

OUR Auckland

TŌ TĀTOU TĀMAKI MAKĀURAU

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**MATARIKI
FESTIVAL
2019**

Te Kaunihera o
Tāmaki Makāurau
Auckland Council



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CONTENTS



ON THE COVER

Amiria Puia-Taylor at Onehunga's 312 Hub

06

MAYOR'S LETTER

Seeding progress

07

THE BRIEFING

Information and inspiration from Council HQ

08-09

IN YOUR NEIGHBOURHOOD

What's hot and happening in your area

10-12

SKY'S THE LIMIT

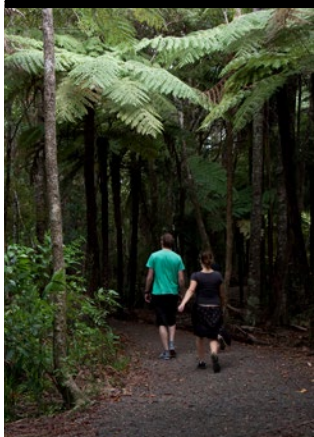
Experience something new at Matariki Festival 2019



14-16

BUILDING CULTURE

Showing Auckland's Māori identity in physical form



18-19

NAMING RIGHTS

Reflecting the richness of our heritage in the names of our parks and public spaces.

20-22

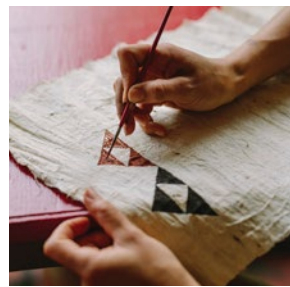
BACK TO THE FUTURE

Fostering pathways to Māori success

23

KANOA LLOYD

Reconnecting with Tokomaru Bay



24-28

WHAT'S ON

Festivals, shows, sport, free events and more

30

SEE HERE NOW

Great shots of Māori artworks and artefacts

NEED TO KNOW

Queen's Birthday rubbish collection

Don't miss your day. Kerbside collections between Monday 3 June and Friday 7 June will take place one day later than normal due to the public holiday on 3 June. All collections will return to normal

the following week. Visit makethemostofwaste.co.nz for more information.

Track re-openings

We received more than 700 pieces of feedback on a draft plan for reopening tracks in the Waitākere Ranges Regional Park. Check ourauckland.nz for details of the next steps.

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About OurAuckland

OurAuckland keeps you up to date with council services, projects and events and helps to fulfil our legislative obligations to keep Aucklanders informed. We conduct regular research to ensure *OurAuckland* is an efficient way of doing this.

Te reo Māori

We're proud to use te reo Māori in *OurAuckland*. If you come across a word you don't know, you can learn what it means at maoridictionary.co.nz

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BY THE NUMBERS

19

The number of iwi (tribes) or hapū (sub-tribes) with territorial affiliations to the Tāmaki Makaurau area that are recognised by Auckland Council



163,920

The number of people in Tāmaki Makaurau who identified as being of Māori descent in the 2013 Census. This is 25 per cent of all Māori in Aotearoa, or 12 per cent of the total population of Tāmaki Makaurau

50%

The reduction in greenhouse gas emissions targeted in Auckland by 2050, based on 1990 levels. The city is aiming for a 10 to 20 per cent reduction by 2020 and 40 per cent reduction by 2040

272,060

Number of cruise-ship passengers who visited Auckland in 2018

2.4 million

Forecast population of Auckland in 30 years' time

1.5%–4.5%

The amount of Auckland's land area sitting in low-lying coastal areas that could be exposed to sea-level rise ranging from 0.25m to 3m

5175

Dog infringement notices were sent out last financial year, totalling \$1.43 million



Seeding progress

In May, Transport Minister Phil Twyford and I announced the contract for the upgrade of the Puhinui Rail Station Interchange. It involves building new bus lanes from the airport to Puhinui Station to create a congestion-free link, and an impressive new station as a new bus-rail interchange.

This project enables congestion-free travel to the airport and its employment precinct and will help create a true 21st Century transport system for our city – with fast, convenient travel around the region, reduced travel times and easy transitions between road and rail services.

Work is set to begin this year and be completed within 18 months. The central government has contributed 75



per cent of the cost, with the remainder funded by Aucklanders' contributions through the Regional Fuel Tax. It's a good example of how we're working with the government to unlock Auckland's potential and build the infrastructure our city needs.

On a different matter, this month – as part of my Million Trees project and to celebrate Matariki – we've organised three public planting days where we will plant more than 80,000 trees and shrubs. Everyone is welcome, and there will be a free sausage sizzle to enjoy after each planting. Visit milliontrees.co.nz for more information.

Phil Goff, Mayor of Auckland



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THE BRIEFING



INFORMATION AND INSPIRATION FROM AUCKLAND COUNCIL HQ

STRAIGHT FLUSH

The Ministry of Health recommends flushing a large glass of water from your drinking water tap each morning before using any water. This removes any metals that may have dissolved from plumbing fittings. New Zealand's water can be slightly

acidic, and can dissolve heavy metals such as lead or copper over time. Small amounts of these metals may then enter your water supply.

This simple precaution is recommended for all households on both public and private water supplies. The health risk is small, but a build-up of heavy metals in your body can cause health problems. We continue to

meet the requirements of the Drinking Water Standards for New Zealand 2005 (revised 2018) and deliver safe water.

For more information, visit watercare.co.nz and search for 'drinking water quality' or phone 09 442 2222.



PRIDE OF THE SOUTH

An Auckland Council programme to improve employment opportunities for people in south Auckland has won an award for local government excellence.

The Kia Puawai programme, run by Auckland Council, the Manukau office of WINZ and Māori training provider the Solomon Group, brings local unemployed people into the council contact-centre workforce, offering them not just a job but the prospect of a career.

It won the Supreme Award at the 2019 Local Government Excellence awards.

Judges described it as an inspirational example of agencies working together.

Visit ourauckland.nz to read the full story.

ZERO TO HERO

We want to know what you think of council's proposed new waste bylaw. It better outlines what Aucklanders need to do to manage and minimise waste, and sets rules to protect the public from nuisance and health and safety risks, and improve the management of waste in public places. The aim is to help Auckland reach the goal of a zero-waste future. Find out more and have your say at aucklandcouncil.govt.nz/haveyoursay. Open until 16 June.



Tō tātou tuakiri Māori

Celebrating Māori identity
in Tāmaki Makaurau

ourauckland.nz/maori

LOCAL NEWS / AROUND AUCKLAND

MATARIKI JOY, A UNIQUE PLAYGROUND, ASPIRATIONS ACKNOWLEDGED, AND TRADITIONS HONOURED



IN YOUR NEIGHBOURHOOD

TĀKARO PLAY / MĀRA HŪPARA

Nestled in the woods of Underwood Reserve in Mt Roskill and built along the Te Auaunga Awa (Oakley Creek walkway), a new māra hūpara brings together a collection of ancient Māori play artefacts to create a traditional Māori playground, made from natural materials. One, known as kōpapa, is a network of logs, linked to create elevated walkways.



WHAKANUIA CELEBRATE /

ĀHUAREKA MANU AUTE / KITE DAY (ABOVE)
Kites are celebrated during Matariki on Manu Aute/Kite Day. Kite flying for Māori is particularly symbolic during Matariki, with the kites seen as connectors between heaven and earth.



WHAKAMĀTAUHIA EXPERIENCE / ONEHUNGA ARTS FESTIVAL: TE AHUREITOI ONEHUNGA

A new annual Arts Festival will run in Onehunga from 22 to 30 June. It includes exhibitions, performances, workshops and more. Visit onehunga.net.nz/arts-festival for more information.



WHAKAHOU RESTORE / COMMUNITY PLANTING DAYS
Winter planting days are a great way to connect with nature. Last year, volunteers planted thousands of trees in local parks. To help over the coming months, call 09 301 0101 and speak to our local park community ranger.

MAIN PHOTO: MĀRA HŪPARA & COMMUNITY PLANTING / BRYAN LOWE; FRESH STEPS / JAY FARNWORTH



SUN, SAND AND STARS

A Wynyard Quarter laneway - Tiramarama Way - celebrates the Waitemātā Harbour's original shoreline and Māori astronomy. The laneway runs east-west between Halsey and Daldy streets, and its name means 'to shine, glimmer and light the way'. The name was proposed by Ngāti Whātua Ōrākei and underwent a rigorous consultation process with mana whenua, developers and key stakeholders before the Waitemātā Local Board approved it. Tiramarama is a reference to the sun god as he wakes and rises in the east, traversing to the west and bathing, highlighting the waters of Te Waitemātā. The name reflects the design of the laneway, which includes 'purposeful puddles' that rise and fall with the tides. More than 480,000 dots have also been sandblasted onto the laneway representing Tāmaki Makaurau's coastline in 1841, while a light display above maps stars and constellations important to Māori astronomy.

