

Hongihongia te Whewheia – Know your Enemy

Wairere Tame Iti, Ngāi Tūhoe

Space, Race, Bodies II workshop, 6 May 2016

Kōmene Cassidy: ...kāinga huri noa, te motu, huri noa te ao, tēnei te reo rahiri e tuku atu ki a koutou, nau mai, nau mai, haramai. Nau mai hoki mai kit ēnei kauhau o tētahi tangata ehara i te mea ka tūtaki atu. He tangata rongonui kē. Ki te kore mōhio ki tana mata, he tangata nohonoho koe ki tō rua ake, e kore e puta. Nō reira, nō mai rā anō tēnei tangata e paopao ana i ngā pātū o te Kāwana, mō tōna iwi, mō te ao Māori hoki. He ika hai kupenga ki ō te whakaaro o te Kāwana, te whakaaro o tātou, o tōna iwi, o ngā tangata. He rangatira pūmau, he tangata mōhio ki tōna iwi, ki ōna tikanga, he tangata mohio hoki ki te tangata. Nō reira, he mihi atu ki a koutou, ki a koe na hoki e Tame, ngā mihi, ngā mihi, ngā mihi. Kia ora and welcome, haramai, come and have a seat. To this, the next session, lecture here today by a person who you should know his face. He's everywhere, been everywhere, and since the 60s and 70s he has been at the forefront of Māori independence movements, he's been at the forefront of fighting for the motuhaketanga o Tūhoe, Tūhoe indepenence, and still he is here fighting. And today he's going to give his kōrero. Mō ngā āhuatanga e noho mauhere ana te tangata, nē hā. A nō reira, ki a koe e Tame, nau mai haramai. Kia ora. Pakipaki mai ō koutou ringa. Anei te tangata.

Wairere Tame Iti: E hoa, Kōmene, tēnei te mihi [...] ki a koe, mihi mai, whakatau. Mihi mai, whakatau mai, ki a rātou mā, kei tūā atu i te ārai. Ki a rātou mā kua whetu rangihia, i ngā mate huhua i roto i a mātou, i roto i a Te Urewera. Ki a kōkirihia mai rātou, tērā kē, poroporoaki ki a rātou – rātou ki a rātou, tātou ki a tātou. Nō reira, mihi mai! Mihi mai, whakatau mai e te rangatira. Tēnei kua tau mai i runga i te reo karanga i tēnei huihuinga, i te Whare Wānanga. I tonu mai nei rātou te haramai, i te tuku whakaaro kaupapa hei whakatimutimu i te ngākau, te wairua o te tangata. Koira te āhuatanga o tēnei momo kōrero, i raro i te tuanui o Tāne-whakapiripiri. Nō reira, tēnā koe e te rangatira. Ehara koa ana te ngākau kua tae mai anō i tēnei kāinga, whai haere i nga takawai, i takahia o wēnei [...] rekereke o tēnei Māori. I haramai ai, i tau mai ahau me ētahi o mātou ki Ōtautahi, i tūtaki ai mātou i te hau kāinga. I huihui tahi ai mātou i roto o Ōtautahi, me i roto i ngā pōhehetanga, kua kore kē ana i [...]. Kāore i te tika o wērā whakaaro. Nō reira, mihi atu ki a rātou. Mihi atu ki te tangata whenua, o ngā maunga kārangarangatanga kei Te Waipounamu. Nō reira, tēnā koe. Ana tēnā hoki koutou e ngā kanohi o rā, ko koutou nei i haramai nei kit e whakaputa i te [...] kōrero. A i ngā kōrero, i tau ai hoki i tēnei rā, o nanahi nei rā, i tēnei rā, ētahi o ngā kōrero kua mau i aku taringa. Kei te harikoa a Tame Iti i tēnei wā; he taringa ōku! Kua mau ōku taringa. He pai ai te puta o te kupu o te kōrero mai i ngā ngutu. Mai i te ngākau. Māi i te Manawa. Mai i te puku. E haere ana te pupu o te wā e rite ana ia. Kua tau ai ki te wairua o Rongo. Nō reira, huri noa koutou. Huri noa koutou, nō reira, tēnā koutou, tēnā tātou katoa. Well I'd never prepared myself to talk about what I'm going to talk about. So everything is always there in our minds and soul. So I picked the kōrero, Hongia te Whewheia. He aha tērā, te whewheia? Te whewheia, koira te kupu a Tūhoe. He hoariri tērā. So the whewheia is a word... when you use the word hoariri: 'friend that we argue to.' And so kei te kōrero au mō

