

Copyright is owned by the author of this thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. This thesis may not be reproduced elsewhere without the permission of the Author.

He Taonga Tuku Iho
Te Whakarite Kaupapa Mō Ngā Māra Kai Tuturu
Living Indigenous Heritage: Planning for Māori Gardens

**A thesis presented in partial fulfilment of the requirements
for the degree of**

**Master of Resource and Environmental Planning at Massey
University,**

Palmerston North, New Zealand.

**Hinetākoha Hayley Millar Viriaere
2015**

Tuhinga Whakarāpopoto - Abstract

This study was guided by kaupapa Māori principles and was therefore grounded in a tangata whenua research framework 'This means it must stem from a Māori worldview, be based in Māori epistemology and incorporate Māori concepts, knowledge, skill, experiences, attitudes, processes, practices, customs, reo, values and beliefs' (Bevan-Brown, 1998, p. 231). Kaupapa Māori research must also aim to contribute to positive outcomes for Māori. Therefore this research sought to examine how planning can contribute to the revival of Māori food gardens as part of New Zealand's indigenous living heritage.

The research method included interviews with participants from Te Tai Tokerau, Tāmaki Makaurau, Kirikiriroa, Whakatāne, Kawerau, Te Teko, Matata, Rotorua, Te Matau-a-Māui, Papaioea, Whanganui and Te Upoko-o-te-ika-a-Māui. Analysis of planning documents, heritage reports and academic literature also took place to gather data.

The findings revealed that within heritage management and planning there continues to be a fixation on buildings and physical heritage. As a result, tangible heritage is at the forefront of planning decisions while intangible heritage, living heritage and Māori heritage values are often overlooked. Māori garden heritage can therefore be relegated to unseen archaeological sites or viewed as static physical representations of the past. These issues hinder the re-establishment of Māori heritage gardens and their long term viability.

This thesis contributes to the body of knowledge around Māori heritage, planning and Māori food gardens in the contemporary era. It does so by examining the historical antecedents and key issues relevant to planning for Māori heritage gardens. It then reveals how local authorities and planners can assist those whānau and hapū who are seeking to retrace their ancient connections with their food cultivation heritage and thereby contribute to the restoration of Māori heritage and wellbeing.

Te Oha - Dedication

Hei maumaharatanga,
ki tōku kuia ko Te Mori Belshaw rāua ko tōku koroua ko Brian Belshaw,
ki tōku mama ru'au ko Ami Viriaere, ā, ki ōku mātua ko Tina Te Te
Belshaw rāua ko Alan Kahurangi James Millar e moe, e moe, moe mai rā.

*In loving memory, to my beloved grandparents and parents, rest on in
peace.*

“Whaowhia te kete mātauranga”

Hei whakatinana te whakataukī nei, ko te nuinga o te akoranga. Ko ēnei kupu hei
kawe te kōrero tohutohu o ōku mātua, kuia me koroua, kia whakaohoho i a mātau
mō te uara o te mātauranga o te ao Māori me te ao Pākehā, kia whakakaha tā mātau
whānau me ngā whakatupuranga mō āpōpō.

*“Fill the basket of knowledge” This proverb embodies the importance of learning and
conveys the advice of my parents and grandparents who urged and inspired in us the
value of learning and knowledge from both the Māori and Pākehā worlds to
strengthen our whānau and our future descendants.*

He Kupu Mihi – Acknowledgements

Ranginui e tū iho nei

Skyfather high in the celestial regions

Papa-tū-ā-nuku e takoto ake nei

Earth mother who nourishes life below

Rongo-marae-roa te pūtake o te kai

o ngā huanga kai o te whenua

Rongo-marae-roa

Progenitor of cultivated foods of the land

Ki ōku tīpuna katoa o Te Moana nui a Kiwa

Kua wehe atu ki Hawaiki/‘Avaiki

My ancestors of the Pacific who have

Departed to our spiritual homeland

Kei te mihi, kei te mihi ki a koutou katoa!

Tributes to you all!

He mihi maioha atu ki a koutou ngā kaikōrero o te mahi rangahau nei.

