Tapuwae

The Māori Heritage Council Statement on Māori Heritage

A Vision for Places of Māori Heritage
E kore e mōnehunehu te pūmahara ki ngā momo rangatira o neherā, nā rātou nei i toro te nukuroa o Te Moananui-a-Kiwa me Papatūānuku. Ko ngā tohu a ō rātou tapuwae i kākahutia ki runga i te mata o te whenua – he taonga, he tapu.

Time will not dim the memory of the special class of rangatira of the past who braved the wide expanse of the ocean and land. Their sacred footprints are scattered over the surface of the land, treasured and sacred.

Sir James Henare, Ngā Puhi

“Taonga ki uta, taonga ki tai”
Summary

Māori heritage is a living spirituality, a living mana moving through generations. It comes to life through relationships between people and place.

Places of Māori heritage are taonga of New Zealand. Māori heritage places are treasures, taonga, a distinctive and unique dimension within New Zealand heritage overall. They are venues in which universal human experiences of birth, maturation, loss, conflict, love and death first took place in our country, and continue to do so. They are places where the drama of life unfolded in distinctive ways and still can. These places — Māori land-based and built heritage — are foundational and central to all New Zealand heritage.

Māori land-based and built heritage is vitally important to the future of Māori communities. Māori land-based and built heritage is vitally important to the future of Māori communities — iwi, hapū and whānau. The histories and events which took place at sites of significance to our communities are embedded in those places and our relationships to them. They are sources of identity, of culture, of tikanga, of values, and worldview. Our communities wish this to continue and seek to strengthen and deepen their kaitiakitanga of their places, sites and venues of heritage significance.
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Introduction

_Tapuwae_ means ‘footprint’. We use this term to symbolise the footprint on the landscape of Māori land-based and built heritage. We also use it to communicate the idea that we can look back to where we have been as we move forward, taking more steps.

Māori heritage is the backbone of New Zealand’s unique identity. Its origins are found in Polynesia, in our homelands in Hawaiki, centred on Raiatea and the surrounding islands. It is New Zealand’s oldest heritage. The ‘footprint’ of iwi and hapū life and culture since the first arrivals in Aotearoa some 800 years ago, it is substantial and touches all parts of our country.

Māori land-based and built heritage includes cultural sites, landscapes and buildings of significance to Māori. It encapsulates a story of cultural existence that has both shaped and been shaped by a changing environment. It is vital to the future of Māori communities and holds enormous potential for New Zealand’s cultural, economic and environmentally sustainable future.

_Tapuwae_ articulates a vision for Māori heritage as it is understood by the Māori Heritage Council. This is a practical, pragmatic vision grounded in kaitiakitanga and informed by the nation’s legal and political environment.

This vision statement is intended to guide the work of the New Zealand Historic Places Trust (NZHPT). It will assist the NZHPT in its activities in relation to Māori heritage and communicates the Māori Heritage Council’s aspirations with respect to the identification, protection, preservation, conservation and advancement of Māori heritage.

_Tapuwae_ has an aspirational function: to assist in the interpretation and protection of cultural heritage, landscapes and knowledge of tangata whenua that is embodied on our marae.

Indigenous heritage is New Zealand’s heritage. The NZHPT offers Tapuwae as a contribution to a developing sense of nationhood that takes pride in its indigenous heritage, places, wider landscapes and the value systems associated with them.
1.1 The Value of Heritage

Heritage is a source of knowledge about, and tactile experience of the world in which we live. By visiting and learning about places of historical significance, we deepen our experience and understanding of cultural identity.

Heritage is a source of knowledge about the world. It provides models for behaviour, informs identity, and offers guidance as to how to respond to life’s opportunities and challenges. Heritage places are venues where the drama of life unfolds. By interacting with these places, we discover that there are lessons to be learned, triumphs and passions to be relived, models to live by, adventures to be had, and failures to understand.

In visiting places, localities, and sites of significance, we can have experiences which are quite unlike those in our ordinary lives. A visit to Turuturu-mōkai in Taranaki, for example, offers a glimpse of 19th century pā life and colonial history. Climbing to the top of Ōtātara, in Hawke’s Bay, one gets a sense of a place that is central to the origins of many tribal groupings and reflects the changes in the landscape that have occurred since the first humans arrived on these shores. Ultimately, interacting with heritage sites and places is about consciousness and experience. As we move into a world increasingly dominated by media and the internet, we look to these places as sources of knowledge and ideas. Physical interaction with tactile heritage places nourishes us and increases our awareness of life.

