



Whakapapa

Whakapapa is how Māori explain connections to the environment, people and to the gods; it is the practical manifestation of the kinship principle. Whakapapa is fundamental to understanding origin and connection to the multiple elements of a Māori worldview, and is intimately related to whanaungatanga and kinship. It is the organising principle of a Māori world.¹

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Anne-Marie Jackson, Ngahuia Mita and Hauti Hakopa, 2017

Whakapapa

Literally whakapapa refers to the layering of one thing upon another, such as genealogical links or cultural concepts;² it is a philosophical construct that implies all things have an origin.³ This origin begins with the creation of the universe.

Whakapapa can be drawn upon to explain Māori connection to the ocean, specifically through a direct genealogical connection between humans and Tangaroa, the Māori deity of the ocean.

All living things, whether humankind, plants or animals, share a common ancestry from the union of Ranginui and Papatūānuku, we acknowledge these relationships remain and that as humans we are junior siblings or descendants of the environment (Papatūānuku and her offspring).⁴

The ocean and Tangaroa are not only important for us as Māori but also as people of the Pacific, as the marine environment connects us to our relatives of the islands throughout the Pacific Ocean.⁵

¹ *Waitangi Tribunal (2011b). Ko Aotearoa tēnei: A report into claims concerning New Zealand law and policy affecting Māori culture and identity [Quoted in Hui-te-ana-nui report p4]*

² *Ka'ai & Higgins (2004) [Quoted p5]*

³ *Roberts (2013) [Quoted p5]*

⁴ *Roberts et al (1995) [Quoted p5]*

⁵ *Hui-te-ana-nui: Understanding kaitiakitanga in our marine environment p38*

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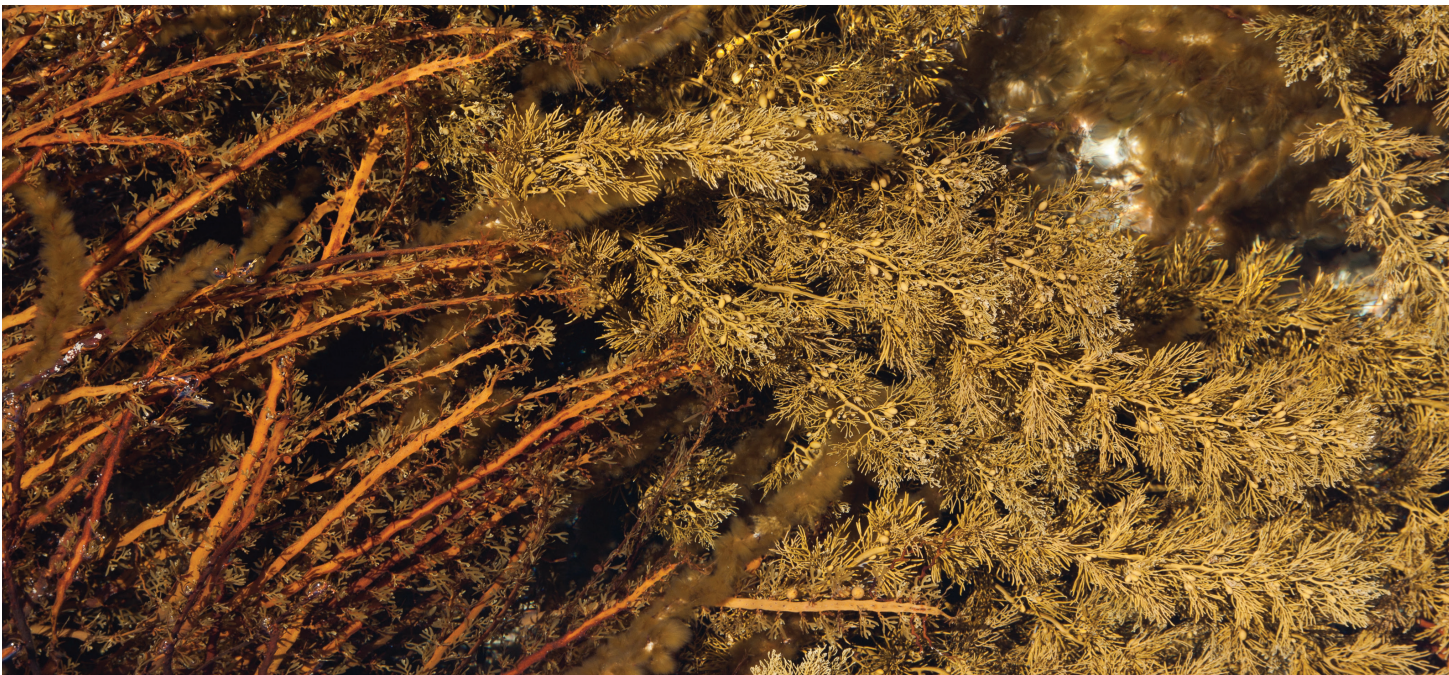


