



TE MATAU A MĀUI

Kaupapa Māori research to restore
biodiversity in Hawkes Bay

ABSTRACT

This report explores opportunities for Cape to City to make a valuable contribution towards local biodiversity and the Māori community through Kaupapa Māori research

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I would like to acknowledge the whānau from Kohupatiki Marae, particularly Tom and Margie McGuire, for allowing me to be a part of their restoration efforts and supporting our rongoā roopu to reconnect to mātauranga kura taiao.

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SUMMARY

This report was commissioned by Manaaki Whenua to identify opportunities for the Cape to City project to make a valuable contribution to Kaupapa Māori research in Te Matau a Māui, Hawkes Bay. Cape to City is a large-scale biodiversity restoration and predator control project covering 26,000ha in the Hawkes Bay region. Its sister project Poutiri Aō o Tane, covers 8,800ha in the Maungaharuru range of Northern Hawkes Bay. Collectively the two projects cover 34,800 hectares - a mix of privately owned, Māori owned and Crown-owned land. Projects of this scale are unique for New Zealand, as is the level of collaboration required between organisations, agencies, businesses and communities in order to achieve successful outcomes. The Cape to City project is managed by the Hawkes Bay Regional Council.

This report sets the scene by providing an overview of Tangata Whenua in Hawkes Bay, as is relevant to the purpose of the report. There are numerous Māori led restoration initiatives throughout Hawkes Bay and Māori efforts to restore biodiversity are ramping up as we move into the Post-Settlement era.

Accompanying the ground swell of Māori led initiatives and engagement in the environment is a drive from Crown agencies to engage better with Māori, to work collaboratively with Māori and to incorporate Mātauranga Māori into their policy and practise. This is a positive development however, it is not without its challenges. In supporting Crown agencies to this end, Māori are often tasked with fitting Te Āo Māori into a Western paradigm as they grapple with implementation.

What's more, because of the short-comings of research conducted in the past, Māori can be somewhat distrusting and apathetic toward traditional research methodologies - and with good reason. Kaupapa Māori research principles have been developed in response to this and work alongside a Te Ao Māori worldview.

The foundation to do this type of research project is already in place, with many opportunities to support and enhance existing Māori led initiatives. Opportunities to explore questions around mahinga kai (wild foods), rongoā (traditional medicine), biodiversity - by studying local Māori names for plants, fish and animals - and exploring habitat restoration *beyond* putting trees in the ground, have been outlined in the report.

Further to the above, the hot topic for all of us presently is 'partnership'. Cape to City is in a real position to explore what Treaty Partnership should look like in this Post-Settlement era.

Upon considering this report, Cape to City needs to be decisive. There is an urgent need for this work to be done, which means that the opportunities outlined may not remain on the table six months down the track. Cape to City should also refrain from dictating the terms of engagement

too rigidly and allow themselves to be guided into *new territory*. It will therefore be crucial that the Cape to City project invests significant time and energy into building trust, communication and mutual understanding between research partners.

Another approach for the Cape to City project could take is to establish a contestable fund, in order to support Māori led initiatives with their own Kaupapa Māori research.

INTRODUCTION

The purpose of this report is to support the Cape to City project to identify Kaupapa Maori research opportunities in Hawkes Bay which would in turn support both Māori and biodiversity goals within the region.

Cape to City is one of the first projects in the country to scale up biodiversity restoration and predator control covering 26,000ha in Te Matau a Māui/Hawkes Bay. Its boundaries extend eastward from the city of Havelock North to the windswept highlands of Cape Kidnappers, and south from Hawke Bay to Ocean Beach and Waimarama. The Cape to City vision is to transform the landscapes of our region so that, '*Native species thrive where we live, work and play*'.

Its sister project Poutiri Aō o Tane, covers 8,800ha in the Maungaharuru range of Northern Hawkes Bay. Collectively the two projects cover 34,800 hectares - a mix of privately owned, Māori owned and Crown-owned land.

Projects of this scale are unique for New Zealand, as is the level of collaboration required between organisations, agencies, businesses and communities in order to achieve successful outcomes. The Cape to City project is managed by the Hawkes Bay Regional Council.

This report came about as a response to a suggestion from Bonnie Hatami of Ngāti Pāhauwera during Cape to City research planning. Ngāti Pāhauwera is one of the three hapū who are the mana whenua of the Cape to City 'sister' project, Poutiri Aō o Tane - the other two being Maungaharuru-Tangitū and Ngāti Hineuru.

Tyne-Marie Nelson was sub-contracted by Manaaki Whenua (who carry out research on behalf of Cape to City) to give an indication on how to progress this aspiration. Tyne, who is of Ngāti Kahungunu descent through Ngāi Toroiwaho and Te Whatuiapiti was selected due to her understanding of the context of the Cape to City project, her involvement in local restoration efforts – in particular those led by whānau and hapū - and her connections throughout the community. She is not a trained researcher and consequently this report may lack the bells and whistles expected of one.

What is provided is an overview of the local context, some guidance as to how the Cape to City project could progress its aspirations to support the local Māori community through research, some indications of questions arising from the community and some suggestions on how these could be explored further – all from a very practical, grassroots perspective.

BACKGROUND

AN OVERVIEW OF TANGATA WHENUA IN HAWKES BAY

MĀORI LED RESTORATION INITIATIVES

There are numerous Māori led restoration initiatives throughout Hawkes Bay. Typically these have been started as hapū or marae based projects where some or all of the whānau have taken it upon themselves to replant riparian margins near the marae, or another area of significance to the hapū. These have been voluntary efforts supported by funding to purchase plants as these avenues have become available over the last 10-15 years. The Ngā Whenua Rahui 'Mātauranga Kura Taiao' Fund has supported many of these alongside the Hawkes Bay Regional Council. In each case, the restoration project is ongoing, often with tree planting and maintenance days organised throughout each successive winter.

Some of these project sites are;

- The Ngārururoro River behind Kohupatiki Marae, Clive
- The Karamū Stream, Havelock North
- The Raupare Stream, Whakatu
- The Karewarewa Stream behind Houngarea Marae, Pakipaki
- The Tutaekuri River near Waiohiki Marae, Otatara
- Te Whānganui-ā-Orotu Estuary, Ahuriri
- Waitangi Regional Park, Awatoto
- Waipuka Stream, Waimarama

Maungaharuru-Tangitū has the larger project 'Tutira Mai ngā Iwi' which is developing an integrated community management programme for Lake Tūtira. Activities include riparian planting and fencing of priority riparian 'hot spots'. This project is supported by the Ministry for the Environments 'Te Mana o Te Wai' fund.

In Central Hawkes Bay some of the whānau are riparian planting along the Maharakeke Stream in Takapau and a project is in the works in Waipukurau along the Tukituki River behind the Waipukurau Community Marae.

Whānau from Kohupatiki are currently in the process of setting up a nursery in Whakatu and Waiohiki Marae whānau are looking to set up a nursery next to their marae, alongside the Tutaekuri Awa. This looks like the next phase of restoration for hapū and whānau. Ngāti Pāhauwera has a well established nursery further north.

Also this year, Ngāti Kahungunu Iwi Incorporated has initiated 'The Kahutia Accord' which aims to reforest 250,000 hectares of erosion-prone land in the Hawke's Bay region over the next 10 years. This will assist the Hawke's Bay region to become New Zealand's first carbon neutral province by 2040, and may effectively account for a quarter of the Government target of planting 1 billion trees over 10 years. The Kahutia Accord is committed to a long-term solution to assist with solving the problems currently facing the region in relation to land, water and the environment.

