā, te mataaho o tōku ao tukupū", can be interpreted as "I belong to the great spring (Whare Tāngata or Mum) that is my whakapapa, my past, present and future, my connection and reflection to the universe" (M. Paki Jnr, personal communication, 2017). The second part "ko te ao tukupū e kōrerohia ana i te puna whakaora" means "the universe articulated in Te Puna Whakaora - The Life Spring" (M. Paki Jnr, personal communication, 2017). Mikaere shared with me that:

> though the translation is simple here, it also speaks to the different dimensions that make up our existence (mauri, wairua, hinengaro, tinana). Everything in every dimension flows like water and when understood on every level we can then build a great relationship with water and how we are meant to correspond with nature and better comprehend time and space" (M. Paki Jnr, personal communication, 2017).

These eloquent thoughts on water, situates wai as our very existence, that we come from water and mirror the universe or what he articulates as the spring (puna) of life. Wai Puna captures his remarks and provides a theory of Māori water safety that could be reconfigured as a new curriculum of water safety. This is one of my personal future aspirations from this research, to design, implement and evaluate a Māori water skills for life programme for whānau that is grounded in strengthening connection to water. Wai Puna can offer an initial curriculum to do this.

Tangaroa Ara Rau: connecting communities to the water

Tangaroa ara rau refers to the many pathways of Tangaroa. This whakataukī alludes to the many faces and moods of Tangaroa and is a reminder to always read his moods before entering his domain. Our group, Tangaroa Ara Rau, use this proverb to depict the many voices of the ocean, reflective of the multiple and diverse people within our rōpū. As stated on our social media pages:

> We are a collective of Māori researchers, practitioners, creatives, sailors, paddlers, kai gathering people and passionate protectors of our earth who love the ocean, rivers, lakes and waterways in Aotearoa. We have a simple, ki uta ki tai (from the mountains to the sea) philosophy when thinking about Māori water safety. Our mission is to continue to (re)connect our whānau to our waterways in a safe and enjoyable way, whether it be through waka ama, waka hourua, surfing, SUPPing, standup paddle boarding, canoes, swimming, kai or more. We are the water, the water is us[44].

Our mission is to continue to reconnect whānau and communities to our waterways in a safe and enjoyable way whilst upholding our whakapapa, mātauranga and tikanga pertaining to water. The idea for Tangaroa Ara Rau emerged in response to promoting

[44] Tangaroa Ara Rau social media page https://www.facebook.com/tangaroaararau/

Māori water safety messages. Research undertaken by our members found that over 80% of students studying Physical Education at the University of Otago had never heard of any specific Māori water safety messages. Our primary aim is to highlight Māori water safety discourse that is congruent with a Māori worldview, and the positive ways our Māori communities are strengthening connection to water.

An example of a strengths-based approach that Tangaroa Ara Rau adopted was our 12 days of Christmas campaign in 2015/16 and 2016/17. With an increase in water activities during the summer and Christmas holidays, we set out to provide safety messages and imagery that reflect our interpretations of water safety. Our messages reflected how we came to understand safe practices in and around the water. We use whakataukī, Te Reo Māori, humour, mahinga kai practices, whānau, and images of connecting and engaging with the water in positive ways. See Figure 35 below as an example of our approach.