Sincere thanks to the research participants, many thanks to you all.

Ki ōku whānau me ōku hoa, ngā mihi aroha ki a koutou katoa.

Love and thanks to my family and friends.

E te rangatira, ko te toihuarewa tuarua Caroline Miller, ko tēnei te tino

whakawhetai atu nei ki a koe mō tōu tautoko nui ki tēnei tuhinga whakapae.

Thank you so much to my supervisor Associate Professor Caroline Miller; I am indebted to you for all of your support with this thesis.

Table of Contents

| | |
|--|-----------|
| Tuhinga Whakarāpopoto - Abstract..... | ii |
| Te Oha - Dedication | iii |
| He Kupu Mihi – Acknowledgements..... | iv |
| List of Abbreviations | vii |
| List of Figures | viii |
| Papakupu – Māori Glossary | ix |
| 1. He Kupu Whakataki | 1 |
| 1.1 Introduction | 1 |
| 1.2 Question..... | 1 |
| 1.3 Research Drivers | 1 |
| 1.4 Culture and Wellbeing | 3 |
| 1.5 Thesis Outline..... | 8 |
| 2. Background | 9 |
| 2.1 Introduction | 9 |
| 2.2 Emergence of the Heritage Movement | 9 |
| 2.2.1 Garden Heritage..... | 12 |
| 2.3 Heritage Planning..... | 14 |
| 2.4 Māori gardening..... | 17 |
| 2.5 Māori gardens..... | 25 |
| 2.5.1 Gardens Post-Contact | 29 |
| 2.5.2 Contemporary Issues | 30 |
| 2.6 Conclusion..... | 31 |
| 3: Methodology - Kaupapa Māori Research | 32 |
| 3.1 Introduction | 32 |
| 3.2 Kaupapa Māori..... | 32 |
| 3.2.1 Kaupapa Māori Research | 34 |
| 3.3 Research Method..... | 36 |
| 3.4 Ethical Considerations..... | 37 |
| 3.5 Data Collection..... | 39 |
| 3.6 Conclusion..... | 41 |
| 4. Literature Review | 42 |
| 4.1 Introduction | 42 |
| 4.2 Scope of Review | 42 |
| 4.3 Organisation of Review | 44 |
| 4.4 Key Concepts and Terms..... | 45 |
| 4.4.1 Heritage..... | 45 |
| 4.4.2 Cultural and Natural Heritage | 46 |
| 4.4.3 Tangible and Intangible Heritage | 47 |
| 4.4.4 Living Heritage | 49 |
| 4.4.5 Cultural Landscape | 50 |
| 4.4.6 Ancestral Landscape | 51 |
| 4.4.7 Māori Heritage | 52 |
| 4.4.8 Historic Garden | 52 |

| | |
|--|------------|
| 4.4.9 New Zealand Historic Garden | 53 |
| 4.4.10 Māori Heritage Garden | 54 |
| 4.5. Heritage..... | 55 |
| 4.5.1 Critical Heritage Studies..... | 55 |
| 4.5.2 Cultural Heritage Management | 57 |
| 4.5.3 Heritage and Values | 58 |
| 4.6 Heritage and Planning..... | 59 |
| 4.6.1 Participatory Planning..... | 59 |
| 4.6.2 Contested Values | 61 |
| 4.6.3 Values Centered Planning | 63 |
| 4.6.4 Pro-Active Planning..... | 65 |
| 4.6.5 Collaborative Planning | 66 |
| 4.7 Māori Garden Heritage | 69 |
| 4.7.1 Aotearoa Garden Heritage..... | 71 |
| 4.7.2 Sustaining Gardens and Health..... | 72 |
| 4.8 Summary | 74 |
| 5: Discussion | 77 |
| 5.1 Introduction | 77 |
| 5.2 Summary of the Study | 77 |
| 5.3 Existing Māori Heritage Gardens | 78 |
| 5.5 Traditional Culture | 84 |
| 5.5.1 Value System..... | 89 |
| 5.5.2 Traditional Crops and Seeds | 92 |
| 5.5.3 Te Ao Huri Huri..... | 92 |
| 5.6 How Heritage is Defined | 94 |
| 5.7 Health and Wellbeing..... | 102 |
| 5.8 Re-establishing and Sustaining Gardens | 103 |
| 5.9 Planning and Heritage..... | 108 |
| 5.9.1 Improving Planning Responses | 115 |
| 5.10 Conclusion..... | 123 |
| 6. Kupu Whakamutunga-Conclusion | 124 |
| 6. 1 Introduction | 124 |
| 6.2 Summary of Findings..... | 124 |
| 6.3 Limitations and Future Research | 128 |
| 6.3 Conclusion..... | 129 |
| Ngā Rārangi Pukapuka- Bibliography..... | 130 |
| Appendix 1 | 145 |
| Appendix 2 | 146 |
| Appendix 3 | 147 |
| Appendix 4 | 148 |
| Appendix 5 | 149 |
| Appendix 6 | 150 |

