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Mingling the hau [breath of life] in Aotearoa, New Zealand

Mere Kepa, Takahiwai, Te Tai Tokerau, Aotearoa

Abstract

The narration is a critical reflection upon three environmental projects undertaken voluntarily by three separate; sometimes overlapping groups of Tangata Whenua [Indigenous Maori] and Pakeha [European New Zealand] people. Their purpose is to transform the degradation and destruction of the Native or Indigenous flora and fauna in a part of the Te Tai Tokerau [Northland] region of Aotearoa, New Zealand. The projects are being enacted on the public roadside by the Friends of the Berm@Takahiwai (Friends); the Pest Strategy 2018-23 in the Takahiwai Hills and Forest; and by the Bream Bay Coastal Care Trust (BBCCT) in the Wildlife Refuge and on the coastal dunes at nearby Ruakaka beach. Notably, the terminologies Tangata Whenua, and Maori; Native and Indigenous are used interchangeably here. In the 21st century, the groups of Maori and Pakeha are mingling the hau [breath of life] to serve in revitalising the breath of life through eliminating exotic pest flora and fauna; connecting hunters to equipment to clean their boots on entering and departing from the forest; and keeping-out people who drive their recreational vehicles in the Refuge and the dunes. The idea of importance is that through the conception of the ‘hau,’ the understanding of transforming the contaminated landscapes to places of abundant Native beauty, food cultivation, and recreation is deepened visually and peacefully. Ultimately, the Tangata Whenua continue to be at the forefront of revitalising the landscapes from out-of-control policies and activity by the government and their agencies.

Keywords: Maturanga Maori, hau, colonisation, transformation

Introduction

The ancestral kainga [village] of Takahiwai is located, in the countryside, between the northern forest edge of Takahiwai Hills and the southern shore of Whangarei Te Rerenga Paraoa harbour, in the sub-tropical Te Tai Tokerau. In recent past times, the Tangata Whenua of Takahiwai harvested seasonal foods from the berm; but, with increasing pressures of modern, material, industrial life the Indigenous Maori Peoples no longer deem the public roadside as safe to collect wild food (Kepa et al. 2015). Nowadays foreign weeds; gorse, tobacco weed, kikuyu, pampas grass, privet, moth plant, ginger plant; exotic plane, wattyl, and flame trees dominate the berm’s vegetation.

The landscape contamination from birds, foreign and domesticated animals, vehicle emissions, pesticides from agriculture, and fallout from industrial activities are a fact of life. Collecting food from the public space is not innocuous in 21st century, polluted Aotearoa, New Zealand. Critically, once the colonising of the berm was commenced, actions by generations of the Tangata Whenua to keep the flora and fauna on the berm, in the forest and dunes Indigenous have not been enough.



Figure 1. The sacred mountain, Manaia; Te Moananui a Kiwa [Pacific Ocean]; Ruakaka dunes; and RefiningNZ, 2017.



Figure 2. The contaminated berm at Pirihi Rd, Takahiwai, 2017.

At Takahiwai, in 2017, a small group of Maori and Pakeha residents, who are retired from the paid workforce, came together to eliminate the hau of the pest flora and fauna. The Friends

instigated the project called *O Matou Taonga, All Our Treasures* to open up new ‘windows’ on the polluted berm. The Creative Communities Scheme and the local government body, Whangarei District Council (WDC), funded the project. The berm is owned by WDC and the council’s contestable grant permitted the Friends to take-up the project. A small grant from the Northland Regional Council (NRC) and donations from local industries and small businesses, in 2018, enabled the Friends to purchase more equipment to eliminate the pest vegetation and to restore Native hau to the berm.



Figure 3. Friends and school children at the bus shelter, Pirihi Rd, 2017.



Figure 4. Takahiwai Rd pocket garden and bus shelter (artwork platform 1).



Figure 5. Pirihi Rd pocket garden and bus shelter (art platform 2).



Figure 6. The Native garden below the Pirihi Rd bus shelter and pocket garden, 21 October 2019.

Concurrently, the Pest Strategy and the BBCT’s environmental activities are reflected upon to clarify the broader relationship on the landscapes. Accordingly, the projects portray the range of activities taken-on to enhance the hau of the Indigenous flora and fauna. Overall, the spirit of hope is to mingle the hau of the Maori and Pakeha people, and the Native flora and fauna in transforming the contaminated landscapes for the better.