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Whakapapa - whanaungatanga

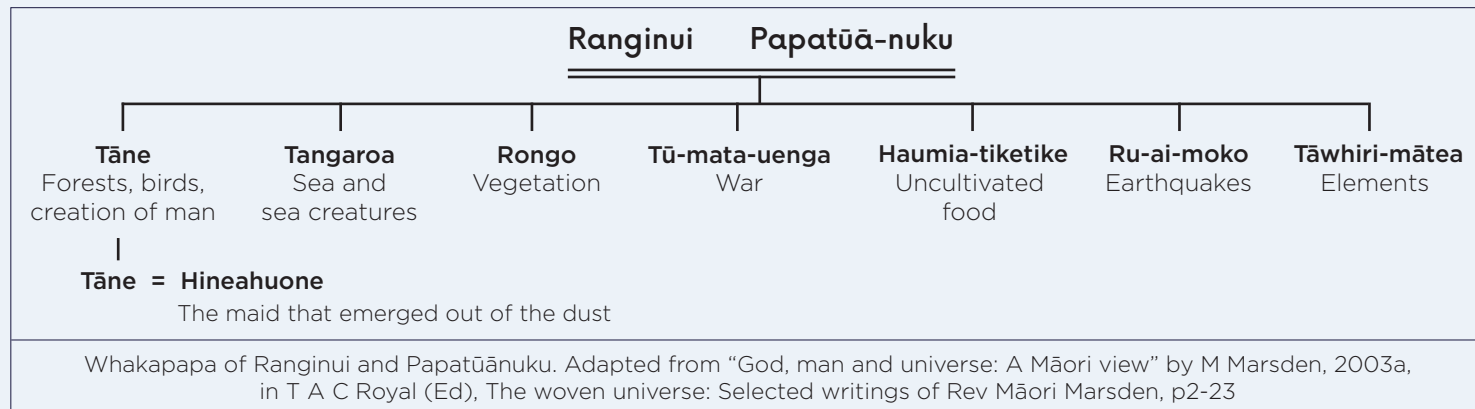
The defining principle is whanaungatanga, or kinship. In te ao Māori, all of the myriad elements of creation – the living and the dead, the animate and inanimate – are seen as alive and inter-related. All are infused with mauri (that is, a living essence or spirit) and all are related through whakapapa. Thus, the sea is not an impersonal thing but the ancestor-god Tangaroa, and from him all fish and reptiles are descended.¹

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Whanaungatanga

Every species, every place, every type of rock and stone, every person (living or dead), every god, and every other element of creation is united through this web of common descent, which has its origins in the primordial parents Ranginui (the sky) and Papa-tu-ā-nuku (the earth).²

^{1,2} Waitangi Tribunal (2011b p23) [Quoted in Hui-te-ana-nui report p7]



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Mātauranga

Mātauranga encapsulates a Māori world-view and involves observing, experiencing, studying and understanding the world from an indigenous cultural perspective. It encompasses not only what is known but also how it is known – that is, the way of perceiving and understanding the world, and the values or systems of thought that underpin those perceptions.

