

Pātiki

Mahinga Kai Web Series Transcript

English

One of the things I said at my wedding, I said to my wife,

“don’t come between me and the lake. Don’t try that.”

And but I meant it most sincerely.

And she never did come between me and this place.

Don Brown’s my name. I’m from Te Waihora.

My family have been associated with the place for many generations and we value the place highly and this I would suggest is our tūrangawaewae.

Kia ora.

Te Waihora or Te Keteika-a-Rākaihautū

basically takes its name from, ah, our eponymous ancestor Rākaihautū

who arrived on the Uruao waka,

and in our traditions, created those lakes with his, his digging stick.

Um, Te Waihora is one of those, ah, one of those lakes, and gets its importance from being the fishbasket of Rākaihautū.

David Perenara-O’Connell mihi

We know, that as a people, we can go out there the fish are still there.

Because it’s still a great “fish trap” if you like. You know, the flounders still come in,

Te Reo Māori

I mea ake au ki taku wahine i tō māua mārena,

“Kei whakawehewehe koe i a māua ko te roto. Kua koe e pēnā.”

I tukuna aua kupu i runga i te ngākaunui.

Ka mutu, kāore ia i paku whai kia wehewehengia māua ko tēnei wāhi.

Ko Don Brown taku ingoa. Nō Te Waihora ahau.

Kua roa taku whānau e whai pānga ana ki tēnei wāhi, otirā, he wāhi tino whai take tēnei ki a mātou. Koinei tō mātou tūrangawaewae.

Kia ora.

Ko ngā ingoa o Te Waihora, o Te Kete Ika a Rākaihautū rānei,

i ahu mai i tō mātou tupuna, i a Rākaihautū,

tērā i tae mai mā runga i te waka Uruao.

E ai ki ā mātou kōrero, nāna ērā roto i waihanga ki tana kō.

Ko Te Waihora tētahi o aua roto, ā, e whai take ana, inā hoki koia te kete ika a Rākaihautū.

David Perenara-O’Connell mihi

Mōhio tonu ana mātou, kia haere atu ki reira, kei reira tonu ngā ika.

Me kī, he hīnaki pai tonu. Ka kuhu tonu mai ngā pātiki.



Pātiki

English

ah, the eels go in, they live up in the catchment, they come back down, they go back out.

The issue is the condition of the water that we are dealing with when we're there.

The water is murky and not so good.

Craig Pauling mihi

I suppose the big thing about Waihora is you know the lake bed itself is only really, in not a very nice way the sink at the bottom of a massive catchment,

being largely the Selwyn district, which is pretty much I'd say 100% farmed.

90% with a bit of, a few towns in between.

And, I mean, that whole catchment, ends up in this lake.

And that's why it's suffering as well.

Because it hasn't, there's nowhere else for that water and all of that nutrients and all of that stuff to go.

It is the number one, sometimes first equal, most polluted lake in New Zealand.

(David) In our case, the lakebed was returned um to Ngāi Tahu ownership.

What does that mean for, for a fishing people,

and their ability to, you know, re-establish those connections which um for some families had remained strong and alive, um,

like Uncle Donald here at Greenpark.

That's me in the little truck out there.

So I'll head down to the gate.

But for other families, had become more distant and, um, that disconnection occurred through urbanisation, those sort of circumstances.

Te Reo Māori

Ka kuhu atu ngā tuna, ka noho atu i te rohe mātāpuna, ka heke mai, ka puta atu anō.

Ko te mate kē, ko te āhua o te wai.

He ehuehu te wai, ā, kāore i te tino pai.

Craig Pauling mihi

Ko te mea kē e pā ana ki Waihora, mōhio tonu ana mātou, heoi anō ko te papa o te roto te kumete i tētahi rohe mātāpuna nui rawa atu.

Ko te rohe o Selwyn tērā, ā, tata ki te 100% he whenua pāmu.

90% pea, me ētahi tāone ki waenganui.