Why might mingling the ‘hau’ be crucial to revitalising the Indigenous flora and fauna on the colonised landscapes?

In the volume edited by Witi Ihimaera and Whiti Hereaka, the authors have retold Maori myths and legends. In doing so, they have clarified that:

The holistic nature of the (Maori) world is extraordinary. The gods come and go overhead, underground, all around. Mountains move and fall in love with each other. Humankind can converse with trees, fishes and birds. And we share Te Ao Turoa (the world of longstanding) with supernatural beings like tipua [demons]; maero [wilderness beings]; ogresses and giants; flying men; taniwha [serpents, dragons and supernatural kidnappers]; patupairehe [fairy folk]; ponaturi [sea devils]; and so on (Ihimaera & Hereaka 2019, 15). *My brackets, (...)*.

In the 21st century, the times of gods, dragons, serpents, giants, devils, and fairies may be far behind Maori tribal society now. Nevertheless, the landscapes can keep alive the stories of the gods and monsters for the people to come. Nowadays, the spirits and demons are human, existing within a kainga and a wider community. The problem is that the Indigenous Maori discourse has been changed dramatically by colonisation (Jackson 2019; Smith 1999) almost beyond recognition, and the new materialism of economic development demands that the Tangata Whenua think very differently about the flora and fauna on the berm and the dunes, and in the forest and the Wildlife Refuge.

In Moana Jackson’s writing entitled “The Hope of Decolonization” he has reminded the Tangata Whenua and Pakeha of the hundreds of years that the people from Europe have abused Indigenous children, women and men, and plundered Native lands while perfecting colonising strategies; and rewriting the histories of the Indigenous Peoples to justify their acts and actions of degradation and destruction. In Jackson’s words;

(t)he Europeans have deliberately concocted falsehoods to justify a process that is actually unjustifiable, They are in fact what may be termed “myhtakes,” deliberately concocted falsehoods to justify a process that is actually unjustifiable (Jackson 2019, 102).



The Indigenous Maori Peoples still live with the influences and impacts of the mythtakers. Maori tribal society, though, continues their faith in the spirits of hope and courage to change the imposed reality. A first step in rekindling that hope is perhaps to be clear about what colonization was, and is: In her 2017 book entitled “No is not enough,” Naomi Klein, has argued, for instance, that the Indigenous landscapes have been perceived and legally classified by the European explorers as unoccupied. The Indigenous Maori people are among those Peoples not acknowledged to have preexisting rights to the land and, therefore, perceived as fair game on a bizarre “finders keepers basis” (Klein 2017 95).

This is a good time to remember that manufacturing mythtakers such as the practice of finders keepers; together with the false hierarchies based on flora and fauna, with the purpose to enforce a brutal system to colonise the landscapes of Aotearoa is a lingering story. New Zealand’s modern capitalist economy was born thanks to two very large subsidies: purloined Maori land and arrogated Tangata Whenua. Both required the creation of intellectual theories that ranked the relative value of Indigenous Maori People’s lives and wildlife, placing the European settler and their flora and fauna at the top. These church and state-approved theories of European supremacy are what allowed the Native landscapes to be actively imperceptible to the European explorers in the 18th century (Klein 2017); take for example, the colonisation of the Tangata Whenua and their landscapes.

In 2000, the New Zealand government’s *Biodiversity Strategy* proclaimed that,

[n]othing since the extinction of the dinosaurs (65 million years ago) compares with the decline in indigenous biodiversity in NZ over the last century (2000, 4; Neill 2013, 3).

This is an extraordinary claim to notoriety for the government to make. In 2016, the government disclosed the campaign known as “Predator Free 2050” to eliminate invasive pests. The eradication has been described by the government’s ministers and in the local media as being courageous and revelatory, and that the campaign was the ministers’ response to the issues of the loss of Native biodiversity and the extinction of Native species. For all the international marketing of Aotearoa, by the government, as a clean, green eco-wonderland, the land is one of the most radically, rapidly, and catastrophically altered environments on earth. The government’s campaign should prompt the Tangata Whenua and Pakeha to contemplate

deeply on mingling their hau with the pest and Indigenous vegetation, and to take action to transform the landscapes from the hills to the dunes.