List of Abbreviations

| | |
|--------|--|
| AHD | Authorised Heritage Discourse |
| CHM | Critical Heritage Management |
| CHS | Critical Heritage Studies |
| CIA | Cultural Impact Assessment |
| HNZ | Heritage New Zealand |
| HNZPTA | Heritage New Zealand Pouhere Taonga Act |
| ICOMOS | International Council on Monuments and Sites |
| IMP | Iwi Management Plan |
| KM | Kaupapa Māori |
| KMR | Kaupapa Māori Research |
| KMT | Kaupapa Māori Theory |
| MOU | Memorandum of Understanding |
| N.D | No date |
| N.P | No page |
| RMA | Resource Management Act |
| S | Section |
| TOW | Treaty of Waitangi |
| TPK | Te Puni Kōkiri |
| WHC | World Heritage Convention |

List of Figures

| | |
|---|----|
| Figure 1: Kūmara mounds and pātaka at Te Para Para garden | 5 |
| Figure 2: Ōrākei marae garden | 6 |
| Figure 3: Whare Tapa Whā model (Source: Spicer, Trilin & Walton, 1994, p. 196) | 23 |
| Figure 4: Harvesting kūmara using a kō gardening implement at Te Para Para garden | 80 |
| Figure 5: Timo gardening implement being used to soften soil during kūmara harvest at Te Para Para garden | 80 |
| Figure 6: Ōrākei marae garden | 82 |
| Figure 7: Tamariki learning about planting kai at Ōrākei marae garden | 85 |

Papakupu – Māori Glossary

| | |
|---------------------|---|
| Ahi kā | Burning fires of occupation, continuous occupation - title to land through occupation by a group, The group is able, through the use of whakapapa, to trace back to primary ancestors who lived on the land |
| Aotearoa | Original Māori name for New Zealand |
| Ariki | Paramount chief, chieftain, leader, first-born in a high ranking family |
| Atua | God, deity |
| Aukati | Boundary |
| Aute | Paper mulberry |
| ‘Ehua | Land (In Mangaian and Kuki Airani Māori Language) |
| Hauhake | Harvest |
| Hauora | Health, vigour |
| Hinengaro | Mind, thought, intellect, consciousness, awareness |
| Hoturoa | Chief and captain of the Tainui waka |
| Hue | Bottle gourd |
| Hui | Gathering, meeting |
| Ipukarea | Ancestral home, native land |
| Iwi | Tribe |
| Kai | Food |
| Kānga | Māori corn |
| Kāinga | Unfortified settlement utilised for day-to-day living |
| Kaitiaki | Custodian |
| Kaitiakitanga | The intergenerational responsibility inherited at birth to care for the environment; which is passed down from generation to generation. |
| Kanohi ki te Kanohi | Face to face |
| Kanohi kitea | A face seen is appreciated |
| Kao Kūmara | Dried kūmara |
| Karakia | To recite ritual chants, say grace, pray, recite a prayer, chant |
| Kaumātua | Be elderly, old, aged |
| Kete | Kit, Basket |
| Kirikiroa | Hamilton |
| Kuia | Grandmother, Female elder |
| Kō | Used for digging and used as a weapon by some iwi in ancient times |
| Koha | Contribution |
| Kōkihi | New Zealand spinach |
| Kōkōwai | Red ochre |
| Kōrero nehe | Historical accounts or ancient history |
| Koroua | Grandfather, elder |
| Kotahitanga | Unity |
| Kūmara | Sweet potato |