'Kahutia is not only about planting trees, it's a movement, a movement toward healing the whenua, healing the people and in turn strengthening the region as a whole, and building capability to ensure Hawke's Bay is seen as a region of continued growth.'

This ground swell of Māori led restoration initiatives and re-engagement with the whenua is connected to the revitalisation of traditional Māori culture at large, including te reo Māori (Māori language), kapa haka (Māori performing arts), rongoā Māori (Māori medicine) and mahi toi (Māori arts) such as raranga (weaving) and whakairo (carving). It is important to note that even projects that don't set out to restore biodiversity can end up doing so as an indirect outcome.

A good example of this is the Mihiroa Marae whānau who are restoring the tukutuku panels in their wharenui (meeting house). These are done in the traditional way with toetoe, totara and harakeke (which has been dyed black using the tannins of certain trees combined with paru, a naturally occurring iron oxide mud). In doing so they have found that; paru is no longer present in the Karewarewa stream as it once was; that the toetoe species used had very long kakaho (flower stalks) and so is a different species to the one being replanted along riparian margins throughout Hawkes Bay. This has also connected the Mihiroa whānau up to the Te Awa o te Atua flax collection at the Bridge Pa roundabout and the weavers who look after it. This has a diverse variety of flax from the Rene Orchison collection.

Māori are intrinsically connected to their environment through whakapapa. The whakatauki (proverbial saying), *'Toitū te Marae a Tane, Toitū te Marae o Tangaroa, Toitū te Tangata'* gives expression to this - a translation being, *'when the land is well, when the sea is well, then the people can be well'*.

THE TREATY SETTLEMENT PROCESS

Over the recent 10-15 years Marae and hapū mandated organisations were formed to engage with the Crown in negotiations through to settlement which would include Crown acknowledgements, an apology and cultural, financial and commercial redress.

Mandated organisations would represent a number of hapū from within a takiwā (area) and in some instances these groupings were very large - such as the Heretaunga-Tamatea Settlement

which represented 43 different hapū with 23 marae from the Hastings and Central Hawkes Bay Districts.

The Treaty Settlement process has been very time consuming, the entire process involving;

- the Mandating of an organisation
- the defining of the 'Terms of Negotiation'
- an 'Agreement in Principle'
- an agreed 'Deed of account'
- the 'Deed of Settlement'
- PSGE's (Post-Settlement Government Entities) set up

Although some of the key people involved in moving the process forward have been in paid positions, many of the whānau have contributed to the Treaty Settlements process freely over many years.

CROWN AGENCIES

Accompanying the ground swell of Māori led initiatives and engagement in the environment discussed earlier is a drive from Crown agencies to engage better with Māori, to work collaboratively with Māori and to incorporate Mātauranga Māori into their policy and practise.

This can be seen in a number of strategies and instruments, for example, the New Zealand Biodiversity Strategy 2000-2020;

Objective 7.2 Mātauranga Māori

Recognise and respect the role of mātauranga Māori in biodiversity management and provide for its retention and protection.

Objective 7.4 Science and research

Recognise and provide for Māori interests and involvement in government-funded scientific research about biodiversity.

Objective 7.5 Customary use of biodiversity

Recognise and provide for the customary use of indigenous species by Māori, consistent with the conservation and sustainable management of biodiversity.

While the Hawkes Bay Biodiversity Strategy 2017-2020 states that;

'Mātauranga Māori remains relevant in modern times, although the use or effectiveness of traditional sustainability measures varies depending on the availability of that knowledge or access to cultural resources. Determining how cultural values, customary

practises and tangata whenua biodiversity aspirations are met can be developed within the scope of a cultural framework.

A cultural framework will ensure that tangata whenua values sit alongside biodiversity values complemented by current legislation. This will assist in the appropriate application of solutions to indigenous challenges of advocacy, management, use, protection and enhancement of indigenous biodiversity.'

Crown agencies are thus making efforts to progress in terms of Māori engagement however, despite the will, the way is not so clear. As would be expected, a lot of support from Māori is required. Tangata Whenua experience this as;

- again, a high demand for volunteer time from Māori
- contracts being offered to Māori/Māori organisations to support this process

The move from expectations of voluntary participation through to contract work is warmly welcomed by Māori – especially when put into context. A few decades ago Māori interests were neither recognised nor valued, and then 'consultation' came in. To Māori consultation was experienced as Crown entities continuing with business-as-usual and coming to get the Māori 'tick of approval' at the final hour. The practise of consultation has been used up until very very recently however, in the post-Settlement era this is no longer acceptable.

As is the habit of the Crown and Crown entities, *as instruments of colonisation*, control remains with them and they proceed to dictate the terms in which Māori support them to this end.

Consequently, in order to fulfil such contracts, Māori are often tasked with fitting Te Āo Māori into a Western paradigm, yet again. Cultural Monitoring tools such as the development of 'Mauri monitoring', and 'Cultural Impact Assessments' have had the centre stage of late.

Tables, graphs and Māori cultural frameworks which are (somewhat ironically) made to fit a Western framework are arguably not getting us any closer to the goal. The value of Mātauranga Māori does not reside in the already charted territory of the Western world but *beyond* it.

ENTERING THE POST-SETTLEMENT ERA

We are coming in to the Post-Settlement era in Hawkes Bay with almost all hapū either having completed the settlement process or in the final throws of negotiations/ratification. That means Post-Settlement Government Entities (PSGE's) have either received, or are preparing to receive,

the agreed redress on behalf of whānau and hapū. This puts Māori in a position of strength and enables them to use their resources to meet their own aspirations.

Māori aspirations are quite straightforward and understandable. These include (but are not limited to) healthy whānau, meaningful paid employment, clean water and a healthy environment, reconnection of whānau to their lands, the revitalisation of traditional Māori practises, culturally safe schooling and safe and affordable housing.

It is important to note that the Treaty Settlements are not a final step in righting the wrongs of the past, but the first step (and they certainly didn't come about without a fight!).

As stated in this Waitangi Tribunal Press Release in 2011;

'As a nation we should shift our view from that of a breached contract, which can be repaired in a moment, to that of an exchange of solemn promises made about our ongoing relationships.'

There is a growing community realisation that New Zealand wins when Māori culture is strong. We have an opportunity to take this a stage further through genuine commitment to the principles of the Treaty. Such a commitment will not only fulfil – at last – the promise that was made when the Crown and tangata whenua entered their partnership at Waitangi. It will also pave the way for a new approach to the Treaty relationship: as a relationship of equals, each looking not to the grievances of the past but with optimism to a shared future. It is in other words, time to perfect the partnership.'

DISCUSSION

MĀORI ATTITUDES TOWARDS RESEARCH

In the past, much research on Māori has simply been descriptive, without contributing to change¹ and often doing little more than confirming the obvious - telling Māori what they already know².

Because this type of research - which was typically done *on* Māori from an outside perspective - didn't seem to yield any tangible results, a general attitude that research doesn't benefit Māori developed amongst the Māori community. In many cases there were - and still are - suspicions that the primary beneficiary of the research is the researcher or the institution³.

It is important to note that research was also an important part of the colonisation process, effectively defining what legitimate knowledge is. Therefore it has been instrumental in privileging Western ways of knowing and denying Māori the validity of their knowledge, language and culture⁴.

Furthermore, in the past Māori have not been influential in the development of research questions and methods and historically Pākehā have failed to recognise the existence of cultural differences, and assumed that the Pākehā way of doing things is a universal norm⁵.

The recent surge of interest in mātauranga Māori - especially for commodification by commercial interests - affirms the distrust of research further still.

KAUPAPA MĀORI RESEARCH: WHAT DOES THAT MEAN?

