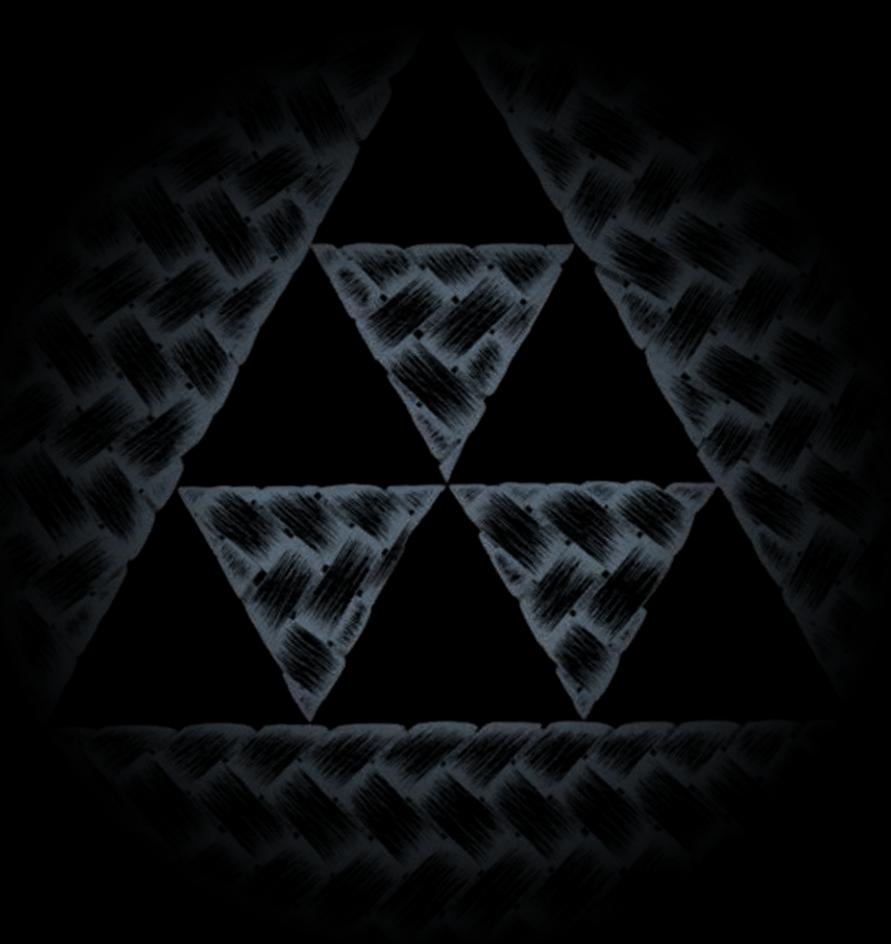


# Ngā Kete Mātauranga

MĀORI SCHOLARS AT THE RESEARCH INTERFACE



EDITED BY

JACINTA RURU + LINDA WAIMARIE NIKORA

NGĀ KETE MĀTAURANGA

Ngā Kete Mātauranga is about the journeys of Māori researchers. It endorses the crucial importance of researchers being part of the world they are researching.

— EMERITUS PROFESSOR SIR MASON DURIE FRSNZ

Through words, art and photography, Māori scholars describe their academic journeys. Navigating Western paradigms and creating new narratives for disciplines, they are reshaping the academy as we know it.

— PROFESSOR RAWINIA HIGGINS

Deputy Vice-Chancellor (Māori), Victoria University of Wellington

This volume is an assertion of the right of Indigenous scholarship to standing and recognition within the halls of the Western academic world. It draws on the lived experience of Indigenous scholars, describing what they do and what makes their perspective distinctive. It illustrates the actual and potential contribution of the Indigenous intellect to a more culturally diverse and enriched academy. The two editors, Jacinta Ruru and Linda Waimarie Nikora, are themselves both accomplished and distinguished thought leaders in contemporary Aotearoa. Their own careers exemplify the kaupapa of the collection. Rere atu ake mihi whakamiharo mō tēnei!

— SIR TIPENE O'REGAN CRSNZ

Anei te pukapuka e whakatinana nei i te mana tuku iho o tēnei taonga e kia nei e tātou, ko te mātauranga, ko te māramatanga. He pukapuka tēnei mā tātou katoa hei whakaaweawe tonu i a tātou ki te tūhura i ngā kura huna o tēnei ao kia rite ai i a tātou te kōrero rā, 'He kou nō Rēhua ariki, he wai nō te rua whetū!'

— PROFESSOR SCOTTY TE MANAHAU MORRISON

Author of bestselling Māori Made Easy series

This book of stories by leading Māori scholars and practitioners of change is rich with signposts for our future. In an age where intergenerational wisdom is urgently needed, this collection brings together new knowledge, alongside the richness of mātauranga Māori, as an approach to the urgent global challenges we face.

— KERENSA JOHNSTON

Chair, Ngā Pae o te Māramatanga, Chief Executive, Wakatū Incorporation

These authors are stars whose experience, knowledge and wisdoms help us navigate our challenges and our celebrations as we journey through learning, healing, imagining, developing and self-determining the expanse of possible Māori futures.

