

“NGĀ TAONGA TUKU IHO”

**PŪRĀKAU CENTRED RESEARCH IN ADVANCING
HUMAN AND ENVIRONMENTAL HEALTH.**



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Te Taitangata Research Team

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“NGĀ TAONGA TUKU IHO”

Treasures
of our
heritage

Absolute
authority over
lands,
settlements, and
all that was and
is **VALUABLE** to
Māori (taonga).

“Tino Rangatiratanga is our ancestors’ laws which enabled us to control our taonga, to preserve it for future generations. Our ancestors did not give these customary rights of Tino Rangatiratanga away.”

Wai 262, Brief of Evidence of
Haana Waitai Murray

PŪRĀKAU

Pū base, source,
origin

Rākau tree

Lee-Morgan (2005); Waretini-
Karena (2014)

Pū base, source, origin

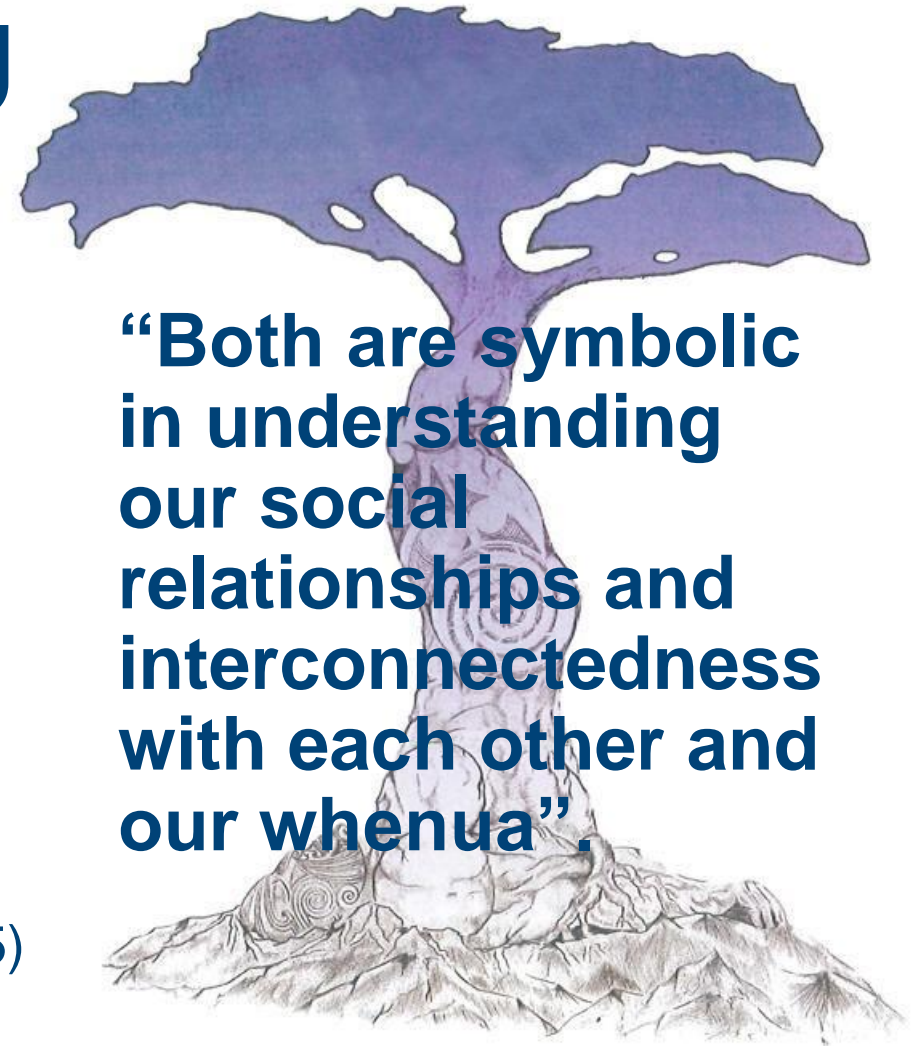
rā (en)light(enment)

ka past, present and
future

ū individual strengths

Wirihana (2012, pp. 213-215)

**“Both are symbolic
in understanding
our social
relationships and
interconnectedness
with each other and
our whenua”.**



PŪRĀKAU

- 
- **Māori story-telling process.**
 - **Culturally-relevant means of knowledge transfer.**
 - **A common Māori practice.**

Ware, Breheny, & Forster (2018)

Lee-Morgan (2009); Royal (2003);
Walker (1990).

Distinct iwi and hapū wānanga maintained their specific history and informed future generations through the pretexts of waiata, haka, pepehā and whakataukī.

NATURE AS AN ANCESTOR

“[We] are defined by our ancestral mountain, our ancestral rivers and our ancestral land. They are the source of our wellbeing - spiritually, intellectually and physically. We do not separate our wellbeing from [their] wellbeing... Nor can we possess them. They do not belong to us - we belong to them.”

“One needs to understand the culture of the Whanganui River iwi [tribe] to realise how deeply engrained the saying ***ko au te awa, ko te awa ko au [I am the river, the river is me]*** is to those who have connections to the river. Their spirituality is their ‘connectedness’ to the river. To take away part of the river (like the water or the river shingle) is to take away part of the iwi [tribe]. To desecrate the water is to desecrate the iwi. To pollute the water is to pollute the people.”



PŪRĀKAU APPLICATION

WHAKAPIRI ENGAGEMENT

Discovery

What meaning do Māori attach to te taiao and taonga species?

Develop new or deepen existing relationships in a manner that builds trust, respect and reciprocity. Understanding what makes Māori passionate about te taiao, is key to environmental well-being initiatives.

PŪRĀKAU APPLICATION

WHAKAMARAMA ENLIGHTENMENT

Co-design

How can we reach mana enhancing solutions to make a difference now and, in the future, to ensure te taiao and taonga species flourish?

Understanding the nature of an issue, the multiple lenses through which it is considered. Citizen science can develop and enhance opportunities for Māori communities to contribute to co-designed local projects.

PŪRĀKAU APPLICATION

WHAKAMANA EMPOWERMENT

Pilot

How can Māori connection to te taiao and taonga species be fostered and supported?

Develop and foster community capability and capacity and ensure successful transitions from citizen science projects into self-sustaining community enterprises that can be ‘scaled up’ and ‘out’.