tērā. So I'm going to talk about this whewheia. The enemy. The enemy out there, and the enemy internally. In ourselves. And so for me, the enemy is about what's even at home. The enemy right there in my room, in my house. So you have to go through the journey, i te āhuatanga o tērā momo o te whewheia. Te whewheia that I have heard ki ngā kōrero i kōrerohia o mātou ngā koroua. And the wheiwhiea they talked about, ko te whewheia, ko te pākere komi. Te Pākehā. Koirā te kōrero. Ko te whewheia, ko te Pākehā. It has a colour to it. They live just down the road between [...] Road to Tāneātua. And that's there. That issue is real. So how do you deal with that? How do you deal with the enemy right in front of you? So there as several parts of the enemy that we are dealing. The enemy internally is a really hard one too. Because things are happening right in front of us, in our own, with our lives, the way we grow up. So there are many levels of the enemy, of the whewheia. So it's really quite a long journey – it wasn't just happening in Ruatoki. It was happening everywhere. And some of the earlier speakers that spoke yesterday, they talked about some of those enemies. And so I guess everybody says 'John Key's the enemy.' And yup. But we need to look further than that again. So we really need to talk about... we need to be talking about the enemy. Ko wai tērā? Who is it? Who are you talking about? It took me a hell of a long time to kind of work it out. So a lot of the white guys that I was working with, they're really nice people. And the people I worked with during the anti-Vietnam war days, anti-apartheid movements, so we need to revisit that whole kind of whakaaro, because the Pākehā [...]. And you start to hate it. And you don't trust them. And you look at them. *Kia tūpato*. And so we, all of that kōrero, and are thinking i roto i ō mātou taringa. *Kia tūpato koe ki te Pākehā*. And then you kind of find out, because some of those speakers talked about that. Even our own people participate in the different terms of the collaboration. And so they do all the wheeling and dealings. So we work on that. I find that at this stage, I need to know who is this enemy. So I work through it. All of us work through it. So it's a whole big debate about it. So there was issues around mixed relationships, and having relationships with white women, white guys. So it was a whole lot of issues, and we got caught up in those internal arguments. Particularly around the 60s and the 70s, we had these kind of arguments where we argued amongst ourselves. And 'you not supposed to sleep with white men, white man, or white women.' So that becomes a real issue for us, particularly in the movements. And yet, we do a whole lot of Pākehā things. At the same time you don't do those sort of things. So we went through that, we went through all of those scenarios. And to see that there had to be something more than that. So for me, really, what brought me, is to look at the real enemy. I start reading the capitalist Leninism, I start looking at that as an idea. Is this a good idea? So I went through that journey myself, and check it out. But I also found the socialist movement is quite racist. And particularly the ones that I was involved with in the early days. So we had a big debate about that! A huge debate, between the Communist Party and the [...] and the Trotskyites. And so we went through all of that journey. Because its really important for us to be part of the revolutionary movement, to be able to suss out where we going to, we gotta be able to see and look at the plan, as to where we are heading to. Where are we heading to. So we had to work out that strategy to capture and work and find our allies, our friends. And we found that a lot of enemies were sitting right beside us. The informers, and all of those. So these sort of situations have been happening not just in our period of time – it happened in 1860, it happened during the time that some of our own people participate to be the spies.