— PROFESSOR PAPAARANGI REID

In this anthology, a fresh generation of Māori scholars offer new insights and examine established ideas. They move beyond current horizons of knowledge, asserting confidence and authority, hei oranga ngākau mō te iwi.

— EMERITUS PROFESSOR NGAHUIA TE AWEKOTUKU

Indigenous journeys of scholarship are always entwined with the social, political, cultural and economic conditions that Indigenous peoples must face and navigate. Being Māori is always political and it always entails resistance, disruption and construction for the benefit of the collective. This collection demonstrates the richness, beauty and insights of Māori scholarship as it also outlines the development of a research infrastructure that enhances Indigenous knowledge generation.

— PROFESSOR TRACEY MCINTOSH MNZM

Chief Science Advisor, Ministry of Social Development

Tēnā koutou katoa, kua raranga tahi tātou he whāriki, mātauranga mō āpōpō. What an incredible triumph to get so many of Aotearoa's top Māori scholars to create such a rich tapestry of personal endeavour, exploration and enlightenment at the research interface. It is testimony to the strides Indigenous research has taken in Aotearoa New Zealand over the past 20 years. It demonstrates the richness, depth and texture of mātauranga Māori and the growing ability to address the complex global challenges of the 21st century. This timely, inspirational book shows that we are unique, diverse, and at the forefront to lead. Tēnā tātou katoa, mauriora ki a tātou. Whāia te mātauranga hei oranga mō koutou me hāpaitia te ara tika pūmau ai te rangatiratanga mō ngā uri whakatipu.

— DR GARTH HARMSWORTH

Senior Environmental Scientist, Manaaki Whenua Landcare Research

These stories speak eloquently to the complex challenges faced by Māori scholars. In a colonised academy that seeks to denigrate and control the pursuit of mātauranga, they affirm and inspire us to continue to build our scholarly legacies.

— PROFESSOR HELEN MOEWAKA BARNES

Whariki Research Centre, Massey University

It is moving to see Māori researchers so strongly speak back to the science sector and system – the time is now for change to a Tiriti-led science system.

— DR JESSICA HUTCHINGS

Science Board member, Ministry of Business, Science & Innovation Chair, Rauka Māngai

# NGĀ KETE MĀTAURANGA

## *Māori scholars* AT THE RESEARCH INTERFACE

EDITED BY  
**JACINTA RURU +**  
**LINDA WAIMARIE NIKORA**



OTAGO UNIVERSITY PRESS  
Te Whare Tā o Te Wānanga o Ōtākou



# rārangi take

## contents

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<b>Linda Tuhiwai Smith + Wendy Larner</b> <i>Ngā Mihi</i>	<i>He Whakapuakitanga</i> 8 <b>FOREWORDS</b>
<b>Jacinta Ruru</b> <i>Raukawa, Ngāti Ranginui</i>	<i>Acknowledgements</i> 10
<b>Mapi Whenua</b>	<i>Our Baskets of Knowledge</i> 12 <b>INTRODUCTION</b>
<b>Meihana Durie</b> <i>Ngāti Kauwhata, Rangitāne, Ngāti Porou, Rongo Whakaata, Ngāi Tahu</i>	<i>Iwi Tribal Nations</i> 21
<b>Marama Muru-Lanning</b> <i>Waikato, Ngāti Maniapoto, Ngāti Whātua</i>	<i>Mātauranga at the Interface</i> 22 <b>AN INTERDISCIPLINARY STARTER</b>
<b>Tahu Kukutai</b> <i>Ngāti Tiipa, Ngāti Kinohaku, Te Aupōuri</i>	<i>Built on the Backs of Our Ancestors</i> 36 <b>ANTHROPOLOGY</b>
<b>Shaun Ogilvie</b> <i>Te Arawa (Ngāti Whakahemo), Ngāti Awa (Ngāti Pūkeko)</i>	<i>Finding Tahu</i> 48 <b>DEMOGRAPHY</b>
<b>Shaun Awatere</b> <i>Ngāti Porou</i>	<i>Curiosity and Connection</i> 60 <b>ECOLOGY</b>
	<i>Rangahau Ōhanga</i> 70 <b>ECONOMICS</b>