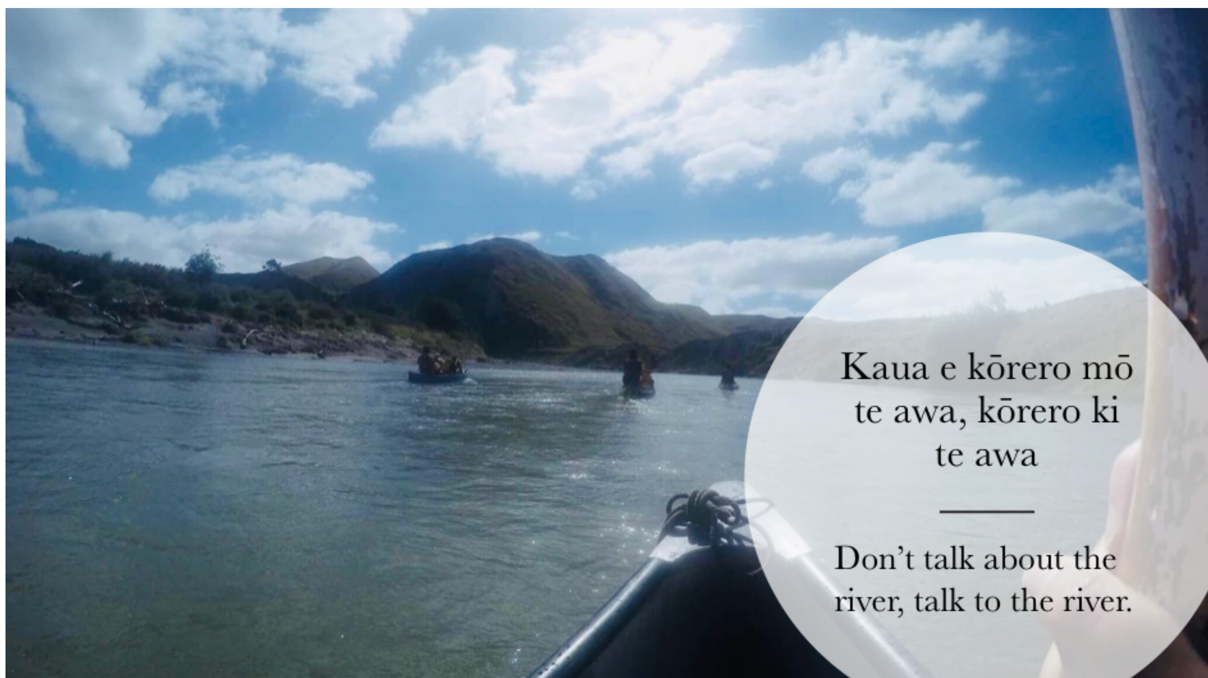

Figure 35: Tangaroa Ara Rau 12 Days of Christmas Campaign

Our campaign was a stark contrast with the WSNZ's swim reaper campaign[45] which was centred on the promotion of fear and danger in the water. As I have argued in earlier chapters, this approach is the antithesis of Māori approaches to water safety. For Māori, water safety privileges connection to water that promotes positive experiences in the water alongside positive safety messages. Figure 35 is an example of a safety message from our 12 Days of Christmas campaign. The whakataukī "kaua e kōrero mō te awa, kōrero ki te awa" was a saying I took from the Whangaehu Awa Hīkoi as part of the final phase of my Maripi Tuatini case study. The idea that they "don't talk ***about*** the river but talk ***to*** the river" was a reminder of physically connecting to their waterways. Their river isn't something that is simply 'out there' for them to talk about, but it is right there in front of them. This reflects Tangaroa Ara Rau's commitment to working with communities and their leaders who are doing the work, not simply writing or talking about it.

As part of our commitment to connecting whānau and communities to the water, Tangaroa Ara Rau, in 2018 met with Water Safety New Zealand to refresh the *Kia Maanu Kia Ora Māori Water Safety Strategy* which is to be ratified in October 2018. It is proposed that the Wai Puna model will underpin that strategy. Tangaroa Ara Rau, with the support of the findings from this research, is another way that Māori water safety will be transformed in this country. To implement the Māori water safety strategy, however, future research needs to occur. One example is we do not know the exposure risk of Māori to the water, so future epidemiological research is needed for exposure risk assessment. Further, the three case studies I have discussed are only three community groups. Future research is needed to ascertain the diversity and multiple perspectives of Māori water safety with further collaborations with whānau, hapū and iwi.

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[45] https://swimreaper.co.nz/

Final thoughts

Tuna teach us many lessons: of life, of purpose and of vision. The extract I close my thesis with below, indicates that the life of the tuna is underpinned by an innate connection with water and the intuitive and instinctive way of knowing how to navigate its way through life, despite its many challenges, obstacles and environmental changes. It instinctively knows its purpose – the survival of its species – and it is instinctively driven to fulfil that purpose despite the challenges it faces; and it never gives up. This is how this thesis of Māori water safety is framed. Like the purpose of the tuna, Māori water safety is about the ensuring the survival of our future generations, something deeply embedded in the kaupapa of Maripi Tuatini, Hauteruruku ki Puketeraki waka club and Te Taitimu Trust. Like the tuna, their survival is dependent on the survival of their respective waterways. Like the tuna, the vision for Māori water safety is centred on the Wai Puna model that encourages a connection to water and elicits an ethos of belonging.

Deep within an ocean, a dying breath bears a generation. A ritual 15 million years old, amid the darkness, among the spirit of ancestors, your story begins…

The journey that lies ahead is the purpose of your life, a condition as old as your kind. Bound by instinct you will follow the pathways of your ancestors, but you are young, and you will meet many dangers that they never faced.

For you, your life begins when your skin is as clear as glass, you are drifting for two years to the place your ancestors have called home. Close to the land the water changes, it speaks of distant mountains, fresh water and kin. This is the land of Aotearoa. Where ocean meets river, you rest. Here, your body changes, a metamorphosis as ancient as your kind is preparing you for a life within the river as the next generation of long fin eel.