Ko ngā wai o tērā rohe mātāpuna katoa ka tau iho ki tēnei roto.

Nā whai anō hoki e raru ana te roto.

Kāore he wāhi i tua atu hei whakawātea atu i te wai, ngā whakamōmona, me ērā mea katoa.

Koia te roto kua kaha rawa te tāhawahawatia i Aotearoa.

Kua whakahokia te papa o te roto ki a Ngāi Tahu.

He aha ngā pānga o tērā whakatau ki tētahi iwi hao ika,

me tō rātou āheinga ki te whakaū anō i ērā hononga kua roa nei e pakari ana, e ora ana i waenga i ētahi whānau,

pēnei i a Uncle Donald, ki konei, ki Greenpark.

Ko au tērā i roto i tērā taraka iti.

Nō reira, ka haere atu au ki te kēti.

Heoi, i tawhiti haere ētahi whānau, ā, i wetekina ngā here i runga i te hūnukutanga ki ngā tāone me aua momo tūāhuatanga.



Pātiki

English

Ah the reason that our people were at Taumutu,

which is down the south-eastern end of the lake, is because of the food.

We have a saying: “Ko ngā hau ki ētahi wāhi, ko ngā kai ki Orariki”

which said “no matter which way the wind blows, there will always be food at Orariki,”

which is the pā just at Taumutu, the pa of Ruahikihiki, one of our ancestors.

We have customary catch records from all the records that we fill our customary permits out,

and really as a pātiki fishery, I think Waihora’s unmatched in the whole island,

and still today, you know the amount of pātiki that came out of here for our people is really still unmatched.

Now Aunty Aki and Uncle Donald are people that tell me about what the lake was like when they were young,

and they will tell us that out here at Greenpark and round other places around the lake, Taumutu, the water in the lake was clear.

Some of the things have changed, there’s been change, there’s no doubt,

and that those in the shallows that used to clear, they don’t anymore.

So that style of fishing with the spear and the patu for eels is pretty constrained.

You could see the eels.

And you could see the flounders when you were swimming and walking around the lake.

And one of the practices that they used to do to catch tuna was called patu tuna, right?

Te Reo Māori

Ko te take i tau atu tō mātou iwi ki Taumutu,

ki te pito tonga-mā-whiti o te roto, ko ngā kai o reira.

Ko tētahi o ā mātou whakataukī e mea ana: “Ko ngā hau ki ētahi wāhi, ko ngā kai ki Orariki.”

Ko te tikanga o ērā kupu, ahakoa ki hea pupuhi ai te hau, he kai kei Orariki i ngā wā kātoa.

Koia te pā kei Taumutu, ko te pā o Ruahikihiki, o tētahi o ō mātou tūpuna.

He pūrongo haonga ika ā mātou e rārangi ana i ngā puka whakaae ka whakakīia e mātou.

Nō reira, ki ahau nei, kāore he mahinga pātiki, puta noa i tēnei motu, i tua atu i Waihora.

Tae noa mai ki tēnei wā, mō te nui o te pātiki i riro i tō mātou iwi, kāore i tua atu i te wāhi nei.

Ka kōrero mai a Aunty Aki rāua ko Uncle Donald mō te āhua o te roto i ō rāua ohinga.

Tā rāua, i Greenpark nei me ētahi atu wāhi anō, pēnei i Taumutu, he mārama kehokeho te wai i te roto.

Kua rerekē haere ināiane. Kāore e kore.

Ko ngā wāhi pāpaku, ērā i mārama kehokeho i mua, kāore i pērā ināiane.

Nō reira, ko tērā tū hī, mā te tao, mā te patu rānei mō te hao tuna, kāore i tino kitea ināiane.

I kitea ngā tuna.

I kitea hoki ngā pātiki i a koe e kaukau ana, e hīkoi ana i te roto.

Ko tētahi o ngā mahi hao tuna o mua ko te patu tuna, nē?



Pātiki

English

Which basically means hit a tuna,

and it was just using a patu, a stick, and they could just hit a tuna on the head, take it home, cook it, have it for dinner.

