

Activity 5: The marine world and Te Ao Māori



Let's learn
about Māori
conservation measures
and tikanga



CURRICULUM LINKS

Learning areas

Social science: Levels 1–4:

- Social Studies

English: Listening, Reading, and Viewing

Science: Nature of Science: Participating and contributing

Science capabilities: Interpret representations

Te Marautanga o Aotearoa:

Hauora, Tikanga ā iwi; Pūtaiao:

The natural world

Learning intention

Students are learning to:

- Understand how Māori methods of conservation protect marine environments.

Success criteria

Students can:

- Read about tikanga and identify Māori marine conservation measures, customs and vocabulary.

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BACKGROUND NOTES


THE MARINE ENVIRONMENT AND TE AO MĀORI

Early Māori were ocean-going people who navigated by the stars across vast oceans to reach their new homeland, Aotearoa New Zealand.

Many iwi live in coastal areas, relying on the sea as a food basket and a source of resources. Rivers and the sea are places of connection where people gather food and pass down traditions. For many, Māori identity is linked to the land. For example, mōteatea and pātere (traditional waiata and chants) often include references to the waka journey of their ancestors through the oceans, and also include naming of landmarks significant to the iwi.

Tangaroa is the name given to the energy of water. In creation stories, Tangaroa is an atua and is the son of Papatūānuku (the earth mother) and Ranginui (the sky father).

The sea is important, not only for its provision of food but also for its spiritual and ancestral connections. It is thought that all life on Earth started in the sea. For more information, see

 <https://teara.govt.nz/en/tangaroa-the-sea/page-5>.

TIKANGA – MĀORI CUSTOMS AND PROTOCOLS

The sea for Māori is not only a resource, but also a source of identity and whakapapa. There is a long and successful history of traditional practices and tikanga for looking after rohe (tribal areas). Practices, attitudes and values vary, and iwi have different management strategies and systems, with each iwi having its own history and current practices. Māori have many tools for resource management and cycles for the use of natural resources were based around the seasons and the lunar calendar.

WHAT IS A RĀHUI?

A rāhui is a restriction on collecting or harvesting a resource for a certain time. It can be used to preserve or manage resources, and allow time for the numbers of animals to recover after an event.

Traditionally rāhui were also sometimes used to guide harvest times or to restrict access to an area after something unpleasant had happened there. This also happens today.

A CHANGING LANDSCAPE

The Treaty of Waitangi and the Resource Management Act 1991 are examples of legal mechanisms that enable iwi to maintain mana whenua (authority) over their rohe.

Iwi often share custodianship with the Crown and local authorities on specific pieces of land or water. There are many different scenarios around New Zealand, depending on the history of the



area and changes in ownership. In the past, land was taken or bought from many iwi under difficult circumstances and sometimes under threat. This meant that a way of life of working with the seasons and living from the land and sea was made impossible. The ability of many iwi to maintain and sustain their local resources and keep the protocols and health of places became difficult. With the spread of development, human impacts have become more apparent in our waterways and shores.


Now, as we look for sustainable ways to look after our oceans, we are seeing a return to some practices of the tangata whenua. Many iwi around the country work alongside DOC and other agencies to maintain or restore the mauri (life force) of traditional food-gathering areas, with the hope of allowing them to recover and prosper into the future.

**Kia whakanuitia, kia manaakitia, te oko a Tangaroa
mo nga mokopuna e whai ake nei**

**To honour and sustain the bounty of Tangaroa
for present and future generations**

from page 6 of Māori perspectives of the environment:

A review of Environment Waikato iwi environmental management plans

 <http://researchcommons.waikato.ac.nz/bitstream/handle/10289/886/Maori%20perspectives%202.pdf;jsessionid=91BAFC3D9284CBB9061A019A39ACB2C0?sequence=1>

MARINE CULTURAL HEALTH INDICATORS

Greater Wellington Regional Council is leading a project with the Department of Conservation and Ngāti Toa to develop a suite of Marine Cultural Health Indicators (MCHI). The implementation of the Marine Cultural Health Indicators framework by Ngāti Toa will allow the iwi to effectively monitor the cultural health of Te Awarua-o-Porirua (Porirua harbour). Te Awarua-o-Porirua is vital in shaping Ngāti Toa's identity as an iwi, and there has been increasing concern about the harbour's degradation. This project will help Ngāti Toa to realise their kaitiaki responsibilities for Te Awarua-o-Porirua and reconnect with the moana.