<b>Joanna Kidman</b> Ngāti Maniapoto, Ngāti Raukawa	<i>He Taonga te Wareware   Mātauranga Māori and Education</i> EDUCATION 80	<b>Suzanne Pitama</b> Ngāti Kahungunu	<i>Finding Place Within a Space</i> 204 MEDICAL EDUCATION
<b>Alice Te Punga Somerville</b> Te Āti Awa, Taranaki	<i>English by Name, English by Nature? English</i> 90	<b>Krushil Watene</b> Ngāti Manu, Te Hikutu, Ngāti Whātua Īrākei, Tonga	<i>Māori Philosophy: A love story</i> 214 PHILOSOPHY
<b>Sacha McMeeking</b> Ngāi Tahu	<i>More Māui Please</i> 104 ENTREPRENEURSHIP	<b>Ocean Ripeka Mercier van Berkel</b> Ngāti Porou	<i>Transformations at the Interface</i> 222 PHYSICS
<b>Jani Wilson</b> Ngāti Awa, Ngāpuhi, Ngāti Hine, Mataatua	<i>Wairaka: Challenging the status quo</i> 116 FILM STUDIES	<b>Anne-Marie Jackson</b> Ngāti Whātua, Ngāpuhi, Ngāti Kahu o Whangaroa, Ngāti Wai	<i>E kore te waka e whakapakari i runga i te wai marino   A waka is not strengthened through calm waters</i> 234 PHYSICAL EDUCATION
<b>Naomi Simmonds</b> Ruakawa, Ngāti Huri	<i>Ancestral Geographies: Finding my way home</i> 126 GEOGRAPHY	<b>Maria Bargh</b> Te Arawa, Ngāti Awa	<i>Possible Worlds</i> 244 POLITICAL SCIENCE
<b>Dan Hikuroa</b> Ngāti Maniapoto, Waikato-Tainui	<i>Being Māori, Being Pākehā: A journey of discovery in science, mātauranga and kaitiakitanga</i> 138 GEOLOGY	<b>Linda Waimarie Nikora</b> Tūhoe, Te Aitanga-a-Hauiti	<i>Growing up in Psychology</i> 254 PSYCHOLOGY
<b>Nēpia Mahuika</b> Ngāti Porou	<i>The value of Historical Mātauranga</i> 148 HISTORY	<b>Jane Kitson</b> Ngāi Tahu, Ngāti Māmoe, Waitaha	<i>My Hīkoi to the Interface of Science and Mātauranga</i> ZOOLOGY 264
<b>Māmari Stephens</b> Te Rarawa, Ngāti Moetonga, Te Rokekā, Ngāti Pākehā	<i>Rāhui i roto'   Reading the signs on a journey into Māori law</i> 160 LAW	<b>Jacinta Ruru + Linda Waimarie Nikora</b>	<i>Whāia kia tata</i> 274 CONCLUDING COMMENTS
<b>Chellie Spiller</b> Ngāti Kahungunu ki Wairoa	<i>Wayfinding Odyssey into the Interspace</i> 170 MANAGEMENT	<b>Heramaahina Eketone</b> Ngāti Maniapoto, Waikato	<i>About the artist</i> 280 PROFILE BY JEANETTE WIKAIRA
<b>Rangi Matamua</b> Tūhoe	<i>The Science of Māori Astronomy: A journey into the stars</i> MĀORI ASTRONOMY 182	<b>Kupu Āpiti</b>	<i>Notes + select bibliography</i> 284
<b>Morehu McDonald</b> Ngāti Hinerangi, Ngāti Mahuta, Waikato-Tainui, Ngāti Maniapoto, Ngāti Ingoa, Ngāti Ngutu, Ngāti Hāmua	<i>Rapua te Mea Ngaro</i> 192 MĀORI STUDIES	<b>Kuputaka</b>	<i>Glossary</i> 297 COMPILED BY RICHARD BENTON

# forewords

## He whakapuakitanga

As the first co-director of Ngā Pae o te Māramatanga, with Professor Michael Walker, I am enormously excited by the chapters, voices, subject matter, people and community in *Ngā Kete Mātauranga*. This book realises and makes visible the collective aspirations of a generation of scholars for the advancement of Māori scholarship and the full expression of Māori academic excellence. It demonstrates the power, energy and diversity that can be brought into the world by Māori scholars working both comfortably and uncomfortably from within, without and across diverse academic disciplines and mātauranga Māori.

I feel I know all the contributors simply by having had the privilege of watching them grow into themselves as researchers and academic leaders. Māori scholarship is richer for the diverse research interests, questions and approaches that these authors take on in their work. In Indigenous scholarship there is a strong theme of relational work; of challenging and demanding that Western academic traditions and paradigms be decolonised; of the revitalisation of Indigenous knowledge, commitment to the struggles of Indigenous peoples and attending to our inter-generational responsibilities. Those ideas are fully present in the following chapters.

When Ngā Pae o te Māramatanga was funded as New Zealand's first Māori-focused Centre of Research Excellence in 2002, Michael and I would sometimes muse, after a draining and difficult board meeting, 'Wouldn't it be amazingly transformative

if we had a community of Māori scholars who could change the world! They would alter the relationship of research to Māori society from exploitation to self-determination. They would give academic disciplines the wake-up call they need to get out of the way or work in partnership. They would create excellence by working in the intersection of science and mātauranga Māori. Wouldn't that be great?' Actually, I was the social scientist who would say 'amazingly' and Michael, the biological scientist, would say 'transformative', and together we shared this vision for Ngā Pae o te Māmaratanga.

Although fully supportive, our board could not quite grasp how challenging it was to produce a PhD graduate – which takes twenty years from primary school to PhD completion without interruptions – and then to develop that person into an excellent researcher and academic leader – another ten or even twenty years, depending on the field. The board was excited by the vision, but had to trust us when we said that a critical mass of Māori scholars would have a powerful impact on Māori, on New Zealand and on the world. The collection in these pages is a small yet significant indicator of the capacity and wealth of Māori intellectual sovereignty, of its potential and its impact.

My love and congratulations to the editors and authors of this book for bringing together and showcasing such a powerful volume of work.

PROFESSOR LINDA TUHIWAI SMITH  
FRSNZ CNZM

In recent years Ngā Pae o te Māramatanga and Royal Society Te Apārangī have actively worked to strengthen relationships between Māori and non-Māori research communities. This mahi has involved giving greater visibility to the Māori knowledges of the past, and co-producing the Māori and non-Māori knowledges needed for our shared future in Aotearoa.