1.2 Towards a New Vision for Māori Heritage

Māori heritage places and knowledge are greatly valued. Creative and innovative engagement with our heritage will facilitate distinctive contributions to New Zealand’s cultural and social well-being, from economic transformation to environmental sustainability. The possibilities are great. Tapuwae articulates a vision for Māori heritage, one which will secure a future for a dynamic indigenous heritage that all New Zealanders can be proud of.

Over the last 150 years, much Māori land-based and built heritage has been seriously undermined and damaged. The Māori Heritage Council seeks to assist with protecting Māori heritage – in particular, places, landscapes and knowledge of significance to tangata whenua. It also aims to foster the creation of new sites and places – the emerging footprints. A new vision for Māori heritage is motivated by recognition of the stories, knowledge, and kōrero that cloak ancestral sites and places.

Other motivations for this vision statement include the following:

- Māori heritage is too often undervalued at national level and in non-Māori communities. It is often seen as of value to Māori only.
- The contribution of heritage to a healthy and vibrant economy and society is not well understood. The potential contribution of Māori heritage to social, cultural, economic, and environmental goals is immense.
- Iwi/Māori communities need assistance with understanding and protecting their heritage, and how it can contribute to their health and well-being.
- The relationship between Māori heritage and the future of iwi/Māori communities is not well understood.
- Many property owners and developers have a poor understanding of heritage generally, and Māori heritage specifically.

The Māori Heritage Council envisages a future in which Māori heritage is recognised as an integral component of our national/cultural identity and foundational to economic and environmental sustainability in New Zealand.
1.3 The Māori Heritage Council

The Māori Heritage Council is convened under the auspices of the New Zealand Historic Places Trust Pouhere Taonga (NZHPT) and was created by Part IV of the Historic Places Act 1993. The overarching purpose of this Act was to:

*promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand.*

1

The Council has a national leadership role to promote, facilitate and advocate for Māori heritage.

The Māori Heritage Council recognises that Māori, iwi, hapū and whānau, referred to generally in the Historic Places Act 1993 as ‘tangata whenua’, strongly desire to manage their own heritage places and require support, advice and assistance from the Council. In meeting this expectation, the Council will foster cooperative relationships with iwi, hapū and whānau, whilst upholding the views and values of its internal and external stakeholders.

1.4 The Treaty of Waitangi

The Māori Heritage Council aims to maintain a model of partnership which upholds the values of co-operation, good faith, honesty and open communication.

The NZHPT is an autonomous Crown entity and is required by the Historic Places Act 1993 to give effect to the principles of the Treaty of Waitangi.

*This Act must continue to be interpreted and administered to give effect to the principles of the Treaty of Waitangi.*

2

In meeting this requirement, the Council will ensure that the NZHPT maintains mutually beneficial relationships with iwi, hapū and whānau and develops processes to give effect to the Treaty principles.

2 Historic Places Act 1993, section 115(2).
What is Māori Heritage?

Māori heritage is a living spirituality, a living mana that transcends generations. It comes to life through relationships between people, the material and the non-material.

Sir Apirana Ngata offered the following statement about Māori heritage:

He taonga tuku iho, he taonga pūmau
Ko ngā tikanga whai hua o tō tātou Māoritanga
Ko ngā mea nō konei, nō tēnei whenua kura,
He taonga tuku iho ki ā tātou tamariki.

An heirloom, a treasure of true value
These are the significant aspects of our Māoritanga
They are the treasures from here, of this treasured land
An ancestral treasure to pass on to our children.

Māori communities are concerned to protect and further their heritage, for this informs their identity and the mana that has sustained iwi and hapū communities over many generations. Māori heritage is considered in an holistic way – it is not merely the physical places that are held in high esteem by their communities (as important as these are), but also the knowledge, stories, and experiences that one can have in engaging with those places. Most importantly, Māori heritage encompasses the kind of experience and consciousness that is created and maintained through the interactions of people with places of Māori heritage significance.

Māori heritage is human heritage
The experiences of human life were played out in very distinctive ways at Māori heritage places. Here distinctive examples of people encountering the ubiquitous experiences of life: birth, marriage, conflict, community, joy, loneliness, love and death may be found. Hence, the Māori Heritage Council encourages New Zealanders to see Māori heritage as human heritage. It can contribute to an understanding of human life in New Zealand, yesterday, today, and tomorrow.