Then some of the stuff that Valerie talked about; we had people working our own people, working and collaborating. Because they thought they might get a quick buck. Might get something out of it. So they're allowed to be themselves to be slaves to that kind of mentality. And some of that stuff is happening right to today. Very much happening today. And so once you work that out, that the enemy within our own self, with in our own movements, there's need to be a place that we can get back to each other. So yes, I spent many years, not just me, there were many of us that participated in the movement for the liberation, for the liberation of our whenua. I decided to make a change, for me. I tried to make a change that there had to be let go, for me I had to let go of some things. I cannot continue to be there, was a really hard road. It doesn't mean I'm silly now. Some people accuse me of many other things. And my focus is really around Tūhoe. So I remove myself from the national question of the Māori movements. We still support it, but the biggest focus for us there is to work internally. And despite the kōrero about the settlement, the settlement is a good thing for us. And we had to make the shift for us there to be part of the due process, we've got to find a way that would enable us to collaborate, not to sell out. But to collaborate, to try and win the heart and the mind of our own people, in giving the power back to the whānau and the hapū. And that's where our focus is. Our focus is there that the mana, not the corporate thing, our other previous speaker has spoken about. That's true. Tika wērā kōrero. But it's not for me to talk about other iwi. I can talk about what we're doing. And I think it's really important for us there to make a shift there, let us build the nation. We have to build the nation. We had to find a place there; we have to have the voice. And so we've been working for the last 4 – 5 – 10 years, in particularly in the last 4 – 5 years. And then the mana has gone back there, the four corners of the nation of Tūhoe. From Waikaremoana, Ruatāhuna to Waimana, and Ruatoki. And so we work on that. So all focus there, that the power goes back to the people to make those changes around our hauoratanga, around our home, sustainable homes. So we want to go off non-compliance. We want to go to back there, ki te hoki, so we're not reliant upon the main [...]. So very important for us there to, really important for the people to make those decisions themselves. Rather than waiting for government policies. We're not going to wait for government policies, we're not going to wait for anybody. We want to go and have the conversation now. So we had to change the language and the words that we use, to enable, to get the people to start talking. Kōrero mai. He aha ōu koutou whakaaro? So it's been a really interesting journey for Ngāi Tūhoe there to be in that kind of situation. And I think that collaboration is important; I think it's important for us to have a collaboration, with our neighbours. With the Whakatāne District Council, and so we got to try and work out what that is. We got to talk to the Whakatāne Regional Council, and I think it's important that there's a part there that you talk to the Crown. That's a very small part. And then we move. That's where we're heading off to at this very stage. And I think it's more important for us there. I think the time there was necessary for us there to block the roads, and I think, I'm not saying that we don't do it now, but I think it's important to support a kaupapa that Valerie has talked about, so different issues, issues with us, we're Tūhoe, it's our business. And this is where we're heading to. And we will support other iwi and other struggles to maintain... if there's a fight anywhere, we support there. And then we'll send our people there ki te awahi. Or we send the kai to support all of those kaupapa around the motu. So this is where we are at this stage. Nō reira, koinei noiho ka kōrero i tēnei

wā, so I would rather that we can have a kōrero, whiuwhiu kōrero mai ki konei. And then let's get into it.

[Audience question]

WTE: Well, for example, we've been having the dialogue with Corrections. And we told them, 'No more talking with you.' We decided we're not going to participate in their new projects and their new programmes. And what we're saying to Corrections is 'All we need from you is information on how many Tūhoe in your system, where are they', and we're not going to participate in your programmes, because we can do that ourselves. There are several parts to it. So we want [...] to our own people there. If you let us in there... they deal with Tūhoe people, men and women. What are the kauapapa for them? They keep saying, 'We want Tūhoe to be on the board, we've got a position there for you to be part of.' Maybe you need more Tūhoe working for them. No. We're not interested. So in terms of answering your question, I mean, before Mike Bush came to Ruatoki, that was a real kōrero about how we're going to go through that. Huge debate on that. And huge debate. And apologies. So we talked about it. And some people said, 'Nah. Shit no.' And some people say, 'Yeah, what is it? What's that going to be?' So I had to talk to my partner, to Maria, about that. AI had to talk to Te Weeti, Weeti said 'No.' Several other people saying 'No.' but the bulk of the people saying 'Yes.' And so we took the lead there from the people that say 'Yes.' And so we trying to find a way. I think it's really important particularly for our own whānau, because a lot of the people affected are Tūhoe. I'm only talking about the [...]. That's our own little small plot over there. So we needed to have some kind of conversation about that. So we kind of [...] through that, and so have put some kaupapa around that. Not just with the Police – with everybody else coming in there. So they had to come through there. We created a due process. And you just can't do that again. So we working on that. Kōrero mai.