In 1895, the article by the Tangata Whenua author, Tamati Ranapiri, on bird-snaring was published in the “Journal of the Polynesian Society”. It had been translated by the New Zealand ethnologist, surveyor and founder of the Polynesian Society, Percy Smith. According to Anna Boswell (2018a, 2018b), the article was the foundation for the correspondence between Ranapiri and the New Zealand ethnographer, Elsdon Best discussing forest lore, which in turn, was the foundation for Marcel Mauss’s work on the customary practice of gifting and selected by Marshall Sahlins and others to produce what has become a profound and renowned frame of anthropological theorising. In the essay entitled “The Gift by Marcel Mauss” (2006[1954]), the hau is understood as a gift and traditions of gifting conducted by tribes of Polynesia, Melanesia, and North West America.

In the narration, as mentioned previously, the hau is apprehended in the sense of the breath of life; that is, the Maori and Pakeha people breathing together and sharing the vitality of the individual, family, families, and friends. Also, through the hau, the stories of colonisation across Maori history and objects, such as funding, mingle to correlate the abundance of beauty and the principles of morality and equality of the citizens in their place. The hau, therefore, is understood as the whole relationship between the body and the spirit, the individual and the collective, the people and the place. The project, O matou taonga: All our treasures, is the platform on which broad and deep issues about the colonisation and transformation of the people and their landscapes are discussed harmoniously.

The “O Matou Taonga, All Our Treasures” project

Unfortunately, at Takahiwai the landscape has been changed for the worse by the increasing presence of heavy industry such as the petrochemical facility, the timber industry, as well as agriculture and the construction and settlement of several new housing estates (Kepa et al 2015; Gudex 2013). Fortunately, though, the Friends have started to mingle their breath to diminish pests and restore the Native plants to the berm. Crucially, the hau pervades all aspects of life and the Friends are revitalising, not only the berm, but, they are also helping, consciously or



unconsciously, to strengthen a sense of morality and equality to a modern, creative Tangata Whenua and Pakeha community.

The berm, like the groups of people, is complex and ambiguous, occupied and settled, Indigenous and European, Native and imported, wild and colonised, colonising and decolonising. The complexity and ambiguity is intentional; an aide-mémoire that in Takahiwai that is a former exclusively Maori kainga, all people should be able to share the landscapes.

As mentioned earlier, at Takahiwai, until the late 1970s, the Tangata Whenua garnered seasonal foods from stretches of the rural roadside; but, with the increasing pressures of industry, the Indigenous Maori people no longer deem the berm as benign to gather food. Consequently, harvesting wild food from the radically changed roadside, no longer works (Kepa 2015). Consider for a moment, the introduction of gorse [*Ulex Europaeus*] to the landscapes of Aotearoa in the early stages of European colonisation of New Zealand. In the country's temperate climate gorse spread rapidly, but the Pakeha farmers failed to recognise the threat and continued to import the weed into the 1900s. Gorse, like tobacco and blackberry weeds, kikuyu and pampas grass, flame and wattyl trees has been a major invasive plant species with millions of dollars spent by manufacturers on controlling the weed.

Security or prosperity comes from sharing the hau. Accordingly, the Friends have created a project through which to mingle their hau in restoring and beautifying the contaminated berm. A project in which they have come together to take down the borders between Maori and Pakeha, business people and residents, councils and ratepayers, retirees and primary school children rather than split apart and construct more social, cultural, and economic divisions. Friends is a collective and connection of solidarity and directing people's energy and effort to protect the landscape from more foreign invasion.

All of the Friends know that the colonised berm is leading them to keeping pockets of the roadside Indigenous. The point being made is that the landscape has warned them, awakened them to colonisation, pollution, and transformation, so that the Friends see where that perilous road leads, and they have decided to swerve and mingle. There are other points to be made about the Indigenous landscape (1) the understandings that insist that money is not all that is valuable and (2) the Friends' hau mingles with each other's and with the health and beauty of the rest of nature and spirits. Significantly, a project, such as "O matou taonga: All our

treasures,” without a spiritual aspect is less impressive. What’s the point of revitalising life to the noxious landscape if the Friends dedicate the transformation no spiritual significance.

So, the problem is not that all the residents of Takahiwai have no experience of the roadside as a thriving and flourishing Native garden. Rather, the problem is that while the Indigenous berm is very well understood by some residents, particularly the older Maori people, this kind of landscape is insufficiently understood more broadly. The Indigenous berm is not part of a shared national narrative that helps New Zealand society understand the complex and ambiguous landscape.