Mātauranga viewed in the context of Māori worldview, and the organising principles of whakapapa, whanaungatanga and kinship relationships, is both what is known in the marine environment and how it is known.

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Mātauranga

Mātauranga Māori itself is not new: it has been created and maintained for centuries in this country. What is new is to see it in contrast to other disciplines of knowledge.¹ Alongside the rich repository of mātauranga that exists within archival, oral and written histories and other materials there is a growing amount of contemporary examples of how mātauranga is incorporated, utilised and practised within marine management.²

Knowledge, both traditional and contemporary is encapsulated by mātauranga and includes but is not limited to:

- **Māori values, tikanga:** knowledge of cultural practices
- **Te Reo Māori:** Māori language
- **Kaitiakitanga:** rangatiratanga, human and non-human, taonga, spiritual and values, sustainable management
- **Whakataukī:** proverbs
- **Kōrero Tāwhito** and **Pakiwaitara:** stories and legends³

¹ Royal (1998b p11-12) [Quoted in Hui-te-ana-nui report p7]

² Waitangi Tribunal (2011b p22) [Quoted p9-10]

³ Hui-te-ana-nui: Understanding kaitiakitanga in our marine environment p9

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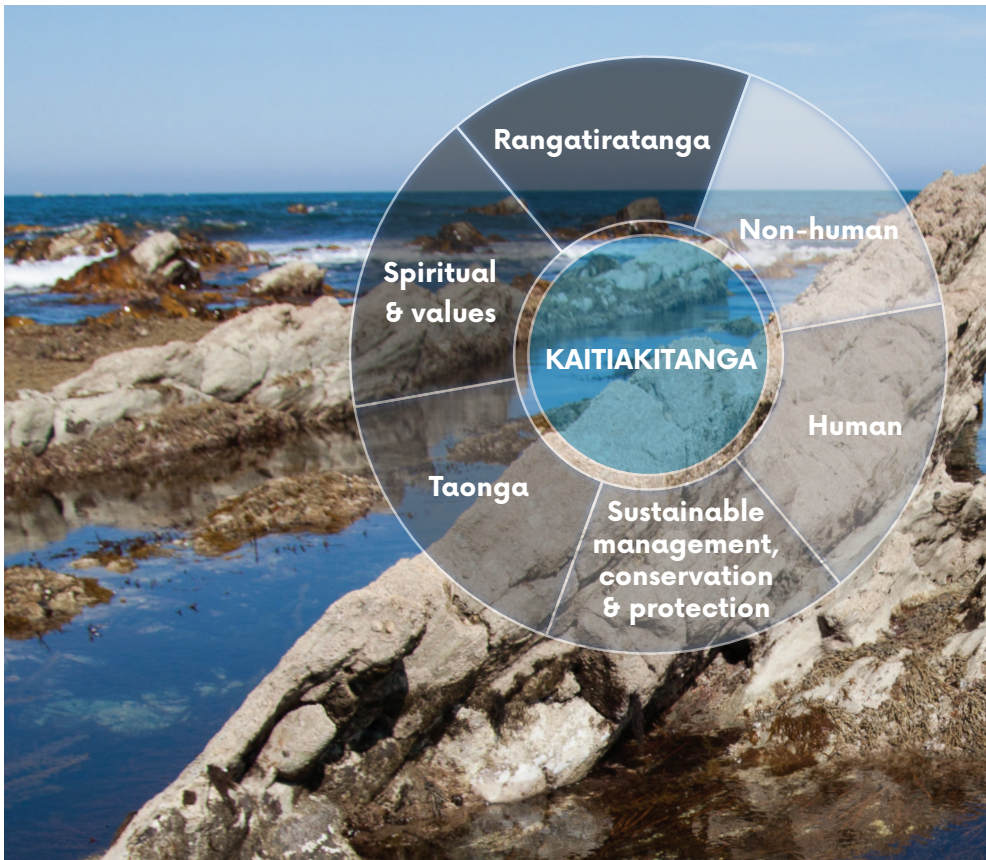
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Kaitiakitanga