[Audience question]

WTE: I think there needs to be... I think it's really interesting about the kōrero yesterday. I think the system [...] is shit. So you need to work. And one of the difficulties I had there, it took me three days – breathe in, breathe out. And going in there, they actually, Rangī [...] and I, I didn't know where I was heading to. They actually kidnapped us up in Auckland, and we end up in the paddy wagons, and then they drop my mate off down in Spring Hill, and then me off in another place in the Māori focused unit, in Waikēria, Te Ao Mārama. Took three days for me just to breathe in, breathe out. And the way humans do to other human beings! It just out of it stuff. Where everything... you get locked up like an animal. So they give you a little wee space there. So there's no tikanga kawa. So you eat and shit at the same place. So you eat and shit and sleep in the same place. A little wee room there, you spend most of your time there. And so all of the programmes that spoke about yesterday, tika tērā kōrero. So I think we need to revisit, or pull the place down. But we need to look at a way – how do we that? How do we deal with our people that things are happening within our own community? So we are dealing, we are working on that ourselves. How do we deal with... there was a time we had a huge gang problem that we had among ourselves. So the enemy

internally, among ourselves. We couldn't move on because some of our whānau decided the gangs are much better there. So became their new hapū. Become their new iwi. You got families that created their own hapū. And so [...] the discussion... go and waste them. Not me, but other people say no. We had to find another way that we can reach out to those people. So we work on the notion that we believe the ancient ways are the best way to deal with it. Whānau and hapū. And so working collectively to find a way there. So there was a huge change for our community, for people to relocate them back in the 50s and the 60s, they end up as freezing workers, working on the wharves. A lot of them end up here, they still here. Like my tuakana Hata, here, he been here a long time. And so there's many of those people. So we had to build a nation for people to be able to return home. Go back to their maunga. So we need to build that. So we had a lot of problems: problems about homes, we gotta redesign how we can live together. We gotta learn how to live together – it's the first thing. So we need to build a community that we can live together, rather than having individual homes. Your big four bedroom house. So we need to learn to live like how we used to. Can we do it? Are we able to do it? So it's a big debate. We need to talk about the way we look at land. That we no longer need to go and participate in the infrastructure, and become a shareholder of Papatūānuku. So everything had to go back to whakapapa. So you had to have and make that connection back to a whakapapa. 'I am here. I don't have a share, but I whakapapa to the whenua.' So we need to build the nation like that. So really important for the young people to be part of that. So we had to... so when the larger population are young people, and so there're needs to be some work there. At the moment we gotta a lot of young people, a lot of rangatahi that are working to be part of the decision makers. And so us, the older fullas, tautoko and support that. And kōrero and making sure we fine-tune things. So we have to fine-tune it.

[Audience question]

WTE: Ka pai te pātai. Iwi need to focus and invest to reach out to the people rather than round spending money and create this big corporate capitalist system. And so our investment is to the iwi. So it's really important to challenge our own iwi. You need to challenge your own iwi, your own hapū to put the energy and the time to developing a strategy plan to enable, to reach out. And sometimes you focus on your own whānau. So lot of focus that I'm working in – I got a brother who been away, never brought up in Ruatoki. He lives in Invercargill, he was hanging out with Hata there in the 70s. And he was brought up in Waikato, and then he went over to Australia. I made a phone call to... he's my tuakana. I made a phone call to him, 'Bro, get your ass home.' So I asked him, 'What are you doing?' 'Ah, nothing at the moment, my wife is working.' 'Come home, hoki mai koe ki te kāinga.' He's back at home. And so reaching out to my own children, and my children, their children, are talking to each other. And so we need to communicate with each other. So the iwi need to invest that to try and help out, to facilitate and so that kind of kōrero need to reach out to the hapū. And then the hapū need to put some money – pūtea – or get someone to go there and kōrero to those whānau. So really important for us there to participate. For us, we building a nation. DOC is no longer around. So everything, so there's a lot of work over there. You had to remove all the herehere on the rekereke of all those different sort of compliances [...]. So