At Takahiwai, the critical argument is who is doing what on the berm, since those are the actions that determine what happens to make more of the Friends’ activities and access to local government funding and business sponsorship. The inspirational and aspirational project, “O matou taonga”, is a small, heartfelt beginning to unify the residents, children, business people, and the local councils of the district grounded on a new relationship of mingling their breath and, there upon, to share their roles and responsibilities. Since July 2015, the Friends have mingled their hau with the berm through the annual Keep NZ Beautiful@Takahiwai clean-up of the roadside.

Takahiwai, though, is neither a community renowned for being environmentally and politically active; nor is the community represented by big organisations and legendary names. Nevertheless, small acts can proclaim the people’s shared humanity. Picturing a revived landscape requires reclaiming the utopian tradition that animates social actions. Restoring and beautifying the berm as a natural and spiritual landscape means having the courage to paint an image of a different public space, one which, even if the depiction exists only in the hau, can embolden the people as they see a better countryside, and set to work. Part of that creative labour is not just talking about the berm differently, but transforming the tainted landscape with their hau as they go.

This is now a roadside where the group of Maori and Pakeha are working not only together but, also in communion with the berm’s vegetation, and, for them, not only the hard skills matter. The berm is also about exposing different locals and visitors to the Native vegetation and beauty. The Friends are here to protect the landscape from more contamination; to help people answer the new question, how do we live with the landscape again and not against it. In



the project, so many of the foreign weeds, like the gorse, are symptoms of the same underlying sickness that treats too many people as well as the landscape as disposable

The Friends have realised that if they are going to rise to the urgency and magnitude of the contaminated and disposable landscape, they should be skilled and knowledgeable about the local berm, Native plants, gardening, painting, building, and writing to access the political system for funding, and even about how to change their passionate hau into actions. So in addition to the highly visible project, there has been a surge in their education. Among the Friends they are relearning about each other and the landscape. As fledgling organisers they are learning to keep pockets of the landscape Indigenous. They are learning from each other which tools to use to clear, dig, spray, weed, chop, saw, and hammer to restore and beautify the berm. They are learning to trust those of the Friends with business experience to manage the grants, to purchase the required tools and native plants; to trust the academic to write the letters and reports; to trust the former school teacher and international flight attendant, the bus driver, and the neighbour who works at a local business to make contact with the people who are able to help the Friends accomplish the mutually respectful project. They are learning to have confidence in the artist who designed the artworks platforms; as well as, the children who painted the designs on the bus shelters. More than a straight-forward manual for how to keep pockets of the landscape Indigenous, the actions that sprang out of the Friends' project offered a community effort and a shared sense of civic responsibility for a legislative system that has neglected the berm in the countryside.

The project on the berm would not have been possible without the few local Maori and Pakeha residents and ratepayers coming together to beautify the roadside and the two neglected bus shelters. More than 30 years ago, the shelters, that are sanctuaries from the weather for the school children, were donated by the nearby petrochemical factory to the people of Takahiwai. At the time of writing the narration, the RefiningNZ company was granted resource consents by the Northland Regional Council to excavate, at least, three million cubic metres of Te Moana Nui a Kiwa to enable Suezmax tankers to despatch crude oil, excavated in West Africa, for refining and consumption of oil-based products in New Zealand. During the work on the berm, the Japanese friend and her young son returned to Japan because her mother had died; the Japanese language and culture dictates that she must care for her widowed father. Another group member could not commit to participate physically owing to his job schedule, but, his

good wishes were with them always. From October, 2017 to 2019, they came together to participate in and contribute to the James Henare Research Centre's study of the rural septic tank sewerage system entitled, "Waimaori o tatou taonga: Healthy water our treasure". If truth be told, the Friends' wide-ranging experiences of keeping the landscape clean and tidy is not only instructive to the berm project; but, also, to the University of Auckland's research of waste management in a rural Aotearoa. A crucial feature of the Friends is their generosity, sincerity, and devotion articulated through collaboration, wisdom, and skills learned over several years of lived experience, in the city as well as the countryside, that ensured the successful accomplishment of more than the "O Matou Taonga, All Our Treasures" project.