A kaitiaki is a guardian, keeper, preserver, conservator, foster-parent, protector. The suffix tanga, when added to the noun, transforms the term to mean guardianship, preservation, conservation, fostering, protecting, sheltering.¹ Kaitiakitanga emerges distinctly from a Māori worldview perspective rather than from ethno-science or human ecology; it is a localised example of traditional ecological knowledge and ecosystems-based management.²

Kaitiakitanga is a product of whanaungatanga – that is, it is an intergenerational obligation that arises by virtue of the kin relationships. It is not possible to have kaitiakitanga without whanaungatanga. In the same way, whanaungatanga always creates kaitiakitanga obligations.³

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Kaitiakitanga

Kaitiakitanga is the obligation, arising from the kin relationship, to nurture or care for a person or thing. It has a spiritual aspect, encompassing not only an obligation to care for and nurture not only physical well-being but also mauri.⁴ It is an inherited commitment that links mana atua, mana tangata and mana whenua, the spiritual realm with the human world and both of those with the earth and all that is on it.⁵

Although often translated as guardianship or stewardship, stewardship is not an appropriate definition since the original English meaning of stewardship is 'to guard someone else's property'. Apart from having overtones of a master-servant relationship, ownership of property in the pre-contact period was a foreign concept; use of land, waters, forests, fisheries, was a communal and/or tribal right.⁶

The importance of the natural world is further strengthened through the "inherent obligation we have to our tūpuna and to our mokopuna" through whakapapa.⁷ The practices of kaitiakitanga are part of the obligation to care for and nurture the environment.

¹ Marsden (2003b) p67 [Quoted in Hui-te-ana-nui report p12]

² Hui-te-ana-nui: Understanding kaitiakitanga in our marine environment p11

³ Waitangi Tribunal (2011b) p105 [Quoted p97]

⁴ Waitangi Tribunal, (2011b) p23 [Quoted p98]

⁵ Selby et al (2010) p1 [Quoted p104]

⁶ Marsden (2003a) p67 [Quoted p119]

⁷ Selby et al (2010) p1 [Quoted p119]

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Kaitiaki - human

Whakapapa acts as the link between the land and the tipuna (ancestors) who were its custodians. They exercised their functions as kaitiaki (guardians) through the observance of tikanga (Māori customary practices). It is this connection that links the past with the present and provides a rationale and a basis for the lengths that Māori will go to in their efforts to protect wāhi tapu (sacred sites), regardless of whether they 'own' the land in a legal sense. Associated with wāhi tapu is the kaitiaki concept, which provides an additional set of considerations. These systems of knowledge and belief continue to pervade te ao Māori to the present day.¹

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Kaitiaki - human

All key resources have their kaitiaki, their guardians. Acting as kaitiaki – exercising kaitiakitanga – ensured that the landscape’s resources were safeguarded. This responsibility was the corollary of the authority and control exercised by rangatira, or chiefs, over the environment and its resources in the name of their people.²

In the contemporary context of the marine environment the term is often used to describe people who are charged with the guardianship and care of a specific area or tribal boundary. Kaitiaki have the mana, and rangatiratanga to uphold tikanga and practice kaitiakitanga. Mana and kaitiakitanga go together as right and responsibility, and that kaitiakitanga responsibility can be understood not only as a cultural principle, but as a system of law.³

¹ Waitangi Tribunal (2011c) p23 [Quoted in Hui-te-ana-nui report p119]

² Waitangi Tribunal (2011c) p36 [Quoted p117]

³ Waitangi Tribunal (2011b) p23 [Quoted p116]

