

Mātauranga in Haumanutia Takutai

Dr Dan Hikuroa



UNIVERSITY OF
AUCKLAND
Waipapa Taumata Rau
NEW ZEALAND

ARTS

Waitomo is the river

Owhawhe is the mountain

Tokikapu is the marae

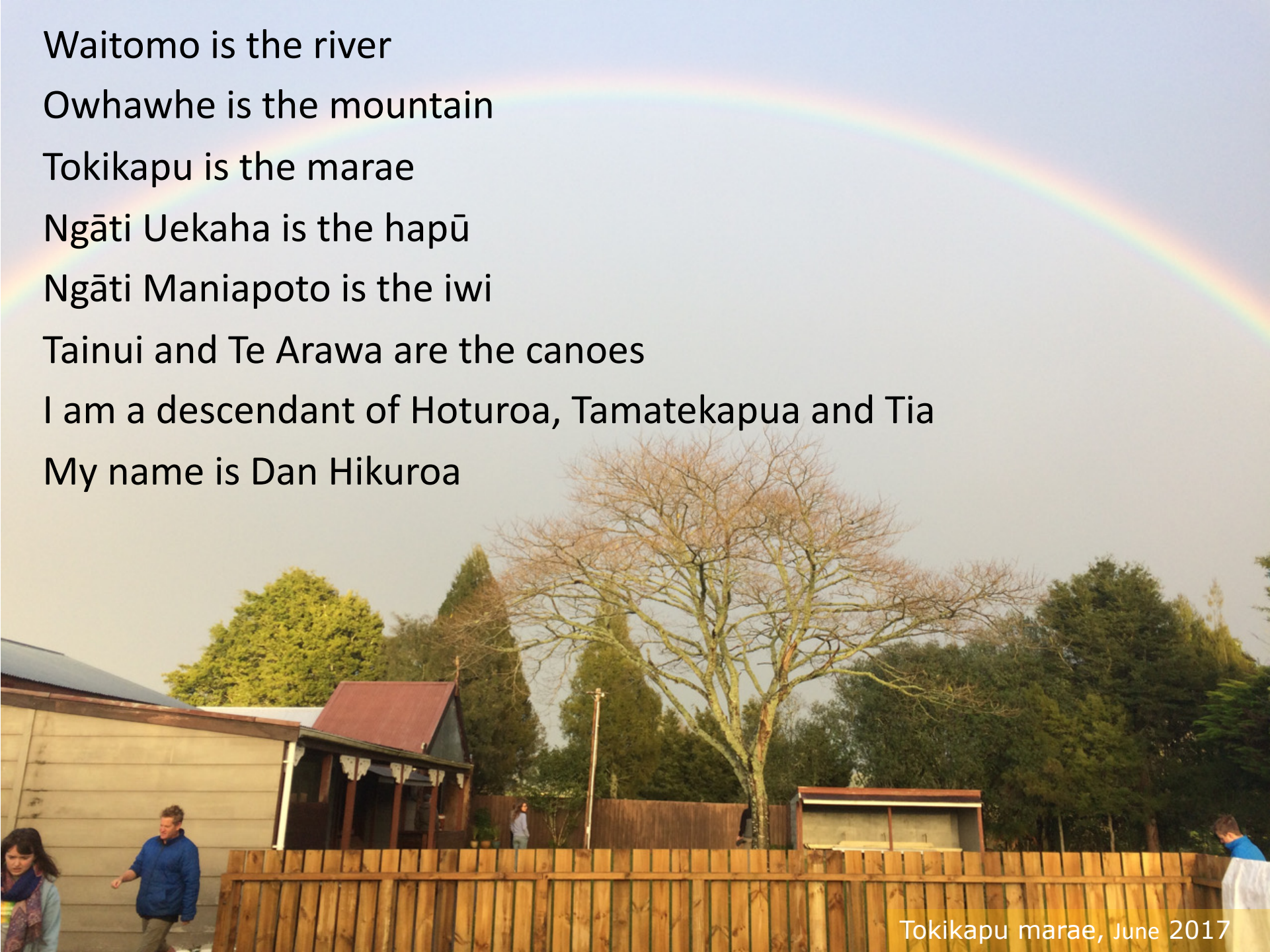
Ngāti Uekaha is the hapū

Ngāti Maniapoto is the iwi

Tainui and Te Arawa are the canoes

I am a descendant of Hoturoa, Tamatekapua and Tia

My name is Dan Hikuroa





Mātauranga

Umutahi marae, February 2006



Credit: National Geographic

WORLD VIEW

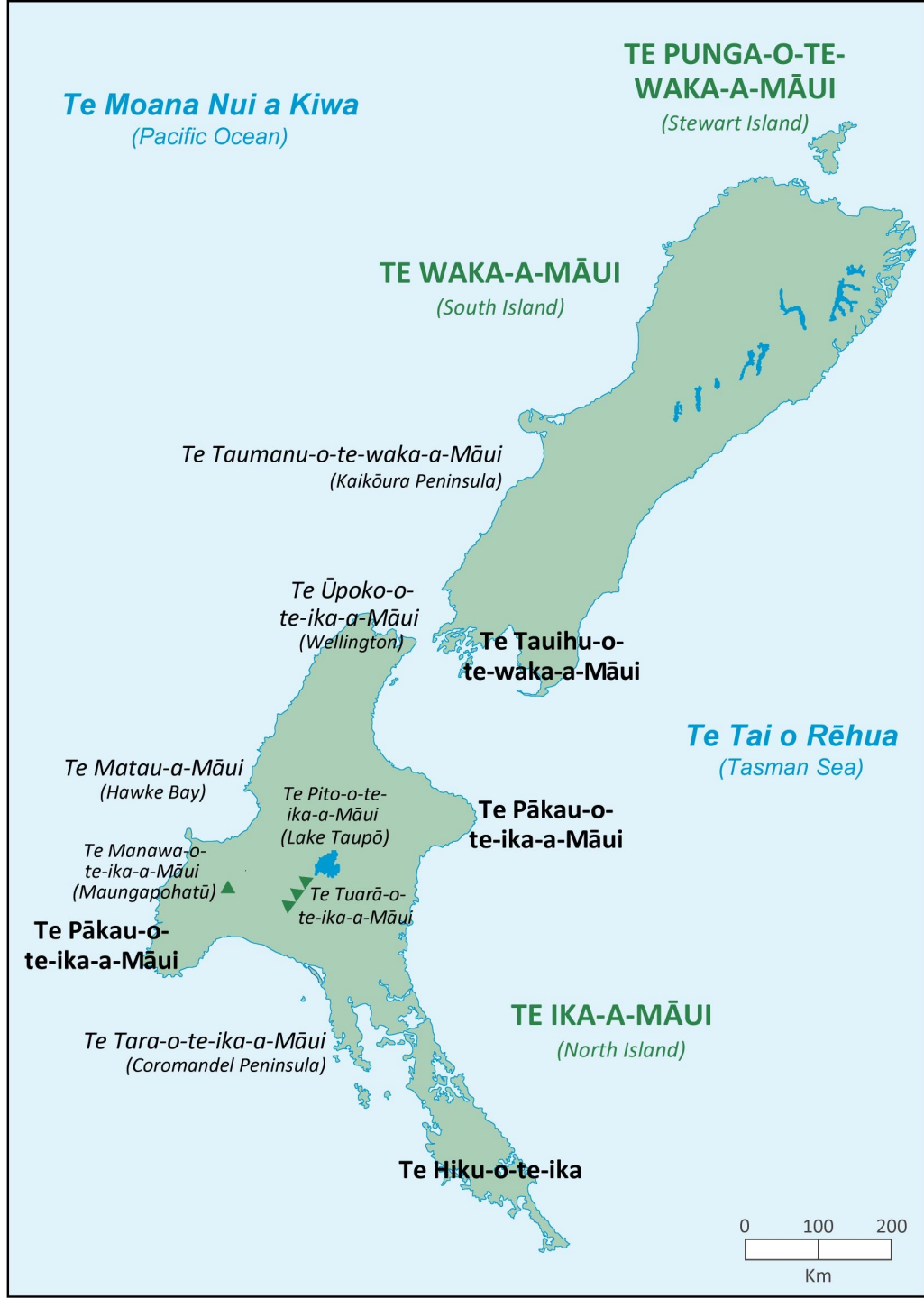
“Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be: of what is to be regarded as actual, probable, possible or impossible. These conceptualisations form what is termed the “world view” of a culture. The World View is the central systemisation of conceptions of reality to which members of its culture assent and from which stems their value system. The world view lies at the very heart of the culture, touching, interacting, with and strongly influencing every aspect of the culture” (Marsden in Royal, 1998).