Te Takarangi was a celebration of 150 Māori non-fiction books profiled as part of Ngā Pae o te Māramatanga's fifteenth anniversary and the society's 150th anniversary in 2018. Drawing together a sample of books dating back to the first te reo publications in the 1880s, Te Takarangi was an acknowledgement of the long history of Māori-led scholarship and leadership in Aotearoa, especially in the humanities.

*Ngā Kete Mātauranga* is the next milestone on this journey. In profiling the contributions of a cross-section of leading Māori scholars and their engagements with mātauranga, this inspirational collection will fundamentally change disciplinary debates in Aotearoa and beyond. It significantly

advances understanding of issues such as the environment, politics, well-being and learning, and the interface between the land, the ocean, the sky and the people. It is a beautiful and powerful collection that will engage those who read it, and it is important for all to share its messages and learnings.

My sincere hope is that *Ngā Kete Mātauranga* also stimulates a much-needed reorientation in our research communities, allowing Māori and non-Māori researchers to come together on a more equitable basis to address the intellectual and political challenges of our past, present and future. It is an enormous privilege to live and work in Aotearoa, and to be in a research environment in which Māori and non-Māori knowledges encounter each other on a daily basis. There is much we can learn from each other. Nā tātou katoa – this is part of all of us.

WENDY LARNER  
FRSNZ FAcSS PFHEA FNZGS  
President, Royal Society Te Apārangī

# ngā mihi acknowledgements

*Tuhia ki te rangi*

*Tuhia ki te whenua*

*Tuhia ki te ngākau o ngā tāngata*

*Tihei mauri ora!*

*Write it in the sky*

*Write it in the land*

*Write it in the heart of the people*

*Behold there is life!*

**W**e have worked with many incredibly talented people to make this book.

With much gratitude we thank our copy-editor, Ross Calman (Ngāti Toa, Ngāti Raukawa, Ngāi Tahu). Ross is an incredible scholar who has written many popular books on Māori language and history. We felt so lucky to have him as part of our team. We all immensely enjoyed working with Ross and thank him profusely for his close attention to detail. The text is better because of him.

Also integral to the team were our book artist and portrait photographer. We are continually struck by the beauty of the artwork and photography that graces these pages. We acknowledge the superb art skill of Heramaahina Eketone (Ngāti Maniapoto, Waikato), who has with deliberate care researched and drawn an image for every author. Similarly, we acknowledge the special talent of Grant Maiden, who travelled the country to set up photo shoots that made us all feel at ease. Grant is a Wellington-based photographer who creates imagery for the commercial, advertising, magazine and film industries. His work is simply

astounding (see [www.grantmaiden.co.nz](http://www.grantmaiden.co.nz)). All the portrait photos in this book are Grant's work.

We expressly thank the team at the Royal Society Te Apārangi for the continued commitment to partnership with Ngā Pae o te Māramatanga. The leaders of Ngā Pae o te Māramatanga and the Royal Society formally gathered in February 2017 at Waipapa Marae, University of Auckland, with the shared aim of strengthening the intent of the Royal Society to connect more with Māori researchers and Māori communities. Since then we have embarked on a number of partnership initiatives together. This is one of them. We especially thank the immediate past president, Emeritus Professor Richard Bedford, and the current president, Professor Wendy Larner. We thank Director Kahu Hotere, Director – Communications and Outreach Tarah Nikora, Chief Executive Andrew Cleland and the wonderfully skilled Holly Young.

We thank Dr Richard Benton for so enthusiastically compiling our glossary and Jeanette Wikaira (Ngāti Pūkenga, Ngāti Tamaterā, Ngāpuhi) for working with Heramaahina on the art captions.

To the magnificent (and endlessly patient) team at Otago University Press, it has been an absolute joy to work with you on this project. Especially to the publisher, Rachel Scott, and designer Fiona Moffat, we applaud and thank you for your commitment to realising the specialness of this book from day one.

We thank all the authors and their whānau who trusted us in this journey of first-person writing. We thank you, our readers, for being willing to learn more about academia and research from a Māori perspective. And, finally, with much love from our whānau to yours, we hope this book helps create positive transformative change for our nation.



JACINTA RURU AND  
LINDA WAIMARIE NIKORA  
*Co-Directors, Ngā Pae o te Māramatanga*