| | |
|----------------------|---|
| Kura | School |
| Mahi | Work |
| Mahinga kai | garden, cultivation, food-gathering place |
| Mana | Prestige, authority, control, power, influence, spiritual power |
| Mana atua | Life force of the gods |
| Manuhiri | Visitors |
| Mana Whenua | Territorial rights, authority over land or territory |
| Māra | Plot of ground under cultivation, a garden |
| Marae | Village compound, serves as focal point for Māori communal events |
| Maramataka | Māori lunar calendar |
| Mātauranga | Māori knowledge, ways of knowing and associated practices |
| Māori | |
| Mauri | Spiritual life force |
| Mauri manaaki | Life force of the guests and visitors |
| Mauri tangata | Life force of tangata whenua |
| Moana | Ocean |
| Mōteatea | Lament, traditional chant |
| Ngā kete e toru | Three baskets of knowledge |
| Noa | Free from the extensions of tapu, ordinary, unrestricted |
| Pā | Fortified settlement, a defense stronghold during wartime |
| Papaioea | Palmerston North |
| Pātaka | Large decorative storehouses for food |
| Pātaka Whakairo | Carved storehouse raised upon posts |
| Peka | Spade varieties |
| Pikopiko | Ferntips |
| Pūha | Sow thistle |
| Pūrākau | Myth, ancient legend or story |
| Pūtea | Money |
| Rangatira | Chief |
| Rangatiratanga | Authority and control |
| Raupatu | Confiscation |
| Reo | Language |
| Rua kūmara | Kūmara storage pit |
| Taha wairua | Spiritual side |
| Tamariki | Children |
| Tanenuiarangi | A higher being in Māori cosmological thought |
| Tangihanga | Funeral |
| Taonga tuku iho | Treasures passed down from our ancestors |
| Tapu | Sacred, restricted, state of being set apart |
| Taro | A tropical plant of the arum family |
| Tauranga waka | Place where ancestral canoes were beached |
| Tāmaki-makau- rau | Auckland |
| Te Ao huri huri | Contemporary world |
| Te Reo Māori | Māori language |
| Te Matau-a-Māui | Central Hawkes Bay |

| | |
|--------------------------|--|
| Te Moana-ā-Toi | Bay of Plenty |
| Te Tai Rawhiti | East Cape |
| Te Tai Tokerau | Northland |
| Te Upoko-o-te-ika-a-Māui | Wellington |
| Te Wai Pounamu | The Māori name for the South Island, New Zealand and translates as the greenstone waters |
| Ti pore | Species of cabbage tree also known as tropical cabbage tree |
| Tikanga | The right way of doing things or customary practices |
| Tikoko | Forms of shovel |
| Timo | Grubber |
| Tīpuna | Ancestors, grandparents - eastern dialect variation of tūpuna |
| Tohunga | Skilled person, chosen expert, priest |
| Tūāhu | Sacred place for ritual practices by a tohunga, consisting of an enclosure containing a mound (ahu) and marked by the erection of rods (toko) which were used for divination and other mystic rites. |
| Tipuna/Tupuna | Ancestor, grandparent - western dialect variation of tipuna |
| Uwhi | Yam |
| Wāhi tapu | Sacred place, sacred site, a place subject to long-term ritual restrictions on access or use, e.g. a burial ground, a battle site or a place where tapu objects were placed |
| Wāhi tupuna | Ancestral site |
| Whakairo | Carving |
| Whakapapa | Genealogy |
| Whakataukī | A tribal saying/proverb |
| Whānau | Family |
| Whanaungatanga | Relationship, kinship, sense of family connection |
| WhareKauri | Chatham Islands |
| Wharekura | The first whare wānanga-house of learning |
| Whata | Elevated platform |
| Whenua | Land |