Māori world view often referred to as Te Ao Mārama or Te Ao Māori

A long-exposure photograph of a sunset over a body of water. The horizon is curved, and the sky is a mix of purple, pink, and blue. The water's surface is blurred, creating a sense of motion and a bright orange glow along the horizon line. The overall scene is serene and captures the beauty of a sunset from a unique perspective.

The world used to be 'flat'





Te Moana Nui a Kiwa
(Pacific Ocean)

TE PUNGA-O-TE-WAKA-A-MĀUI
(Stewart Island)

TE WAKA-A-MĀUI
(South Island)

Te Taumanu-o-te-waka-a-Māui
(Kaikōura Peninsula)

Te Ūpoko-o-te-ika-a-Māui
(Wellington)

Te Tauihu-o-te-waka-a-Māui

Te Tai o Rēhua
(Tasman Sea)

Te Matau-a-Māui
(Hawke Bay)

Te Pito-o-te-ika-a-Māui
(Lake Taupō)

Te Pākau-o-te-ika-a-Māui

Te Manawa-o-te-ika-a-Māui
(Maungapohatū)

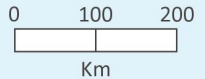
Te Tuarā-o-te-ika-a-Māui

Te Pākau-o-te-ika-a-Māui

Te Tara-o-te-ika-a-Māui
(Coromandel Peninsula)

TE IKA-A-MĀUI
(North Island)

Te Hiku-o-te-ika



WHAKAPAPA



Te Wehenga o Rangi raua ko Papa, Cliff Whiting



MAURI



In lands and waters, the life they support, natural phenomena such as mist, wind and rocks (Marsden, 1992), and collections of these such as ecosystems therefore holistic

the binding force between the physical and the spiritual (Barlow, 1991)..... therefore scientific

the life force in living things or capacity to support life in air, water, soil.....therefore measurable

MAURI



MAURI

“Waters fit to swim in at all times, with thriving marine eco-systems that provide sustainable kaimoana resources to a Ngāti Whātua Ōrākei community who have strong daily presence in and on the bay as users and kaitiaki”

