

HAUTERURUKU KI PUKETERAKI

Connecting to te ao Takaroa

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Abstract

This article draws on the lead author's 2016 master's thesis focusing on how Hauteruruku ki Puketeraki, a hapū waka club based in Karitāne, 40 kilometres northeast of Dunedin, is connecting people to the ocean using waka. As a result of the club's activities, hauora is flourishing within this community. Māori connections to the ocean are complex and diverse, and in this article the authors highlight that waka are a way in which to establish and maintain these connections. In the context of Hauteruruku ki Puketeraki, the research found that connection to the ocean was synonymous with identity. Furthermore, the elements that constitute connection to the ocean for the club members are directly connected to maintaining and enhancing the health of people and the ocean. Hauteruruku ki Puketeraki provides both a site and a vehicle for others to discover this connection, which is positive for hauora and for the community.

Keywords

creation narratives, hauora, moana, Ngāi Tahu, ocean, Takaroa, waka, whānau

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Introduction

*Ko Maungahaumi, Abitīti, Pukehāpopo, Te Rae o te Papa ōku maunga
 Ko Horouta, Takitimu, Tereanini ōku waka
 Ko Tūranganui a Kiwa me Tikapa ōku moana
 Ko Waipaoa, Waihīrere, Waiomoko, Waihou ōku awa
 Ko Te Aitanga a Mahaki, Ngāti Porou, Ngāti Hako ōku iwi
 Ko Ngāti Wahia me Ngāti Konohi ōku hapū
 Ko Parihimanuhi, Whangara, Tirohia ōku marae
 Ko Ngahuia Mita tōku ingoa
 He uri ahau nō Te Tairāwhiti me Hauraki, he taba Pākehā tāku hoki Tīhei Mauriora*

*Maungahaumi, Abitīti, Pukehāpopo and Te Rae o te Papa are my mountains
 Horouta, Takitimi and Tereanini are my waka
 Tūranganui a Kiwa and Tikapa are my oceans
 Waipaoa, Waihīrere, Waiomoko, Waihou are my rivers
 Te Aitanga a Mahaki, Ngāti Porou and Ngāti Hako are my tribes
 Ngāti Wahia and Ngāti Konohi are my subtribes
 Parihimanuhi, Whangara and Tirohia are my marae
 Ngahuia Mita is my name
 I am a descendant of Te Tairāwhiti (the East Coast) and Hauraki (Coromandel), I am also Pākehā
 Behold the breath of life*

The significance of the ocean resonates strongly with me. I grew up participating and competing in waka ama, which then led me to cultivate a love of waka and of Tangaroa. In 2014 I had the opportunity to voyage upon a waka hourua named *Haunui* from Rapaki on Banks Peninsula to Tūranganui-a-Kiwa (Poverty Bay). As I reflect on that voyage, it was pivotal in providing me with a lived experience of the interactions of all the different atua that govern the natural world, especially Tangaroa. I got to experience first-hand interactions of Tangaroa with other atua, such as Ranginui and Tawhirimātea. This experience on the voyage was a powerful example of how connected to the environment and to these atua our ancestors were. Being part of the voyage and connecting physically, mentally and spiritually with the ocean for five days enabled me to see how a connection to the ocean can positively uplift all aspects of our being.

Growing up in the coastal city of Gisborne in Te Tairāwhiti (the East Coast region of the North Island of Aotearoa New Zealand), I have always had an intimate connection with the ocean. Throughout my childhood I was constantly exposed to oceanic environments, whether through waka ama, swimming or adventuring on the beach. I have been involved with waka ama since I was young, which has given me ample opportunities to be on the river and on the ocean. Reflecting on my experiences growing up, I have always had an affinity for the ocean and water. This affinity is associated with my whakapapa. As a

descendant of the *Horouta* waka, I know the story of our ancestor Paoa, which features significant sites and the presence of water. Thus I believe my affinity and comfort on the water is associated with the connection and understanding that my ancestors had with and of the oceanic and water environments. These have been the entry points, from a personal perspective of this research article.

The aim of this article is to examine Māori connection to the ocean and its potential health outcomes. This will be examined by utilising the case study from my master's research with the Hauteruruku ki Puketeraki waka club (Mita, 2016).