Sir Apirana Ngata with his granddaughter, 1940s
John Pascoe
Alexander Turnbull Library (s4-000252f)
2.1 The Value of Māori Heritage to New Zealand

Māori heritage is foundational and central to all New Zealand heritage.

The potential contribution of Māori heritage to New Zealand’s life and culture, society, identity, economy, and social cohesion is not yet being realised. Over the past 150 years, Māori heritage has been underestimated and undervalued by the wider society. It has been preserved and protected as a precious heirloom by Māori communities who claim this heritage as their own.

The Māori Heritage Council believes that Māori heritage is of value both to Māori communities and to New Zealand as a whole. The Council wishes to replace the sense of isolation of Māori heritage as the sideline of the nation’s life, culture and consciousness with an understanding of its value to New Zealand overall.

2.2 The Value of Māori Heritage to Māori Communities

Tapuwae aims to complement views held by iwi, hapū, whānau and Māori communities about their heritage.

Māori communities regard their heritage as spiritual links and pathways – arawairua – to ancestors, our past and future. These are seen as ‘markers of mana’ in which the spirit (wairua) of Māoritanga and people comes alive.

Māori communities protect their heritage because

- Successive generations feel a sense of loyalty to the culture, memory and concerns of their ancestors
- They want to see themselves in the world, to experience a degree of influence by managing and protecting sites of value, in response to disempowerment
- They wish to feel a sense of tribal identity and status
- They seek redress for the desecration of wāhi tapu and historical sites.

Claims to the Waitangi Tribunal have been advanced to obtain redress for grievances relating to lands and resources. Māori communities have been motivated by issues of social justice and the desire for cultural restoration. The search for solutions to these grievances will continue.

Māori communities have always been creative and at times have exhibited great ingenuity. Today, there is a heightened awareness of opportunities to build on the creativity of the past. Hence, Māori communities look to Māori heritage

- to foster and strengthen Māori identity and community cohesion
- for potential economic development opportunities
- for potential contributions to environmental sustainability
- to promote educational opportunities that make use of mātauranga Māori and enable people to gain insight into and understanding of iwi and hapū knowledge, history and culture.

Māori heritage contributes to the identity of Māori communities and to distinctive cultural behaviours (tikanga) which enhance the cohesion of those communities and, ultimately, reinforce the experience of being Māori and of being a distinctive people.

Of particular interest to iwi, hapū and whānau communities is the achievement and expression of kaitiakitanga, an emerging way of caring for Māori heritage based upon traditional perspectives, values and worldview (expressed in mātauranga Māori). The construction of a modern kaitiakitanga is a creative task which seeks to both protect Māori heritage and make it vibrant and available to future generations.
The process of actively identifying, conserving and protecting Māori heritage reflects what Sir Neil Cossons (former chairman of English Heritage) refers to as a ‘virtuous cycle’. The Māori Heritage Council interprets this idea as follows:

Our treasures enrich our communities in a multitude of ways – socially, culturally, spiritually, and economically. As we are enriched by our heritage, we hold it more firmly to us. The more we hold it to us and understand it, the more it has the potential to further enrich our lives, and so the more firmly still we grasp and treasure it.

A key to the future protection of Māori heritage is the creation of ways to unlock its value to our communities so that the treasuring process can begin. There are four key elements to be addressed here:

- **Identification and protection** of existing Māori heritage places
- Maintenance, reconstruction and creation of appropriate knowledge about Māori heritage
- Creation of sustainable and meaningful experiences involving Māori heritage
- Creation of new interpretations and understanding of the significance of Māori heritage to communities.

These activities grow out of the functions of the Māori Heritage Council prescribed in the *Historic Places Act* 1993. They are designed to lead to an increased awareness of the value and place of Māori heritage in the ongoing life of Aotearoa-New Zealand and its communities, particularly iwi, hapū and whānau.

**Identification and Protection**
The identification and protection of Māori heritage places, both tangible and intangible, involves the use of various mechanisms, including those provided by the *Historic Places Act* 1993. This covers the conservation of physical objects and places such as whare whakairo and urupā. An awareness of Māori heritage places among those who seek to develop land and/or make decisions about it is vital for the prevention of further damage and destruction. This need underpins initiatives such as the registration of Māori heritage places, engagement in statutory advocacy processes for the protection of cultural sites, and the preservation and conservation of significant Māori built heritage structures and buildings.