And that's my real dream, is that I'd love to see the lake clear in certain places again.

So that's that, I might get another box.

The lake has changed but it's so resilient that it doesn't want to die.

It takes it and it uses it, it somehow becomes a positive.

It's, in other words the fishery hasn't died, um,

the flounder fishery's in good heart at the moment,

the eel fishery's recovering from over exploitation, ah,

the mullet fishery's in very good heart,

the whitebait fishery's in reasonably good heart.

So those main four fish species for Ngāi Tahu is, is, is looking pretty good at the moment, even though the lake has changed.

One thing we have done, we entered into an agreement with the Crown and Environment Canterbury,

on joint management of not only the lake but its catchment.

It's about trying to get a handle on all about consenting, and land use consenting that goes on that goes on in the catchment that ends up affecting the lake.

You know the nature of this land is a wetland, and so that water has to go somewhere.

What we do today is we open it when it gets to a certain level and we put that water out to sea.

Te Reo Māori

Ko te mahi, ko te patu i te tuna.

I whakamahia noatia tētahi patu, tētahi rākau, ā, ka patua te upoko o te tuna, ka whakahokia ki te kāinga, ka tunua, kātahi ka kainga.

Koirā pea taku tino tūmanako, kia mārama anō te wai i ētahi tūwāhi o te roto.

Ko tērā, tērā – me whai pouaka anō pea au.

Kua rerekē te roto, heoi, he aumangea nōna i kore ai e mate.

Ka whakamaua ngā rerekētanga, ka kimihia he orange.

Ehara i te mea kua mate ngā mahinga ika.

Kua pai te mahinga pātiki i tēnei wā.

E pakari haere ana te mahinga tuna whai muri i te kaha rawa o te hīnga ake.

Kua tino pai te mahinga kanae.

Tōna pai hoki te mahinga īnanga.

Ko ērā ngā momo ika matua e whā ki a Ngāi Tahu, ā, kei te pai te haere i tēnei wā, ahakoa kua rerekē haere te āhua o te roto.

Ko tētahi o ā mātou mahi, he whakarite i tētahi whakaaetanga ki te Karauna me te Kaunihera Taiao ki Waitaha,

kia tiakina ngātahitia te roto me tōna rohe mātāpuna.

Ko te whāinga kia mārama ki ngā mahi tuku whakaaetanga i te rohe mātāpuna ka whai pānga atu ki te roto.

He whenua kūkūwai ēnei, nō reira, me whai putanga tērā wai ki tētahi wahi.

I ēnei wā, kia eke te wai ki tētahi taumata, ka huakina te wāhi rā, ka tukuna te wai ki te aumoana.



Pātiki

English

But there's another way that that could happen too by maintaining that wetland, here, and allowing the lake to extend again.

It's a massive issue for the community, but that's the work to come.

it's important that our tamariki and our rangatahi come back to the lake, no matter where they live,

and have an opportunity to reconnect with this place, um, with the resources of it, and understand how to go fishing.

Always remember that there's this great resource, this great place, um, that they can come,

they know how to catch those resources, those fish, and have no reason that their children need to go hungry.

Te Reo Māori

Heoi, he ara anō e taea ai tērā, arā, ko te āta tiaki i aua whenua kūkūwai, ka tukuna ai te roto kia whānui haere.

He take nui tēnei mā te hapori, heoi, koirā ngā mahi mō muri ake nei.

E tika ana kia hoki mai ā tātou tamariki me ā tātou rangatahi ki te roto, ahakoa kei hea rātou e noho ana.

Me whai wāhi rātou ki te hono mai ki tēnei wāhi, ki ōna rawa, otirā, kia mārama me pēhea te hao ika.

Kia mahara rātou, kei konei tēnei tino rawa, tēnei tino kāinga hei toro mā rātou.

Kia mōhio rātou me pēhea te hao i aua ika, kia kaua ā rātou tamariki e matekai.