Connection to the environment

Connection to the environment is integral for Māori and all Indigenous people. Kipuri (2009) states that “indigenous peoples have rich and diverse cultures based on a profound spiritual relationship with their land and natural resources” (p. 52). This is expanded on by Epeli Hau'ofa (1998), who, in reference to the Pacific Island region, explains that connection to each other as Indigenous people of the Pacific Islands is through “our common inheritance of a very considerable part of the Earth's largest body of water the Pacific Ocean” (p. 392). One example of Epeli's “common inheritance” is the linguistics of the region. Papers from the Grey collection, an archival source rich in material pertaining to Māori and Polynesia, discuss the presence of Tangaroa throughout the Pacific, which is an example of this

common inheritance or whakapapa connection to the ocean (Hau'ofa, 1998). Referring to the various names of Tangaroa, Whitcombe (1898) explains that the name Tangaroa differs in dialects across Polynesia, as do the associated beliefs and stories. Nevertheless, the dialectical similarities in understandings of Tangaroa throughout Pacific Island nations suggest that our relationship and interactions with the ocean stem from the same origin, and have been adapted to the specific environments in which we reside.

For Māori, whakapapa is the origin for connection to the environment (Harmsworth & Awatere, 2013; Patterson, 2000; Roberts, 2013; Roberts et al., 1995). Whakapapa is a binding thread within a te ao Māori worldview and refers to the layering of one thing upon another, such as our genealogical connections and cultural concepts (Ka'ai & Higgins, 2004; Moorfield, n.d.-b). Roberts (2013) explains whakapapa as a philosophical construct that implies all things have an origin. This origin begins with the creation of the universe and bringing the world into existence. George (2010) highlights that it is whakapapa that is the "inalienable link that binds us to the land and sea" (p. 242). Therefore, whakapapa is how we explain Māori connection to the ocean, specifically through a direct genealogical connection to Tangaroa, the atua of the ocean.

Tangaroa is a prominent figure within Māori narratives of creation. In the North Island the predominant view shared by many iwi, such as my own iwi Ngāti Porou and Te Aitanga a Mahaki, is that Tangaroa was one of more than 70 children of the primeval parents Ranginui and Papatūānuku, who represent the sky and the land, respectively, and who were locked in an eternal embrace (Ka'ai & Higgins, 2004). This narrative describes the separation of Ranginui and Papatūānuku by their son Tāne-mahuta (Ka'ai & Higgins, 2004). The narrative contends that after the separation of his parents, Tangaroa moved to reside in the realm of the ocean and was henceforth known as the progenitor of fish and marine life. However, the view held by Ngāi Tahu that is perpetuated in their narrative is that Takaroa (which is how "Tangaroa" is pronounced in Ngāi Tahu dialect) was the first husband of Papatūānuku (van Bellekom & Harlow, 1987). The difference in these creation narratives is an example of intertribal differences in worldview, which, as Panelli and Tipa (2007) assert, developed out of geographical variance. However, despite these differences, creation narratives demonstrate the place that Tangaroa has within whakapapa, underpinned by worldview,

which provides the context for examining Māori connection to the ocean from a Hauteruruku ki Puketeraki perspective.

Māori connection to the ocean: A case study of Hauteruruku ki Puketeraki

Māori connection to the ocean is a complex and diverse topic. Therefore, conducting a case study with a whānau and hapū group within this specific kaupapa required a strong existing relationship between them and me as the researcher. In the three years prior to this research taking place, I had an involvement with Hauteruruku ki Puketeraki and Kāti Huirapa Rūnaka ki Puketeraki, the administrative body of the hapū, through the long-standing research relationship my supervisor Associate Professor Anne-Marie Jackson also has with them. This relationship has meant that we have been able to support Hauteruruku ki Puketeraki with community-based events and services they provide in the form of water-based activities for rangatahi. Through my relationship with members of Hauteruruku ki Puketeraki both individually and as a collective I have seen their passion for the ocean, their environment and their community. Hauteruruku ki Puketeraki live and breathe the ocean and its tenets in their daily lives. Furthermore, since completion of this research in 2016, my relationship with Hauteruruku ki Puketeraki and the Puketeraki whānau and community has continued and remains strong today. It is vital as Māori researchers that we stay connected and support our whānau and communities that we work alongside of because this too contributes to the continuation of supporting and promoting the health and well-being of Māori.