**Knowledge**
The maintenance, reconstruction and creation of appropriate knowledge about Māori heritage places encompass:

- *Te whare kōrero*: traditional iwi, hapū and whānau knowledge concerning Māori heritage, particularly in the form of traditional story-telling.
- Knowledge in the public domain that is used in the protection of Māori heritage. Sources can include official documents, publications by historians, anthropologists, and ethnologists; and unpublished materials such as letters, diaries, and notebooks. These materials can supplement information gathered from *te whare kōrero*.
- Modern approaches to generating new knowledge, such as archaeological investigation and architectural analysis.
Māori heritage is not only of the past – it is a continuum of life that continues to unfold today. Creative reinterpretation of our heritage must be rooted in a deep understanding of Māori traditions and customs. The appropriate use and design of heritage sites and places is the mark of a creative and living culture. For example, the conservation and restoration of whare whakairo and the renewal of carving techniques involves creativity, and on many occasions this practice reconstructs the sense of connection between communities and place. Similarly, the registration of Māori heritage places and the revival of stories associated with a site involves the recreation of that place. The revival of taonga puoro (see page 17) illustrates this point.

Experience
Cultural and spiritual engagement with places becomes entrenched through tactile and physical experience. This requires the creation of sustainable and meaningful experiences involving Māori heritage. Such experiences should

- be sustainable economically, with knowledgeable people and other resources available
- be meaningful to a variety of audiences, including iwi, hapū and whānau, fellow New Zealanders and visitors from overseas
- enable people to both obtain an idea of the ‘specialness’ and ‘distinctiveness’ of Māori heritage places and make their own connection to the site.

Creation
Māori heritage is not only of the past – it is a continuum of life that continues to unfold today. Creative reinterpretation of our heritage must be rooted in a deep understanding of Māori traditions and customs. The appropriate use and design of heritage sites and places is the mark of a creative and living culture. For example, the conservation and restoration of whare whakairo and the renewal of carving techniques involves creativity, and on many occasions this practice reconstructs the sense of connection between communities and place. Similarly, the registration of Māori heritage places and the revival of stories associated with a site involves the recreation of that place. The revival of taonga puoro (see page 17) illustrates this point.
The Māori Heritage Council has a national leadership role in facilitating greater recognition, understanding and appreciation of Māori land-based and built heritage in New Zealand.

The Council recognises that Māori communities are the primary kaitiaki of their land-based and built heritage and therefore seeks to work alongside iwi, hapū and whānau communities wherever possible. The Māori Heritage Council does not seek to act as kaitiaki, but is committed to supporting the kaitakitanga of iwi, hapū and whānau with respect to their land-based and built heritage.

The specific statutory functions and powers of the Māori Heritage Council include:

- registering wāhi tapu, wahi tapu areas, historic places, and historic areas, and developing programmes to assist in the protection of these places
- assisting the NZHPT to develop and reflect a bicultural view in the exercise of its powers and functions
- developing iwi consultative processes for adoption by the NZHPT when dealing with matters of Māori interest
- providing assistance through resource management processes to whānau, hapū and iwi for the preservation and management of their heritage resources
- making recommendations in relation to the protection of archaeological sites
- advocating for the interests of the NZHPT and Council in so far as they relate to Māori heritage at any public or Māori forum.3

4 The Work of the Māori Heritage Council

3 Adapted from Historic Places Act 1993, section 85
Identifying Māori Heritage

4.1 Registration of Wāhi Tapu and Wāhi Tapu Areas

The work of the Māori Heritage Council is focused on the recognition and advancement of Māori land-based and built heritage. The Māori Heritage Council recognises two important principles in its work: the mana of Māori communities regarding their taonga, and the importance of actively identifying, protecting, and treasuring heritage places.

One of the Council’s most important tasks is the identification and registration of wāhi tapu/wāhi tapu areas and historic places/historic areas of interest to Māori. This is conducted according to section 22 of the Historic Places Act 1993, which directs the Council to focus upon the following items of our heritage:

- wāhi tapu
- wāhi tapu areas
- historic places of Māori interest
- historic areas of Māori interest.

Types of sites, localities and places within land-based Māori heritage are numerous, they may include but are not restricted to the following examples:

Wāhi tapu – examples
- Pā, ko ngā kāinga, ko ētahi ko te pā tūwatawata – villages, raised and fortified
- Urupā – burial grounds
- Ūnga waka – canoe landing sites
- Puna – springs
- Kōhatu – rocks
- Ana – caves
- Toka-tū-moana – rocks standing in waterways
- Maunga – mountains
- Wāhi horoi tūpāpaku – places where corpses were cleaned
- Rākau tāpu – sacred trees

The above types cover most of the nominations for registration that come before the Council.
Wāhi Tapu
Wāhi tapu conveys the respect and importance people hold for a place.