# JACINTA RURU

RAUKAWA, NGĀTI RANGINUI



# OUR BASKETS *of knowledge*

*Ko te kete-tuauri,  
Ko te kete-tuatea,  
Ko te kete-aronui*

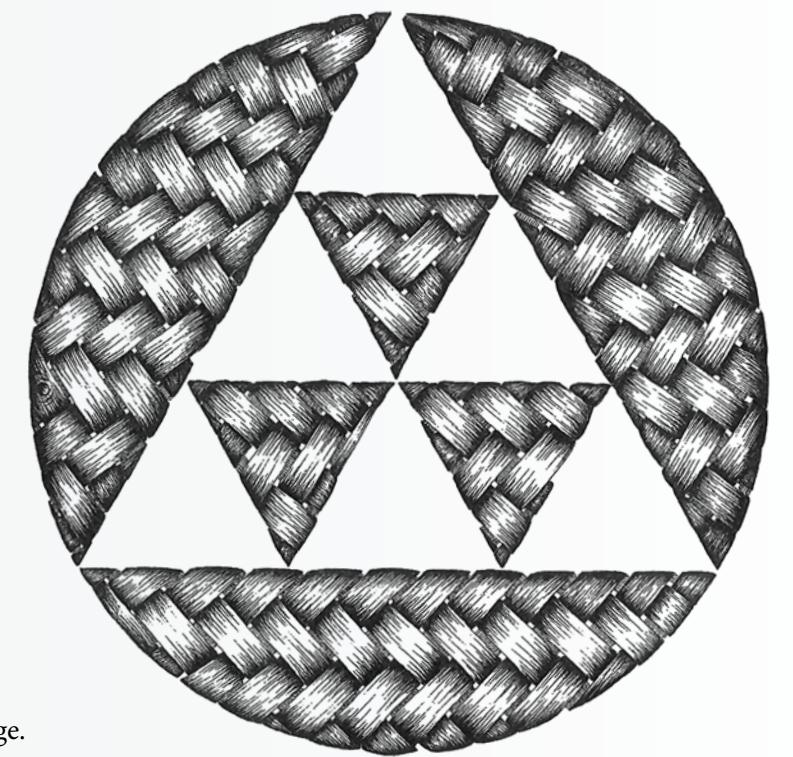
**B**y chance, I fell into tertiary study and then the study of law. It was not always obvious I would go to university. Few we knew had. I was rarely inspired in my Central Otago schooling. This began to change in fifth form (year 11) when I read for the first time a short story by a Māori author about racism in our country. Witi Ihimaera's 'Yellow Brick Road' provided me with certainty of the lived reality of everyday Pākeha prejudice. It is a simple relatable story of a Māori family travelling from the country to the city in the 1970s. Their car runs out of petrol. No one helps them. In reading this story, I knew then I would go to university because I wanted to know more. I thought then my career would be in documentary-making to better understand ongoing colonial injustice in our society, but once I began the study of law, I was hooked. I liked how I could build an argument to support a cause to be heard in a forum that had to seriously consider it: the courts.

But the experience of studying law disappointed me. The general teachings that the country's law is objective did not reconcile with the stories of my whānau. Our stories are about dispossession from ancestral lands through deceptive legislation and manipulative court decisions. This law relied on magic and fictions, on suppositions that Māori were 'savage', which conveniently enabled (and still enables) Parliament and the courts to deny iwi their sovereignty and property. I knew our whānau experiences with the law were not unique; all Māori families tell of similar accounts. In the 1990s, our realities and our Māori laws barely featured in the Western-biased law school curriculum. These gaps did not look like they were going to be filled

any time soon. I wanted to help make positive change.

Just over twenty years ago, in May 1999, I commenced my career as a 'lonely only' Māori law academic at the University of Otago. I teach and research how our legal system can be reimagined to provide genuine reconciliation in a manner intended by those iwi leaders who signed our modern nation-setting constitutional documents back in the 1800s: He Wakaputanga o te Rangatiratanga o Nu Tirenī / The Declaration of Independence of New Zealand (1835) and Te Tiriti o Waitangi / The Treaty of Waitangi (1840). I have gone on to have an incredible career with many highlights. I love my job.

Every day, I work with talented tertiary students, researchers and scientists who want to make the world a better place. I have been able to travel the world to work with some of the best Indigenous thinkers. I have worked with Māori nations to help bolster legal arguments to seek justice; what is right. But my job has been hard too, in a racial way. The racially biased legal content is a daily battle. Also, it has been intellectually lonely. One obvious point to make is that when I began my law lecturing job, there were about ten Māori



*Te kete-aronui is encapsulated in an ancient chant that proclaims Tāne-Nui-a-Rangi's journey in search of enlightenment in which he discovered the three baskets of knowledge. Te kete-aronui is one of these, and is filled with aroha, peace and the arts – everything that benefits the earth and all living things. As a concept, te kete-aronui weaves together the kōrero contained within this book.*

teaching in the five law schools across the country. Today, there are still only about ten Māori teaching and researching in the now six law schools. It isn't just law. The tertiary sector across all disciplines employs about a static 5 percent Māori. It is well past time that our country seriously commits to decolonising the tertiary workforce, curriculum and research agenda. This book is an important contribution to this call for action.

This is an ambitious book that brings together the stories of twenty-four Māori scholars working in the country's research sector, mostly but not exclusively in universities. They have attained degrees in fields as diverse as anthropology, psychology, physics and zoology to name but a few. They each bravely share how they, like me, are navigating ways to decolonise the research sector specific to their disciplinary training. One important way to do this is to find ways to bring our own mātauranga – Māori knowledges – to our work. This book is our opportunity to provide New Zealanders with an insight into how mātauranga is positively influencing the Western-dominated disciplines of knowledge in the research sector, and how it can further do so. We hope this book inspires change by those in power to more firmly acknowledge mātauranga and the immense value of increasing Māori at the research interface.