Image kōrero: The restoration of waka hourua (double-hulled sailing canoes) and sailing traditions in the 1980s, Hokule’a from Hawai’i and Hawaikinui belonging to Matahi Brightwell of Aotearoa, and revitalisation of traditional waka building techniques by master carvers such as Hekenukumai Busby, and the work of Hoturoa Barclay-Kerr, is a testament to the maritime brilliance of those early ancestors (Nelson 1998; R Walker 1990). *Hui-te-ana-nui*, p73

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Kaitiaki - non-human

Traditionally, kaitiaki are the many spiritual assistants of the gods, including the spirits of deceased ancestors, who were the spiritual minders of the elements of the natural world.¹ They can exist in non-human form; and include particular species that are said to care for a place or a community, warn of impending dangers and so on. Some have physical representations like reptiles (especially lizards and associated species) or as dog forms, fish, or denizens of the ocean. These are termed taniwha. Then there are the kaitiaki in the form of rocks, trees, or features like unusual pools of water. These are called tipua kaitiaki.

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Kaitiaki - non-human

There are also the carved kaitiaki, either realised in stone (which was the usual practice) or in wood. These forms of kaitiaki were responsible for the mauri of the natural elements.²

There are tipua for example in rock form, wāhi tapu (significant sites) and landmarks including mountains, rivers, and lakes. They hold the mauri of a district and a whole tribe.³

Taniwha and tipua are an example of beings within the marine environment that reside in certain places in order to guide the interactions of people with that area. Each tribe, sub-tribe, and indeed family group, had its familiar *taniwha* or *tupua* of some kind. These beings were regarded with mixed feeling either of fear, or with deferential respect; as also indeed not without some affection. For they were beneficial as being the protective *atua* (guardian spirit) or *mauri* (mascot) of their connected tribal group. They were to be feared, also, when anybody wittingly or unwittingly offended them by the breach of some of the many rules of etiquette applying to *taniwha* and *tupua*. When offended against (even if unwittingly), they must be adequately placated by some appropriate *karakia* (invocation), and also by materially appropriate offerings (*takoha*) to meet the unfortunate occasion.⁴ (Italics in original).

¹ *Matiu and Mutu (2003) p167 [Quoted in Hui-te-ana-nui report p95]*

² *Waitangi Tribunal (2011c) p30 [Quoted p96]*

³ *Waitangi Tribunal (2011c) p3 [Quoted p96]*

⁴ *B Graham (1946) [Quoted p78-79]*

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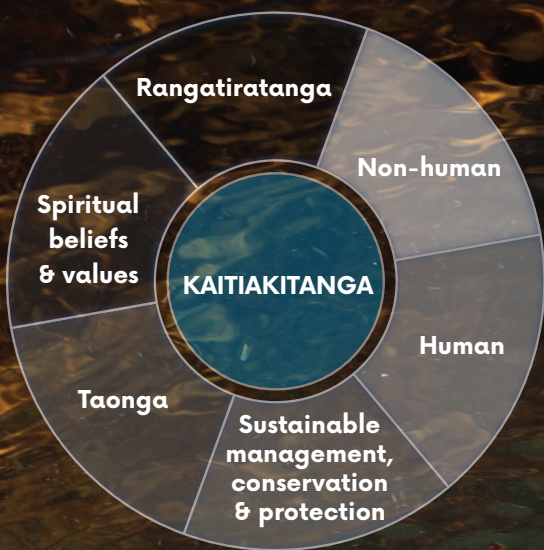
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Kaitiakitanga - spiritual beliefs and values

Values are the instruments through which Māori make sense of, experience, and interpret their environment.¹

Kaitiakitanga and mauri are intimately connected. Mauri is a divine spark and presence which gives all things animate or inanimate quality, vitality, meaning, value, poise, longevity, and mana.²