FOR MORE
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OURAUCKLAND.NZ



FRESH STEPS

A NEW RESPONSE TO MĀORI ASPIRATIONS

Waitākere Ki Tua (Waitākere Going Forward) is an action plan developed in response to the aspirations of west Auckland Māori. The plan, adopted by the Henderson-Massey, Waitākere Ranges and Whau local boards, builds on two key reports, Toitū Waitākere report 2017 and the West Auckland Mataawaka Report from 2014. The action plan responds to Auckland Council's and the local boards' obligations to Te Tiriti o Waitangi.

Tracy Mulholland, Whau Local Board chair, says the plan represents a big step forward for the boards' ability to deliver on commitments to Māori and achieve meaningful outcomes for mana whenua and mataawaka locally.

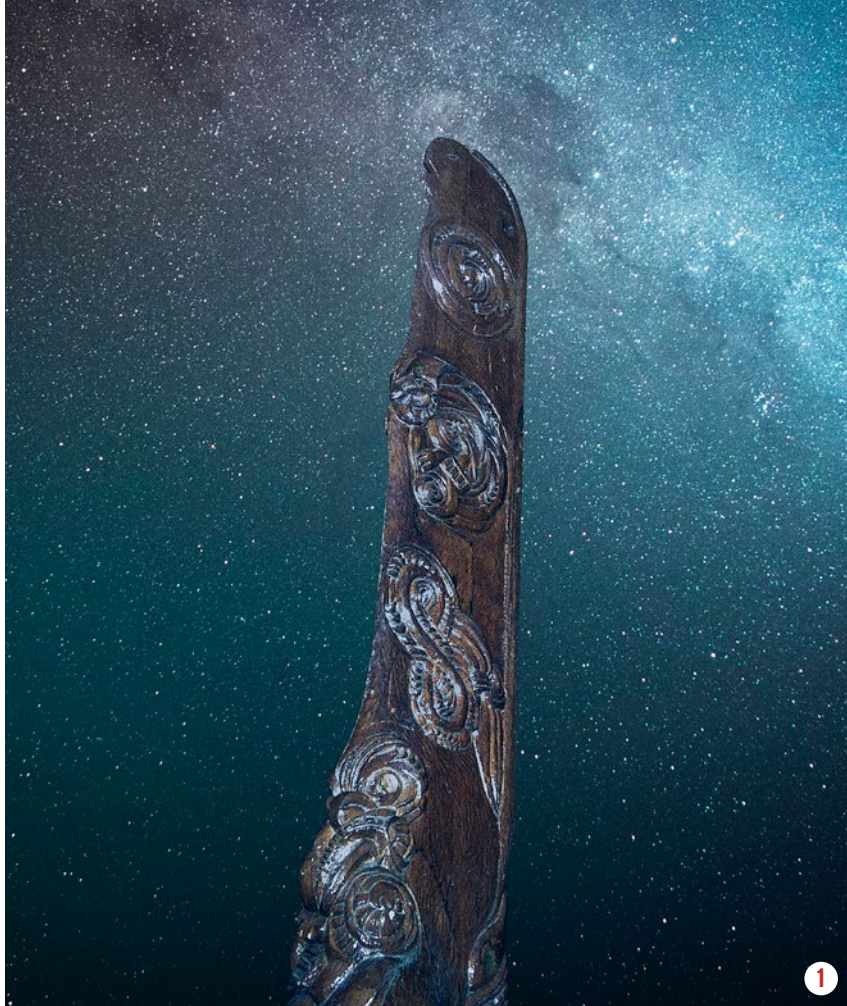
"Introducing this action plan will have a hugely positive impact on the local board's ability to connect with our Māori communities and achieve great outcomes locally," she says. "As a board we are committed to effectively representing all our constituents, recognising their respective needs and doing more to encourage a community that is so diverse. We are sure that Waitākere Ki Tua will make a positive difference going forward that will benefit Māori in our community."

STANDING UP

Take a stroll alongside the Wai o Taiki Estuary on the new shared path and you will pass two pou at the Omaru Creek Bridge. Each has been gifted by iwi whose lands meet at that point. Te Manu Kawhaki is gifted by Ngāti Pāoa and it represents how seabirds would take flight when approaching canoes that came into the estuary, alerting those at Mokoia Pa. Te Pihi, from Ngāi Tai ki Tāmaki, means 'the initial shoot of growth' and is a reference to the cultivation of the area. Chris Makoare, chair of Maungakiekie-Tāmaki Local Board, which is funding the Tāmaki pathway project, believes that the pou "stand as a good reminder to everyone using the path of the history of this area, and of the future of the land."

THE PIPES ARE CALLING

Watercare's Army Bay Wastewater Treatment Plant has had a \$31 million upgrade. Work included the installation of a larger outfall pipe, which was made in the Coromandel and carefully floated across the Firth of Thames, before divers lowered it into place on the sea floor. Tunnelling was done with a large boring machine from Germany called 'Blanche'. The pump station received a new ultraviolet disinfection facility, along with new electrical controls and standby generator.



Sky's the limit

The city's Matariki Festival is a chance to experience something new.

Matariki Festival will take place from 22 June to 14 July, bringing the richness and splendour of our Māori identity to all parts of the city.

Now in its 19th year, the 'Māori New Year' festival of events will host an array of arts, culture, food and community activations from Wellsford to Waiuku.

Attracting more than 140,000 participants to more than 100 events, the annual festival has become a highlight on the region's calendar.

"Matariki Festival gives us an opportunity to celebrate something that is uniquely Māori," says Festival Director Ataahua Papa. "Many of our city's festivals have a huge international component. Recognising Matariki in this way gives people an opportunity to learn more about the culture and history of our city. Many who engage

with the festival are non-Māori, and so it becomes an accessible space to be around Māori culture and participate in new experiences. Aucklanders can learn stories about where they live, the ground they walk on, and what has gone on before them."

With 19 recognised mana whenua groups in Tāmaki Makaurau, Auckland Council's Arts, Community and Events department co-hosts with a different iwi each year, celebrating the layers of identity across the region.

In 2019, the iwi manaaki (host iwi) is Waikato-Tainui. Te Kawerau a Maki will hand over the role of iwi manaaki to Waikato-Tainui on 5 June.

Te Warena Taua of Te Kawerau a Maki says that they have enjoyed their time as iwi manaaki of Matariki Festival in Tāmaki Makaurau.

"We are pleased to be able to transfer the mauri of the festival to our whānau of Waikato-Tainui for 2019. We look forward to the stories and events that will unfold in the city under their guidance for the coming Matariki season," he says.

The Tainui waka sailed into Tāmaki Makaurau more than 1000 years ago. Since that time, there has been constant occupation and residence from its descendants. The first Māori King, Pootatau Te Wherowhero, lived as the

protector of Auckland at Pukekawa, known today as Auckland Domain.

"We also acknowledge the mana rangatira of our collective hapuu in Taamaki Makaurau who have remained a Waikato-Tainui voice throughout the generations," says Rahui Papa of Waikato-Tainui (the use of double vowels reflects Waikato-Tainui spelling).

Matariki is a significant symbol for the tribe. The Kiingitanga nominated Te Paki o Matariki as its official standard, recognising the star cluster as the overarching guide for mana motuhake (self-determination). "We look at Matariki in a heralding way," adds Rahui. "A time for new beginnings."

As the Matariki star cluster re-appears above the horizon, it signals a change of season, a time to look back and remember those who have passed, while also celebrating new life and planning for the future. Also known as Pleiades, Matariki will be most visible in the dawn sky from 25 to 28 June.

For Waikato-Tainui the Matariki star cluster has seven stars, often nicknamed the Seven Sisters. The Kiingitanga highlight seven on their flags.

Each star has a name and is associated with our natural world. One ties to the ocean and the food within it, another represents foods that grow in trees. Māori have used the brightness of each star as an indicator for the season ahead.

"Our people would look to the stars that were brightest on the night of the new moon, to help predict what was to come," says Rahui. "If the star Tupuaarangi was bright, then food would flourish in the bush. If it was Waipuna-aarangi, the waters of the heavens, then it would be a very wet year."

The word Matariki is an abbreviation of Ngā Mata o te Ariki (eyes of god) in reference to the god of wind and weather, Tāwhirimātea. When Tāne, god of the forest, separated his parents Ranginui (sky father) and Papatūānuku (earth mother), his brother Tāwhirimātea became upset, tearing his eyes out, crushing them into pieces, and throwing them across the sky.

"Matariki's job is to lead Tama-nui-te-raa from the house of the winter maiden, Hine Takurua, to the house of the summer maiden, Hine Raumati," says Rahui. "If you look at it in a metaphorical way, the star cluster leads us from the cold of winter, into a brighter future."

For Waikato-Tainui, traditions around

Matariki include coming together over kai (food) and waiata (song) to strengthen whanaungatanga (relationships). Those that lived inland would plant food crops, binding them to the taiao (environment). Every practice during this season reflected the proverb 'Ko taku muri, taku mua – my past and my future are synonymous with each other'.