Only 6cm long, neither female nor male, you will have begun a journey that may take a century to complete. Slowly pigmentation appears. Your body darkens. Instinct guides you onward, further into the rivers of Aotearoa. Four years pass, Spring finds you restless. You seek a place to call your home. Others of your kind seek the same, and together, you slowly move further up river. For one so small the river holds many dangers; waterfalls, predators. You call upon your ancestors to know the way.

At fifteen, the nature of your gender has finally been decided. A female, almost two feet long. You are surviving well within the river but a new danger comes from above the water. You discover their trap for the first time, but fortune is on your side. You are too small to be cooked and you are free to go. Others become food for the tāngata whenua who have called your kind, tuna.

At 34 years old and 3 feet long, you have found the destination from which to wait until you are ready to breed. Here is the place to rest and grow for the next 50 years. But a new danger has emerged. To some humans you are not considered food. A reification has been called on your kind, you will become the pest, the plague and many will face the consequences. Your kind are killed by the masses, to make way for a far superior species that has colonised your world, the trout. Thousands of your kind are killed, but you have avoided the slaughter.

50 years later while you've rested, the world did not. The river that you settled those years ago has changed. It is unrecognisable now. Thousands of your kind are taken from the river's edge, no longer sustenance or pest, but profit. For 50 years they have been hunting your kind and selling them around the world. But not you. Evading modern dangers for so long, the years of your lifetime have seen the world progress. Progress. Food. Pest. Profit. Now the future of your kind is uncertain. What would your ancestors say to this modern world?

Many years in the making, you were one of the few from this river to survive. It has been 84 years, almost a century since your journey began. At 84 years old this is the beginning of the most important part of your life. It is finally time to breed. Your body changes in preparation for what lies ahead. The memory of the salty waters stirs within you. Creation is your last calling.

August brings the floods you have been waiting for. It is time to return to your birth place. But the river leads towards a new danger unseen. A modern mark. 84 years have left their mark as the river no longer touches the ocean. Fresh and salt are separated by stone. The river that has been your home is now your prison. But your heart does not beat for you any longer, breath is not your own. It belongs to the millions of eggs that lie within. You journey for their sake. Life means nothing if they do not survive. The ocean calls to your belly, go for them. Fortune is on your side. Not all humans are out to do you harm. You are gathered in their baskets and taken below the concrete wall. The ocean finally welcomes you home. This is the path to journey's end. The story of a journey to belonging.

(Davidson & Salpietra, 2006).

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List of Appendices

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Appendix 1: Glossary

Āhuru mōwai	Protective shelter, safe haven, home away from home
Āki	Encourage, urge on
Aotearoa	New Zealand
Apārangi	Shapes and sounds of the tides
Ariki	High chief
Aroha	Love, good will
Aronga	Worldview
Ātea	Space
Atua	Deity, god
Awa	River
Awa hīkoi	River journey
Ea	Balance
Ehu	Turbid, muddy or murky
Hapū	Sub-tribe, clan
Hapua	Lagoon
Hara	Issue, problems
Harirū	Handshake
Hau	Breath, vitality of man, vital essence
Hau kāinga	Local people
Haumia-tiketike	Deity of uncultivated foods
Hauora	Well-being
Hīkoi	Walk
Hiku	Tail
Hīnaki	Eel traps, nets
Hineahuone	Dawn maid
Hine-kohu	Daughter of all forms of water
Hinemoana	Deity of seashore
Hinengaro	Thoughts and feelings
Hine-nui-te-pō	The night maiden
Hine-parawhenuamea	Daughter of all forms of water
Hine-te-ihorangi	Daughter of all forms of water
Hine-tū-pari-maunga	The mountain maid
Hinewaiata	Girls, female
Hongi	Nose press
I ngā wā o mua	Past, our history
Iwi	Tribe
Kai	Food
Kaikarakia	Leader of prayer
Kaitiaki	Guardian
Kaitiaki o Tangaroa	Guardian of Tangaroa
Kaitiakitanga	Protection, guardianship, conservation and preservation
Kaimoana	Seafood
Kapa haka	Traditional Māori performance
Karakia	Prayer
Karanga	Call
Kau	To disclose
Kaumātua	Elders