The Kaupapa Māori research approach is seen by Smith (1999) as an attempt to 'retrieve some space' – first to convince Māori people of the value of research; second, to convince the research community of the need for greater Māori involvement in research; and third, to develop new research strategies and approaches.

It is important to hold in your awareness that it is a part of a wider struggle towards decolonisation, which includes challenging Pākehā hegemony and reclaiming a Māori reality⁶.

'Kaupapa' refers to the collective vision, aspiration and purpose of Māori communities. Larger than the topic of the research alone, the kaupapa refers to the aspirations of the community. Any

¹ Crengle, S. (1997). *Ma Papatuanuku, ka Tipu nga Rakau: A Case Study of the Well Child Health Programme Provided by Te Whanau o Waipareira Trust*, Master of Public Health thesis, University of Auckland

² Teariki, C. and Spoonley, P. (1992). *The politics and process of research for Maori*, Palmerston North: University of Massey

³ Dr Rhys Griffith Jones (2010). *Rongoā Māori and Primary Health Care: Master of Public Health thesis*, The University of Auckland

⁴ Smith, L. T. (1999). *Decolonizing methodologies*, Dunedin: Otago Press

⁵ Metge, J. (1986) *In and Out of Touch: Whakamaa in Cross-Cultural Context*, Victoria University Press, Wellington.

⁶Dr Rhys Griffith Jones (2010). *Rongoā Māori and Primary Health Care: Master of Public Health thesis*, The University of Auckland

research topic or intervention systems therefore are considered to be an incremental and vital contribution to the overall 'kaupapa'⁷.

Of course, Kaupapa Māori research is based on the assumption that Māori culture and beliefs are valid and legitimate⁸. It is characterised by the following;

- the inspiration for the research project (the research question) must come from within the Māori community
- the research must be empowering and benefit Māori in some way⁹
- concepts such as whakawhaungatanga (building connections) are important here in terms of engaging with research participants. Researchers must be cognisant of Māori rituals of encounter when conducting themselves
- the community should be involved from the very inception of the project and Māori participation should be seen during all phases and at all levels
- the researcher has dual accountability – primarily to the community, and only secondarily to the institution which is supporting the research. Importantly, ownership of the information remains with the community from which it has come. This has two important implications; firstly, that the findings must be passed back to the community, and secondly that the researcher must seek their approval before disseminating the findings more widely¹⁰.

This Kaupapa Māori research approach is supported within local expectations of science and researchers as the *Mana Ake, An expression of Kaitiakitanga* document states ngā hapū o Heretaunga values and expectations in regards to science, mātauranga Māori and effective Hawkes Bay Agency Relationships as;

- Ngā hapū o Heretaunga support participation of local experts where their research encapsulates both the Māori world view (i.e Mātauranga traditional knowledge) and mainstream science and provides a robust analysis of the environment in question.¹¹
- Ngā hapū o Heretaunga encourage collaborative research and monitoring projects between mana whenua and scientists using mātauranga Māori or traditional knowledge, and mainstream science¹².

⁷ <http://www.rangahau.co.nz/research-idea/27>

⁸ Smith L. (1996). *Kaupapa Māori Health Research Hui Whakapiripiri: A hui to discuss strategic directions for Māori health research* Wellington School of Medicine: Te Rōpu Rangahau Hauora a Eru Pōmare

⁹ Cram, F. (1997) *Developing partnerships in research: Pākehā researchers and Māori research Sites*, 35(Spring):44–63

¹⁰ Dr Rhys Griffith Jones (2010). *Rongoā Māori and Primary Health Care: Master of Public Health thesis*, The University of Auckland

¹¹ Mana Ake, Expressions of Kaitiakitanga pg 43, 3.5.18 Investigations and Research

¹² Mana Ake, Expressions of Kaitiakitanga pg 23, 2.2.5 Mātauranga

- Ngā hapū o Heretaunga expect informed staff with respect to appropriate Tikanga Māori and protocol, especially in marae settings or hui¹³.

KAUPAPA MĀORI RESEARCH OPPORTUNITIES IN HAWKES BAY

The following have been identified as possible research opportunities for Cape to City to be involved with.

1. MAHINGA KAI:

Hapū and whānau in Hawkes Bay share the same concerns with others around the country in regards to mahinga kai, the gathering of wild foods, and the lack of ability to do so anymore due to species such as as tuna (eels), patiki (fresh water flounder), koura (fresh water crayfish), kakahi (fresh water mussels) no longer being abundant, or wātakirihi (watercress) not being picked due to the pollution of waterways.

One or more of these (or other species of significance to hapū mahinga kai) could be studied, however, it should be noted that each hapū may have a different relationship with each species and some may be more significant to their story than the other.

However, prevalent in Te Ao Māori (The Māori world view) is the understanding that everything is connected, as can be understood in the western paradigm by looking at ecosystems.

That which connects all these species, and all the various hapū is the fresh water itself. The deteriorating state of it is the key issue in regards to mahinga kai. This, therefore, is where the focus of research would be the most valuable.

How do we create a fresh water environment that sees these species flourish again, with water that we can also swim in and drink again?

How do we do so when there are conflicting interests in fresh water within our community at large?

These questions may be too big for this particular project however, they are questions that are emerging from the community, which is what good research should be endeavoring to answer.

Possible partnerships and/or sites for research:

Any of the hapū already engaged in restoration projects
mentioned under 'Māori led Initiatives' in the background section of this report

¹³ Mana Ake, Expressions of Kaitiakitanga pg 40, 3.5.4 Effective Hawkes Bay Agency Relationships

Any of the schools connected to restoration sites

As above

Te Awanuiārangi Programmes such as ‘Kai Oranga’ meaning ‘food that keeps you well’ are being run locally. These see a local specialist being contracted to deliver the programmes. The kai oranga programme looks at how to cultivate and prepare healthy kai and would likely welcome mahinga kai research projects feeding in to them. These are typically held at marae and will have an appropriate mahinga kai site that the whānau hapū would like to see restored.

2. TRADITIONAL NAMES OF PLANTS, FISH AND ANIMALS:

Many of the local names for plants, fish and animal species are being overwhelmed by the ‘common Māori names’ used by nurseries and scientists, or the names have disappeared with the loss of kaumatua.

Localised names for plants, for example, not only provide clues to the amazing level of understanding of our tūpuna (ancestors) as botanists (plant experts), but can also highlight unique interactions with other species, environments, practices, uses of the species, and individual tūpuna. Losing these names from the local memory and dialect, therefore, has much wider implications than that of the loss of the name alone¹⁴.

It follows that when a name is lost, the species itself can easily slip away from the landscape unnoticed. Localised extinction or rarity can lead to a decrease in the application of knowledge and understanding of the plant. Whether appreciated or not, such losses impact directly on the cultural, spiritual, and economic health and wellbeing of the people.

Researching the traditional names of plants locally would therefore be a valuable exercise.

Transcripts from Ngāti Kahungunu statements during the Wai 262 Tribunal Hearing and other such recorded interviews with kaumatua and whānau would be a valuable tool for such an exercise.

Possible partnerships and/or sites for research:

Te Taiwhenua o Heretaunga

Maungaharuru-Tangitū Trust

Ngāti Pahauwera Development Trust

Ngāti Kahungunu Iwi Inc.

¹⁴ Te Reo o Te Repo – The voice of the wetland pg 11

3. HABITAT RESTORATION *BEYOND* PLANTING

As previously discussed, there are many planting projects happening within Hawkes Bay in general at present, and hapū are also taking great efforts to plant riparian margins with native trees, and planting natives around their marae and papakainga. Everybody agrees, we need to plant more trees on the landscape.