To acknowledge the history of Waikato-Tainui in Tāmaki Makaurau, this year's festival dawn ceremony will take place at Pukekawa, Auckland Domain, on 22 June at 6am. The iwi also have an art exhibition at Fresh Gallery Ōtara that explores whakapapa (genealogy), heritage and land. *Taamaki ki raro* will run until 3 August and feature works by Fred and Brett Graham as well as King Tuheitia's second son, Korotangi Paki.

Another highlight in the 2019 Festival programme is the Matariki on the Move series. The Waiata events will feature female musicians Kaaterama Pou and Whirimako Black, and the Kōrero series will have a 'one night only' seminar with Māori knowledge holders Rangī Matamua, Hoturoa Barclay-Kerr and Rereata Makiha. There will also be a Tiro-tiro Whetū night programme giving the public an opportunity to star gaze from the traditional waka hourua (double canoe), Aotearoa One, out on the water and away from the city's light pollution.

"The role of arts and culture within Auckland Council isn't just about an exhibition or performance," adds Ataahua. "We need to be more aware of our surrounding environment. Our tūpuna survived all their years by studying the elements; this programme supports those teachings and passes them on to the next generation."

With almost 20 years of festivals, media, and school curricula raising awareness of Matariki across the country, the season has now become embedded in the mainstream. It has also made it easier for the public to embrace other facets of mātauranga Māori.

Most recently, we have seen a resurgence around the maramataka, the Māori lunar calendar. Using the cycles of the moon and tohu (signs) of the land, sea and sky (including the stars), the maramataka tells us the best and worst days for planting and fishing, what days are better suited for study or meetings, and which are the high-energy, more productive days of the month. The



2



3



4



5



6

names of each day and season in the maramataka also reflect the energy of the time. Pipiri (June) means to be huddled close together, while Hōngongoi (July) is being inactive and crouching, due to cold.

"Matariki has opened up conversations to share how we, as Māori, have lived over time," says Rahui. "From knowledge around moon and sun cycles, to food gathering, and navigation, Matariki has been the herald for these stories to come forth and be shared with wider audiences in Aotearoa."

In 2018 there was a call for New Zealand to recognise Matariki with a public holiday. While the government hasn't yet formalised a holiday on the country's national calendar, one Auckland business has been recognising Matariki with its own day off each year.

Isthmus, a design studio based in Auckland and Wellington, introduced

1. Taurapa (stern post) of Tahere Tikitiki II waka taua of Waikato-Tainui fleet. 2. Manu Aute Kite Day 3. Matariki Light Trail 4. Rahui Papa 5. Te Korakora on Federal 6. Te Taumata Kapa Haka for Matariki Festival

Matariki as one of a series of staff-initiated culture nights in 2008. Back then, it was a simple dinner with six staff. By 2011 the company had embedded an additional holiday into its calendar.

"It started off with acknowledging the season and getting all our staff together," says Isthmus CEO Ralph Johns. "It has since grown to include all staff (approximately 80) and their families. We also hold a celebration with our clients and collaborators. In the spirit of Matariki, it is about generosity and taking time out of work to reflect and acknowledge those who help us achieve what we do. It feels so good to cross the barrier between work and the wider community."



MURAL 'COMES ALIVE' FOR MATARIKI

The People Weaver mural in Onehunga is one of a number of planned murals in the Ngā Atua Hou series that celebrates community champions.

The murals link them to mātauranga and the ancient Māori gods. The series uses painting and illustration to visualise the attributes of the many atua, what strengths they possess and their importance to our environment and natural surroundings.

Local artists Bobby MacDonald and Amiria Puia-Taylor (pictured) have worked with 18 children from Onehunga Primary School, and youth from Onehunga's 312 Hub, on the mural that will be brought to life on 22 and 23 June to celebrate Matariki.

The painting at 77 Selwyn Street portrays Amiria 'The People Weaver' with the atua of weaving and fertility, Hine-te-iwaiwa. Painted in March this year, the work will come alive during Matariki over two nights of storytelling. A 30-minute animated digital overlay will play three times a night, with a soundscape of taonga puoro (Māori musical instruments) and the voices of the school children telling the story of Amiria's cry to the atua for guidance, seeking her superpowers to heal the Manukau Harbour.

The digital story is a call to action,

says Amiria. "We need to all work together to protect the Manukau Harbour because traditionally, it was our food bowl."

The process for the mural was guided by the maramataka (Māori lunar calendar) and the project has allowed for wider conversations around environmental sustainability, community responsibility and how Western science and Māori knowledge systems can come together to protect our natural resources.

For MacDonald, who grew up in the city, Ngā Atua Hou is also an opportunity for him to learn more about his own, and other cultures, particularly in working with children of Tongan, Fijian, Pākeha, Japanese and Filipino heritage.

"Murals are a way our communities can connect with Māori culture, while also igniting curiosity to connect to more mātauranga. The kids we are working with are aged 8-10 years and were learning about atua Māori in the classroom. This project is a way we can enhance that, while also sharing their stories and perspectives, too," he says.

The vision for Ngā Atua Hou is to create more murals across the city, celebrating local champions and raising awareness of local issues.

Youth from the 312 Hub will be giving guided tours from the hub to the mural each night of the activation.

Johns says the initial reason for the 'public holiday' was due to Waitangi Day and Anzac Day falling on a weekend (before they were 'Mondayised') and making up for that, with a day off. But the company then began to discuss the relevance of certain holidays to Aotearoa and preferred to acknowledge a home-grown, seasonal celebration.

"We just decided it was the right thing to do. Staff get the day off to do whatever they want, spend time with their children, pampering themselves, taking time out, then we all get dressed up in the evening and come to the studio to have dinner together and connect. Matariki night is hosted by the owners, the bosses serve the drinks and look after everybody. We all have our hands in the sink, preparing food together, eating it together, it's a real way of connecting."

Johns wants to see others follow suit and for Matariki to become a national holiday. "We're still celebrating things like Guy Fawkes and Queen's Birthday, but what significance do they have to us?"

"Everything about Matariki makes sense. There is a natural logic that the transition from one year to the next is marked by the maximum tilt of the earth, our furthest distance from the sun. From a company perspective, it provides a punctuation mark in the middle of the long, dark winter; a time to both reflect on business and look forward. It's also a time to recognise and thank staff."

Since Isthmus introduced 'Matariki Day' it has seen a boost in confidence by staff, in the use of te reo Māori and understanding of te ao Māori (a Māori world view). As a native of Wales, he knows the power of language resurgence to a culture and country, and is proud to be part of the momentum towards that in Aotearoa. This year, waiata (songs) will be performed at the Isthmus winter feast.

"All of these things show us Matariki is not just about the academia of the constellation," says Rahui. "It is about the wairua, the spiritual feeling you get when you interact with te ao Māori (the Māori world). Matariki stirs the heart and excites the mind, all at the same time."

BY QIANE MATATA-SIPU

THE FESTIVAL PROGRAMME, TO BE UNVEILED ON 5 JUNE, WILL PRESENT MORE THAN 100 EVENTS AND PROGRAMMES WHERE PEOPLE CAN EXPERIENCE TE AO MĀORI THROUGH STORIES, ENTERTAINMENT, DISCUSSIONS, PERFORMANCE AND ART.

PHOTO / QIANE MATATA-SIPU

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BUILDING CULTURE

From Māori art to the integration of Māori values and traditions in new public spaces, Auckland is increasingly acknowledging, celebrating and embedding its Māori identity in the urban environment.

Before Auckland was named Auckland, it was Tāmaki Makaurau. Māori lived on the isthmus for hundreds of years before Pākehā arrived, building pā on its volcanic cones and prospering on its fertile network of waterways. The history of this land is first told in a Māori voice.

For many decades though, that voice was regularly forgotten or tuned out by those charged with constructing Auckland's buildings, infrastructure and amenities. The stories and designs of mana whenua weren't often reflected in the built form of the city as it sprang up in the 20th Century. As Auckland Council Māori design specialist Olivia Haddon says, we need to create more "places of this place".

The Te Aranga design principles were introduced to do just that. The principles, adopted in response to the New Zealand Urban Design Protocol in 2005, spell out a way for developers and designers to better engage with mana whenua and honour Māori identity and narratives. They encourage honouring whakapapa, or Māori names and heritage, protecting taiao (the natural environment), and recognising the mana of local iwi and hapu.

Auckland Council formally adopted the Te Aranga principles to guide its developments in 2016. Mei Hill, arts and design manager for Ngāti Whātua Ōrākei, says it's encouraging to see more support for indigenous designs being integrated into the fabric of Auckland, but more needs to be done. "We need to celebrate and normalise our indigeneity, which comes from understanding our history and mātauranga Māori and all its layers of richness." These are some of the

places you can find art, designs and developments across Auckland that reflect its place as a city of the South Pacific, as Tāmaki Makaurau.