Kaupapa	Collective vision
Kaupapa waka	Taking groups out sailing and paddling on water
Kawa	Protocol
Kete	Woven bag
Kia Maanu Kia Ora	Stay Afloat Stay Alive
Kina	A type of seafood
Kiwa	Personification of the ocean
Kōhanga reo	Māori Early Childhood Care
Kōhuru	Murder
Kōkako	Rare native bird
Kōrero	Talk
Kōrero ā-iwi	Tribal specific stories
Kōrero pūrakau	Stories
Kōrero tuku iho	On-going reciprocal conversation
Koro	Grandfather, male elders
Koroua	Grandfather, male elders
Kotahitanga	Unity
Kuia	Grandmothers, female elders
Kūmara	Sweet potato
Kupu	Words
Kura Kaupapa	Māori Primary schools
Māhaki	Respect, humility
Mahi	Work
Mahinga	A place where work is done
Mahinga kai	Customary food gathering
Mana	Prestige
Mana atua	The power to create
Manaaki	Encouraging, uplifting, express love and hospitality towards people
Manaakitanga	Acting in mana enhancing way
Manawa ora	Life-giving essence which is imbued at birth
Manuhiri	Visitors
Manurihi	Son of Ruatepupuke
Marae	Traditional meeting house
Māramatanga	Understanding
Maripi	Knife-like weapon
Mātāpou	Paralysing karakia
Mātauranga	Māori knowledge and ways of knowing
Mātauranga ā-hapū	Sub-tribal specific knowledge
Mātauranga ā-iwi	Tribal specific knowledge
Mātauranga ā-rōpū	Knowledge specific to the group
Mate	Woman's period
Mau rākau	Traditional weaponry
Māui	Demi God
Maunga	Mountain
Mauri	Life-essence
Mihi	Acknowledgement
Moana	Sea
Mōhio	Knowing
Mōkai	

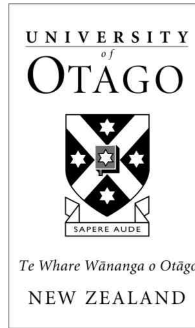
Mokopuna	Grandchild
Mōteatea	
Mua	In front
Muru	Important means of social control
Muru ruku	
Ngā uri	Descendants
Ngā uri whakatupu	Descendants
Ngā waka	Canoes, vessels
Ngāhere	Forest
Ngākau Māori	Compassion, caring heart
Ngangana	Shapes and sounds of the tides
Ngunguru	Shapes and sounds of the tides
Noa	Common
Noho	Stay
Ora	Alive, well, safe
Oriori	Lullaby
Pā	Settlement
Paikea	First ancestor to come to New Zealand on the back of a whale
Pakeke	Adults
Para	Rubbish, sediment, waste, vegetation, nutrients
Paramanawa	Crumbs
Parawhenuamea	Deity of waters of the earth
Papa	Foundation, ground
Papa-hanau-moko	Hawaiian version of Papa-tū-ā-nuku
Papa-tū-ā-nuku	Earth Mother
Patu	Weapon
Pāua	Type of seafood
Pepeha	
Pēpi	Babies
Pihe	Funeral dirge, lament
Pīpī	Type of shellfish
Pito	Umbilical cord
Pōwhiri	Ritual of encounter or engagement
Pū	Origin, source, cause, foundation
Puhi	Chiefly woman
Puna	Spring
Pūrākau	Stories
Rāhui	Temporary closure, restricted area
Rākau	Tree, wood, timber, weapen, wooden
Raki	Ngāi Tahu dialect for Ranginui
Rangatahi	Youth
Rangatira	Leaders
Ranginui	Sky Father
Rau	Many strands and threads, hundred
Rau kotahi	Many strands within one
Rohe	Area
Rohe pōtae	Tribal territory
Rongo	Deity of vegetation
Rongoā	Traditional medicines and practices
Rongo-mai	Deity of peace

Roto	Lake
Rū-ai-moko	Deity of earthquakes
Rua	Two
Ruatepupuke	Moko of Tangaroa
Rūnaka	Iwi authority, council (Southern dialect)
Rūnanga	Iwi authority, council (Northern dialect)
Tā Whakaea Hou	Restoration of traditional waka landing site
Te Tai tamatāne	The West Coast
Te Tai tamawahine	The East Coast
Taiki	Woven baskets used to gather tuna
Takaroa	Ngāi Tahu dialect of Tangaroa
Takawaenga	Political marriage
Take	Issue
Tamaiti	Younger children
Tamakōrero	Males
Tamariki	Children
Tāne	Males
Tāne	Deity of forests, birds, creation of human
Tāne-mahuta	Deity of forests, birds
Tangariki	Elvers
Tangaroa	Deity of sea and sea creatures
Tangata moana	People of the sea
Tangata tiaki	Human guardians, protectors
Tangata whenua	People of the land
Tangi/Tangihanga	Funeral
Taniwha	Guardian
Taonga	Treasure
Taonga takaaro	Traditional Māori games
Tapu	Sacred
Tauparapara	Traditional chant
Taura	Rope
Tāwhiri/Tāwhirimātea	Deity of the elements
Te Āhua	Forms
Te Ao	The world, the days
Te Ao Māori	The Māori world
Te Ao Marama	The world of light, the world of being
Te Ao o Takaroa	The realm of Takaroa
Te Ātamai	Shape
Te Hauora	Breath of Life
Te Kore	The Void
Te Korekore	The world of potential being
Te Koretēmātua	The Parentless
Te Mākū	The Damp
Te Mana o te wai	The spiritual authority of the gods who reside over water
Te Pō	The night, the world of becoming
Te reo/Te reo Māori	Māori Language
Te Reo o te Marae	Wānanga to learn Māori Language
Te tai	Coastline
Te taiao	The environment