Methodology

The case study method was employed for this research. Yin (1984) explains that case studies provide extensive data for analysis and allow the researcher to explore an application of theory into practice. Examining Hauteruruku ki Puketeraki as a case study meant ensuring the research was conducted in a way that upheld and worked towards the aspirations of the club (Bishop, 1998; Smith, 2012). Therefore, the methodology included Kaupapa Māori principles and tikanga informed by the whānau of Hauteruruku ki Puketeraki. The case study consisted of seven face-to-face semi-structured interviews with key members of Hauteruruku ki Puketeraki and one external participant who has also worked alongside the club for many years. Within this article the names of participants have been omitted to preserve



FIGURE 1 Hauterukuruku ki Puketeraki waka out on the water in Karitāne, with *Hauteruruku* (left) and *Hiwa-i-te-rangi* (right) (lead author's photo).

their anonymity. The data was analysed using both inductive and deductive analysis techniques through Kaupapa Māori principles and the pillars of Ngāi Tahu, which are outlined in the Ngāi Tahu cultural strategy as priority areas for the flourishing of the iwi (Te Rūnanga o Ngāi Tahu, 1996). Analytic autoethnography was also employed as a tool to add the value of my own knowledge and experiences with Hauteruruku ki Puketeraki to the analysis. Analytic autoethnography positions the researcher as a complete member of the social world under study while still demonstrating explicit commitment to theoretical and conceptual analyses (Anderson, 2006). The findings and results of the analysis are discussed in the subsequent sections.

Hauteruruku ki Puketeraki

Hauteruruku ki Puketeraki began informally as a whānau waka-building project, and developed into a formal club and incorporated society in 2011 through the shared vision of a whānau and community. This vision and the central kaupapa of the club is “connecting or re-connecting members with our awa and moana through the heritage of Ngā Waka and Te Ao Takaroa” (Hauteruruku ki Puketeraki, 2012, p. 4; see also Flack et al., 2015; Flack et al., 2016; Phillips & Mita, 2016). The name Hauteruruku refers to the swift flight of the kārearea, specifically when it swoops down to

collect its prey, and was given to the canoe pictured on the left in Figure 1 as well as to the club. From the initial idea to build a small sailing canoe, the club has flourished and seen continued growth. Collaboration between whānau, community and outside organisations has been strong (Phillips & Mita, 2016). Since 2011 the kaupapa of connecting whānau and manuhiri in Karitāne to te ao Takaroa using waka as the vehicle has been the driving force behind the club, culminating in the building of a second waka, *Hiwa-i-te-rangi*, pictured on the right in Figure 1.

Worldview and whakapapa

In order to examine the connection of Hauteruruku ki Puketeraki to the ocean it was important to identify and articulate how this connection is underpinned by a specific worldview and creation narratives (Harmsworth & Awatere, 2013; Marsden, 2003; Williams, 2006). Worldview is integral to understanding one's place in and perspective of the world. Marsden (2003) refers to Māori worldview as “the corporate view that Māori hold about the ultimate reality and meaning” (p. 3). Therefore, Māori worldview is the basis of our understanding and gives rise to the beliefs, values and practices that inform how we exist in the world. It is therefore essential to understand Māori worldview as the foundation for examining Māori connection to the ocean. Russell

(2005) highlights the significance of the Ngāi Tahu worldview in considering Ngāi Tahu connections to the ocean:

Our worldview as Kāi Tahu, the principal Māori tribe of the southern region of New Zealand . . . is based on how we thought, think and relate ourselves to those places as part of our environment and with our landscapes and seascapes, who are our tūpuna (ancestors). We are living whakapapa (genealogy) as well as being both past and future parts of it. We accept this way of understanding as usual. (p. 149)

Russell's (2005) personification of landscapes is explained further through examining Ngāi Tahu creation narratives.