at the moment, the DOC has been removed, and the issue in Te Urewera is not co-management. No, it's not. The issue in Te Urewera is run by [...]. Yeah, the Crown are [...] on the board of Te Urewera. They will be removed. But everything operates there from internally within the four corners of the nation of Tūhoe. So we need to spend a lot of time, we got three iwis we gotta work with at the moment. On my family. So we had to work in the interests of our mother, and involvement with Waikato Tainui. So there's a huge issue just on that alone. Because our other whānau are saying something, doing something else. There's a lot of focus around economics, there's not enough focus around tangata – te ora o te tangata. And so we working on that. But at the moment we working on our Tūhoe side. And we also working on our mother's side, on her Waikato side and Te Arawa side. Kia ora.

[Audience question].

WTE: Ko Te mana motuhake. Ko te mana motuhake, ko te mana motuhake is the mana, tō mana, te mana o te tangata. Te mana o te whānau. You know and tō mana, everybody got a mana, kei a koe te mana. So in terms of sovereignty, te mana motuhake, that word needs to be hanging on your walls. So we need to look at it. What does it look like? Does it look like that? Does it have a colour to it? A shape to it? And cos we have to design that. So when you talk about sovereignty, he aha te kawa o te mana? Te mana motuhake?

[Audience question]

WTE: So the due process... individual people make a decision. And you can't make an individual decision, so you got to take your thinking back to your hapū. All of those kōrero must go to the hapū. Te Uru Taumatua don't make those decisions. And so all of those decisions must go to the hapū. And so then that particular hapū, you got the nine maraes down in Ruatoki, and then you got all the other maraes there [...] in the other four corners. So all of those korero go through there. And then from hapū, go through your Kōmiti o Runga. And so Kōmiti a Runga consists of delegates each of the hapū. So they select and nominate the people they believe will be the voice of their hapū. Individual people can't just go there to take their own whakaaro. So that's why I think it's important that you take your whakaaro, your thinking, back to the hapū. And then you need the bridge to the years of the hapū. They are the ones that will make that decision. Kei te pai tēnā korero, take it to the next step. And then they take it to that; if the issue requires a mandate form all the other hapū around to the other four corners, and then that particular kaupapa will be taken across there. So it's quite a long process. So some of that take may be, it may a quick one... but more important that those kōrero reach to every hapū. So it's a monthly hui; it's a process that we meet every month. The hapū have those monthly meetings, so we design how the conversations go. So we not going to spend our time worrying about who's going to pay for the power, so it would have to be a new language and the framework, and the planning, and the spatial planning. So it has to be a short term planning [...] ten year planning, had to be a forty year planning. And working to a fifty year plan. And so that's how the due process in the maraes. So other issues? There are due process in Te Urewera, that also comes through, they have a board that consists of one member from each of the corners. And also four from the Crown. Next year, they gonna delete two others, so they add more seats there. So the people sitting on the board for Te Urewera, they are responsible to making sure that some of the issues pertaining to Te Urewera. Te Urewera is about water, rats, possum, and a whole other things that are happening in Te Urewera. So we now employ our own people in the four corners, so Ruatoki,

we have our own management, supervision, and workers ... For the first time ever. Took a long time. So we still dealing with that at the moment. So that's the due process.

[Audience question]

WTE: Well it's about liberation. First – to know yourself. To know where you're standing on. To know your commitments, and the energy. So that's the first thing. So we have to deal with our own kēhua within ourselves, before you even start walking there and taking the kōrero to everybody else. Because we have to work on the basis of trust. Believe and understanding. So it can only work like that. So we have to deal with the enemy internally, within our own self, within our family. So when we go out as a family, as a whānau, we're walking solid. We might not totally all agree, but many times I have to accept their [...] the collective. So that's how the hapū operates. That's how the whānau operates. They talk till they get everybody's clear as to where they are heading to. And then you can move. And then if there are kaupapa there [...] part of the due process that they all work together.