PUBLIC AMENITIES

Te Auaunga Awa, Mt Roskill

A council-led upgrade to Auckland's longest uninterrupted urban stream, Te Auaunga Awa, could have been a business-as-usual project. The waterway in Mt Roskill was due for 'daylighting' – replacing its concrete channel with a wider naturalised one. Haddon says the project was infused with extra meaning and value after the council consulted and then partnered with mana whenua. That kōrero resulted in habitat restoration, significant ecological regeneration and water-quality improvements. A playground and two fields incorporating traditional Māori play were also established along the restored stream, and mana whenua cultural narratives and values were stitched into its new design.

Daldy Street playground, Wynyard Quarter

One of Auckland's most innovative outdoor installations honours both the city's history and its indigenous culture. On first glance, the 'Daldy Street Tanks' are meant as a tribute to Auckland's landmark waterfront Tank Farm. One incorporates a 7.6m irrigation tank, the other a seven-metre slide. But both are also infused with cultural storytelling. Māori symbols for water and proverbs about water are embedded in the first tank, while on the second, paua and other materials are used to speak of maramataka – the Māori lunar calendar.



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ART

Te Waharoa O Aotea, Aotea Square

Waharoa is one of the most viewed pieces of public art in New Zealand – a regular selfie background feature on social media. The Selwyn Muru sculpture stands at the entrance to the bustling Aotea Square in Auckland's city centre. It's a gateway into the space for manuhiri (visitors). Haddon says the artwork is special in how it fuses the contemporary with the ancient. "For civic events, that space becomes powerful," she says. Mei Hill says Waharoa is probably the defining Māori artwork of scale in Auckland. It's also a reminder the city is overdue for a building of scale

PHOTO 1 / PATRICK REYNOLDS; PHOTO 2 / ALAMY STOCK PHOTO; PHOTO 3 / BRYAN LOWE; PHOTO 5 / GETTY IMAGES



1. Te Oro, Glen Innes 2. A Māori Figure in a Kaitaka Cloak, Quay Street 3. Māra hūpara playground on Te Auaunga Awa 4. Auckland Council Māori design specialist Olivia Haddon 5. Te Waharoa O Aotearoa

that gives visibility and voice to Māori values and culture.

A Māori Figure in a Kaitaka Cloak, Quay Street

This statue is a monument to peace and dignity. It is also revolutionary. When the people commissioning the statue on Quay Street in 1964 asked artist Molly Macalister to create a Māori warrior, they likely expected a stereotypical warrior, perhaps striking a pūkana, Haddon says. But Macalister consulted with mana whenua, and that engagement resulted in a different interpretation. Macalister's statue gazes into the horizon holding a mere – as a symbol of peace – at his side.

His kaitaka cloak signifies his status as a chief of great stature. "It was revolutionary the way Macalister made this work, in that she took cultural guidance from the right people. She listened and interpreted that in an artistic manner," Haddon says. "She did a marvellous job."

PUBLIC SPACES

Tiramarama Way, Wynyard Quarter

When sandy soils and sea shells were unearthed during construction of Tiramarama Way in Wynyard Quarter, they were seen as evidence that the laneway was once a mahinga kai (food gathering place). Many construction teams would have discarded

those materials. Instead they were incorporated into its design. The move is testament to the ethos of artist Lisa Reihana and landscape architect Megan Wraight, who designed Tiramarama Way to reflect and reinterpret its seaside environment. It features purposeful puddles which rise and fall with the tide, and a light arrangement celebrating constellations specific to Māori astronomy, including Matariki.

PUBLIC BUILDINGS

Te Oro, Glen Innes

Te Oro is one of the most impressive buildings in Auckland, and is informed by a close working relationship between the project's architects and mana



6. *He Aha Te Wa – Moments in Time*, by Arnold Manaaki Wilson and Anthony Wilson, on the forecourt of Auckland Art Gallery Toi o Tāmaki 7. Taumanu Reserve Bridge, Onehunga



whenua groups Ngāti Pāoa, Ngāi Tai ki Tāmaki and Ngāti Whātua Ōrākei. The Glen Innes music and arts centre was moulded from a vision of a grove of trees, under which people could gather, share knowledge and be creative. That concept inspired its unique roof form, which is meant to resemble three floating canopies supported by huge timber trunks to create an uru (grove). Other integrated art components of the building highlight mana whenua and community values and stories to firmly root Te Oro in its location. Hill says the building is “architecturally a standout” in Tāmaki Makaurau. She hails the process that went into creating its external wooden panels, which involved three mana whenua artists and community members working collaboratively.

Auckland Art Gallery Toi o Tāmaki, Auckland city centre

Much of the architecture in Auckland’s city centre hasn’t paid much attention to Māori principles or spatial understanding, but Haddon says Auckland Art Gallery Toi o Tāmaki is an exception. The gallery is an enduring testament to how mana whenua engagement can lead to more

unique, beautiful, and meaningful design. The space is imbued with cultural features informed by local iwi, including the trunk-like columns and timber canopies above the main entry, which tell the narrative of Tāne Mahuta, the deity of the forests that once stretched across Tāmaki Makaurau. “It creates space for people to exist around and provides shelter. It incorporates the historical building beautifully. But it adds something magnificent to it as well,” she says.

PUBLIC INFRASTRUCTURE Taumanu Reserve Bridge, Onehunga

Taumanu Reserve Bridge is both a structure and a story. The pedestrian bridge on reclaimed harbourside land is physical testament to the volcanic, maritime and cultural history of Onehunga. Artwork along the bridge’s interior was designed by Bernard Makoare (Ngāti Whātua o Kaipara). Its unaunahi pattern, representing fish scales, relates to the ruffled waters and mudflat forms of the Manukau Harbour, and local fisheries. The bridge was made with guidance from a Mana Whenua Kaitiaki Working Group made up of representatives from five iwi with links to the area: Ngāti Te Ata, Te Ākitai, Ngāti Tamaoho, Ngāti Whātua and Te Kawerau a Maki.

BY HAYDEN DONNELL

MIND THE GAP

It’s no secret that Auckland has a housing crisis. Income growth hasn’t kept pace with either house price or rent increases in the city for more than two decades. The median house price has gone from roughly four times the median household income in 2002 to roughly nine times that amount today.

Though those trends have impacted every strata of society, Māori are disproportionately affected. Māori home ownership rates have dropped consistently for decades, and Māori are over-represented in Auckland’s homelessness statistics. They have borne the brunt of the crisis.

The Kāinga Strategic Action Plan is an attempt to address that disparity. The wide-ranging document, commissioned by the Independent Māori Statutory Board in May last year, outlines a strategy for ending homelessness and increasing Māori participation in Auckland’s housing market. Much of the plan is focused on bridging the gap between social housing and low-cost housing programmes such as the fledgling KiwiBuild programme. It calls for increasing iwi and hapū involvement in Auckland’s governance, and in developing housing across the region. On a government level, it recommends establishing an associate minister devoted to Māori housing.

The guiding principle for the plan is in the name: Kāinga. That word refers to a Māori village. In this context it means recognising the need for an intentionally and specifically Māori approach to improving Māori housing outcomes. Kāinga is a plan of Māori and for Māori. It recognises the visions and terms of Te Tiriti o Waitangi. It is a housing plan, but one grounded in human values.

THE KĀINGA STRATEGIC ACTION PLAN WAS LAUNCHED AT THE AUCKLAND MĀORI HOUSING SUMMIT IN MAY.

Imagine a cure for dementia

Imagine you are diagnosed with dementia. It will progressively deprive you of your ability to think, your personality and independence.

Imagine it could have been treated if diagnosed 10 years ago, but the damage is now too extensive.

An Auckland researcher has been granted funding to further her quest to identify dementia earlier, with the hope that intervention is possible.

"We're trying to find a way to determine who has dementia before they have clinical symptoms," Dr Brigid Ryan explains. "Treatments have been tested and failed, possibly as we're giving them too late. If we were able to provide treatment earlier, it may be effective."

Brigid has been awarded an Auckland Medical Research Foundation (AMRF) Postdoctoral Fellowship, and her team at the University of



Dr Brigid Ryan

Auckland is working with an Auckland family with a rare form of dementia that manifests as early as in their mid 50s.

Aware dementia ran in the family, when the matriarch passed away she donated her brain to the Centre for Brain Research. Investigations revealed her frontotemporal dementia was caused by a genetic mutation shared by 27 families worldwide, with

a prevalence second only to Alzheimer's in those with dementia aged 50-65.

Her relatives have a 50/50 chance of dementia. Four of six siblings and her father had it. There are more than 15 children in the next generation, with another two generations after them. All are at risk.

"We're working with about 25 people, between 25 and 59. By testing for the gene,

we can identify people who are perfectly healthy, that we know in 10, 20 or 30 years are definitely going to develop dementia," Brigid says. Who carries the gene is not divulged. The family undergoes annual tests to look for any subtle health changes.