Creation narratives

Creation narratives contain precedents, messages and guidelines which enable us to make sense of and live from within our worldview. The Ngāi Tahu creation narrative situates connection to the ocean as integral to Ngāi Tahu through the position of Takaroa as the first husband of Papatūānuku (van Bellekom & Harlow, 1987).

Worldview and the creation narratives are reflected in the connection of Hauteruruku ki Puketeraki to the ocean. Whānau responded that for them, connection to the ocean has its origins in the connection to the landscape that their ancestors had, based on creation narratives specific to their own iwi and hapū. Furthermore, these relationships are embodied by the landscape and architecture of the Karitāne and Puketeraki area, which is the home of Hauteruruku ki Puketeraki. Whakapapa provided the link between these stories, landscapes and people. For members of Hauteruruku ki Puketeraki, mahinga kai, kaitiakitanga and mana o te moana are their expressions of connection to the ocean. For this article I will focus on kaitiakitanga and mana o te moana as specific expressions of the connection of Hauteruruku ki Puketeraki to the ocean.

Kaitiakitanga

Kaitiakitanga is both a concept and a practice that is important for connection to the ocean for Hauteruruku ki Puketeraki. The term kaitiakitanga has a multitude of definitions and understandings. Marsden (2003) states that kaitiakitanga refers to “guardianship, preservation, conservation, fostering, protecting and sheltering” (p. 67). Kaitiakitanga is described by Te Rūnanga o Ngāi Tahu (1996) as stewardship; they also state

that they will “work actively to protect the people, environment, knowledge, culture, language and resources important to Ngāi Tahu for future generations”.

For many of the members of Hauteruruku ki Puketeraki that were interviewed, it was difficult to consider their connection to the ocean without referring to the inherent responsibility they feel to look after and respect the ocean and the deities and guardians that reside in that space. For example, one of the whānau, Hauteruruku Wahine 1, explained that kaitiakitanga for her whānau was embedded from a young age:

We were out there all the time, we had that relationship and we were always picking up rubbish and cleaning up and that kind of idea of giving back and only taking, you know giving back some catch and also only taking what was enough to feed us. So [we] learnt lots of conservation rules, you know just from being around my dad, about the sea and taking care of it and being kaitiaki.

Many of the participants recalled experiences with the ocean that were underpinned by the ethic of kaitiakitanga, and thus considered kaitiakitanga as integral to what connection to the ocean means to them. Intertwined with the practice of kaitiakitanga was mana o te moana, or respecting the mana of the ocean.

Mana o te moana

Valuing or having respect for the ocean and the mana that Tangaroa has in this space emerged as a strong value that members of Hauteruruku ki Puketeraki considered essential for connection to the ocean and therefore obligation for all of us (Williams, 2004). As with many Māori concepts and values, interpretations of mana are numerous. Moorfield (n.d.-a) defines mana as “prestige, authority, control and power”; “a supernatural force in a person, place or object”; and “the enduring indestructible power of the atua”. Ka'ai and Higgins (2004) similarly include authority, power and control in their definition in relation to atua, people, land and the environment. These definitions and references to atua support the notion that their mana, imbued by the environment, is the origin of Māori reverence and respect for the ocean.

Furthermore, Patterson (2000) describes a Māori environmental philosophy wherein respect for the environment is inherent through whakapapa. Thus, whakapapa is the key thread that emerges from Hauteruruku ki Puketeraki members

as an inherited responsibility to acknowledge the kinship that exists between the ocean and us and therefore our respect for it. A point highlighted by Hauteruruku ki Puketeraki members was the idea that often there is confusion or ambiguity between *mana moana* and *mana o te moana*. This is highlighted in the following comment from the Hauteruruku Kaiwhakahaere:

Yeah respect, I think is a real key one, sometimes we have a *kōrero* you know about *mana* and people, you know we talk about *mana whenua* and sometimes we forget about *mana moana* and who actually has the *mana*. Sometimes we put ourselves as people, we talk about our *mana*, but the *mana* really lies with the *atua*, you know 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.

This comment recognises that as *tāngata* we can often default to *mana moana*, placing ourselves above our environment and forgetting who has the ultimate *mana*. As Patterson (2000) explains, this is inconsistent with the Māori environmental ethic, reminding us to consider always *mana moana* over *mana tangata*.