[Audience question]

WTE: Well I guess that's a part of the enemy that's preventing us from moving forward. We have to deal with that. So we have to work out how we can deal with that. And so we have to work together as to [...] of that enemy. [...] Have been pacified. Collaborating. People worked hard trying to build that relationship. Particularly in the early 60s, the 50s and the 60s, a lot of those people gone. Those who support Tūhoe where we're heading to remain, to be in that part of the world. And so the interesting thing that we working around that is to bringing all kinds of people that are working with us. So we need to create the activities to enable people to participate and to be part of it. So part of that is always one way we can bring people together. Ki te kōrero... ki te tautohetohe, ki te haka, ki te waiata. And building ourselves. We've been using that, Te Hui Ahurei, as a venue to bring people together. And then we talk about a lot of the... And so in particular with the enemy, and some people say we should talk to the enemy. What's that all about? So we need to be in touch with what that is. And so there's been a real debate around there, the debate around talking to the enemy. I'm not too sure if I've answered you question.

[Audience question]

WTE: I find that there are similarities, some of the first lot of groups that I spoke with during the war in the Vietnam war, we met a lot of the small groups, on the national liberation front. They came from Hanoi, which we met over in there. Because a lot of kōrero going around during that period of time, 'Watch out for the Commos!' Yeah. The communists, before they started talking about terrorist, communists was the bad word in the western view. And so we discovered that the same struggle they had was experienced. And so for the people we spoke with in Canada and the States, had some similarity to that. So a lot of people think we have to answer for them. And no, the answer is not here. The answer is in themselves. So we keen to share some of our experiences and stuff like that. And so the early 60s and 70s, that was really important for the activists to participate and build allies particularly in the Pacific, because of the larger pacific population in South Auckland. And during our relationship working with the pacific people, with the Polynesian Panthers, back in those early days, because it was a terrible attitude among ourselves. Our own people towards the Pacific people. So we really need to change that kind of attitude. So a lot of people work hard. A lot of Pacific people work hard to build that relationship. And we still doing that. And for me

personally, I spent a lot of time with the Pacific people. Interests having in Fiji, Solomon Islands, and all that part. So building that kind of relationship. We actually assisted a lot of the groups, by providing aids and support through organisations like CORSO back in the days. Using all the different networks, through the unions, through different organisations connected to the Philippines, the struggle in the Philippines, the things that are happening right there – globally. And so we got ourselves involved with that, even our own tribal group, te mana motuhake a Tūhoe. We ended up being part of that, building that relationship. Embedding those people, those struggles, back to our community. And to talk to the tribal people, and share their experiences and stories. Important for us, even today, to continue that kind of relationship. So when we talk about investment, we're talking about 'You invest with the people'. Putting investment with the people. And that's where we got to put our money. Money that belongs to the people, not buying land in Ngāi Tahu. Not buying land in Rotorua. It's a no-no.

[Audeicne question]

WTE: I can only talk about the money we've put in with the people, with our tribal area. And particularly all the marae. And money given to the tribal area, to the hapū there, enable them to build and work on that. I think more important is the idea, than the money. We've got to build on the idea. And so the iwi do have investment, money that comes from the forestry, from the fish. And so they building that pūtea there. All that money got to go to the hapū, that money belongs to the people. We want to participate with a lot of iwi [...], we see that the drive is based on the economics. There's not enough in discussion and kōrero, investing that money, giving back to the people. So we keep ourselves away from that. Tūhoe has not participated in any of this discussion with the iwi calling each other. So that's a korero on the water. When is the water your water? Na wai te wai? My container. So there's a lot of kōrero about the wai. Really big issue about the wai. But our conversation is internally. Our conversation is not really what all the other iwi are about. So its really important that the conversation really that we understand what that is ourselves. Do we want to share the conversation with everybody else about that? So when people talk about water, they're really talking about money. That's not where we're going to. And because the sharks are going around there; they want to buy water. So we got to talk to [...] we've got to be vigilant with each other so people don't go and do wheeling and dealing on the side. So that's why its really important – the conversation among whānau, hapū, has to go that, so that the individual that makes decision, they don't make decision there and do wheeling and dealing with [...] Your kōrero and your whakaaro must go back to your hapū, so they all hear it. So if they decided what they want to do, kei a rātou tērā. And if it's not in the interests of the people, then we need to debate that. We might have to shut the road on that. So we need to have a conversation about that. And I think we need to be a lot smarter with how we deal with our internal politics. And we talk to each other about that. So a lot of the energy and time is focused around ourselves. Cos we never talk to anybody, we're dependent on everybody else to give us some ideas. Because that's how the system [...] They want us to be co-dependent with them. We never been in the position to make those decisions ourselves. In the sense, that's the reason why we decided to do what we did for the last few years. Cos we didn't agree with that due process.