Each kaitiaki is imbued with mana. Man being descended from the gods is likewise imbued with mana although that mana can be removed if it is violated or abused. There are many forms and aspects of mana, of which one is the power to sustain life. Māoridom is very careful to preserve the many forms of mana it holds, and in particular is very careful to ensure that the mana of kaitiaki is preserved. In this respect Māori become one and the same as kaitiaki (who are, after all, their relations), becoming the minders for their relations, that is, the other physical elements of the world. As minders, kaitiaki must ensure that the mauri or life force of their taonga is healthy and strong.³

Kaitiakitanga - spiritual beliefs and values

Tribes taught a respect for the sea, the sea gods and their kaitiaki. The laws of the sea were maintained through tapu and rāhui (with their self imposed punishments by whakahāwea and māori mate).⁴ The value of tapu is often paired with the value of noa.

Values form the basis for the Māori world view. They include:

- **tikanga** (customary practice, values, protocols)
- **whakapapa** (ancestral lineage, genealogical connections, relationships, links to ecosystems)
- **rangatiratanga** (self-determination)
- **mana whenua** (authority over land and resources)
- **whānaungatanga** (family connections)
- **kaitiakitanga** (environmental guardianship)
- **manaakitanga** (acts of giving and caring for)
- **whakakotahitanga** (consensus, respect for individual differences and participatory inclusion for decision-making)
- **arohatanga** (the notion of care, respect, love, compassion)
- **wairuatanga** (a spiritual dimension).⁵

^{1.} *Awatere & Harmsworth (2014) p5 [Quoted in Hui-te-ana-nui report p98]*

^{2.} *Waitangi Tribunal, (2011c) p30 [Quoted p99-100]*

^{3.} *Matiu and Mutu (2003) p167 [Quoted p103-104]*

^{4.} *Waitangi Tribunal (1985) p38 [Quoted p104-105]*

^{5.} *Awatere & Harmsworth (2014) p5 [Quoted pp112-113]*

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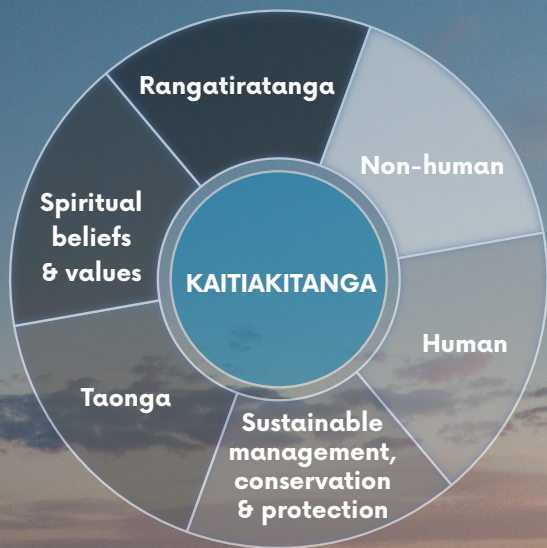
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Kaitiakitanga - taonga

The general word 'taonga' embraces all things treasured by [Māori] ancestors, and includes specifically the treasures of the forests and fisheries. Tribal fishing grounds, like specific areas that were renowned as sources of food, were regarded as part and parcel of tribal treasure troves, and were often the cause of tribal conflict.¹

The fisheries taonga contains a vision stretching back into the past, and encompasses 1,000 years of history and legend, incorporates the mythological significance of the gods and taniwha, and of the tipuna and kaitiaki.²

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Kaitiakitanga - taonga

Culturally, taonga refers, for example, to the values and how the marine environment is appropriately managed and cared for, in light of Māori worldview. Access to the fisheries was gained from Tangaroa in return for the observance of the appropriate rites.³

The marine environment is a taonga and thus when it is desecrated (for example through pollution) it is not only the physical elements that are affected, but the spiritual, cultural, physical and economic elements as well.