However a forest is more than just trees, and in our mission to ‘put trees into the ground’ we take our focus away from the bigger picture: What we are all aiming to do *really*, is to restore ecosystems.

In the course of establishing these Rongoā Forest Reserves, we could test habitat restoration beyond simply planting trees into bare soil.

Shubhendu Sharma is an eco-entrepreneur who creates afforestation methods that make it easy to plant maintenance free, wild and biodiverse forests and has done so in India, Netherlands, USA, Pakistan and Singapore.

When developing a forest, they first look at the soil and assess it’s water retention, digging it up and adding local ingredients to the soil so that it holds moisture, yet still is porous enough to breathe; they will then inoculate the soil with fungi from local forests, so that the fungal network develops underground and will feed the trees as they grow; they establish what should be in that forest by collecting seeds in old stands of forest, or by going to museums to see what seeds and wood used to be in the area; they research local poems-songs-stories to see what they have to tell about the ecological history of the place.

Once they know the trees that belong there they divide them into four different layers;

- shrub layer
- sub-tree layer
- tree layer
- canopy layer

They then proceed to work out the ratios that should be in the forest (depending on what kind of forest they want to achieve). This process allows them to establish a 100 year old forest in 10 years¹⁵.

Imagine speeding up the establishment of reserves ten fold!

¹⁵ https://www.ted.com/talks/shubhendu_sharma_how_to_grow_a_forest_in_your_backyard#t-314984

Research could be along the following lines;

Studying different tree planting designs and techniques such as spacings and ratios, and which trees support native insect and bird life as well as identifying what plant/species belong in the landscape and may be missing .

Studying the soils at planting sites including a stocktake of the biology, soil structure and make up and how they affect planting establishment, success and resilience.

Studying how to introduce ferns, lichen, epiphytes and fungi into restoration plantings

SPOTLIGHT: Kohupatiki Marae

In Hawkes Bay there are a lot of hapū restoration/planting projects and Kohupatiki Marae has one of the more established plantings, having put the first of their trees in the ground several years ago. The whānau are now wanting to facilitate the next stage of the planting as no understory has come up naturally. It is speculated that this could be because the soil does not have enough biology (micro or macro organisms) due to chemical sprays that are used along the waterway by the HBRC and orchardists; that

there are not enough nutrients (minerals or organic matter) in the soil (as the meandering rivers that once replenished the soil on the plains with minerals from the ranges have since been contained by stop banks); that there is no remaining seed bank in the soil; that there is not enough canopy cover or moisture to support the next stage of regeneration. This has left the whānau wondering ‘what next?’.

They have trialled bringing some soil from Mohi Bush and mixing it into the wood chip used to mulch around the plantings in an attempt to inoculate the soil with microorganisms. It is not known whether this was successful however the thinking behind it has logic (and is taken to the next level by Shubhendu Sharma in the previous story on his teams afforestation methods). There was a suggestion from one of our rongoā roopu who is from Brazil that cooked rice is a good medium to inoculate with fungi and that perhaps they could try this.

Some of the whānau from Kohupatiki Marae are also halfway through setting up a nursery in Whakatū. The idea of the nursery is not to compete with other commercial enterprises or to make money. It’s main purpose is to be a kōhanga rakau - a learning resource for rongoā roopu - as a lot can be learned about the plants and their rongoā by watching and supporting their growth from seed through to maturity.

This nursery will also be utilised to propagate natives that may take longer than a year to get to planting out size – plants such as hinau (*Eleaocarpus dentatus*), miro (*Prumnopitys ferruginea*), weeping matipo (*Myrsine divaricata*) so that these can be incorporated into the existing planting projects throughout the region. This is less viable in a commercial setting as most of the local contracts are based on a ‘best price’ basis, the consequence of this being that a nursery needs to move the majority of their plants annually in order to keep afloat. Seeds can be collected over the upcoming summer/autumn period. The Kohupatiki whānau are also keen to try to propagate some ferns and are looking for support in how to do this.



4. RONGOĀ MĀORI: ESTABLISHING FOREST RESERVES:

Rongoā is central to Māori identity and, in Robert McGowans words, is as much 'an expression of being Maorias it is about healing sickness'. It is also important to iwi identity, for its practise has always differed from place to place in accordance with the differing flora and fauna prevalent in or unique to tribal territories.

Mātauranga rongoā (māori knowledge pertaining to the practise of rongoā) cannot be supported if there are no rongoā left, or at least none that can be accessed. In Hawkes Bay particularly, access to the bush is an issue¹⁶, as is the diminishing knowledge base of local plants that follows as tangata whenua become less familiar with the ngahere (forest) over just a couple of generations.

Another opportunity for the Cape to City Project therefore would be to establish at least two Rongoā Forest Reserves in Hawkes Bay, that are easy to access say, one in the Hastings area and one in Napier. Some of the rongoā species to incorporate into these would be poroporo (*Solanum nigra*), mamaku (*Cyathea medularis*), horopito (*Pseudiwintera colorata*), kawakawa (*Macropiper excelsum*), manono (*Coprosma grandifolia*), tataramoa (*Rubus cissoides*), houhere (*Houheria sextylosa*), makomako (*Aristotelia serrata*), tutu (*Coraria arborea*), and other significant rongoā plants from beyond the region such as kumarahou (*Pomaderris kumarahou*).

There are numerous research opportunities connected to such a project, such as;

Studying the outer perimeter of the forests as this is where most of the rongoā plants can be found - in the regenerating bush.

Studying how light effects the medicinal properties of the plants as a common practise in rongoā Māori is to pick the leaves that receive the first light at dawn.

Studying how the state of health of the bush affects the medicinal properties of the plants and identifying the conditions in which specific rongoā species thrive.

Studying how harvesting of the various plants used for rongoā (medicine), raranga (weaving) and whakairo (carving) affect plants and whether harvesting can indeed enhance and encourage growth within the forest.

Studying the correlation between a plant species place within the ecosystem and it's healing properties and use on people.

Possible partnerships and/or sites for research:

¹⁶ Ko Aotearoa Tenei Vol I, pg 648

Waingakau Village, Flaxmere

Waingakau Village is a visionary cohousing development in Flaxmere, Hastings, Hawke's Bay. This proposed development aims to make home ownership more accessible without compromising on quality. A mixture of quality homes will be on offer, including 76 houses in a cohousing village and 44 houses in a conventional private development.

Waingakau is set on 15.5 hectares semi rural land located in Kingsley Chatham, on the western edge of Flaxmere; it has panoramic views towards Te Mata Peak and the Kaweka and Ruahine Ranges. The land is bounded on the east by Kirkwood Road and to the north by The Village Press, an olive oil producer on a small rural block. To the west is 5.4 acres of community gardens managed by Te Aranga Marae (in partnership with the broader community), and Kimi Ora School Community School's large playground. There is currently a 7 acre parkland between the development and The Village Press which has been earmarked for a productive food forest. **There will be a health and wellbeing centre on-site with doctors, nurses and integrated holistic health services and a rongoā garden.**

Te Paerangi Café, Te Mata Peak

Thompson and Alayna Hokianga are a couple who have just taken over the lease of what has been known for a long time as 'Peak House', the only café on Te Mata Peak. Thompson and Alayna founded Te Aka Charitable Trust in Flaxmere over 10 years ago. Te Aka is a kaupapa Māori after-school and holiday programme. Thompson does mahi whakairo (carving) and taonga puoro (Māori musical instruments) and they both are involved in kapa haka along with their own and some of the Te Aka tamariki (kids). They work alongside Robert MacDonald out at Hakakino, Waimarama, doing tourism performances with passengers of the Cruise ships that come in to port. With the approval of the Te Mata Peak Trust and support of the Hastings District Council the Te Paerangi site could be enhanced and turned into a rongoā teaching resource that would be not only valuable to their endeavor, but to Māori and the greater Hawkes Bay alike.