The Friends were involved in numerous activities. They have expressed their gratitude to the funders whose grants of money were managed scrupulously by the treasurer. The treasurer and her husband have been responsible for finding many of the sponsors, purchasing the best deals for the materials required, baking cakes and biscuits for the Friends' enjoyment after the working bees and during meetings. Another couple purchased the bike stand erected at the Pirihi Rd bus shelter. The husband of this couple organised for the bike stand to be sand blasted sparkling and shiny for assembly at the Takahiwai Rd bus shelter. Two of the Friend's husbands lay the boxing for the construction of the two concrete slabs upon which each of the bike stands was set up. All of the Friends became amateur concrete workers and helped to lay the concrete donated by the local concrete company.

Among her several roles and responsibility, another of the Friends sought out 20 ice cream cartons and lids from the local recycling business for use as the paint containers by the children from One Tree Point primary school who painted the artworks platform. The artworks on the bus shelters were expertly designed by the artist among the Friends. The former teacher and international flight cabin attendant made sure that the tools were always available to conduct the tasks at the Friends' working bees; as well as baking tasty delights for numerous morning teas. The fence posts used to construct the borders around the native pocket gardens were donated by a few of the Friends. Each one of the Friends volunteered labour, conversation, and laughter to every working bee. Occasionally, individuals worked alone to make sure that tasks were done and the project was kept to schedule.



The Friends were acting to improve the neighbourhood's attractiveness and walking safety, and to increase participation by local retirees in leisure time physical activities. The point is that the Friends group has acted responsibly with the funders' grants that have resulted in the arty restoration of the bus shelters, the creation of the Native gardens, and the husband-made bench seats to sit upon and ponder the landscape. On the morning of 6 June 2018, a local resident, who walks most days of the week along the road, was the first person to use one of the bench seats for the purpose it was built; that is, to take a breather and enjoy the bucolic landscape. As the Native flora in the pocket gardens flourish and the artworks platforms delight; then, the berm will become a sanctuary for the locals; the weary walker, jogger, and cyclist; the residents, ratepayers, perhaps even tourists.

Pest Strategy Takahiwai Hills and Forest 2018–2023

Takahiwai and Ruakaka have a brief history of European settlement and an even longer history of settlement by Tangata Whenua (Gudex 2013). The ancient fortified Maori village of Pa Kauhokio located at the northern end of the Hills was a major Pa and there is evidence of fortified villages further to the west along the ridge and nearer the harbour coast. Takahiwai Hills and Forest comprises 635.3 hectares of forest, 4.2 hectares of wetland, and 1.7 hectares of shrubland. Approximately 65.0 hectares of the Forest is within a scenic reserve administered by the Department of Conservation.

The Forest supports three threatened fauna species— the kukupa [wood pigeon], land snail [amorphytida dunniæ], and tuna [longfin eel], two regionally significant fauna species—the miromiro [tomtit] and banded kokopu [whitebait], and five regionally significant plant species—the northern rata, hard beech, maire tawake, the native groundcover [pratia angulata], and a native shrub called coprosma rigida. Takahiwai Forest provides important riparian protection for tributaries of the Ruakaka River and Takahiwai Stream. (Kepa & Pirihi 2018).

The Forest has one of the largest areas of coastal kanuka forest, with kauri-kanuka prevailing on several ridges. These types are also common further inland, but at Takahiwai the trees are likely to have a different suite of species regenerating through them due to the coastal influence. Small patches of more diverse totara–puriri forest and karaka–nikau–kanuka forest remain in

the gullies and gully heads. These broadleaf forest types would have been more extensive in the area before widespread human disturbance.

Unfortunately, grazing occurs on the forest edges and, in places, canopy breakdown and the formation of treeland are the result. The Pest Strategy that was commenced on 13 July 2018 was created for the purpose of a principled and disciplined approach to engagement between the original protectors of the land, the Tangata Whenua residing on the northern forest edge of the Takahiwai Forest, and the Northland Regional Council's Pest Management Working Party. The partnership is grounded on the Maori landowners' worries about pests and sightings of feral pigs grazing on their pastures. Feral pigs are omnivorous which means they eat what they can find: roots, fruit, grasses, and animals like worms, reptiles, amphibians, birds, and small mammals (Wiedenmann 2016). In the Forest, the feral pigs are smelling out the food below ground; they are turning over the understorey, damaging plants and habitats for other species and potentially spreading disease such as Kauri dieback. Fittingly, the Friends project has initiated the Pest Strategy to revitalise the hau and nature's abundance not only on the roadside, but, also to protect and enhance life in Takahiwai Hills and Forest.