"We can tell if they're going to develop dementia much earlier than when they would develop clinical symptoms."

With a grandmother with dementia, Brigid knows it is hard to lose someone to the condition.

The family's generosity gives the team the best chance yet of making a difference, thanks largely to AMRF donors.

"We want to follow this family for as many years as we can, so we can see what changes are happening inside of them as the disease progresses and identify what treatments can help them live as well as possible with dementia."

Pioneering Parkinson's research

Parkinson's disease is a life-debilitating, degenerative neurological disease.

Incurable, it impacts movement, and the ability to interact socially. Cruelly, you are aware of the deterioration and the very challenging limitations caused by the disease.

Investigating why a section of the brain deteriorates and how to combat that has been a 10-year quest for emerging leader in neuroscience research, Dr Peter Freestone.

He is using cutting-edge technology to enhance the understanding of what happens to the brain of someone with Parkinson's.

"I am not pursuing ways to prevent the disease – in the vast majority of cases we do not even know what causes it," he says. "I want to improve existing treatment strategies. Parkinson's represents a huge loss for



Dr Peter Freestone

families, communities and the country. Anything we can do to restore people with Parkinson's to their normal life will be an important improvement for patients and their families."

Parkinson's disease affects approximately 12,000 New Zealanders and those numbers are expected to double over the next 25 years as the population ages.

Ninety five per cent start to develop the symptoms around 60. By that stage a lot of the damage has been done.

Improved treatments like those Peter aims to find, provide a better chance of stemming the symptoms and improving quality of life.

He is pioneering optogenetics, a light-based technology that activates individual neurons in the brain, with unprecedented accuracy, to study the cells that give rise to Parkinson's symptoms.

Through donations the AMRF has been a major funder of Peter's work over the past eight years.

"The outcomes from this research have the potential to have local and global impact," Sue Brewster, Executive Director of the AMRF says. "The aim is to identify improved diagnostic tools, and more effective therapies to improve the lives of those who have this incurable disease – and the lives of their families."

LEARN MORE: FREE TALK ON NEURO HEALTH

Dr Brigid Ryan and Dr Peter Freestone will be presenting their research at a free daytime lecture on Tuesday, July 2 (1-2.30pm), at the Faculty of Medical & Health Sciences, University of Auckland. This AMRF lecture is open to the public. To register, or find out more about how you can support medical research, go to medicalresearch.org.nz or phone 09 923 1701



Auckland Medical Research Foundation
est. 1955

NAMING RIGHTS

Across the region, a movement is under way to reflect the true richness of our heritage in the names of our parks and public spaces.

Tāmaki Makaurau is filled with lovely parks but few of their names evoke a full picture of our complex past or vibrant present. Cornwall. Albert. Victoria. Myers. Western. For the most part, these names reflect only our colonial heritage.

None of these much-loved parks will undergo a name change, but Auckland Council is working with mana whenua to ensure parks and other public spaces better reflect the region's rich Māori heritage too. Fourteen local boards have signed on to be part of a programme called Te Kete Rukuruku, which aims to showcase the Māori history and stories of Tāmaki Makaurau. One element is to add names significant to Māori to local parks and community places, including libraries and community centres.

"There are 19 mana whenua rōpu [groups of Māori who have historic and territorial rights over the land] that are recognised as having an interest in Tāmaki and they have the appropriate whakapapa and mana to provide names for the rohe," explains Anahera Higgins, Te Kete Rukuruku project manager.

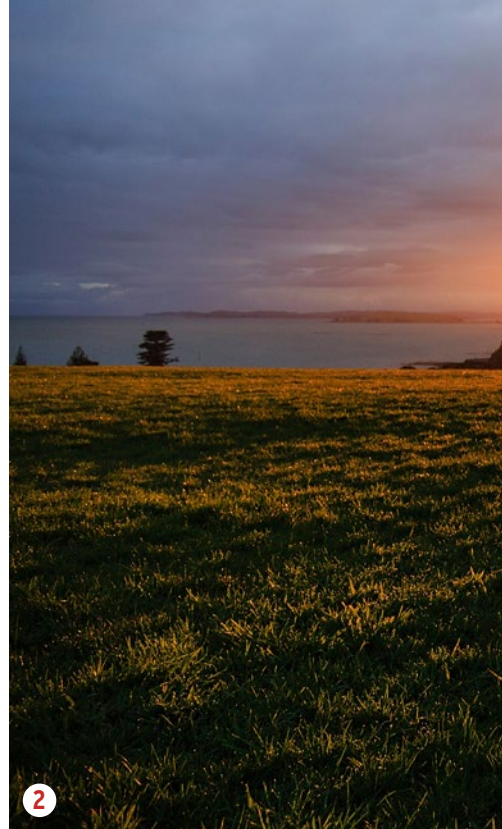
"They've designed a process that includes working autonomously within their own iwi to determine an appropriate name and narrative, but then coming together to confirm it

prior to gifting it to council."

The programme was developed in response to feedback from mana whenua that the council's naming practices could be unpredictable, and not enough value was placed on Māori naming. While some parks have known Māori names that are used on signage – think Waiorea / Western Springs and Tuna Mau / Western Park – only 9 per cent of Auckland parks and places currently have Māori names.

Of Auckland Council's 21 local boards, the 11 participating in the first two years of the programme are Albert-Eden, Henderson-Massey, Hibiscus and Bays, Kaipātiki, Māngere-Ōtāhuhu, Manurewa, Ōtara-Papatoetoe, Papakura, Puketāpapa, Waitākere Ranges and Whau. With 4130 local parks across the region, it wasn't practical for every board to be involved in the first year, but three more – Franklin, Maungakiekie-Tāmaki and Waitemātā – have signed on to participate in the programme from the end of June, with several others showing interest in being involved in the future.

Local boards are contributing funding to the research process, while regional funding assists with programme management. It's hoped the first round of narratives will be made public in 2020.



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The first group of sites numbers in the hundreds and was selected with guidance from mana whenua and local boards. They're mostly places whose existing names don't have any historical significance – they might be named after a street or a physical location.

"Most parks are being gifted a dual name, so nothing is being taken away from the park," adds Higgins. It will be up to local boards whether they use

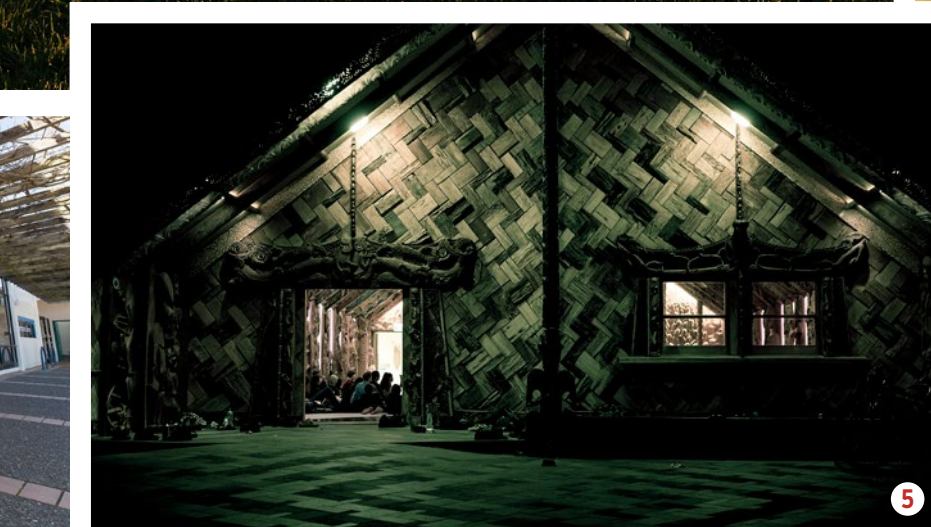


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PHOTO 1, 6 & 7 / JAY FARNWORTH; PHOTO 2 / JOE HOCKLEY; PHOTO 3 / GINO DEMEER; PHOTO 4 / ADELE KRANTZ; PHOTO 5 / VICKI LEOPOLD



both names or just the Māori one, and they will work closely with stakeholders to communicate and celebrate the new names and narratives, especially where the existing name has historical significance, or other stakeholders, such as clubs with park leases, are involved.

It's about much more than just names too, Higgins emphasises. The stories emerging from the research process so far are "rich and varied", and they will be told in ways far more complex than simply words on a sign. "Our guidance from iwi and the local boards is that they want the narratives to be told through signage, events, the web, schools and much more."

Te Kete Rukuruku is part of the council's broader plan to ensure more reo Māori is seen, heard, learnt and spoken in the region. Among a number of initiatives are the dual naming of the council's two corporate buildings, Te Wharau o Horotiu / Bledisloe House and Te Wharau o Tāmaki / Auckland House, Auckland Transport's use of bilingual announcements, and increased use of te reo in council documents.

These initiatives aim to ensure Auckland keeps pace with the nationwide resurgence in learning and celebrating the language. As has been widely reported, enrolments in te reo courses have risen to unprecedented levels around the country, to the point where many education providers struggle to keep up with demand.