Hawkes Bay Kura (Schools)

Some of our Māori kura have established native sections on their grounds and would welcome a resource such as a Rongoā reserve which the school and community could utilise. Two kura that come to mind are Richmond School and Maraenui Bilingual, both in Maraenui. These could be grown and enhanced. Certainly there would be more kura that would be interested to support such a project. In the case of Richmond School there are challenges with vandalism. This could be an extension to the rongoā reserve; **studying what makes people behave like pests?**

5. EXPLORING TREATY PARTNERSHIP IN A POST-SETTLEMENT ERA

I would like to conclude with one more opportunity for research that Cape to City could choose to take up. This is what I consider to be the biggest question arising from our collective communities - Māori and Pākehā alike throughout the country - and that is;

How do we heal Māori and Crown relationship?

How can Crown agencies avoid repeat offending on Māori?

What will it take for Crown entities to power share with Māori?

How would the Cape to City project be structured differently if Crown and Māori acted in partnership?

What are the Crown organisational barriers to moving into partnership with Māori?

Because the Cape to City project is managed by the Hawkes Bay Regional Council the above questions which refer to 'the Crown' are directed toward Cape to City.

This would probably be the most valuable contribution Cape to City could make to Māori in Hawkes Bay and throughout Aotearoa— a real honest *reflective* research project - and being that the project itself is sometimes referred to as 'a unique large-scale social ecological restoration project', a very appropriate one.

What is needed is not more Cultural Frameworks and 'Kaupapa Māori' monitoring tools but the courage of a few individuals in the right position to look inwards for the answers.

Cape to City has the management, team and support networks to have a good go at exploring these questions.

Possible partnerships and/or sites for research:

Take your pick - Many Māori organisations would be keen to support genuine research to this end - indeed we are *hungry* for this discussion to be initiated.

CONCLUSION

The opportunities identified in this report are connected to projects and questions arising from within the Māori community of the Hawkes Bay region from a grassroots level - as necessitates Kaupapa Māori research.

The whānau involved in these projects are driven and are making it their business to restore the environment to health. As we move into this Post-Settlement era Māori are now in a position to do more in this space. The time has come for Maori not just to participate in the research, but to lead it.

Cape to City has the capacity to collaborate on any or all of the suggested research opportunities, however, the project team will have to be decisive and act fast - the wheels are already in motion!

RECOMMENDATIONS

- That Tyne Nelson, author of this report, present this report to the Cape to City and Manaaki Whenua teams and the mana whenua group on the Cape to City and Poutiri Ao ō Tāne committees.
- That the Cape to City team and Manaaki Whenua have a robust discussion around this report with the mana whenua group on the Cape to City and Poutiri Ao ō Tāne committees.
- That the Cape to City and Manaaki Whenua teams decide which – if any – of the above research opportunities they would like to contribute to and do so in a timely manner.
- That upon selecting which opportunities they would like to pursue, the Cape to City and Manaaki Whenua teams draft up a research proposal document and reach out to the suggested organisations as soon as possible.
- Explore establishing a contestable Kaupapa Māori research fund to support local iwi, whānau and hapū biodiversity goals.

APPENDIX

1. Cape to City: Māori Engagement
2. Maturanga Kura Taiao Projects
3. Hui and literature review
4. Manaaki Whenua Presentation slides 2018

1. CAPE TO CITY: MĀORI ENGAGEMENT

Cape to City is one of the first projects in the country to scale up biodiversity restoration and predator control covering 26,000ha in Te Matau a Māui/Hawkes Bay. Its boundaries extend eastward from the city of Havelock North to the windswept highlands of Cape Kidnappers, and south from Hawke Bay to Ocean Beach and Waimarama. The Cape to City vision is to transform the landscapes of our region so that, '*Native species thrive where we live, work and play*'¹⁷.

Poutiri Aō o Tane is its sister project which covers 8,800ha in the Maungaharuru range of Northern Hawkes Bay and identifies itself as a unique *ecological and social restoration project*¹⁸. This means that between the two projects they cover 34,800 hectares - a mix of privately owned, Māori owned and crown-owned conservation land.

Projects of this scale are unique for New Zealand, as is the level of collaboration required between organisations, agencies, businesses and communities in order to achieve successful outcomes.

Each of the projects (in one way or the other) make reference to the social input required to ensure their respective, long-term success. The following is a glance at Māori engagement within the context of the Cape to City and Poutiri Aō o Tane projects.

Cape to City and Poutiri Aō o Tane: Sisters, not identical

Although considered sister projects, it is important to note the inherent differences between the two as they are not identical in all aspects - particularly as relates to Māori involvement.

1. Project name and Vision

Poutiri Aō o Tane's long-term vision is to restore the 'Mountain to Sea' ecosystems of the region as well as the critical services they provide, so that the maunga (mountain) will once more roar with the sound of wings.

The project name Poutiri Aō o Tane - embracing the sacred knowledge of Tane - in itself announces both a Māori presence within the project and expresses values relevant to Māori, as well as reflecting Māori input into the project from conception. The projects vision to restore the natural ecosystems from the 'mountains to the sea' is a common ecological concept in Te Aō Māori. "Ki uta ki tai" is widely used in Hawkes Bay by whanau, hapū and iwi due to our location between the Ruahine and Kaweka Ranges to our West and the ocean out to the east.

¹⁷ <http://capetocity.co.nz/about/>

¹⁸ <http://www.poutiri.co.nz/>

Cape to City's long-term mission is unique in the country: 'we're establishing a template for successful predator control that can be used over hundreds of thousands of hectares of farmland. By doing so, we're helping to support Hawke's Bay – and eventually all of New Zealand – in going predator-free.'

Cape to City does nothing to suggest Māori involvement or interests in its name or its vision. Māori may well be considered to be included in the 'us' category, however the reality is that Hawkes Bay is really a collective of many small communities of which Māori are the disparity. There are very few Māori farmers within the region and as such it is unclear how Māori would benefit from becoming involved in the project.

2. Partnership

Poutiri Aō o Tane and Cape to City are both led by DOC with the key partner organisations involved in both projects being the Aotearoa Foundation, Hawke's Bay Regional Council and Landcare Research and Te Matau a Maui/Cape Sanctuary.

Poutiri Aō o Tane also has ECOED, Landcorp farming, Maungaharuru Tangitu Inc, Ngati Pahauwera, Ngati Hineuru, Tutira Maungaharuru Vision Group, and the local conservation community as key partnership organisations. *These project partners have developed, and are implementing the large-scale ecological and social restoration programme.*

Cape to City works with many farmers whose land is within the Cape to City footprint however two years in and they are still trying to identify which hapū to connect to and how to work with them. Ascertaining who to work with is a more complex issue within the Cape to City project because;

- The scale of the project is larger in size than Poutiri Aō o Tane (26,000ha within Cape to City compared with 8,800ha for Poutiri Aō o Tane)
- A greater number of whanau/hapū connect to the lands which the Cape to City project identifies as its footprint
- These whanau/hapū have historically been displaced from much of their ancestral land within the footprint which is now in private ownership by farmers
- The landscape has been heavily modified since Māori occupancy
- These whanau/hapū are at a later stage of settling their grievances with the Crown through the Treaty Settlement process than those involved in Poutiri Aō o Tane
- The post-settlement entities within the Cape to City footprint are still focussed on the Settlement process and are not in a position to work outside of the scope of settlement

Despite these challenges, the fact that the Cape to City project is two and a half years in and has yet to build any solid foundation upon which to work with whānau/hapū still draws criticism and suspicion. Māori are by now very wary about being used to tick a box on project milestones - as has been the way of doing things in the recent past. Māori involvement in the Cape to City project appears to be an afterthought, a mere requirement, which is not good grounds for engagement.