Te Waiora a Tane	The waters of life
Teina	Younger relation
Tekoteko	Traditional carving
Tiaki	To guard, keep, preserve
Tika	Act or behave in a way that is right or correct
Tikanga	Protocol
Tikanga waka	Protocol surrounding waka
Tikei	To stride, wade
Tinana	Body, physical
Tīpuna	Ancestors
Tira hoe	Paddling the Whanganui river
Toa	Warrior
Tohu	Sign, symbol
Tohunga	Expert
Tuakana	Older relation
Tuatini	Seven-gilled Shark
Tuna	Eel
Tumata-tangaroa	The ocean god of the Mamari tribe of Hokianga
Tū-mata-uenga	Deity of war
Tuparimaunga	Deity of mountain
Tūpuna	Ancestors
Turaki	Tear down or collapse
Tūrangawaewae	Place of belonging
Tūtaeporoporo	Taniwha of Ngāti Apa
Ūkaipō	Origin, real home
Utu	Reciprocity
Wā	Time
Wāhi kura	Significant landmark or places
Wāhi tapu	Scared place
Wahine	Woman
Wai	Water
Wai Māori	Normal, usual or ordinary waters
Wai mātaitai	Significant estuary or brackish waters
Wai whakaheke tūpāpaku	Water burial sites
Waiata	Song
Waiata tautoko	Supporting songs
Waikino	Bad or impure water
Waimate	Water that has lost its mauri or life force
Waiora	Purest form of water
Waipuna	Pure spring water
Wairua	Spirit
Wairuatanga	Spirituality
Waitā	Salt waters
Waitai	Tidal waters
Waitapu	Sacred waters
Waitī	Fresh waters
Waitohi	Areas of pure water
Waiwera	Hot water used for healing purposes
Waka	Vessel
Waka ama	Outrigger canoe

Waka haerenga	The travel of Hauteruruku
Waka hourua	Double-hulled sailing vessel
Waka hourua wānanga	Learning about traditional navigation, sailing and connection to Tangaroa
Waka kautere	A sea faring vessel
Waka reo	Speaking Māori on the waka
Waka tupuna	An ancestral vessel
Waka unua	A double-hulled vessel
Wānanga	To meet and discuss
Whaikōrero	Speech making
Whakamomori	Suicide
Whakapapa	Genealogy
Whakataukī	Proverb
Whakawhanaungatanga	Process of building relationships
Whānau	Family
Whanaunga	Relative, blood relation
Whanaungatanga	Strengthening relationships
Wharenui	Meeting house
Whare tangata	Mother's womb
Wheke	Octopus
Whenua	Land, placenta

Appendix 2: Ethics



Kia Maanu Kia Ora: Māori approaches to water safety
Consent Form for Pākeke and Kaumātua

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.
I know that:-

1. My participation in the project is entirely voluntary;

2. I am free to withdraw from the project at any time without any disadvantage;

3. Personal identifying information such as audiotapes will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for at least five years.

4. This project involves an open-questioning technique. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops and that in the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project without any disadvantage of any kind.

5. The results of the project may be published but every attempt will be made to preserve my anonymity should I choose to remain anonymous.

6. I, as the participant: a) agree to being named in the research, ☐

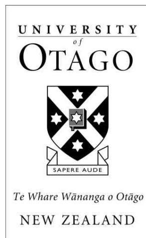
OR;
b) would rather remain anonymous ☐

I agree to take part in this project.

.... (Name)

.... (Signature)

……………………(Date)



Kia Maanu Kia Ora: Māori approaches to water safety
Information Sheet for Participants/Guardians

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you and we thank you for considering our request.

What is the Aim of the Project?
The aim of this research is to investigate the health connection of Māori to wai (water) as a platform for examining Māori approaches to water safety.

What Type of Participants are being sought?
Participants of the Te Taitimu Trust wānanga (case study 1), Maripi Tuatini (case study 2) and Hauteruku ki Puketeraki (case study 3) are the primary participants sought for this research. This includes all ages of those who are involved with each of the case studies. Kaumatua (elders), tamariki (children), rangatahi (youth) and pakeke (adults) who are involved in the case studies will be invited to participate.