#### TE KETE ARONUI

In the beginning, as Māori recount, before the world was light, Rangi the sky-father and Papa the earth-mother were bound together in a tight embrace, their offspring caught in the blackness between them. Their children, including their strongest son Tāne-mahuta, felt squished and trapped. They craved light and space. One day, frustrated, Tāne-mahuta laid his back upon his mother and thrust his powerful legs upwards. He pushed his father away from his mother forever. Rangi and Papa wept and cried, but as Tāne-mahuta (also known by other names including Tāne-nui-a-rangi) held his father above him, light began to seep between them and new life burst forth. Tāne-mahuta helped

foster this new life by giving birth to birds, plants and trees. All but one of his siblings marvelled at their freedom. Tangaroa became the god of the sea; Rongo, the god of cultivated food; Haumia-tiketike, the god of uncultivated food; and the one that was angered at the separation, Tāwhirimātea, became the god of the winds and storms. Eventually, the lands of Aotearoa were formed (in one account, the South Island being the boat of a son of Rangi; the North Island being a giant fish caught by the demi-god Māui and hacked into by his brothers, forming the mountains and rivers).

Tāne-mahuta provides an important frame to our book, commencing with our cover artwork entitled 'Te Kete Aronui'. Te Kete Aronui is one of the three baskets of knowledge that Tāne retrieved in the highest of the twelve heavens. Te Kete Aronui is a basket filled with aroha, peace, and the arts and crafts that benefit the Earth and all living things. This basket relates to knowledge acquired through careful observation of all that is around us.

Tāne's famous journey to the heavens is remembered in the following well-known ritual chant:

Tēnei au te hōkai nei o taku tapuwae  
Ko te hōkai nuku, ko te hōkai rangi  
Ko te hōkai a tō tupuna, a Tānenui-a-rangi  
Ka pikitia ai ki te rangi tūhāhā, ki te Tihi-o-Manono  
Ka rokohina atu rā ko Te Matua-kore anake  
Ka tīkina mai ngā kete o te wānanga  
Ko te kete-tuauri  
Ko te kete-tuatea  
Ko te kete-aronui  
Ka tiritiria, ka poupoua  
Ka puta mai iho ko te ira tangata  
Ki te wheiao, ki te ao mārama  
Tihei-mauri-ora!

This is the journey of sacred footsteps  
Journeyed about the earth, journeyed about the  
heavens

The journey of the ancestral god Tānenuiarangi  
Who ascended into the heavens to Te Tihi-o-Manono  
Where he found the parentless source  
From there he retrieved the baskets of knowledge  
Te kete-tuauri  
Te kete-tuatea  
Te kete-aronui  
These were distributed and implanted about the earth  
From which came human life  
Growing from dim light to full light  
There was life!

Underpinning Te Kete Aronui is this timeless chant that proclaims Tāne-mahuta's journey in search of higher knowledge and enlightenment. There are several interpretations of what each basket represents, however the late scholar and revered kaumātua Māori Marsden has suggested that the basket of light is present knowledge, the basket of darkness is things unknown and the basket of pursuit is the knowledge that we presently pursue.

Te Kete Aronui provides the grounding place for enabling the conception of this book and the process of discovery and rediscovery for our brave Māori authors who have dared to share their journeys of duality in Aotearoa New Zealand's academic and scientific research sector. Te Kete Aronui lives with each of us today, enabling our mātauranga of the world around us. We bring mātauranga with us, into our research, because we know that many solutions for transformative societal change lie within the knowledge systems and practices of our ancestors, and because mātauranga provides us with a means to study the universe from a Māori worldview. By valuing mātauranga Māori, and te reo Māori and ngā tikanga Māori, Māori researchers use dual knowledge systems (Indigenous and discrete Western disciplinary knowledge) to fill their kete (basket), and offer these kete to us all so that we can better know and understand how to make our place better for

generations to come. These multiple kete of knowledges provide us with the name for our book: *Ngā Kete Mātauranga*.

#### THE INTERFACE

Indigenous research is new in a Western tertiary education sense simply because tertiary institutions for the most part have been a hostile place for Indigenous students and staff. Thus, Indigenous research is said to be 'arguably one of the newest research fields on the block, albeit with ancient veins'.<sup>1</sup> But now in Aotearoa New Zealand there is certainly a growing recognition that Māori engagement and leadership across the science and research sector is essential for addressing national challenges and realising the distinctive contribution of mātauranga Māori to innovation and knowledge creation. To reap the benefits of the nation's changing demographics with increases in the Māori population and to centre Te Tiriti o Waitangi in society, it is becoming more widely accepted that it is critical that Māori are engaged in research and decision-making in all disciplines and in all sectors.

Collectively, in this book, we present how we are trying to ensure mātauranga is positively influencing the Western-dominated disciplines of knowledge through sharing our personal journeys at the research interface. Our book seeks to make a formidable contribution to scholarship at a time when there is growing societal interest in the value of mātauranga Māori for Aotearoa New Zealand. As the Prime Minister's Chief Science Advisor Professor Juliet Gerrard acknowledged when she took up this role in late 2018:

*In Mātauranga Māori, we have a framework of knowledge that is more integrated and holistic, so there is value in incorporating greater integration of Māori values and knowledge in areas such as research and resource management, and policy development in areas such as health and education as well as science. But it must be integrated from the beginning, not added on at the last minute.<sup>2</sup>*

Māori scholars across the country agree with this sentiment.