Since both the founding document of New Zealand society, the Treaty of Waitangi signed on 6 February, 1840 and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (Kersey 2002) that was endorsed by the New Zealand government on April 20, 2010 have been considered deeply in designing the Pest Strategy, the plan is not simply a mainstreaming or recolonising strategy. Through the strategy, the Maori landowners have raised their issues about pest animals with the Northland Regional Council's Biodiversity team, about what population level is suitable for the Forest to recover, and to find out the target density to which the number of pigs must be reduced, if not eradicated. The human activity of freeing weaners into the Forest, later to be hunted, is offensive to the Maori landowners and an affront to their morality. Importantly, the Pest Strategy has enabled the landowners to set their engagement with the Biodiversity Team by implementing, at least, Article 3 of the Treaty of Waitangi, the court invoked theory of partnership, and thereby the hau of the Treaty; together with Article 43 of the UNDRIP that declares the rights that constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples. For the landowners, the Pest Strategy adequately engages the human rights issues, civil and political rights, and social,



cultural and economic rights that arise from the intrusion of pest animals and plants on their land.

Bream Bay Coastal Care Trust at Te Moananui a Kiwa

Human disturbance, feral rabbits, and storms are all contributors to the degradation and destruction of the foredunes that are immediately behind the beach south of Ruakaka estuary along Te Moananui a Kiwa. Like the Friends and the Pest Strategy, the BBCCT's actions to restore the hau to the sand dunes could not be achieved without Maori and Pakeha, old and young volunteers, government funding, and the benefaction of local business people. United

In 2006, the Trust inaugurated their weeding, mulching, and planting projects at Ruakaka Dunes Lake, Paradise Shores, and at Uretiti beach all of which are part of the Department of Conservation's 700 acres of coastal land at Bream Bay known by the Tangata Whenua as Te Akau. The BBCCT has been collecting native seeds from locally sourced plants and they have planted grass known as *Spinifex Sericeus* on the damaged dunes. *Spinifex Sericeus*, often just called spinifex, is the most important native sand-binding grass in Aotearoa, New Zealand. The grass is able to tolerate high winds, salt spray, and shifting sands.

Also, the BBCCT maintains lines of predator traps at both the Waipu and Ruakaka estuaries to protect breeding shorebirds such as the dotterel, oyster catcher and the bittern (see also Contract Report No. 3063: 2012). For the BBCCT, the action at the beach is to see the degradation and destruction of the coastal dunes not only with their eyes; but, also with a strong sense of the breath of life, and by their acts more people will no longer harm the Indigenous flora and fauna. Inspirationally, then, from watching the BBCCT conducting themselves with honesty, dignity, and compassion, more people will come to know that there is nothing more powerful as the revitalized benevolence of a group of people mingling breath to help to weed and plant, protect and enhance the dunes. The hau blowing in from Te Moana a Kiwa calms the human disturbance and restores the balance of people helping each other when they are able to do so. Importantly, the principles of morality and equality or shared conduct that is modest and uplifting mingles in and out of the project. Even as the BBCCT works together to restore life to the dunes, the Pest Strategy cleans-up the forest, and the Friends beautify the berm the nation is rapidly becoming a culturally diverse society (Kersey 2002). Pacific Islanders, Asians, and

groups of other people are beginning to mingle on the Indigenous landscapes; consequently, all the groups of people should share their breath to change the colonial landscape visually and peacefully.

Conclusions

In Aotearoa, New Zealand, the Tangata Whenua continue to be at the forefront of revitalising the landscapes from out-of-control policies and activity by the government and their agencies. Drawing upon Maturanga Maori, the Friends, the Pest Strategy, and the BBCCT, the hau is mingling the breath of life in service to the kainga [ancestral village], the community, and world. The hau also suggests that Maturanga Maori inspires abundant transformative discourses and practices; a comprehensive discussion on all of them can deepen the understanding of Tangata Whenua and Pakeha of the nature of knowing, colonising, and decolonising.

Conservation in Aotearoa New Zealand simply wouldn't happen without the actions by the Tangata Whenua and the wide range of volunteers and their organisations. The strength of the Friends, the Pest Strategy, and the BBCCT is in sharing their hau with each other and the landscapes; breathing, in and out on the berm and the coastal dunes, and in the forest, together in peaceful coexistence.

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