The broad objectives of this project are to:

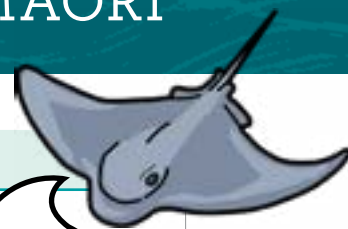
- Develop a MCHI framework that incorporates mātauranga-a-Ngāti Toa (knowledge and science)
- Engage with iwi members during the development of the Marine Cultural Health Indicators framework to ensure effective knowledge transfer between all parties involved
- Build and enhance the capability and capacity of iwi to undertake environmental monitoring.



Heading into the field to look for cultural health indicators. Photo: Megan Oliver



LEARNING EXPERIENCE 5: THE MARINE WORLD AND TE AO MĀORI



Resources for this activity

- 'Kūtai fritters' by Charlene Mataio, *School Journal*, level 2, August 2012: <http://instructionalseries.tki.org.nz/Instructional-Series/School-Journal/School-Journal-Level-2-August-2012/Kutai-Fritters>
- 'Mahinga kai crusaders' by Stanley Walsh, *School Journal*, level 3, September 2014: <http://instructionalseries.tki.org.nz/Instructional-Series/School-Journal/School-Journal-Level-3-September-2014/Mahinga-Kai-Crusaders>
- 'An island in time' (Matu Somes), by Philippa Werry, *School Journal Story Library*, January 2011: <http://instructionalseries.tki.org.nz/Instructional-Series/School-Journal-Story-Library/An-Island-in-Time>
- 'Undersea gardens' by Julie Ellis, *Ready to read*, gold, level 2, January 2003: <http://literacyonline.tki.org.nz/Literacy-Online/Learning-about-my-students-needs/Knowledge-of-literacy/National-Standards-illustrations/Year-3/Undersea-Gardens-Reading>

Focus question:
How is the ocean of
Aotearoa valued and
protected in Te Ao
Māori?

Vocabulary

Tangaroa, tikanga, kaimoana, Māori, mauri, kaitiaki, rāhui, noa, tapu, mahinga kai, moana, tangata whenua.

Note: These are suggestions only, teachers are encouraged to adapt and change material to suit their students.

INTRODUCING STUDENTS TO MĀORI VOCABULARY ABOUT MARINE CONSERVATION



Introduce some of the te reo Māori vocabulary about marine conservation.

| Māori | English |
|----------------|---|
| Moana | Sea |
| Tikanga | Customs, protocols |
| Rāhui | Ban, restriction (temporary) |
| Tangaroa | Atua guardian of the sea |
| Kaimoana | Seafood |
| Mauri | Life force |
| Tapu | Restricted, sacred |
| Noa | Free from restrictions (opposite of tapu) |
| Tangata whenua | People of the land/local Māori people |
| Mahinga kai | Customary food gathering/anything edible |

Practise and learn this vocabulary using the quizlet game: https://quizlet.com/_3xowlz.



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Activity 5: The marine world and Te Ao Māori
PROTECTING OUR MARINE WORLD



Investigate the use of seaweed/rimurimu and te reo names for seaweed

- Read 'Undersea Gardens' (*Ready to read*, gold level, January 2003) with or to students:
🔗 <http://literacyonline.tki.org.nz/Literacy-Online/Learning-about-my-students-needs/Knowledge-of-literacy/National-Standards-illustrations/Year-3/Undersea-Gardens-Reading>.
- Identify the te reo names for the different types of seaweed from the article. How did seaweed get its name? Explore the traditional and cultural uses of seaweed described in the article.

Learn te reo Māori names of marine animals and more

- Use your local knowledge and resources to learn about the names of marine animals in te reo. Try this quizlet game to learn the te reo names of marine animals and more:
🔗 https://quizlet.com/_3wsvhx.