This section has described two expressions of the connection of Hauteruruku ki Puketeraki to the ocean that were identified as important. This discussion provides a platform for the following section, which discusses *hauora* and demonstrates the importance of these expressions and connection to the ocean in relation to the *hauora* of Hauteruruku ki Puketeraki.

Hauteruruku experiences of hauora

Hauora is intimately linked to the environment, and therefore having a connection to and engaging with the ocean regularly is positive for *hauora* (Durie, 2001; Panelli & Tipa, 2007). For Māori, as for many other Indigenous peoples around the world, the health of the environment is seen as synonymous with our own health, where one reflects the other.

This research revealed that this is also the case for members of Hauteruruku ki Puketeraki; their perspective of *hauora* is entwined intimately with the environment, specifically the *moana*. One example of this perspective was offered by Hauteruruku Wahine 1:

I just think there needs to be a balance of connectedness, relationships and well-being, the two should be able to co-exist but at the moment it's very dominated by a Western view. So it needs a whole paradigm shift, not to a new paradigm but to something that has always been there and I think the relationship with the ocean and the *whenua* is the way to go . . . because I work in health, in everything I do, I think I achieve more in *waka ama* and out on the ocean. For me, if people can discover for themselves a connection with the *moana* or with the *whenua* and reclaim their breath of life, for me that's everything, and it's theirs, you know they did it. For me reconnecting with the elements is *hauora*.

Hauteruruku Wahine 1's comment clearly demonstrates her perspective of *hauora*. Here she challenges the existing paradigm of mainstream health and provides an alternative view grounded in a Māori worldview. Other members of Hauteruruku ki Puketeraki shared similar views, privileging the environment or connection to it as pivotal to their *hauora* and the *hauora* of their *whānau*. For example, Hauteruruku Wahine 2 explained:

It's not just about your *tinana*. It's about your *wairua* and for me it's spiritual. I think well-being and I heard you guys talking about the Te Whare Tapa Whā [Durie, 1985] and [I] was doing something in Papa Tikanga recently where they talked about the Wheke model? I'm thinking oh yeah there probably are eight strands, you know more than just four and I just think that—yeah, I think we are lucky, I just think we are so lucky because where we live [in Karitāne] nourishes us in so many ways. I just think it just must be hard living in the city, you know, when you haven't got some beauty around you. So I think *hauora* is a big thing, people need to have exposure to a lot of things to a balance, you know mental health and spiritual health. I just think we're very lucky that we have that.

Furthermore, for members of Hauteruruku ki Puketeraki the elements that constitute connection to the ocean are directly connected to maintaining and enhancing the health of people and the ocean. As the Hauteruruku Kaitautoko shared:

Because at the end of the day if we don't look after the *wairua*, the *mauri* and the spirituality of our *tīpuna* and Tangaroa, then we don't look after ourselves. That's got to be the foremost and that's got to be the *tihi o te maunga* or the peak of the *maunga* of our train of thought, of our mindset and

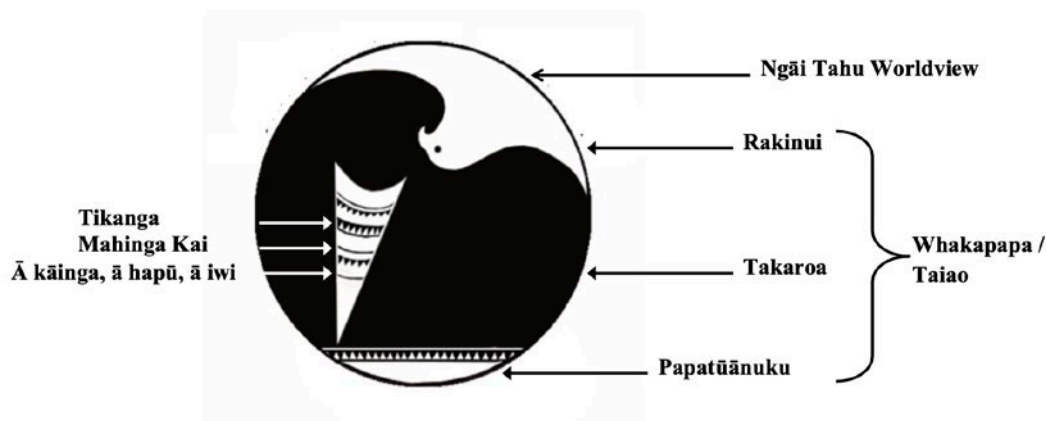


FIGURE 2 Hauteruruku ki Puketeraki model of hauora (adapted from Mita, 2016, p. 147).

it's simple if we start killing Papatūānuku, start polluting the ocean and start polluting the waterways then we won't survive much longer.