The definition of a wāhi tapu has been widely and sometimes fruitlessly debated. The Māori Heritage Council has developed the following statement on wāhi tapu and wāhi tapu areas to guide its activities, particularly when considering applications for the recognition through registration of these places. The association of places with ancestors and identity means that there are tapu aspects and cultural values to be respected.

For Māori Heritage Council purposes, wāhi tapu are specific sites, areas and localities of significance to iwi, hapū and whānau life, history, culture and experience. They are usually specific sites that have substantial association with ancestors. Wahi tapu registrations do not ascribe restrictive values to a place; they provide recognition of Māori values only.

The importance of a site can be communicated by the term tapu, a word containing various meanings, including ‘being set apart’ and sanctity. Applicants use the term wāhi tapu to communicate the sense of a site being important, esteemed or sacred through its association with ancestors. The spiritual and sacred nature of a site often arises though an association with a special event (for example, a battle in which people died), an esteemed ancestor (a place may be said to be a part of the body of the ancestor) or because the site was dedicated to particular atua who may have placed guardian spirits, kaitiaki, that remain present.

Wāhi Tapu Areas
Wāhi tapu areas contain a variety of wāhi tapu sites, often interconnected. In some cases it is difficult to determine precisely the physical dimensions of a wāhi tapu place. It is often helpful to identify a somewhat larger area within which numerous wāhi tapu sites are located. This may be a heritage precinct containing a pa, an urupa, or puna wai.

4.2 Registration of Historic Places and Historic Areas of Interest to Māori

Historic places and historic areas of interest to Māori are those places where the heritage values recognised focus on history and stories attached to them and/or features of artistic, architectural or archaeological significance. Historic places and historic areas of interest to Māori may also be recognised as wahi tapu and wahi tapu areas.

Examples of historic places and historic areas of Māori interest

- Churches
- Māori schoolhouses
- Buildings and structures
- Kainga and fishing villages
- Landscape features
- Mahinga kai – places where food is collected or prepared
- Stone quarries
- Rock art sites
- Archaeological sites

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4 The Māori Heritage Council – June 2008
Protecting and Conserving Māori Heritage

4.3 Applying Matauranga Māori to NZHPT Core Business Activities

Matauranga Māori is a term used to refer to distinctive indigenous and traditional knowledge created by iwi and hapu communities. This knowledge arises from an indigenous and mana-inspired relationship with the natural world. In recent times there has been a considerable deepening of interest in matauranga Māori, including a desire by iwi and hapū communities to revitalise their traditional knowledge and use it creatively in new enterprises.

The Māori Heritage Council and NZHPT recognise this growing interest in the creative potential of matauranga Māori, particularly as it relates to Māori land-based and built heritage. There is interest in applying matauranga Māori in the conservation and management of Māori heritage and in seeing Māori heritage as an expression of matauranga Māori.

Archaeology

Most archaeological sites in New Zealand are associated with Māori migration, and settlement experiences. Māori communities often look to archaeology to support the conservation and management of Māori heritage values.

Such places gain an important level of protection through the operation of the archaeological provisions of the Historic Places Act 1993. This protection is important both to iwi, hapu and whānau and to the wider community in ensuring that physical evidence of the past is handed down to future generations. Through the actions of the ancestors, such places embody their mana, mauri and wairua, irrespective of the physical evidence which survives. The Māori Heritage Council will work to ensure that knowledge of the whakapapa, kōrero, and matauranga Māori surrounding such places sits alongside scientific assessments when heritage management decisions are being made.

Resource Management and Planning

Māori communities have an enduring legacy of environmental interaction, use, and development. Exploitation of the natural world was and continues to be balanced against the obligation to ensure sustainability of resources for future generations. The importance of sustainable management of Māori land-based and built heritage is recognised by Māori communities. The Māori Heritage Council supports this aspiration and applies the principles of sustainability in its decision-making on resource management issues.

Māori Built Heritage

Māori built heritage is an important part of New Zealand’s heritage. Wharenui, wharekai, wharekarakia, pataka, pouhaki, tohu whakamaharatanga and waka are unique expressions of Māori and New Zealand’s cultural identity. The Māori Heritage Council recognises the unique relationship between Māori built heritage and Māori communities, not only for the heritage and cultural values they possess, but because they are a necessary part of a cultural continuum that is expressed through art, whakapapa, social function and spiritual meaning. The Council promotes strengthening of Māori identity and community cohesion through the revival of traditional built heritage practice and the development of iwi, hapū and whānau capabilities in this area.