This year, Te Wānanga o Aotearoa has 1824 equivalent full-time students enrolled in its Auckland te reo courses, a 79 per cent increase from 2015. In 2018, Unitec had 1928 students enrolled in its Kura Pō te reo night classes, up from 1225 in 2015. There are also waiting lists for AUT's te reo classes. Lecturer Hēmi Kelly says since he started at the university in 2014, demand has grown so much that the teaching staff has doubled in size to 12. While this surge in interest may appear to have happened rapidly, hard work has been going on in the background for some time and "there's been a build-up in momentum".

Kelly attributes the reo resurgence to several factors, particularly emphasising

the importance of "reo champions" – most visibly those in the media – who have normalised the use of te reo Māori in different sectors of society.

"Those who have a platform to be heard – like Jack Tame, Jennifer Ward-Lealand, Jenny-May Clarkson, and Guyon Espiner – are exposing mainstream New Zealand to the reo, and that hasn't been happening for very long. There was the odd kia ora here and there, the odd pō mārie from John Campbell when he was on, but those people have really started to use more reo."

Visibility is hugely important too, he says, which is where programmes like Te Kete Rukuruku play such a crucial role.

"We've seen it with places like Auckland and Tāmaki – people have come to know that Tāmaki is Auckland through that visual exposure," he says. "If both names are used, it becomes quite normal and people understand that this place has two names. I think that can easily happen, and signage is the starting point."

BY ALICE NEVILLE



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Back to the future

Wide-ranging social improvement programmes, new co-working spaces and thriving business networks are helping to foster innovation in the Māori community. And providing more pathways to success is helping to grow the Māori economy and improve the wellbeing of communities right across Tāmaki Makaurau.

From the brave explorers who built waka and set sail to discover Aotearoa's shores guided by the stars and the currents, to the creators of the sophisticated trench and bunker systems used in the New Zealand Land Wars, Māori have always been incredibly innovative. As Animation Research founder and Māori entrepreneur Ian Taylor told *E-Tangata*: "We are, and we always have been, innovators ... innovation is in our DNA and we have to dig it back out."

Taylor believes that inspiring more Māori to embrace the opportunities of the modern world, in part by sharing the amazing stories of risk-taking and cutting-edge technology from the past, is key to addressing some of the complex social, economic, cultural and environmental problems

that disproportionately affect Māori, whether that's unemployment rates, incarceration rates, health issues or threats from climate change. And he's one of a growing number of individuals and organisations trying to do just that.

Auckland contributes 38 per cent of the nation's GDP and the region continues to grow, but not all communities have shared in that growth. The 2018 Auckland Prosperity Index showed that clearly. In terms of overall household prosperity, south and west Auckland performed poorly compared with the rest of the region. But Auckland Council's Auckland Plan 2050 recognises that increasing prosperity for Māori doesn't just benefit the Māori community – it's in the interests of all Aucklanders and brings a

range of benefits to the whole region.

One of the best ways to foster Māori success, innovation and entrepreneurship and create social change is by providing people with the right tools, support and networks to nurture their natural creative flair. And that's exactly what The Southern Initiative (TSI), an umbrella organisation that brings together different parts of the Council, individual 'change agents', local whānau, entrepreneurs, businesses, and iwi, aims to do in the wider Manukau region.

It focuses on three key areas – employment and skills, whānau and families and entrepreneurship and enterprise. A recent review by The Australian Centre for Social Innovation called the programme "world class" and said it was "already achieving results that should be the envy of other place-based [regeneration] initiatives".

As part of that mission, TSI has worked with council-controlled organisations Panuku Development Auckland and Auckland Tourism, Events and Economic Development (ATEED) to identify a range of high-impact projects that will help provide new quality jobs and business growth, foster Māori



1. Picnic at Starling, by Edith Amituanai
2. Natasha Aumua (left) of Lei Cafe and Beks Vilitau of Ngahere Communities with the Te Haa o Manukau in-house 3D printer
3. Manawa Udy, the founder and managing director of Ngahere Communities



economic development, and improve Auckland's overall sustainability.

One of the results of that collaboration is Te Haa o Manukau, a co-working and innovation space that opened in September.

Te Haa's goal is to provide a hub for south Auckland entrepreneurs who might not want to (or are unable to) travel into the city, while also building confidence to harness opportunities and withstand challenges in business.

"The vision for Te Haa o Manukau is thriving, creative, innovative entrepreneurs," says Manawa Udy, the founder and managing director of Ngahere Communities, which runs Te Haa o Manukau. "Because we're in south Auckland, we have more of a lean toward Māori and Pacific. Personally, I'm so frustrated that Māori and Pacific are overrepresented in all the bad statistics, because we have a really natural entrepreneurial and creative talent within us."

She says Te Haa o Manukau is unique in the way it recognises that there's no cookie-cutter approach to entrepreneurship, and it can differ from culture to culture.

"When I look at entrepreneurship, I don't think about being the biggest start-up in Silicon Valley. I think of harnessing your skills and resources and providing for your family. Māori are courageous and pioneering. The statistics say the opposite, but that's

not the true story of who we are."

Udy says everyone has an ideal environment where they can thrive, and, traditionally, Māori and Pacific people have had to adapt to a more westernised approach and adhere to a certain, mostly economic view of success.

"At Te Haa, we ask, 'what are the things in an environment that make us feel comfortable?' For us, it's family, it's friends, it's acknowledging that knowledge and sharing happens across generations. It can be in basic things like walking around in bare feet and sitting on the floor, rather than wearing heels and sitting at a boardroom table." She says there are often dogs at GridAKL, the innovation precinct in Wynyard Quarter, whereas at Te Haa, people often bring their kids.

"For some that might be unprofessional, but for us it means people are free to look after their kids, as it's part of our culture; of family being most important to us."

Some members of the Te Haa community include Jay McLaren Harris, a 19-year-old who has come out of the Young Enterprise Scheme to found Tu Meke Enterprises, which inspires rangatahi (youth) to become active in solving social issues within local communities.

Another is Ray Cocker, who's the

founder of GameTan, a gaming and e-sports platform for rangatahi to find out what they're passionate about, with the goal of setting up pathways into careers.

"They see gaming as a fantastic entry point into tech careers, so they have a really holistic approach of grabbing young people, pushing them into games, and then showing them the careers that gaming opens up, such as software development, marketing, and events," Udy says.

Meanwhile, the Whāriki Māori Business Network, one of many business-support services that ATEED offers or supports in the region, encourages whakawhanaungatanga (relationships, kinships and working together with a sense of belonging) in the Māori business community.

The group meets six times a year and aims to provide ongoing support and opportunities for other Māori (and non-Māori) business owners across a range of sectors.

Pūhā & Pākeha is one of the members of this network. It's an eatery, food truck and catering business founded by Jarrad and Belinda McKay in 2014 that gives traditional Māori food a highly modern twist in order to reconnect Kiwis to their rich food heritage.

"Our kaupapa is to take the kai of Aotearoa to the people of Aotearoa. At the moment we only operate in Tāmaki Makaurau, but we receive calls from around the country," Jarrad McKay says.

He says being a part of the Whāriki Māori Business Network provides people to talk to about the ups and downs of being a small business owner, and creates a support system where founders feel less alone. It also provides useful contacts. McKay says it found a supplier that could help with the company's specialised production needs. "We have unique products and we needed someone who could take over an important part of the food production process, while maintaining our stringent quality and food safety requirements. Networking with other businesses has allowed us to expand our network in both size and quality," he says.



Pūhā & Pākehā experienced 30 per cent growth in 2018, despite taking three months off to fit out its eatery in Grey Lynn.

While there is a focus on growing small businesses, large organisations also have a role to play in the ecosystem. Recently, TSI has been working with the council and council-controlled organisations to change

procurement processes and ensure they specify distinct social and environmental outcomes. Principal policy analyst Tania Pouwhare says making sure Māori and Pacific businesses play a bigger role in the procurement process could be a game changer for the Māori economy.

“Countries around the world have had these practices embedded in their



4. Jarrad and Belinda McKay of Pūhā & Pākehā 5. Tua Tua Fritters with a kina chili chive mayo at Pūhā & Pākehā

policies for many years,” Pouwhare says. “In the past two years, the amount of services procured from indigenous-owned businesses in Australia rose from \$6 million to almost \$2 billion.”

Pouwhare says doing the same in New Zealand will build on the innate skills of Māori and Pacific people, bring them forward to share in the growth of the mainstream economy and pave the way for a more prosperous Tāmaki Makaurau.

BY ELLY STRANG

PHOTO 4 & 5 / REBEKAH ROBINSON

MEASURING THE MĀORI ECONOMY

Estimates vary on the size of the Māori economy, but most are in agreement that the contribution is vast – and rising quickly. Ministry of Business, Innovation and Employment figures released in 2018 estimate Māori enterprise is worth nearly \$40 billion, and growing faster than the overall economy.