One of the outcomes of this research was the development of a health model inspired by Panelli and Tipa's (2007) consideration of well-being based on rohe pōtae and embedded in culture-environment awareness and informed by Hauteruruku ki Puketeraki understandings of hauora.

Hauteruruku as a model for hauora

The model is based on the logo of Hauteruruku ki Puketeraki designed by Georgia-Rae Flack. The logo represents the flight of the kārearea and the waka, which forms the foundation of Hauteruruku ki Puketeraki activities in connecting to the ocean.

The first element of the model, assigned to the outer circle of the logo, represents Ngāi Tahu worldview. The circle symbolically demonstrates the all-encapsulating and interconnected nature of worldview. Ngāi Tahu worldview is the foundation for the connection of Hauteruruku ki Puketeraki to the ocean and perceptions of hauora. Therefore, each element of the model stems from this circle. Ngāi Tahu creation narratives give rise to te ao Takaroa, which is central to the kaupapa of the club. Thus, the outermost circle of the logo symbolises the unbroken and holistic view of the world from a Ngāi Tahu perspective. The worldview and outer circle enclose the further principles and values that form this conception of Hauteruruku as a model of hauora.

Whakapapa

The second element of the model is whakapapa, the fundamental link between worldview, connection to the ocean, and hauora. Whakapapa is represented by the main sections of the logo: Rakinui ("Ranginui" in the Ngāi Tahu dialect; embodied by the kārearea), Takaroa (the dark middle segment in the shape of a wave) and Papatūānuku (the bottom section of the logo, which simultaneously represents the hull of the canoe). These three sections linked together show the importance of whakapapa for both growth and the interconnection of these atua—Rakinui, Takaroa and Papatūānuku—as they are central to a Ngāi Tahu worldview and creation narrative.

Rakinui

Rakinui is a prominent figure within the Ngāi Tahu creation narrative. It is within the Rakinui whakapapa that the first instance of water is seen. Rakinui is embodied in the model in the shape of a kārearea. The kārearea itself is important to the club, as explained earlier. Its flight inspired the name of Hauteruruku ki Puketeraki and *Hauteruruku* waka. Furthermore, as previously explained, Rakinui's interactions with Takaroa within the Ngāi Tahu creation narrative are important to understand and reinforce the connection Ngāi Tahu, and therefore Hauteruruku ki Puketeraki, have with the ocean.

Takaroa

Takaroa is a central figure for Ngāi Tahu; his position in the Ngāi Tahu creation narrative has been described above. The kaupapa of Hauteruruku ki Puketeraki as connection to the awa and moana

through the waka and te ao Takaroa reaffirms his importance for the club. Therefore, the middle part of the model (in black) represents Takaroa. This shows the importance of Takaroa to Hauteruruku ki Puketeraki as it touches every other aspect of the model and connects them all. This also places Takaroa in the centre of Rakinui and Papatūānuku, which shows reverence to the creation narrative and acknowledges the relationship between these three atua.

Papatūānuku

Papatūānuku, the land, emerged as an essential aspect of the club's connection to the ocean. The Ngāi Tahu creation narrative elucidates the connection between Papatūānuku and Takaroa. Key members of Hauteruruku ki Puketeraki explained the importance of the link between the land and ocean and how our actions on Papatūānuku ultimately affect Takaroa. The bottom section of the model therefore represents Papatūānuku, who provides the foundation for the model because the life she gives us, as tāngata, comes with an inherent responsibility to look after the whenua, which ultimately affects the moana.