[Audience question]

WTE: Numbers? 35-40. A huge percentage of that is our side. That's why we were talking to Hata and many others, and talking to Tūhoe right around the world. And it's the reason that's

really important, the focus for the next five years, is really building and talking, building our own infrastructure, te whakatū whare. Wērā mea katoa. And so we are able to call them, hoki mai ki te kāinga. Because they're sitting on a gold mine. The gold mine is the birds, the awa, we had to deal with the way the river is today. Farming industry have created shit on our land. Terrible! Really terrible stuff. And so we got to talk to our people – no more farming. No more cows. People are homeless. We need to invest and get that land back there, go back to the people; not to the cows and sheep. And so we need to change our whole way of thinking about that. Because everything was created by the state, during the period of Apriana Ngata and them, created their 'How Māoris ought to be doing this.' And unbeknown to them, we in a terrible condition. In fact, the below part of the Ureweras, terrible conditions. And so at the moment, the hapū are working collaboratively with each other about how we can work together as a hapū, let alone with the border neighbours. So each of the hapū got their own borders. So we trying to work that, building the relationship with each other. So we have to remove that kind of colonial mentality, that would capture our hearts and our minds. It's a big job! Just trying to remove that. Before you even start walking. Because 100 years of colonisation, not going to disappear just like that. So we have to find a way how we going to deal with our own thinking. And making sure that are we on the same planet? Are we in the same house? And sometimes its not a safe house. So you gotta make the house safe. People gotta be able to work together and hear each other. And so that's the first stages of the development, of raising the consciousness just within ourselves internally. There's no other ways. There's no easy ways. No shortcuts. And its going to take a while yet to build it. So we're getting there.

[Audience question]

WTE: Interesting. I had to show in terms of characteristics, in the shape and the form. So a lot of my work in the introduction, I use a lot of figures. It's a representation – he tangata, he tangata. A lot of the landscape [...] they just draw land. So a lot of my work [...] took me ten years to develop that. So I still work that occur around the 1860s, te mura o te ahi. So I still [...] I think its important for us to continue to tell those stories. The stories of the 1916s. Or the 1860s. So I still do a lot of that painting. But I need to change some concepts of my painting – a lot of my work is based on the door. And on the door in the shape [...] people standing by the door. Need to get people there to take a step outside the door. So I doing a lot of work, this year, last year, I've been developing that kind of work. Particularly in the urban situation, and the rural situation ... So I've also been doing work on collaboration work with different artists, and working through the different artwork, and using that as a vehicle to base some of their issues. And some things we talking about today, in the last few days. So I find that art is a good vehicle to enable, to capture the audience, to take those conversations there, in the wider audience. And where people OK, safe to walk into the space. Art doesn't have to be on the wall. Art can be in the paddock. It can be underneath the bridge. So creating those spaces that enable... If we can paint things there that can take down river, paint images, and then bring people. So we got to bring people, many shapes and forms, a way that we can bring people together. I also change the colours: could be the colour red, the colour yellow, I start working on yellow. Yellow's a really interesting colour. It's very bright. So need to bring what mana motuhake looks like. Does it still look black? [...] So we got to add colours there that you can capture that. So everybody have a story to that. So [...] place something there so that everyone can read it. It has its own language.