What will Participants be Asked to Do?
Partake in an interview and wānanga kōrero (informal interview during wānanga) answering questions and sharing personal experiences/insights. Tamariki and rangatahi from the case studies will be asked to fill out a survey by answering a set of questions about their experiences within their respective case study.

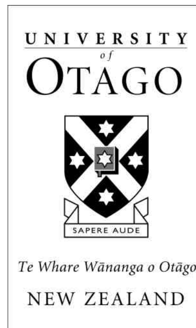
What Data or Information will be Collected and What Use will be Made of it?
The discussions at the interview will be audio taped and written into an analysis in essay format. Should you wish to have a copy of this analysis it can be provided upon completion. All data collected will be treated with respect. On the Consent Form you will be given options regarding your anonymity. Please be aware that should you wish we will make every attempt to preserve your anonymity. However, with your consent, there are some cases where it would be preferable to attribute contributions made to individual participants. It is absolutely up to you which of these options you prefer.

This project involves an open-questioning technique. The general line of questioning is around experiences with or surrounding wai, water safety and/or Māori health. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s) and also that you may withdraw from the project at any stage without any disadvantage to yourself of any kind.

What if Participants have any Questions?
If you have any questions about this project, either now or in the future, please feel free to contact either:-

Miss Chanel Phillips (researcher) or/and
Department of the School of Physical Education, Sport and Exercise Sciences
University Telephone Number (ext 8977)
Email: chanel.phillips@otago.ac.nz

Dr. Anne-Marie Jackson (supervisor)
Department of the School of Physical Education, Sport and Exercise Sciences
University Telephone number (ext 8378)
Email: anne-marie.jackson@otago.ac.nz



Kia Maanu Kia Ora: Māori approaches to water safety
Consent Form for Child Participants

I have been told about this study and understand what it is about. All my questions have been answered in a way that makes sense.
I know that:

1. Participation in this study is voluntary, which means that I do not have to take part if I don't want to and nothing will happen to me. I can also stop taking part at any time and don't have to give a reason.

2. Anytime I want to stop, that's okay.

3. Chanel will video and/or record me so that she can remember what I say, but the recording will be erased after the study has ended.

4. If I don't want to answer some of the questions, that's fine.

5. If I have any worries or if I have any other questions, then I can talk about these with Chanel.

6. The paper and computer file with my answers will only be seen by Chanel and the people she is working with. They will keep whatever I say private.

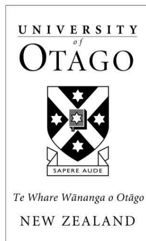
7. I will receive a small gift as thanks for helping with this study.

8. Chanel will write up the results from this study for her University work. The results may also be written up in journals and talked about at conferences. My name will not be on anything Chanel writes up about this study.

I agree to take part in the study.

…………………………………………………
Name

....
Signed Date



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Partake in an interview and wānanga kōrero (informal interview during wānanga) answering questions and sharing personal experiences/insights. Tamariki and rangatahi from the case studies will be asked to fill out a survey by answering a set of questions about their experiences within their respective case study.

What Data or Information will be Collected and What Use will be Made of it?
The discussions at the interview will be audio taped and written into an analysis in essay format. Should you wish to have a copy of this analysis it can be provided upon completion. All data collected will be treated with respect. On the Consent Form you will be given options regarding your anonymity. Please be aware that should you wish we will make every attempt to preserve your anonymity. However, with your consent, there are some cases where it would be preferable to attribute contributions made to individual participants. It is absolutely up to you which of these options you prefer.

This project involves an open-questioning technique. The general line of questioning is around experiences with or surrounding wai, water safety and/or Māori health. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s) and also that you may withdraw from the project at any stage without any disadvantage to yourself of any kind.

What if Participants have any Questions?
If you have any questions about this project, either now or in the future, please feel free to contact either:

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Appendix 3: Survey Questions

Maripi Tuatini Survey Questions.

The questions from the survey are listed below:

1. What is your awa and what do you know about your awa?
2. Why is it important that you know this about your awa?
3. What tikanga have you learnt about your awa?
4. What things do you know keep you safe in the water?
5. How do you know this/where did you hear this from?
6. What has Maripi Tuatini taught you about the water?
7. Using the following scale 1-5 how confident are you in the ocean, river and lake environment?
8. Please add any other thoughts

The second survey extended from the first and focused on stories they had learnt relating to their awa and why these stories are important to them. The survey questions are listed below:

1. What is your awa and what stories have you learnt about your awa?
2. Why do you think these stories are important to learn?
3. What have these stories taught you?
4. What tikanga have you learnt about your awa?
5. What have you learnt from Matua Rob (or others) this week about being safe in the water?
6. Using the following scale how confident are you in the river and ocean?
7. Please add any other thoughts, comments, or stories.