Complementary legislation

The Māori Heritage Council recognises that the NZHPT, the Historic Places Act 1993 and its measures for the identification and protection of heritage work in tandem with a number of other agencies, measures and legislation, such as the Resource Management and Te Ture Whenua Māori Acts, and the agencies responsible for them. The Māori Heritage Council will support and assist iwi, hapu and whanau in their wider efforts to exercise te tino rangatiratanga and fulfill their kaitiaki role towards Māori heritage through regulatory and non-regulatory processes, including conservation and management plans, applications for reserve status for land, and funding applications.
In placing Tapuwae before our nation, the NZHPT and the Māori Heritage Council are seeking to

- increase the value that New Zealanders ascribe to Māori heritage places, so that Māori heritage is seen as a taonga (treasure) of our nation as a whole
- protect and enhance places of Māori heritage by
  - protecting the physical places themselves
  - maintaining pre-existing knowledge (including kōrero) and creating new knowledge about those places
  - developing and encouraging appropriate interactions with Māori heritage places, leading to an increased consciousness and appreciation of those places.
- develop an understanding of the potential contribution of places of Māori heritage to economic development, to environmental sustainability, to health and wellbeing and to culture and identity
- support and enhance the kaitiakitanga of iwi, hapū and whānau with respect to their heritage places – building the capacity and capability of iwi, hapū and whānau to be kaitiaki of their heritage places where it is their desire to do so.

In outlining a vision for Māori heritage, the New Zealand Historic Places Trust hopes to lay down a new platform for honouring the mana of the past and enriching the lives of current and future generations through the active treasuring of buildings and places that are important to Māori.
Heritage Restoration and Creativity: The Example of Taonga Pūoro

During the 2005 National Heritage Conference in Napier, Sir Tipene O'Regan of Ngāi Tahu issued a challenge to those interested in protecting and advancing Māori heritage. He compared the protection of Māori heritage with the recent revival of taonga pūoro, traditional Māori musical instruments. He asked, “Can we restore and advance Māori heritage in the same way as the proponents of taonga pūoro were able to?” This comparison is indicative of a new way of thinking about Māori heritage. The restoration of taonga pūoro involved:

- exhaustive research into and exploration of taonga pūoro of the past
- the creation of new instruments, the composition of new performances, the training of new performers
- a recognition that contemporary exponents are not recreating precisely what taonga pūoro were used for in the past. Rather they are inspired by the remnants of the past (mōrehu) to create new performances and new instruments
- sharing the joy of experiencing the music and the sound world that these instruments are able to create
- the generation of much goodwill and support among both Māori and non-Māori.

We can apply these ideas to Māori/iwi heritage generally:

- The positioning of heritage protection within cultural creativity leads to a vibrant and living culture
- Māori heritage protection and creativity involves extensive research into and exploration of the past
- The restoration of Māori heritage involves the creation of new interpretations of Māori heritage places, new performances, the engagement and training of communities in heritage management, practice, kaitiakitanga, etc.
- In creating new interpretations, we recognise that we are not recreating precisely what existed in the past. Rather, we are being inspired by the past to create new ways of engaging with our heritage places
- The joy of engaging with our heritage is that it is a remnant (mōrehu) of an older world and worldview. One can, in a sense, walk back in time and come closer to our ancestors
- As a result of this joy, goodwill and support for Māori heritage in the community is increased.

Ultimately, what both activities – music involving taonga pūoro, walking in the world in a different way involving Māori heritage – are able to achieve are distinctive experiences, a particular kind of consciousness.

Tihei mauri ora!

above right: Nguru (nose flute), circa 1800
Museum of New Zealand Te Papa Tongarewa
(MEO23146)

above left: Conservation work at Kikopiri Marae, Ohau
Dean Whiting
New Zealand Historic Places Trust
Pouhere Taonga
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The NZHPT also wishes to acknowledge the valuable contribution of Professor Mason Durie, Associate Professor Harry Allen and te Tira o Te Pouhere Taonga.

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Mr Che Wilson
Ngāti Rangi, Whanganui

*overleaf: Aerial view of Ōtātara Pā, Hawke’s Bay
Kevin L. Jones
Department of Conservation
Te Papa Atawhai*
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