- The days of consulting are over and Mana Whenua or Māori authority is being re-established within the region
- Māori partnership means involvement from conception and anything less is no longer an option
- Cape to City is operating over a time of transition from one mode of operation to the other

- Consequently, Cape to City needs to be innovative in its remedial action and moving forward

Summary

Cape to City project neglected to look realistically at the social context within which it was going to be operating and consequently has underestimated and under resourced the human aspect of the project. There is a correlation between our ecological landscape and our social one. In order to meet its vision '*Native species thrive where we live, work and play*' we need to restore species biodiversity to our natural landscape, that includes tangata whenua.

** How much of the resourcing has gone into social restoration? * How much research has gone into the social restoration aspect of this project to date?*

With the on-going success of the project being so reliant on people and their joint efforts working together into the future, Cape to City need to be as bold and innovative in its social solutions as it is with its ecological efforts.

Proposing a way forward

While Cape to the City after two and a half years still hasn't connected to Maori, in the meantime, beneath the radar, there is a whole lot happening on grass roots level with projects, initiated, lead and done by Maori within the Cape to the City area that are working to care for and restore biodiversity. Connecting up with existing projects provides an opportunity to catch up on some lost ground and quickly gain significant Māori involvement within the Cape to City project.

Action Points

1. Connect up with Ngā Whenua Rahui and their Matauranga Kura Taiao projects within the region (see below)
2. Support/collaborate with Ngā Whenua Rahui in keeping the environmental matauranga alive within the region and uniting the restoration efforts of the various people and projects through a series of wananga
3. Identify a core group of actively involved people through these wananga and build their capacity for enhancing the biodiversity within the region through wananga and opportunities. These people can also serve as a grassroots Māori advisory group.
4. Assist in creating job opportunities/contracts for these people in the future so that their knowledge and skills are utilised within the region
5. Support the development of a Māori-led initiative to succeed Cape to City - 'Ki uta ki tai', connecting the mountains to the sea by creating wildlife corridors along the waterways of the region

2.

Matauranga Kura Taiao Projects within the Cape to the City Project boundaries:

C29207, C29215 Kohupatiki Marae Tom McGuire. Operation Patiki. Restoration of the riverbank since 2009. Funding from HBRC and NWR

Also C29395 This application represents the next stage of the project, to restore the matauranga associated with the restoration at Kohupatiki. .

C29211 Whakatu. Des Ratima and others. Involves the restoration of the Whakatu side of the Clive River. Funding from HBRC and NWR. Began 2012.

C29260 Various rivers and projects within Hawkes Bay. Hans Rook – Whitebait spawning programme. Involves a number of people working to restore whitebait spawning areas at the mouths of HB rivers. Began 2014

C29271 Nga Hapu o Tutaekuri. Te Kaha Hawaikirangi. HBRC and NWR and others: to help restore the mauri of the Tutaekuri River. Began 2015.

C29234 and C29300 Te Matau a Maui Voyaging Trust. Piripi Smith. HBRC, NWR And lots of other funders. Building of the Star Compass at Waitangi.

Also:

C2929222 Houngarea Marae Committee, Pakipaki. Jill and Carl Munroe. Restoration of the stream behind Houngarea Marae. HBRC and NWR.

C29214 St Luke's Church Pakipaki. Marina Mohi. As above for Houngarea Marae.

Even though these are outside the Cape to City boundaries the stream does feed into the area. The Ngaruroro once went through Pakipaki.

Plus the biggest NWR/MKT project of all is the nursery at Waimarama, set up to restore Hakikino, the pa site beneath Mohi bush.

3.

OVERVIEW:

The following is a brief overview of events and happenings within Hawkes Bay as well as the national context as well as notes on relevant literature which has formed the basis of my findings.

1.a Regional Hui:

Maramataka Wānanga – Hawkes Bay

Facilitated by: Tyne Nelson, Robert McGowan (NWR)

A series of six wānanga throughout 2018, initiated as a result of two wānanga supported by the Ngā Whenua Rahui Mātauranga Kura Taiao fund, late 2017.

‘For more than 26 years the Ngā Whenua Rāhui (NWR) Fund has worked to protect the conservation values of Māori land and preserve mātauranga Māori (knowledge) so that the values, histories and stories of natural taonga (treasures) are not lost.

Alongside others such as the Queen Elizabeth II National Trust and the Nature Heritage Fund, the NWR Fund helps private landowners and others to protect New Zealand’s indigenous biodiversity.

The NWR Fund provides Māori landowners with the ability to protect their land through kawenata (covenants). In 2002, the NWR concept further expanded with the introduction of a separate Mātauranga Kuta Taiao Fund focused on preserving the history and stories and the associated kawa (protocols) and tikanga (customary practices).

The NWR Fund has formally protected a significant segment of Māori land; around 220 kawenata agreements protect in excess of 190,000 hectares at a low cost.

The fund has also approved 240 mātauranga Māori projects to preserve the histories and customs of Māori as tangata whenua.’

The aim of the initial two wānanga were to bring together the various planting projects that had been funded by the NWR MKT Fund over the years and in order to collectively recover the mātauranga pertaining to our rohe (namely the Heretaunga/Ahuriri regions). The roopu (group) then decided that the best way to do this would be through a series of wānanga over the course of the year which follows the seasons, highlighting activities pertaining to the maramataka (māori lunar calendar).

The roopu consists of whānau from Waiohiki Marae, Kohupatiki Marae, Paki Paki, Waimarama, Ngāti Pāhauwera, Maungaharuru-Tangitū, Whakatu, Bridge Pa, Waipatu Marae, and more.

1. Maramataka Wānanga: Karaka

Venue: Mihiroa Marae, Paki Paki
Date: Sunday 11th February 2018

2. Maramataka Wānanga: Kumara

Venue: Kohupatiki Marae, Clive
Date: Saturday 7th April

Mauri Wānanga – Tukituki Awa

Facilitated by: Te Taiwhenua o Heretaunga and Manaaki Taiao
c/o Morry Black, Marei Apatu, Jamie Ataria, Kate McArthur

A series of four wānanga which focus on cultural connections, mauri, and how it relates to local freshwater resources and the Tukituki awa. A wānanga was held each season and hosted by marae connected to the Tukituki awa.

The objective of these wānanga is to try and develop a mauri monitoring framework for the Tukituki awa that can also be applied to other waterways. This work has been resourced by the Hawkes Bay Regional Council as part of their effort to incorporate mātauranga māori into environmental management.

The wānanga involved field trips to Tukituki awa sites of significance, presentations from mana whenua, historians, scientists, kaitiaki and other specialists and facilitated kōrero from whānau. Throughout the series, three key wānanga questions were put to the whānau:

- What does mauri mean to you?
- How would you tell if the mauri of the awa was unhealthy or diminished?
- How do you tell if the mauri of the awa is intact or healthy?