The third survey was changed last minute due to the awa hīkoi being cancelled. The survey instead took place on the graduation day while everyone was setting up and therefore time was a factor. The focus of the questions revolved around their interaction with water, where are they going, how often, and for what purposes. Due to time constraints the survey was kept short. The questions are listed below:

1. What water do you visit the most?
2. What do you mostly go to the water for?
3. Who do you mostly go to the water with and why?
4. How often do you go to the water?
5. How are you going to take what you've learnt at Maripi Tuatini into the next phase of your life?

Survey four which took place at Phase 1 of 2017 asked just one simple question, what does Māori water safety mean to you? Finally, survey five posed the following questions pertaining to the awa hīkoi that the rangatahi had experienced:

1. What did you like about being out on your awa/awa hīkoi and why?
2. How did being out on your awa make you feel and why?
3. What has Maripi Tuatini and the awa hīkoi taught you about your connection and relationship to the water?
4. Who is Tangaroa to you? Is he important to you? Please explain why/why not.
5. What tikanga has Maripi Tuatini taught you in and around the water?
6. Why is this tikanga important? Is it important to you? Please explain.
7. After your time throughout Maripi Tuatini this year and going on the awa hīkoi, what does Māori water safety mean to you now?

Hauteruruku Survey Questions.

The focus for the survey was to gauge the students' understanding of Māori water safety, whanaungatanga and Hauteruruku waka club. The questions asked in the survey are listed below:

1. Do you have a connection to the water (or a particular river/beach)? Please explain/share.
2. How is having a connection to water important/relevant to water safety?
3. What do you know (if anything) about Māori connection to water?
4. What is your understanding of whanaungatanga?
5. How is whanaungatanga important for water safety?
6. What is your understanding of the kaupapa (purpose, goal) of Hauteruruku ki Puketeraki Waka club?
7. What have you learnt about Māori water safety at the PHSE 104 noho?

Te Taitimu Survey Questions.

The focus for the pre-survey was to understand how the rangatahi engaged in the water and what tikanga and oral stories they knew about the water. The questions asked in the pre-survey are listed below:

1. What water do you visit the most?
2. Why do you mostly go to the water?
3. Who do you mostly go to the water with and why?
4. How often do you go to the water?
5. How confident are you in the water? Ocean, river, lake, pool
6. Do you think the water is important to Māori? Can you tell me why or why not?
7. Is the water important to you? Can you tell me why/why not?
8. What tikanga do you know about for the water?
9. Where did you learn about tikanga/and who from?
10. What Māori stories around the water do you know about?

11. Where/who did you hear these stories from?
12. What does Māori water safety mean to you?

The post-survey was used to understand how the experiences from Te Taitimu had 1) impacted on their understanding of water safety, 2) had increased their knowledge about safe practices in and around the water and 3) made them think more deeply about their connection to Tangaroa. The post-survey questions were:

1. What did you like about being out at the beach today and why?
2. How did being out in Tangaroa make you feel and why?
3. What has Te Taitimu Trust taught you about yuor connection and relationship to the water?
4. What did the Tangaroa karakia teach you about Māori connection to the water?
5. What tikanga has Te Taitimu Trust taught you in and around the water?
6. Why is this tikanga important? Is it important to you? Can you tell me why it is or isn't?
7. After your time at Te Taitimu Trust what does Māori water safety mean to you now?
8. Have your thoughts changed since the first survey? Why/why not?
9. On a scale from 1-5 how confident are you in an ocean/river/lake/pool environment?

Appendix 4: He Oriori mō Wharaurangi (full text)

Taku potiki, e, ko Wharaurangi!
Ka rongo o tipuna, ka maka mai ki au,
Maku, e hine, ma te huri e,
Ma te whakarongo ki te whita-kōrero

5. Ko te whare tena i taia ai te Kahui-rongo,
I pipiri ki te po
Ngā toka whakaahu o to korua kuku e,
O toku wawa'i, o taku rua pake,.
Ka wehea ko te tau e

10. Hoki mai, e hine, ki te ao, marama!
Whakatu taua ki aku manu e,
Te tangata i patua e te tini o Tio,
Waiho nei ki a taua, e-e.

E hine aku, e tangi nei ki te kai.
15. Me whakainu koe ki te wai e ngata.,
Me whakangongo koe ki te wai ka rari;
Te mate o Tawhaki,
Whakaputa ki te toru, ka ke te kahu,
Na Tiurangi, na Tiu-pakihi,
20. Na Kapokai, e.

Kimikimi noa ana ahau, e hine,
I to kunenga mai i Hawa-iki,
I te whakaringaringa, i te
whakawaewae,
25. I te whakakanohitanga

Ka manu, e hine, te waka i a Ruatea,
Ko Kura-haupo.
Ka iri mai taua i runga i a Ao-tea,
Ko te waka i a Turi.
30. Ka u mai taua te ngutu Whenuakura;

Ka huaina te whare, ko Rangi-tawhi;
Ka tiria mai te kumara;
Ka ruia mai te karaka ki te tai ao nei.