According to the TDB Iwi Investment Report released in February, the total assets that post-settlement entities control now sits at around \$9 billion. Meanwhile, Chapman Tripp’s 2017 Te Ao Māori – Trends and Insights Report estimated the size of the Māori economy to be \$50 billion, with 30 per cent of this held by Māori groups, such as land trusts and incorporations.

Associate Professor in Māori Business Development at The University of Auckland Manuka Henare says one common misconception is for people to look at the Māori economy and think of iwi (tribes). “The real wealth is in

households and people working in the market place,” Henare says. “That’s the microbusinesses, household businesses, wages and salary earners – that’s greater than the tribal assets.”

Because of this, Henare says \$9 billion in assets is a conservative estimate, as we don’t really know the wealth creation within the Māori economy with entrepreneurs and small businesses.

He says one way Māori contribution to the economy could be better measured is by looking at the kinship systems that Māori, Pacific Island and Asian communities often operate in.

“In Auckland, 50 to 60 percent of young people all belong to Māori, Pacific and Asian cultural groupings. What we need to be doing is coming up with more policies and ways to help families start businesses,” Henare says.

The government is looking at ways to measure health and wellbeing alongside traditional economic indicators like GDP. This is something Māori and Chinese communities already do, he says. “Auckland can be the take-off area

for wellbeing because of its cultural strength.”

Auckland Council has been working with Ngāti Whātua iwi in Ōrākei to advance the aspirations of its people through a range of initiatives, including major tourism projects.

The Ōrākei area holds strong cultural and spiritual significance for Auckland, as it includes the Ngāti Whātua iwi’s land, marae, church and urupā (burial ground). To help educate people on this, it launched an augmented reality smartphone app called Auckland Virtual Tours, which teaches visitors about the significance of Ngāti Whātua’s ancestral land at Takaparawhau / Bastion Point, the hapū’s connection to Auckland and elements of the natural environment, such as the volcanoes surrounding it. The app is available in English, te reo Māori, and Mandarin.

The hapū has also opened a tourism hub and coffee bar at Takaparawhau. It is the departure point for guided tours, as well as a place where iwi artists can display and sell authentic pieces.



Don't forget your roots

Visiting a whareni in an American museum inspired *The Project* presenter Kanoa Lloyd to reconnect with Tokomaru Bay on the East Coast for the first time in nearly 30 years.

Kanoa Lloyd's trip back to where her life began started with a chance remark to her producer Gwen McClure "about my cuddies on the East Coast".

McClure had just heard about a whareni (meeting house) called Ruatēpupuke II from Tokomaru Bay that had been in the Field Museum in Chicago since 1925. So she asked Lloyd, a host on TV3's *The Project*, to go for a visit. Lloyd thought it would be a nice trip and a simple story, but it ended up being far more than that.

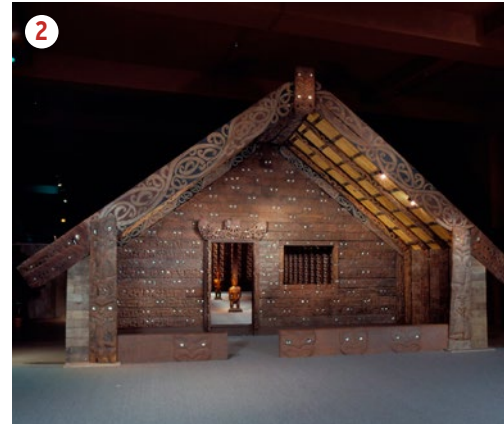
Seeing the building was a powerful experience that brought her to tears, and, as she said on the show: "I feel a bit bad that I don't know more about this place." Initially, she struggled with the idea that the building was stuck inside, and likened it to seeing a tiger in the zoo. She thought it must have

ended up there through unjust means – there are an estimated 16,000 taonga in overseas collections, some of which were traded illegally or stolen.

But in this case, she had to adjust her view. The whareni, built in 1881, was willingly sold and a curator from the Field Museum bought it after finding it in a sorry state in Germany in 1902.

The curators at the Field Museum have had a long relationship with Ngāti Porou, and the whareni in the museum has become a meeting place for First Nation people. "It's quite poetic that something like this can bring people together and create a platform for minorities to be heard."

Lloyd's trip to Chicago inspired a personal desire to reconnect, so she returned to Tokomaru Bay for the first time in nearly 30 years to find out more



1. Kanoa Lloyd 2. Ruatēpupuke II from Tokomaru Bay in the Field Museum in Chicago

about the whareni and her whānau.

The relationship to tūrangawaewae is often complicated, she says. Her parents aren't together, and she grew up in Dunedin. "That's really far away from Gisborne." And many don't have the means to travel. But people get called to go home in all sorts of different ways. She recommends following that impulse and – whether Māori or Pākehā – trying to learn more about the past.

So, does Lloyd think we are seeing, hearing and celebrating our unique Māori identity enough in Auckland? "We could always do more," she says. Ngāti Whātua Ōrākei are a "powerful force for good" in that regard, and she says institutions like Auckland Art Gallery Toi o Tāmaki and Auckland War Memorial Museum are doing a great job of bringing the past to life and honouring Te Tiriti o Waitangi.

Lloyd, who lives in Waterview, loves seeing examples of Māori design in the real world, whether it's patterns on a new piece of motorway or carved pou standing guard over a new bridge. But identity is also a feeling. "For me, when I feel my most Māori, the closest to who I am and where I come from, I'm at the beach or in the bush; in places like Piha or Huia."

Language also plays an important role in identity and, while Lloyd says she is still learning te reo, she has helped with the "mainstreaming of Māoritanga" by using te reo on air. She believes that if everyone does something small, it eventually adds up.

YOU CAN CATCH KANOA LLOYD ON THE PROJECT AT 7PM WEEKNIGHTS ON TV3.

WHAT'S ON?

VISIT OURAUCKLAND.NZ/EVENTS FOR MORE INFORMATION ABOUT THESE EVENTS AND HUNDREDS MORE, AND TO SIGN UP FOR OUR WEEKLY E-NEWS



MATARIKI FESTIVAL 22 JUN - 14 JUL

Prices vary – many free events

Celebrate Māori New Year with more than 100 events taking place across Tāmaki Makaurau. Join host iwi Waikato-Tainui at the Matariki Dawn Karakia in Auckland Domain (Sat 22 Jun, 6am-10am) and see their story in the Vector Lights on Auckland Harbour Bridge (27-30 Jun, 5-7 and 12-14 Jul, 6pm-midnight). Learn about the stars at Matariki on the Move events across the region, and watch the skies fill with kites at Manu Aute Kite Day events (Sat 29 Jun) in Ōrākei (10am-4pm), Puketāpapa (11am-4pm) and Manurewa (noon-4pm). Witness exhilarating live performances at Te Taumata Kapa Haka (pictured above) at the Aotea Centre (Sat 6 Jul, 10am-4pm) and enjoy the stellar music line-up at Te Korakora on Federal Street (Fri 12 Jul, 5pm-10pm). *Region wide*

AUCKLAND LIVE CABARET SEASON 11-16 JUN Prices vary

This eclectic programme features nine sumptuous shows, including musical theatre, cabaret and immersive experiences celebrating inclusivity, gender fluidity, dance and the best in entertainment after dark. *The Civic, CBD*



CHROMACON SAT 1 & SUN 2 JUN, 10AM-5PM FREE

This indie arts festival is a celebration of Kiwi creativity featuring the best homegrown illustrators, comic artists, designers, animators, game developers and more. *Aotea Centre, CBD*



VOLUNTEER PLANTING DAYS THROUGHOUT WINTER FREE

Bring your family and friends to help keep Auckland green. Visit ourauckland.nz (search: planting day) for information about volunteer planting days across the region. *Region wide*



PACIFIC DANCE FESTIVAL 5-23 JUN Waged \$25, unwaged/student/senior \$18, child \$12 (+ fees)

Experience the Pacific artistic spirit that Tāmaki Makaurau has to offer. Now in its fourth year, this festival includes entertaining and thought-provoking performances, workshops, film screenings and more. *Māngere Arts Centre – Nga Tohu o Uenuku & other venues*



AUCKLAND WINE WEEK
13-23 JUN
Prices vary



Go on a delicious wine-tasting adventure that will take you all over our stunning winemaking region. Events include Winetopia (Fri 14 & Sat 15 Jun), Waiheke Wine Day Out (Sun 16 Jun), wine tastings at Glengarry stores (17-21 Jun), Matakana Magic (Sat 22 Jun) and Wineries out West (Sun 23 Jun). *Region wide*



ATTENTION LAPS



A portable bike track touring around Auckland is currently calling Avondale home, with hopes of transforming an unused, unloved space into a place of fun and community connection.

The modular track can be put together and taken down in a day and provides a place for kids (or the young at heart) to have fun, gather and socialise. Panuku Development Auckland has been taking the 65-metre long pump track around the region since April last year, when a trial kicked off in a former car park in Henderson that served the adjacent council building and offices. An on-site kitchen, gardens and seating rounded out the experience.