1. Koanga (Spring) Wānanga

Venue: Matahiwi Marae, Clive
Date: 6-7th October 2017

2. Hine-Raumati (Summer) Wānanga

Venue: Houngarea Marae, Paki Paki
Date: 26-28th January 2018

3. Ngaguru-kai-paenga (Autumn) Wānanga

Venue: Kahuranaki Marae, Te Hauke
Date: 14-15th April 2018

**I was not in attendance for this wānanga.*

4. Hine-Hōtoke Wānanga (Winter)

Venue: Rakautatahi Marae, Takapau
Date: 4-5th August 2018

Ngāti Kahungunu Fish Hook Summit

Facilitated by: Ngāti Kahungunu Iwi Incorporated

Venue: Napier Sailing Club, Ahuriri

Date: 23rd May 2018

Lakes, rivers, streams, estuaries, foreshore and sea have always been an integral part of māori existence, supporting and providing sustenance for our Hinengaro (mind), Tinana (body), Wairua (spirit) and Whānau well-being and health. Tangata Whenua are charged to preserve and protect the air, water and lands and the resources within for the benefit of future generations.

This annual event presents an opportunity for whānau, hapū and iwi of Ngāti Kahungunu Iwi to come together to connect, celebrate, explore and share whakapapa, achievements, experiences, ideas and plans moving forward. Ngāti Kahungunu covers all of Hawkes Bay including Wairoa and Central Hawkes Bay as well as Dannevirke, Woodville and the Wairarapa.

Speakers this year were; Trevor Taurima (Poutiri Ao o Tane), Tyne Nelson (Para Kore), Raihania Tipoki (Ocean Plastics), Oliver Wade (HB Marine and Coastal Group), Dr Anthony Cole (Te Toi Ōhanga), Rob McGowan (Rongoā Māori), John Begg (GNS Science).

1.b National Hui:

Rereahu Forum: Wingspan National Bird of Prey Centre

Location: Rotorua

Date: 27th Oct 2017

Facilitated by: Te Puia (NZMACI) and Ngā Whenua Rāhui in support of Wingspan National Bird of Prey Centre's strategy to increase awareness and participation aimed at increasing endemic bird species.

Rereahu is a forum where individuals, groups, organisations, land owners or other stakeholders were invited to meet and share ideas or discuss their initiatives relating to sustainable ecological conservation or restoration practice which could encourage increased populations of endemic bird species (within the wider Rotorua catchment).

DoC Treaty Partner Summit: Tai Timu, Tai Pari, Taiao

Location: Wellington

Date: 26-27th July 2018

A two day summit which served as both a celebration of the 30th anniversary of the Department of Conservation and an opportunity for the Department to reflect on its work with whānau, hapū and iwi; a time for the Department to listen, reflect, acknowledge and learn about how to work with their Treaty Partner.

Topics covered were Science and Mātauranga Māori, LAW and LORE, Crown and Māori Settlements and much more with many presentations from various hapū throughout the country and notable speakers such as Minister for the Environment Eugenie Sage, Director-General of the Department of Conservation, Lou Sanson, Charles Royal, Jacinta Ruru and many more.

Hui Taiao: Third National Māori Conservation Hui

Location: Ahipara

Date: 1-4th March 2018

Facilitated by: Ngā Whenua Rahui

A wide range of kaupapa were covered including;

- Traditional methods of management
- Protecting kai moana by managing from mountains to the sea
- Te Ngahere; Missing voices of the forest – inspiring stories of Te Waonui a Tāne before animal pests and what can be returned
- Warawara Ngahere i te Taiao: enhancing the mauri of Warawara
- Learn the signs of pest animal damage and a sick ngahere
- Tangone Wetland Restoration and Iwi farming
- Cultural materials – protecting Lake Ngatu and the harvest and use of kuta
- Pathways towards kaitiakitanga
- Climate Change and Community Resilience
- Rongoā
- Enhanced Conservation; experiences of shared redress and collaborative post-settlement Conservation Management

1.c Literature Reviews:

Ngāti Kahungunu Position Statement:

‘Flora and Fauna: The crown has failed to protect Ngāti Kahungunu cultural knowledge and the Ngāti Kahungunu relationship with indigenous flora and fauna, has specifically failed in its duty to actively protect the taonga of rongoā, or enabled Ngāti Kahungunu to protect or preserve their taonga.’

Mana Ake, An expression of Kaitiakitanga

‘Mana Ake, An expression of Kaitiakitanga is a living document; an expression of kaitiakitanga and hapū best practice, designed to assist marae and hapū manage their natural resources, and to assist others in understanding tangata whenua values and policies in this regard.

It is also to provide clarity to plan users and decision-makers on what the Treaty principles are that need to be taken into account pursuant to Section 8 of the Resource Management Act (RMA) 1991.

It is the expectation of hapū that Mana Ake, An expression of Kaitiakitanga be incorporated into local and regional strategic and annual plans. Key to its success will be an effective relationship with local, regional and national agencies. Of particular importance will be that ngā whāinga o ngā hapū (goals and objectives), are being worked towards, and that stakeholders understand the need to progress the aspirations and values held by ngā hapū o Heretaunga.’

WHENUA	WAI	HĀ	TANGAROA	WHĀNAU
<ul style="list-style-type: none"> • Pastoral • Horticultural • Forestry • Habitats/ Ecosystems • Species Conservation • Marae/ Reserves • Roothing • Housing • Mining • Sewage/ effluent disposal • Mahinga kai • Urban development • Papakainga 	<ul style="list-style-type: none"> • Underground/ Aquifer • Surface • Lakes and beds • Rivers and beds • Shingle removal • Swamps • Rāhui • Drains • Mahinga kai/ fish spawning grounds • Discharge • Degradation 	<ul style="list-style-type: none"> • Pollution • Emissions • Spraying • Noise • Wind power • Electricity • Cell towers 	<ul style="list-style-type: none"> • Mahinga kai • Mahinga mataitai • Estuaries • Commercial fishing • Rāhui/ Taiapure • Settlement/ development • Sewage/ effluent/ discharge • Reserves 	<ul style="list-style-type: none"> • Whānau ora • By Māori, for Māori, as Māori • Kaitiakitanga • Manaakitanga • Marae • Wāhi tapu • Community • Well being • Housing • Education • Employment • Access to services

Above are listed environmental issues concerning Heretaunga hapū as stated on pg 5 of 'Mana Ake, An expression of Kaitiakitanga'.

This document states ngā hapū o Heretaunga values and expectations in regards to science, mātauranga Māori and effective Hawkes Bay Agency Relationships as;

- Ngā hapū o Heretaunga support participation of local experts where their research encapsulates both the Māori world view (i.e Mātauranga traditional knowledge) and mainstream science and provides a robust analysis of the environment in question.¹⁹
- Ngā hapū o Heretaunga encourage collaborative research and monitoring projects between mana whenua and scientists using mātauranga Māori or traditional knowledge, and mainstream science²⁰.
- Ngā hapū o Heretaunga expect informed staff with respect to appropriate Tikanga Māori and protocol, especially in marae settings or hui²¹.

Te Reo o Te Repo

Te Reo o Te Repo: The voice of the Wetland, highlights a range of mahi (work) undertaken by whānau, marae, hapū, and iwi to increase the health and wellbeing of their repo (wetlands).

The handbook includes processes to facilitate renew and vibrant connections between whānau and their repo, understanding of cultural resources, and learnings from case studies on repo restoration, cultural indicators, and monitoring – all led by or in collaboration with tangata whenua.