Waka

The final sections of the model relate to the waka, specifically its sail. Within this section I have broken it down further to be three subsections: tikanga; mahinga kai; ā kāinga, ā hapū, ā iwi. The idea behind ascribing these subsections to the sail of the waka is to show that it is the waka and the kaupapa of Hauteruruku ki Puketeraki that operationalise these values and practices, which are a reflection of worldview and directly underpinned by whakapapa.

Tikanga

Tikanga inform practices and guide behaviour. Following Panelli and Tipa's (2007) research, which identifies principles and values associated with healthy ecosystems and wellness of whānau, this element of the model represents two of the key values that guide the connection of Hauteruruku ki Puketeraki to the ocean and contribute to wellness of whānau: kaitiakitanga and mana o te moana. Kaitiakitanga emerged as a key ethic and responsibility that Hauteruruku ki Puketeraki members believe is important for both personal connection to the ocean and the kaupapa of Hauteruruku ki Puketeraki. Mana o te moana emerged within the context of connection to the ocean and hauora. The Hauteruruku Kaiwhakahaere spoke about the importance of acknowledging and respecting

the mana of the ocean and remembering our place (as people) in relation to the atua and the environment. Thus, these values not only guide our interactions; they are essential for our health.

Mahinga kai

Consistent with values that constitute the club's connection to the ocean, mahinga kai is a practical application of these values. The connection between mahinga kai, whānau and their collective connection to the ocean is of the utmost importance to Hauteruruku ki Puketeraki members and their hauora. This research found that for a number of the participants their connection to the ocean was entwined with, and understood through, mahinga kai. Thus, this aspect of the model shows the relationship between mahinga kai, connection to the ocean and hauora for Hauteruruku ki Puketeraki.

Ā kāinga, ā hapū, ā iwi

The final aspect of the model refers to the individuals, whānau and communities involved with Hauteruruku ki Puketeraki. This element is entitled "Ā kāinga, ā hapū, ā iwi", reflecting the club's understanding of hauora as an experience of the individual, whānau, hapū and iwi. As well as positioning hauora as an individual and collective experience, this model considers connection to the ocean and demonstrates how Hauteruruku ki Puketeraki has the ability to connect with all of these population groups. Furthermore, Hauteruruku ki Puketeraki has acquired community connectedness through having a strong kaupapa. The kaupapa of connecting whānau, hapū and iwi to the awa and moana has had a positive impact on not only members of Hauteruruku ki Puketeraki but also those who have engaged with the kaupapa, rangatahi, and the wider community.

Conclusion

The aim of this article has been to examine Māori connection to the ocean and its potential health outcomes utilising a case study with Hauteruruku ki Puketeraki waka club. It has highlighted how club members are connecting people to the ocean and thereby causing hauora and oranga to flourish within this community. The case study revealed that Hauteruruku ki Puketeraki provides a strong kaupapa, which enables members, whānau and others in the community to experience, discover or rediscover their own connection to the ocean. Using waka as the vehicle, Hauteruruku ki Puketeraki provides a site where tamariki and rangatahi are provided opportunities and access to grow this connection whilst growing their own

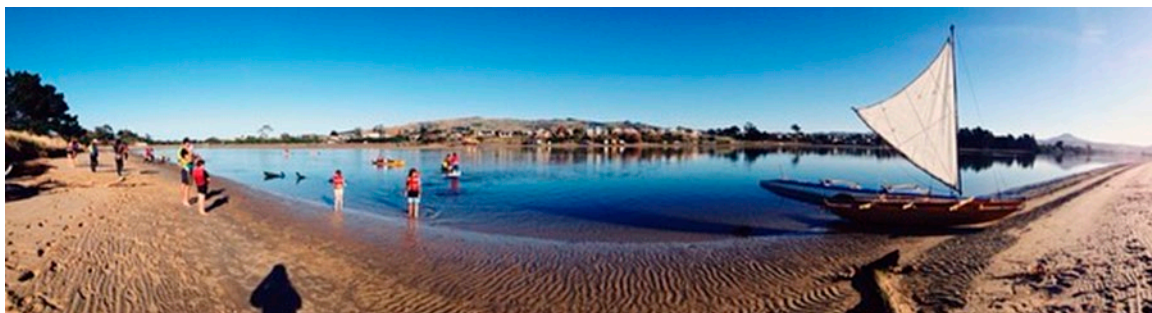


FIGURE 3 *Hauteruruku* waka pictured on Ohinepouwera adjacent to the Waikouaiti River, Karitāne, June 2015 (lead author's photo).