"Panuku's main aim here is to shape places for Aucklanders to love," Panuku's commercial place operations manager Connie Clarkson says. "One of the very first things we did in Henderson was to introduce the notion that you could make the most of unused spaces like car parks. The feedback from the community was that for the first time ever, the sound of children's laughter came from the car park. That is everything, because it says that public space has humanity in it."

Based on the successful trial in Henderson, Panuku purchased its own track and has so far set it up in the eastern Viaduct, Silo Park, the Taumanu Reserve in Onehunga and Manukau. In Avondale, the track is on a site that once housed the 3 Guys supermarket, but had become a hotspot for illegal dumping.

"Going into Avondale is very strategic for us, because we're working with the EcoMatters waste team to relook at waste and dumping on that site," Clarkson says. The idea is if people value the site for what it can provide for the community, they will want to look after it.

The pump track, which is free to use, will be in Avondale until the end of June, then taken to the Northcote Town Centre in July. It will return to its original home in Henderson in August, where it will stay until at least the end of the year, sparking more fun for locals and giving hardcore fans a reason to travel to the area.

WHAT'S ON?

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AUCKLAND FESTIVAL OF PHOTOGRAPHY 31 MAY - 16 JUN FREE

Images of deer lighting up Auckland's CBD, photojournalism on the Venezuela crisis and an exhibition designed to counter Islamophobia – these are just some of the offerings in 2019's festival, which packs in more than 100 exhibitions and events, including Nikon Auckland Photo Day (Sat 8 Jun). *Region wide*

KIWIS VS MATE MA'A TONGA SAT 22 JUN, GATES OPEN 2PM, CURTAIN-RAISER 3.10PM, MAIN GAME 5.40PM From \$20 (+ fees)

The highly anticipated re-match between the Kiwis and Mate Ma'a Tonga is here. The last time they clashed, the Tongan side beat New Zealand in a seismic upset. In a classic double-header, the Kiwi Ferns will also face Fetu Samoa in a women's test.
Mt Smart Stadium, Penrose



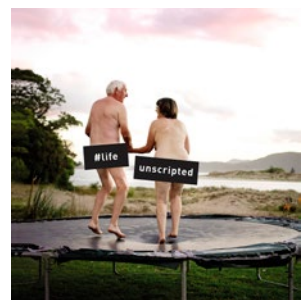
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14 JUN, NOON

WIN! VISIT
OURAUCKLAND.
NZ/WIN BY
7 JUN, NOON



A FINE BALANCE 14 JUN - 6 JUL Adult from \$62, senior from \$57, concession from \$30 (+ fees)

This epic theatre event is a co-production by Auckland Theatre Company and Prayas Theatre. Based on Rohinton Mistry's Booker-shortlisted novel, it's a sweeping panorama of India's tumultuous 1975 state of emergency, punctuated with breathtaking moments of human compassion and heroism. *Q Theatre, CBD*



DOC EDGE FESTIVAL 30 MAY - 9 JUN Adult \$18, concession \$15, child free

This Academy Award-qualifying film festival brings together some of the year's most popular and groundbreaking documentaries from New Zealand and around the world.
Q Theatre, Auckland Art Gallery Toi o Tāmaki & Ellen Melville Centre, CBD

AUCKLAND FESTIVAL OF PHOTOGRAPHY / INDIAN PORTRAIT PRIZE 2018 BY SAURABH NARANG



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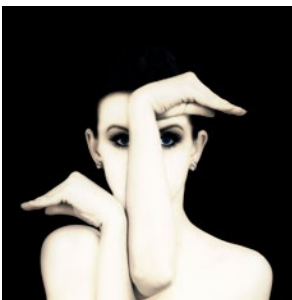
ROCKIN THE RĀHUI
SUN 2 JUN, 6.30PM-11.30PM \$20 (+ fees)

A night of good-time grooves celebrating kauri and its protectors. *Barnett Hall, Piha*



THE BARBER OF SEVILLE
6-15 JUN From \$50 (+ fees)

New Zealand Opera presents Rossini's mad comic opera. *Aotea Centre, CBD*

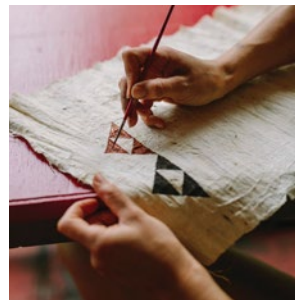


BLACK SWAN, WHITE SWAN 7-22 JUN
Adult from \$40, child from \$25 (+ fees)

Royal New Zealand Ballet presents a retelling of ballet's most enduring classic, *Swan Lake*. *Bruce Mason Centre, Takapuna & Aotea Centre, CBD*

PUKETĀPAPA TRY A CRAFT DAY
SAT 8 JUN, 11AM-4PM
FREE

A chance to try various crafts from lots of different cultures. *Wesley Community Centre, Mount Roskill*



NAMES HELD IN OUR MOUTHS 8 JUN -18 AUG, 10AM-4.30PM DAILY
FREE

An exhibition by artists working to revive or sustain indigenous arts. *Te Uru Waitākere Contemporary Gallery, Titirangi*

THE NUKES
SAT 8 JUN, 8PM
From \$29

Auckland ukulele band The Nukes in concert. *Uxbridge Arts & Culture, Howick*



CARRIED AWAY: BAGS UNPACKED 13 JUN - 1 DEC, 10AM-5PM DAILY
FREE

This exhibition 'unpacks' over 150 bags, exploring the stories of the people

who made and used them. *Auckland Museum, Parnell*

FREE GUIDED WALK - CONIFER GROVE TUE 18 JUN, 10AM
FREE

Join a ranger to learn about the coast and its wildlife. Bookings required. *Brylee Drive Reserve, Takanini*



THE WOLVES 20 JUN - 13 JUL, TUE & WED 7PM, THU-SAT 8PM, SUN 5PM
Adult \$45, concession \$39, under 30 \$29 (+ fees)

Silo Theatre presents Sarah DeLappe's Pulitzer Prize-nominated debut. *Q Theatre, CBD*



WAR HORSE
21 JUN - 14 JUL
From \$89.90 (+ fees)

The New Zealand premiere of the National Theatre of Great Britain's internationally acclaimed production. *The Civic, CBD*

LAST NIGHT OF THE PROMS 22 & 23 JUN, SAT 7.30PM, SUN 5.30PM
Adult \$59.90. senior \$49.90 (+ fees)

Join Auckland Symphony

Orchestra to wave your Union Jack and sing at the top of your lungs. *Bruce Mason Centre, Takapuna (Sat) & Auckland Town Hall, CBD (Sun)*

ONCE - THE MUSICAL 27 JUN - 14 JUL
Adult from \$79, senior from \$69, student from \$59

A little musical with a huge heart, and Tony-, Grammy- and Oscar-winning music. *ASB Waterfront Theatre, Wynyard Quarter*



WIN! VISIT OURAUCKLAND.NZ / WIN BY 21 JUN, NOON

ANNIE
28-30 JUN, FRI 7PM, SAT 1.30PM & 7PM, SUN 1.30PM
From \$25 (+ fees)

The National Youth Theatre Company presents one of the world's best-loved musicals. *Aotea Centre, CBD*

VIBE YOUTH FESTIVAL
SAT 29 JUN, 11AM-4PM
FREE

Celebrating youth talent in the west with music, dance, art and more. *Corban Estate Arts Centre, Henderson*

GABS BEER, CIDER & FOOD FEST SAT 29 JUN, 11.30AM-4.30PM & 6.30PM-11.30PM
From \$43 (+ fees)

Beer, cider, bands, street food, circus acts, games and more. *ASB Showgrounds, Epsom*

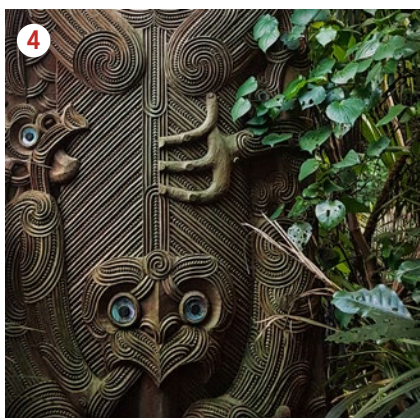
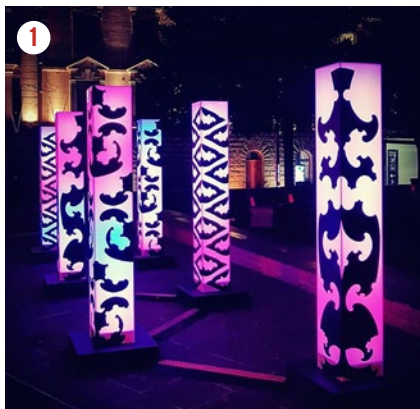


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