Keria iho ko te punga tamawahine,
35. Ka riro i ngā tuahine, i a Nonoko-
uri, i a nonoko-tea.
37. Ko te here i runga ko te korohunga.
Kapua mai nei e Hau ko te one ki
tona ringa.
40. Ko te Tokotoko-o-Turoa
Ka whiti i te awa,
Ka nui ia, ko Whanga-nui;
Ka tiehutia te wai, ko Whanga-ehu;
Ka hinga te rakau, ko Turakina;
45. Ka tikeitia te waewae, Ko Rangitikei;
Ka tatu, e hine, Ko Manawa-tu;
Ka rorowhio ngā taringa, ko Hokio.

Waiho nei te awa iti hei ingoa mona,
ko Ohau;
50. Takina te tokotoko, ko Otaki;
Ka mehameha, e hine, ko Wai-meha;
Ka ngahae ngā pi, ko Wai-kanae;
Ka tangi ko te mapu,
Ka tae atu ki a Wai-raka,
55. Matapoutia, poua ki runga, poua ki raro,
Ka rarau e hine!

Ka rarapa ngā kanohi, ko Wai-rarapa,
Te rarapatanga o to tipuna, e hine!
Ka mohiki te ao, ko te Pae-a-Whaitiri;
60. Kumea, kia warea Kai-tangata
Ki waho ko te moana.

Hanga te paepae, poua iho;
Te pou whakamaro o te ra, ko Meremere.
Waiho te whānau, te Punga o tona waka
65. Ko te Hau-mea, ko te Awhe-ma;
Kaati, ka whakamutu, e hine!

English Translation

My little child, Wharaurangi
What your grandsires heard they freely gave unto me
For me and mine, o maiden, because
I listened
5. Heeded, and retained the stories complete
In the house was told the Kahuirongo ritual
Told to a group o in the night

Hence the rock shrine of your tight lipped elder
Hence my store pit, renowned pit, to be shared
10. With my absent loved one, ah me
Return, o maiden, to the world of light
Let us pause and pay tribute to my noble ones
He who was killed by the myriads of Tio
Bequeathed grief and sorrow to you and me, ah me

15. O maiden my own, now fretting for food
I shall offer you the water that satisfies
You are to sip from the water that spurts
Now as in the death of Tawhaki
It came in the third month with hawk's a screaming

20. A loft were swooping-in-the-heavens, swooping down to earth
And the Food-Snatchers, ah me
I am trying to remember, o maiden
How it was you sprang forth from Hawaiki
How the hands were formed, then your feet

25. Until your face took shape Now afloat, o maiden, is the canoe of Ruatea
And tis Kurahaupo
We two were carried hither aboard Aotea
The canoe of Turi

We landed at the river's mouth at Whenuakura
30. The house there was named Rangitawhi
The kumara was then planted
The karaka, too, soon flourished in the land
Hau thereupon dug the odd extra female plots
Which were taken by his sisters, Nonokouri and Nonokotea
35. To mark them off, the border of a robe was hung

Hau scooped up a handful of earth
From the portion of the Staff of Turoa
He then crossed the river
Which won him great renown, and it was Whanganui
40. He splashed through cloudy waters, hence whangaehu
He felled a tree so he could cross, hence Turakina
He strode across the land, hence 'Tikei'
Then he stumbled, o maiden, hence Manawatu
A buzzing sound assailed his eas, hence Hokio
45. A tiny stream he named his own, hence Ohau
He held his staff as he spoke, hence Otaki
The waters beyond were lost in the sands, hence Waimeha
He stood and stared in amazement, hence Waikanae

Then he breathed a sigh of relief
50. For he had come to Wairaka
And he cast a spell fixing it above and fixing it below
It was thus he came to rest, o maiden

He gave a flashing glance, hence Wairarapa
Indeed it was there your ancestor gazed about him
55. The clouds lifted up on high, hence Te Pae-o-Whaitiri

The lengthened day was made to detain Kaitangata
Out on the open sea

The beam was made and posts were fixed
The posts were Stiffened-was-the-heavens and Meremere
60. The family became the anchor of his canoe
They were Te Houmea and
Te Awhema
Enough, tis now ended, o maiden

Sourced from: Paki, M. (2017). He Maori Ahau? *A journey in a search for identity through the lenses of an iwi member*. Doctoral Dissertation, Te Whare Wānanga o Awanuiārangi, Whakatane, Aotearoa. (pp. 180-182, no macrons in original).