Thus because of the complex spiritual and physical components of resources (through a common lineage to the primordial parents), when a resource is desecrated, the physical and spiritual elements are affected⁴ and so are the other elements that share the thread of whakapapa.

The fisheries taonga, like other taonga, is a manifestation of a complex Māori physic-spiritual conception of life and life's forces. It contains economic benefits, but it is also a giver of personal identity, a symbol of social stability, and a source of emotional and spiritual strength. This vision provided the mauri (life-force), which ensured the continued survival of iwi Māori. Māori fisheries include, but are not limited to a narrow physical view of fisheries, fish, fishing grounds, fishing methods.⁵

¹ Waitangi Tribunal (1983) p50 [Quoted in Hui-te-ana-nui report p106]

² Waitangi Tribunal (1988) p180 [Quoted p107]

³ Waitangi Tribunal (1988) p180 [Quoted p107]

⁴ M Kawharu (1998) [Quoted p108]

⁵ Waitangi Tribunal (1988) p180 [Quoted p106]

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Kaitiakitanga - rangatiratanga

Kaitiakitanga is both an expression and affirmation of rangatiratanga; and rangatiratanga is the authority for kaitiakitanga to be exercised.¹ Rangatiratanga operates within the kin relationship between these concepts - gods, people, resources. With regard to fisheries the reference point is Tangaroa. There are no limitations to the bounty of Tangaroa except respect for the resource and sustainability of the resource. Rangatiratanga includes management and control of the resource and reciprocal obligations between those who actually harvest the resource.²

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Kaitiakitanga - rangatiratanga

The Māori text of the Treaty would have conveyed to Māori people that amongst other things they were to be protected not only in the possession of their fishing grounds, but in the mana to control them in accordance with their own customs and having regard to their own cultural preferences.³ The dimension of reciprocal guardianship is where tāngata whenua were “the kaitiaki of the taonga, and cared for it in such a way as to ensure its survival for future generations”⁴ and it in turn nurtured the tāngata whenua, in a word – kaitiakitanga.

Manaakitanga, within a Treaty of Waitangi context, consists of three parts, mana, aki and tanga “mana = the ‘fire of the gods’, ‘being’ (do not confuse mana with power). Aki = to ascend, uplift. Mana+aki+tanga = the art of uplifting mana.”⁴ There is a great need to have plentiful fisheries resources in order to be able to provide kai, to host visitors for example, and thus to uplift your mana.

The harvesting of seafood from the reefs was and is not only for the purposes of survival. Kaimoana also has an intrinsic cultural value manifested in manaaki (token of

the esteem) for manuhiri (visitors)... It is a matter of tribal prestige and honour, not only that guests should never leave hungry, but that guests should be suitably impressed by an abundance of traditional foods prepared for them.⁵

- ¹ M. Kawharu (2000) p353 [Quoted in Hui-te-ana-nui report p110]
- ² Waitangi Tribunal (1992) p100 [Quoted p110]
- ³ Waitangi Tribunal (1983) p51 [Quoted p111]
- ⁴ Waitangi Tribunal (2004) p25 [Quoted p115]
- ⁵ Royal (2007) p7 [Quoted p115]

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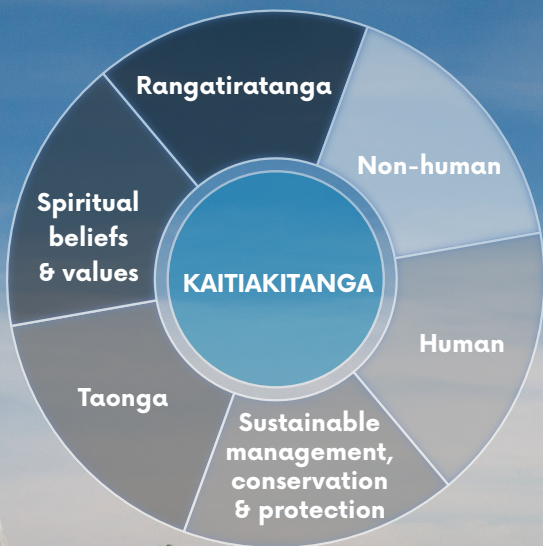
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Kaitiakitanga - sustainable management, conservation and protection

