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# **Hokia ki te whenua**

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## Abstract

This thesis aims to produce a distinctive model for the sustainable horticultural development of Māori resources, primarily land. It is inclusive of tikanga Māori and indigenous production systems based on the unique body of knowledge aligned to Māori. The integration of this knowledge with western science is both argued and applied through the model itself. The hypothesis applied was that mātauranga Māori relevant to horticulture and pedology can inform and add value to the future development of Māori land resources. The thesis is built on a unique set of contributing knowledge bases aligned to soils and horticultural management supported by three case studies, identified through their common association i.e. whakapapa links. The format of the thesis intentionally follows science principles in structure and presentation and some assumptions are made regarding base knowledge surrounding Māori cultural factors and the science disciplines relative to soils and horticulture.

The indigenous element, including Māori knowledge, is incorporated into the model using a triadic kosmos/corpus/praxis approach. Where *kosmos* is applied as *Te Ao Māori*, *corpus* as *mātauranga Māori* and *praxis* as *tikanga Māori*, the relationship between each element is clear and the interpretation of the associated knowledge becomes more apparent and can be applied to cultural assessments of resources, including land.

The crux of the cultural assessment model is the quality of information used to assess Māori resources, especially from the cultural perspective. The Māori cultural paradigm, traditional horticulture and pedology, and various decision systems are purposefully accessed to act as contributors to the assessment model and to highlight the diversity and quality of information land managers have at their disposal.

The ability to apply a cultural layer drawn from a body of knowledge not previously included in decision models relative to land utility in New Zealand is the key point of difference of the model. The model is discussed from the perspective of its beneficial role for future use by Māori and how it can be continuously refined to meet the needs of Māori land owners and thus contribute to the rangatiratanga of Māori.

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No reira, ngā mihi atu ki a koutou, ngā mihi aroha ki a koutou,  
Tēnā ano tātou katoa.

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**Ko Papa-tūānuku kei te tuku kai mo ona mokopuna i te ao i te tau, i te tau.**

*It is Papatūānuku [the Earth Mother] who, every season, provides food for her offspring in the world.*  
(Best, 1995a:275)

---

**WAIATA ORIORI** (extract only)

..... Ko Hakirirangi ka u te uta;

Te kowhai ka ngaora, ka ringia te kete

Ko Manawaru, ko Araiteuru

Ka kitea e te tini, e te mano!

Ko Makauri anake i mahue atu i waho i Tokahuru

Ko te peka i rere mai ki uta ra hei kura mo  
Māhaki.

Ko Mangamoteo, ko Uetanguru

Ko te koiwi ko Rongo-rapua

Waiho me tiki ake ki te kūmara i a Rangi!

Ko Pekehawani ka noho i a Rehua

Ko Ruhiterangi ka tau kei raro:

Te Ngahuru tikotiko-iere

Ko Poututerangi

Te matahi o te tau, te putunga o te hinu, e tama e!

..... It was Hakiri-rangi who reached the shore:

*(Hakirirangi came on the Horouta waka and  
introduced the kūmara)*

And when the kowhai flowered, poured out her basket  
at Manawaru and Araiteuru *(Her plantations near  
Turanga/Gisborne)*

It was seen by the many, the multitude

Only Makauri was left behind at Tokahuru

Its branch sped ashore as a treasure for Māhaki

There are Mangamoteo and Uetanguru

And the essence is Rongo-rapua *(the name of the belt  
in which she brought the kūmara here)*

Let it be fetched from the kūmara of Rangi!

Pekehawani will live with Rehua

And Ruhi-te-rangi come down below *(all stars that  
signal the onset of harvest time)*

The autumn, time of heavy crops and singing;

Poututerangi *(The tenth month or harvest time)*

The eleventh month of the year, the abundance of rich  
food, my boy.

This extract is from an oriori or lullaby that originates from Te Aitanga ā Māhaki tribe near Gisborne and is concerning the origin of kūmara in their district and the rituals and events which are associated with the seasonal cycle ending each year with the harvest. It reminds us of the importance of horticulture to Māori, especially the subsistence culture that existed prior to European colonisation of Aotearoa/ New Zealand and the introduction of new economic opportunities. The traditional knowledge that surrounds traditional horticulture and associated activities is extensive and this thesis will serve only as an introduction to that store of knowledge.