The articles are written by kairangahau Māori (Māori researchers) and environmental managers, as well as researchers who work with iwi and hapū partners. The handbook aims to provide best practice techniques for the enhancement and protection of cultural wetland values to share with tangata whenua throughout the motu

¹⁹ Mana Ake, Expressions of Kaitiakitanga pg 43, 3.5.18 Investigations and Research

²⁰ Mana Ake, Expressions of Kaitiakitanga pg 23, 2.2.5 Mātauranga

²¹ Mana Ake, Expressions of Kaitiakitanga pg 40, 3.5.4 Effective Hawkes Bay Agency Relationships

(country). It will also help local authorities, research providers, and community groups understand the cultural priorities for repo restorations.²²

This document states that good relationship building is also about building an understanding of the local, social and cultural history of an area so that restoration can more effectively meet the full gambit of aspirations for that community²³.

Ko Aotearoa Tenei: Report on the Wai 262 Claim

The Waitangi Tribunal released its report into the Wai 262 claim on the 2nd July 2011, recommending wide-ranging reforms to laws and policies affecting Māori culture and identity and calling for the Crown-Māori relationship to move beyond grievance to a new era based on partnership. *Ko Aotearoa Tēnei* ('This is Aotearoa' or 'This is New Zealand') was the Tribunal's first whole-of-government report, addressing the work of more than 20 Government departments and agencies. It is the first and Tribunal report to consider what the Treaty relationship might become after historical grievances are settled, and how that relationship might be shaped by changes in New Zealand's demographic makeup over the next 30 to 40 years.

The Tribunal found that, as a result of historical settlements and the resulting tribal economic renewal, along with growth in the Māori population and other social changes, 'New Zealand sits poised at a crossroads both in race relations and on our long quest for a mature sense of national identity'.

More than 170 years after the Treaty, 'We still seem to bear the burden of mutually felt attitudes from our colonial past', with Māori feeling that their culture is marginalised, while non-Māori fear that Māori will acquire undeserved privileges at their expense.

Yet these fears mask an underlying good will and mutual respect between New Zealand's founding cultures. This has made the process of settling historical grievances possible, and is reflected in the increasing acknowledgement that 'Māori identity and culture is now a vital aspect of New Zealand identity and culture'.

New Zealand, the Tribunal says, is beginning a transition to a new and unique national identity. But for this transition to succeed, 'Over the next decade or so, the Crown-Māori relationship, still currently fixed on Māori grievances, must shift to a less negative and more future focused relationship at all levels.'

The relationship must change 'from the familiar late-twentieth century partnership built on the notion that the perpetrator's successor must pay the victim's successor for the original colonial sin, into a twenty-first century relationship of mutual advantage in which, through joint and agreed action, both sides end up better off than they were before they started. This is the Treaty of Waitangi beyond grievance.'

²² Te Reo o Te Repo – The voice of the wetland pg 2, Introduction

²³ Te Reo o Te Repo – The voice of the wetland pg 9, Introduction

The Tribunal said that the Treaty envisages the Crown-Māori relationship as a partnership, in which the Crown is entitled to govern but Māori retain tino rangatiratanga (full authority) over their taonga (treasures). This partnership framework provides the way forward for the Crown-Māori relationship.

But, in many respects, current laws and government policies fall short of partnership, instead marginalising Māori and allowing others to control key aspects of Māori culture. This leads a justified sense of grievance, and also limits the contribution Māori can make to national identity and to New Zealand's economy....

...And they sideline Māori and Māori cultural values from decisions of vital importance to their culture – for example, decisions about the flora, fauna and wider environment that created Māori culture, and decisions about how education, culture and heritage agencies support the transmission of Māori culture and identity. Iwi and hapū are therefore unable to fulfil their obligations as kaitiaki (cultural guardians) towards their taonga – yet these kaitiaki obligations are central to the survival of Māori culture.

Ko Aotearoa Tēnei recommends reform of laws, policies or practices relating to health, education, science, intellectual property, indigenous flora and fauna, resource management, conservation, the Māori language, arts and culture, heritage, and the involvement of Māori in the development of New Zealand's positions on international instruments affecting indigenous rights. These recommendations include law changes and the establishment of new partnership bodies in several of these areas.

These reforms aim to establish genuine partnerships in which Māori interests and those of other New Zealanders are fairly and transparently balanced.

'It is time to move forward,' the Tribunal said:

As a nation we should shift our view of the Treaty from that of a breached contract, which can be repaired in the moment, to that of an exchange of solemn promises made about our ongoing relationships.

There is a growing community realisation that New Zealand wins when Māori culture is strong. We have an opportunity to take this a stage further through genuine commitment to the principles of the Treaty ...

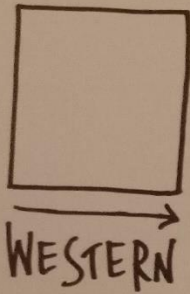
'Such a commitment will not only fulfil – at last – the promise that was made when the Crown and tangata whenua entered their partnership at Waitangi. It will also pave the way for a new approach to the Treaty relationship: as a relationship of equals, each looking not to the grievances of the past but with optimism to a shared future. It is, in other words, time to perfect the partnership'²⁴.

²⁴ <https://www.waitangitribunal.govt.nz/news/ko-aotearoa-tenei-report-on-the-wai-262-claim-released/>

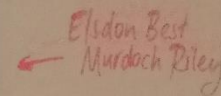
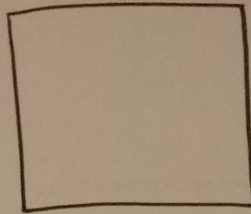
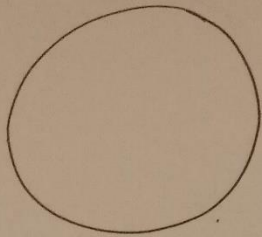
4.

Q: "HOW DO YOU FIT A
SQUARE PEG INTO A ROUND
HOLE?"

Q: "HOW DO YOU FIT A
ROUND PEG INTO A SQUARE
HOLE?"



A: SOME SAY YOU CAN'T, BUT THATS NOT ENTIRELY
TRUE. YOU CAN FIT ONE INTO THE OTHER HOWEVER
IN ORDER TO DO SO YOU MUST MINIMISE
WHICHEVER ONE YOU WANT TO FIT INTO THE
OTHER



ORAL

WRITTEN

Elsdon Best
Murdoch Riley

INTELLECTUAL PROPERTY

I.P

"MONOTHEISM"

CIRCULAR

LINEAR

LINNEAEN
SYSTEM OF
BIOLOGICAL
TAXONOMY

PART OF NATURE

SEPARATE FROM

TEINA

TVAKANA

CONNECTION

ISOLATING

25 years
NWR KAWENATA

QEI — in perpetuity

These differences
are starting to
take expression
in different ways
in a complimentary
manner
for example

RAHUI
"CULTURAL HARVEST"

PRESERVATION
"CONSERVATION"

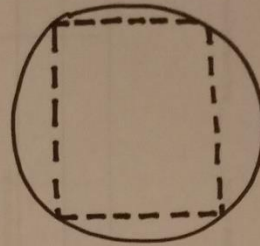
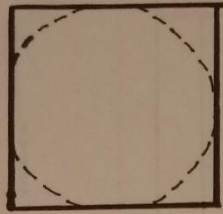
"LIVING"
DOCUMENTS

FIXED
CONTRACTS

1. Environmental Management Plans (Hāpū + Iwi)
2. Treaty Settlements
3. Te Awa Tupua

①.

DEMONSTRATES THAT...



... MĀTAURANGA
MĀORI ADDS
VALUE

Braiding Sweetgrass example

②.

ANSWERS QUESTIONS THAT
ARE EMERGING FROM THE
COMMUNITIES / THE GENESIS OF
THE QUESTION COMES FROM THE PEOPLE →
RESEARCH IS DONE → SOLUTION IS STILL
ROOTED IN THE WHENUA, IN THE COMMUNITY.