skills and reaffirming their identity. Furthermore, through strong community and external relationships Hauteruruku ki Puketeraki has been able to establish a hub of activity in Karitāne underpinned by connection to the awa and moana. The Hauteruruku ki Puketeraki model for hauora we have developed visually reflects aspects of the connection of Hauteruruku ki Puketeraki to the ocean that are synonymous with factors that contribute to positive hauora. Thus, the model presents an interconnected perspective drawing on both connections to the ocean and hauora that shows how, purely through existing and running waka-, moana- and awa-based kaupapa, Hauteruruku ki Puketeraki is contributing to positive hauora in their community. This research advances the aspirations of Hauteruruku ki Puketeraki and can potentially become a tool for other Māori and Indigenous communities internationally. In the six years since the completion of this study, Hauteruruku ki Puketeraki have continued to grow and contribute positively to the hauora and identity of many individuals and whānau, leading kaupapa waka for the whānau of Karitāne and Ngāi Tahu whānau whānui. Working alongside Hauteruruku ki Puketeraki allowed me to grow as an individual and hone my skills as a researcher. I am now completing my PhD research looking at my own rohe and waka whakapapa in Te Tairāwhiti. I am certain this would not have been possible had it not been for my experience working within the safe harbour of Karitāne under the guidance of Hauteruruku ki Puketeraki. I continue to stay connected to the club and support them from afar. In concluding my master's thesis, *Hauteruruku ki Puketeraki: Connecting to te ao Takaroa*, I wrote about the exciting aspirations of Hauteruruku ki Puketeraki and that they would continue as a club long after the completion of the thesis. Today in 2023 I can confirm Hauteruruku ki Puketeraki has realised a number of these aspirations, including

being a core member of a soon to be established national waka kaupapa, which will continue to increase the momentum of kaupapa waka in the Karitāne community and around the motu.

Glossary

atua	deity
hapū	subtribe
hauora	health and well-being
iwi	tribe
kaiāwhina	helper, assistant
kāinga	home, village, settlement
kaitautoko	supporter
kaitiakitanga	guardianship, stewardship
kaiwhakahaere	leader, administrator, boss
kārearea	New Zealand falcon
kaumoana	crew member, mariner
kaupapa	purpose
Kaupapa Māori	theory and methodology based on Māori ideology
kōrero	speak, talk, discuss; discussion
mahinga kai	Māori customary food-gathering practices
mana moana	authority over the sea and lakes
mana o te moana	prestige, authority of the moana
mana whenua	authority over land and natural resources, tribal estates
manuhiri	visitors
mauri	life essence, life force, energy, life principle
moana	sea, ocean
motu	island(s)
oranga	life, living, vitality

(He) Papa Tikanga	New Zealand Certificate in Tikanga (Mātauranga Māori) Level 3
Papatūānuku	earth mother, deity of the earth
Rakinui	Ranginui in Ngāi Tahu dialect
rangatahi	youth
Ranginui	sky father, deity of the sky
rohe pōtae	tribal lands/territory
tā	sir
Takaroa	Tangaroa in Ngāi Tahu dialect
Tāne-mahuta	deity of birds, forests, man
Tangaroa	deity of the ocean, fish and marine life
tāngata	people
Tawhirimātea	deity of the wind and weather
te ao Māori	Māori worldview
te ao Takaroa	the world of Takaroa
Te Whare Tapa Whā	Māori model of health based on the four sides of a house, created by Tā Mason Durie
tikanga	Māori practices and protocols
tinana	body
tīpuna	ancestors
wahine	woman
wairua	spirit, spiritual essence
waka	canoe
waka ama	outrigger canoe
waka hourua	double-hulled sailing canoe
whakapapa	genealogy
whānau	family; nuclear/extended family
whānui	generally, broadly, widely
Wheke	Māori model of health based on the octopus, created by Kahuranga Rangiamarie Turuki Rose Pere
whenua	land, placenta

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