LEARNING ABOUT TIKANGA: CULTURAL BELIEFS AND PRACTICES





- Discuss the idea of tikanga: protocols or customs that are based on cultural beliefs of Māori. Tikanga influences how individuals and groups of people engage with and use the seashore, including marine reserves. Discuss how groups familiar to students have their own tikanga (customs and protocols) and give examples, (e.g. the sequence of tikanga when visiting marae).
- Note that tikanga is not the same for all iwi. It can be different according to iwi location, history and associated values.
- Students can read one of the following stories: 'Kūtai fritters' or 'Mahinga kai crusaders' or 'An Island in time' (see *Resources* above) to learn more about the customs and tikanga for some iwi relating to the sea and gathering kaimoana (seafood).
- After reading, discuss the vocabulary used (e.g. kete, kūtai, taiho (waiting), kōtore moana (sea anemone)).
- Ask students which ideas they came across when reading the stories. Which Māori beliefs and ways of life were featured in the stories?
 - Kūtai fritters (*School Journal*, level 2, August 2012): not turning your back on Tangaroa, only taking what you need, working together as a family, respect for elders, respect for the sea (moana), Tangaroa being full of surprises.
 - Mahinga kai (*School Journal*, level 3, September 2014): providing food for your family, growing food, hunting, following the seasons, tribal associations, sharing your extra food, harvesting, fishing, eeling, gathering shellfish, changes in environment over time, tradition, tikanga (customs, protocols).
- How do the ideas expressed in the journal articles relate to how students and their own families gather shellfish, and their own tikanga?
- Share student experiences of other cultural beliefs and customs to do with the sea. Record students' ideas through writing poetry or recounts.



Atua of the sea: Tangaroa

Tangaroa is the energy or atua associated with the sea. In creation stories, Tangaroa created the animals of the sea and is responsible for the tides and water flow. Water can be either life-giving and calm, or destructive and powerful.

Song by Maisey Rika, Tangaroa whakamautai

This song captures the idea of Tangaroa and has a beautiful melody. The video is suitable for children (04:27 min):  [youtube.com/watch?v=yblB87dpJGc](https://www.youtube.com/watch?v=yblB87dpJGc). (Tangaroa – commander of the tides). This link provides the English translation of the lyrics:  <https://maiseyrika.bandcamp.com/track/tangaroa-whakamautai>.

REFLECTING ON LEARNING

Local marine management and tikanga




- Rāhui is sometimes used to manage local marine resources in a traditional way. Rāhui can be used when guiding harvest times or sometimes as a way to prohibit access to an area after something bad has happened there.
- Have your community used Māori tikanga (customs/protocols) such as rāhui or tapu (restricted area) to manage marine resources? Ask local experts and iwi members to share their stories.



Inquiry stage 4: Extending thinking








EXTENDING LEARNING

- Some iwi are working with other agencies such as DOC and local councils to combine western scientific thinking with indigenous wisdom as cultural health indicators for marine environments.
- DOC and Greater Wellington Regional Council are working with Ngāti Toa to develop a suite of Marine Cultural Health Indicators. See this video about the Marine Cultural Health Indicator Project by Ngāti Toa rangatira (04:06 min):  <https://www.youtube.com/watch?v=pJw2ZfAefJM>.
- Read ‘What now for the *Rena*?’ by Maria Gill, *Connected* level 4, December 2016, to learn about how local Māori knowledge and tikanga were involved in the clean-up and management of the *Rena* disaster, near Tauranga in 2011. See:  <http://instructionalseries.tki.org.nz/Instructional-Series/Connected/Connected-2016-Level-4-Getting-the-Message/What-Now-for-the-Rena>.
- Explore Māori traditional forecasting and reading local weather and climate patterns: NIWA webpage:  <https://www.niwa.co.nz/publications/wa/vol14-no2-june-2006/understanding-local-weather-and-climate-using-maori-environmental-knowledge>.
- Te Korowai o Te Tai o Marokura (Kaikōura Marine Management Strategy) is an example of conservation in action in Kaikōura, based on Mātauranga Māori for enhanced outcomes. Different groups (e.g. Te Rūnanga o Ngāi Tahu, the Kaikōura community, biosecurity,



conservation, education, environment, fishing, marine science and tourism interests) came together to create the plan that incorporates customary fisheries, a whale sanctuary, a seal sanctuary and fishing allowances. See:  www.doc.govt.nz/kaikoura-marine.

OTHER RESOURCES ABOUT THE MARINE ENVIRONMENT AND TE AO MĀORI

- Mahinga kai information *Ka Hau Kai* (01:23 min):
 www.kaihaukai.co.nz.
- Video clip: *The importance of the sea to Māori* (03:33 min):
 <https://vimeo.com/220902709>.
- Video from LEARNZ trip: *Marine reserves 2011* (02:06 min):
 <http://rata.learnz.org.nz/summary.php?vft=marine111>.
- Video clip: *Looking after the marine reserve* (01:24 min):
 <https://vimeo.com/220902722>.
- For more information about tapu, rāhui and noa, see:
 <https://teara.govt.nz/en/te-ao-marama-the-natural-world/page-5>.