Sustainability is the use of natural resources in such a way that future generations may continue to enjoy at least the same quantity and quality of resources from the same environment.¹

Kaitiakitanga is an 'active' rather than 'passive' guardianship or custodianship. It conferred obligations rather than a right to make decisions, and placed obligations to make wise decisions about resource management, and to sustain the wellbeing of iwi, hapū, and whānau. All had the collective responsibility to ensure that resources were managed wisely. Kaitiakitanga is inextricably linked to tino rangatiratanga.²

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Kaitiakitanga - sustainable management, conservation and protection

Kaitiaki have mātauranga or an in-depth knowledge of particular resources and the practices as well. Those imbued with mana and rangatiratanga often had (and indeed have) an in-depth knowledge and mātauranga of the resources and places, alongside an appreciation of the how this knowledge is known.³ Mahinga kai is described as the custom of gathering food as well as the practices and the sites where food is gathered.⁴

What is required is a system that allows all legitimate interests (including the interests of the environment itself) to be considered against an agreed set of principles, and balanced case by case. Such a system should be capable of delivering the following outcomes to kaitiaki:

- control by Māori of environmental management in respect of taonga, where it is found that the kaitiaki interest should be accorded priority
- partnership models for environmental management in respect of taonga, where it is found that kaitiaki should have a say in decision-making but other voices should also be heard
- effective influence and appropriate priority to the kaitiaki interests in all areas of environmental management when the decisions are made by others. It should be a system that is transparent and fully accountable to kaitiaki and the wider community for its delivery of these outcomes⁵

¹ J. Williams (2004b) p59 [Quoted in Hui-te-ana-nui report p120]

² Harmsworth (2005) p129 [Quoted p121]

³ Waitangi Tribunal (1988) p180 [Quoted p124]

⁴ Hui-te-ana-nui: Understanding kaitiakitanga in our marine environment p131

⁵ Hui-te-ana-nui: Understanding kaitiakitanga in our marine environment p135

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Mauri

Kaitiakitanga and mauri are intimately connected. Mauri is a divine spark and presence which gives all things animate or inanimate quality, vitality, meaning, value, poise, longevity, and mana.¹

Mauri was the force or energy mediated by hauora – the breath of the spirit of life. Mauri-ora was the life- force (mauri) transformed into life-principle by the infusion of life itself”.²

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Mauri

The three mauri are: mauri atua; mauri tangata; and mauri manaaki. Under the principle of Mauri Manaaki, derived from the mauri of a meeting house in which the mauri was implanted by Tāne in Wharekura (the first whare wānanga) came the custom (tikanga) of *tuku rangatira* (noblesse oblige). Tāne planted three mauri in Wharekura: Mauri Atua (life force of the gods); Mauri Tangata (the life force of tangata whenua); and Mauri Manaaki (the life force of the guests and visitors).

The word manaaki means to bestow a blessing. The presence of visitors was equivalent of the bestowal of a blessing upon the hosts. On the part of the hosts, they bestowed a blessing upon the guests by giving them the best of their provisions in the hākari (banquet) and hospitality provided. This was a reciprocal relationship which could be extended by the exchange of gifts.³

¹ *Waitangi Tribunal (2011c) p30 [Quoted in Hui-te-ana-nui report p99]*

² *Marsden (2003a) p44 [Quoted p102]*

³ *Marsden (2003a) p71 [Quoted p102]*

Image kōrero: Waikawa, the site of Ngaheru-mai-Tawhiti, the whare wānanga of Tohunga Ruawharo. "This institution was the origin of the mauri, or life principle, which controlled the whole of the East Coast." (*Mitira T H Takitimu 1972*)

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