Ōkahu Catchment Restoration Plan

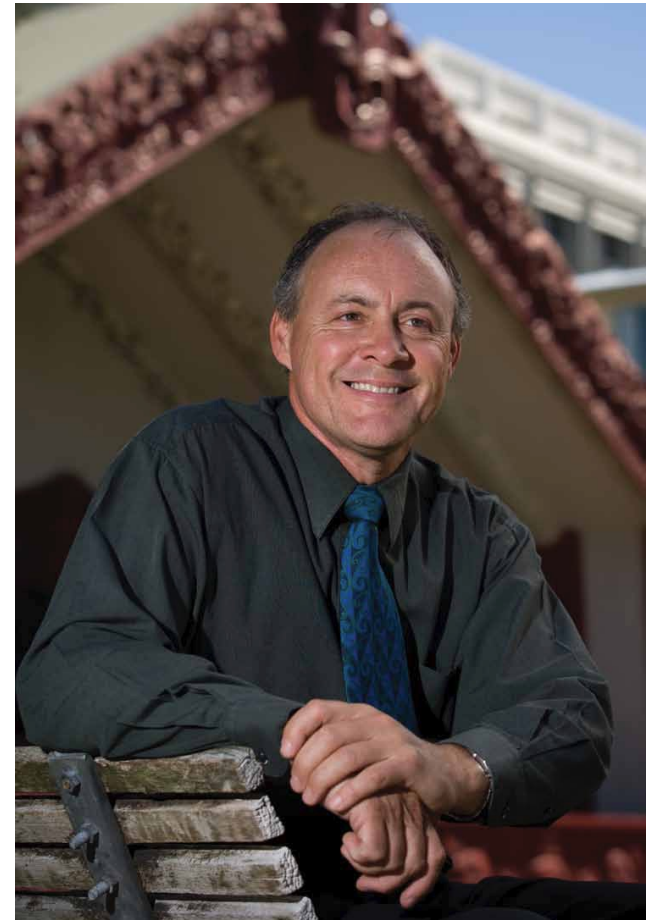


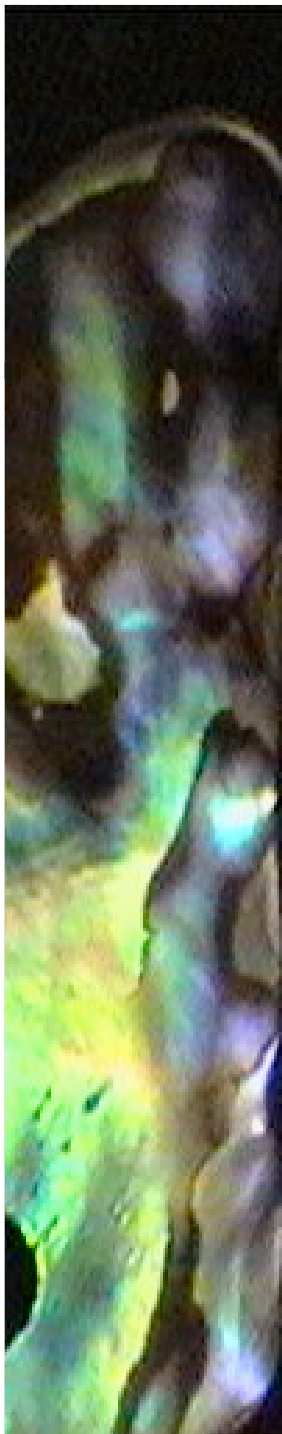
MAURI MODEL

Decision making framework that incorporates indigenous knowledge

Designed to fit NZ legislation

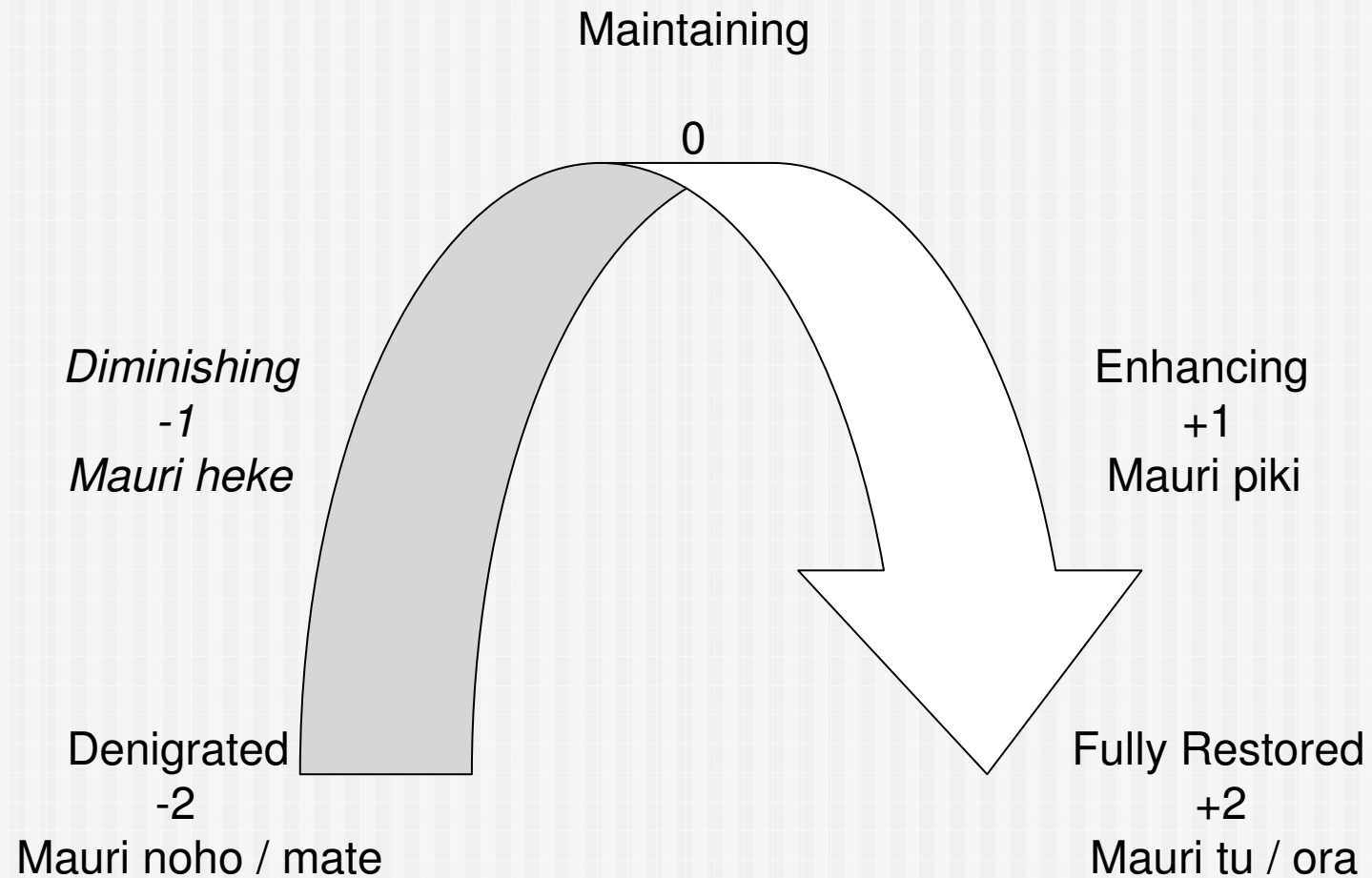
Mauri as sustainability measure





Mauri Barometer

Sustainability Assessment in Absolute Terms







MAURI

| Well-being | Indicator | Work with nature | Hard engineering |
|---------------|---------------------|------------------|------------------|
| Environmental | Native biodiversity | 1 | -1 |
| | Coastal processes | 2 | -1 |
| Economic | Restoration costs | -1 | -1 |
| | Effectiveness | 2 | -1 |
| Social | Recreation | 1 | 1 |
| | Community | 1 | 1 |
| Cultural | Rangatiratanga | 1 or 2 | 2 |
| | Mahinga toi | 2 | -2 |

TIKANGA



KAITIAKITANGA

- Developed knowledge systems – generations
- Living as part of the environment
- Knowledge systems embody wealth and wisdom of earth systems gained over millennia
- Principles & Practices based on the knowledge systems
- Intergenerational approach to resource management
- Kaitiakitanga – restoring mauri

KORERO WHAKAMUTUNGA

Mātauranga:

Accurate, precise, reliable

Temporality

Includes values, tikanga

Can be woven with science

Holistic

National
SCIENCE
Challenges

SUSTAINABLE
SEAS

Ko ngā moana
whakauka