For more than 200 years Māori have been openly sharing with those in Aotearoa New Zealand the importance of our mātauranga to influence decision-making at all levels in society. From welcoming New Zealanders onto marae, to recording Māori knowledge for all to access, the power of the Māori intellect in all domains, from navigation, sciences and commerce to humanities, the social sciences and laws has been evident for anyone willing to listen, learn and read.

I am struck by the heavy weight of opportunity for us as New Zealanders to sincerely embrace Māori knowledge and leadership in all arenas of society, including in the research science sector. But sometimes I wonder if we as a nation are forever on the intellectual precipice. The late Pākehā author Michael King wrote similarly with hope in 1975 in his opening to *Te Ao Hurihuri: The world moves on* – a book of Māori Studies' essays by Māori authors. The intent of that work was to convey an introduction to the richness and diversity of Māori history, laws and dialect. He wrote:

*For Pakehas with little previous contact with Maoritanga, new educational opportunities coupled with the establishment of institutions such as urban marae and Polynesian radio stations present an opportunity to participate in what one writer has called 'a psychologically rich culture, from which for one hundred years Europeans have taken nothing but a few place names and a great deal of plunder'.<sup>3</sup>*

More than forty years later, there is still much to do as a nation to better appreciate the early and continuing wisdom of Māori; to meet at the interface.

#### THE LEGACY

For each of us who share our stories in this book, we are all indebted to those who have laid the pathways for us. We could not have done what we have done without the tohunga (skilled experts) and scholars,

past and present, in the Māori world, beginning with that journey of Tāne-mahuta to the highest of the twelve heavens. We acknowledge the first waves of Māori scholars at the Western interface who laid firm foundations in the written word for all of us to return to time and time again. The work of, for example, H. Te Whatahoro, Sir Apirana Ngata, Te Rangi Hiroa (Sir Peter Buck), Margaret Pattison Thom – who was later widely known as Makereti (or Maggie) Papakura – and Pei Te Hurinui Jones lives on strongly for us all. A further and sustained wave of Māori began graduating with postgraduate degrees from tertiary institutions here and overseas in the 1960s onwards and many began to be employed by these institutions to teach and research in the developing field of Māori studies. The influential published work of Sir Hugh Kawharu, Sir Hirini (Sydney) Moko Mead, Emeritus Professor Ranginui Walker, Emeritus Professor Ngahuia Te Awekotuku, Sir Mason Durie, Emeritus Professor Atholl Anderson and Professor Linda Tuhiwai Smith, to name but a few, inspires us daily. Their published work sits prominently and at ready access in my office, and similarly on the desks and bookshelves of Māori throughout the country. Their work has given me and countless others the confidence to dare to work at the colonial interface of knowledge creation.

The collective weight of Ngā Pae o te Māramatanga/ New Zealand's Māori Centre of Research Excellence has also helped me enormously. In the absence of the infrastructure that long-established disciplines such as physics, history or botany enjoy, Māori research and researchers have had to create the lexicon and literature for base theories and methods. I am grateful to those who had the vision to establish Ngā Pae o te Māramatanga, including Professors Linda Tuhiwai Smith, Michael Walker and Graham Smith. Ngā Pae o te Māramatanga gives us confidence to stand tall in our Indigenous-led research. All of us in this book have benefited directly from our collective association with Ngā Pae o te Māramatanga.



I'm photographed in Pūrākaunui Inlet, on the lands of Ngāi Tahu. My whānau and I are so fortunate to live here. We wake to this view every day, and are often in the inlet collecting cockles, swimming, kayaking and paddleboarding.

... on the lands of Ngāi Tahu

## MĀTAURANGA RESEARCH

As each journey unfolds in this book, it will become obvious how each author celebrates his or her own mātauranga from their whānau, hapū and iwi. Mātauranga includes our language, our law, our protocols and our philosophies. As Angus Macfarlane, Sonja Macfarlane and Toby Curtis write:

*Indigenous knowledge is able to include all areas of Te Ao Māori (the Māori world), both traditional and contemporary. The values and beliefs behind tikanga (customs, meanings, and practices; the right or correct way to do things) and kawa (protocols, ceremonies) are forms of Indigenous knowledge. The reo (language), waiata (songs), and whakataukī (proverbs) are all forms of Indigenous learnedness that originally came from the three baskets of knowledge acquired from the uppermost of the twelve heavens.<sup>4</sup>*

In this book twenty-four Māori scholars share how they are valuing all the inherent dimensions of mātauranga Māori and filling their multiple baskets of knowledge, even in often adverse research sectors. Linda Waimarie and I asked these Māori experts who are currently researching in the tertiary sector to explore their passion for challenging the orthodox Western-accepted discipline base that they have been trained in to make room for our mātauranga Māori knowledge systems. The following chapters are a special collection of generously shared personal insights that we humbly adore. For readers of this book seeking more insights, we encourage you to read as much as possible including the growing literature on the mātauranga-science interface. The material cited in the selected reference lists attached to each chapter is a good starting place.

We accept innovative mātauranga Māori research draws on Māori science, kaupapa Māori and tikanga Māori approaches and methods, additionally utilising all appropriate other science knowledge and techniques. The power of this research is rightfully beginning to be valued throughout the nation; research

that is forging a new and compelling future for the country. Our book, *Ngā Kete Mātauranga*, is intended to be a book for the nation. Our gift to you.

## TE AO MĀORI, TE AO HURIHURI, TE AO MĀRAMA

The recent partnership between Ngā Pae o te Māramatanga and the Royal Society Te Apārangi has enabled us to produce this special book of gratitude, made more distinctive with the outstanding artwork of Heramaahina Eketone. The art gracing all of our chapters grounds me and fills me with love and optimism. As Māori scholars, as long as we continue to hold fast to our natural cyclical interconnected motion of being and valuing Te Ao Māori, Te Ao Hurihuri, Te Ao Mārama, we know we, and our generations to come, will be okay. I hope this book inspires many more Māori to join us at this research interface; to know and value our kete of knowledges. And I hope our institutions are ready and willing to welcome you appropriately, and with dignity.

## JACINTA RURU

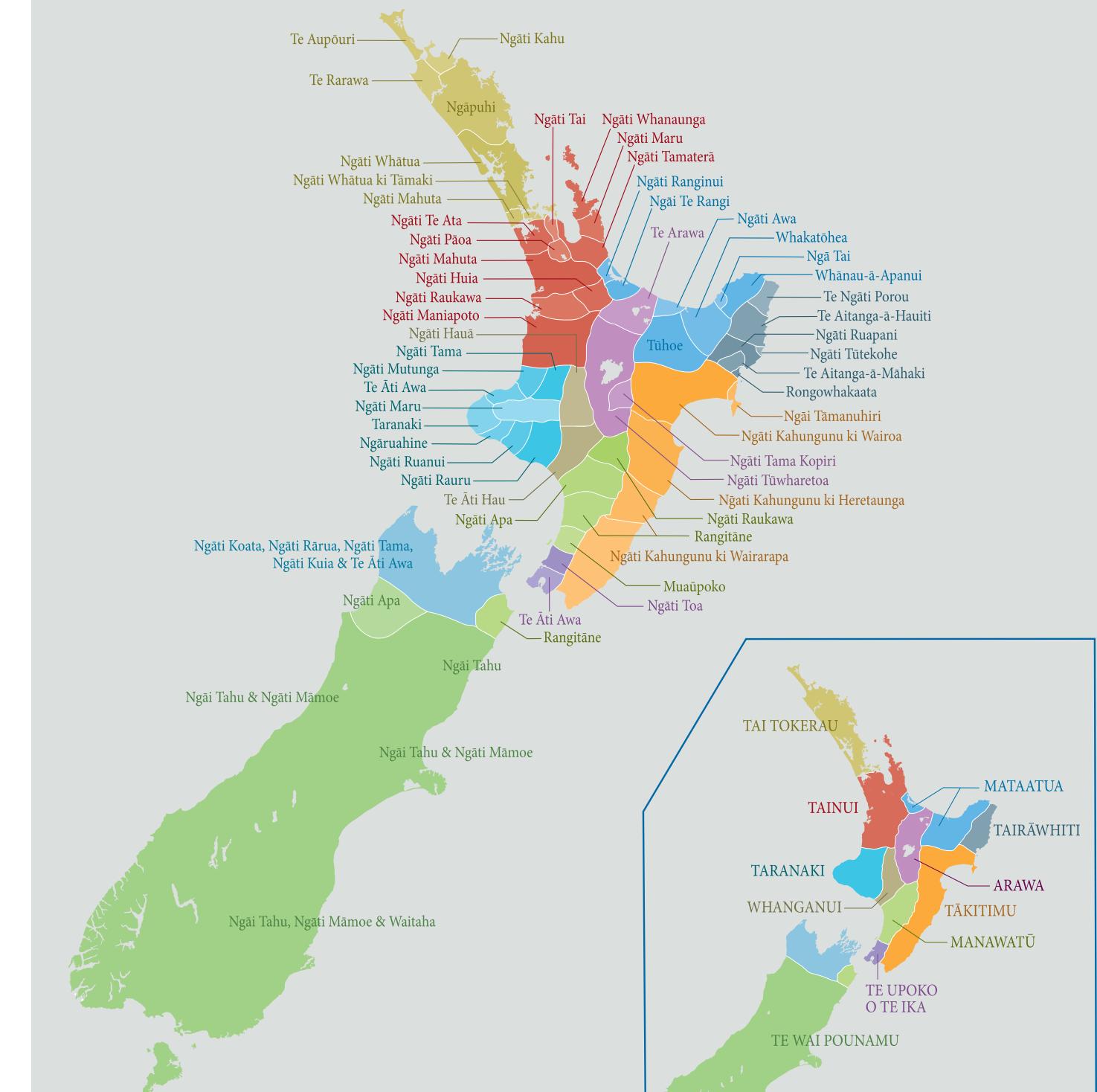
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Jacinta's extensive research considers Indigenous people's rights, interests and responsibilities to own and care for lands and waters. She seeks to disrupt colonial legal norms and inspire a more just legal system. She has multidisciplinary research collaborations around the world, including as co-author of *Discovering Indigenous Lands: The doctrine of discovery in the English colonies* (Oxford University Press, 2010). She has won awards for teaching, research and graduate supervision.

# IWI TRIBAL NATIONS



NGĀ KETE MĀTAURANGA  
MĀORI SCHOLARS AT THE RESEARCH INTERFACE  
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LINDA WAIMARIE NIKORA

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