



Tē Pā Pātiki

NGĀ TAI KI MAUAO

30 MAY 2024





What we cover

- *Context*
- *Nga Tai ki Mauao - the who, the why, the what, the where, and the rest*
- *Te Pā Pātiki - what is it, why we needed it, how we devised it*
- *TPP Conceptual framework*

A vertical decorative border on the left side of the page, featuring a traditional Māori kōwhiri pattern in shades of teal and green. The pattern consists of stylized, flowing lines and curves, typical of Māori art.

Backdrop

EC interim decision directed 8 key outputs:

1	<i>a detailed scope of the proposed Southern Te Awanui Harbour Health Plan</i>
2	<i>a proposal that sets out a meaningful kaitiaki role for tangata whenua, a management structure and funding implementation</i>
3	<i>recognition of and provision for the relationship of Ngāti Kuku and Whareroa</i>
4	<i>kaimoana surveys at Te Paritaha</i>
5	<i>a comprehensive state of the environment report</i>
6	<i>Visual simulations (landscape)</i>
7	<i>an updated Blue Penguin and Avian Management Plan</i>
8	<i>hold a wānanga with tangata whenua and regional council</i>

Ngā Tai ki Mauao

- An old concept
- Vehicle that embraces and empowers kotahitanga o Tauranga Moana
- Waiorooro ki Te Tumu
- Secured ownership of the name - NTKM
- Bigger picture potential



Tikanga whakahaere

Tikanga whakahaere = operating principles

*Kaitiaki are recognised for their relationship (whakapapa) with their taiao,
and their ability to understand the needs of taiao*

Ahikaa/whānau are recognised as the knowledge holders

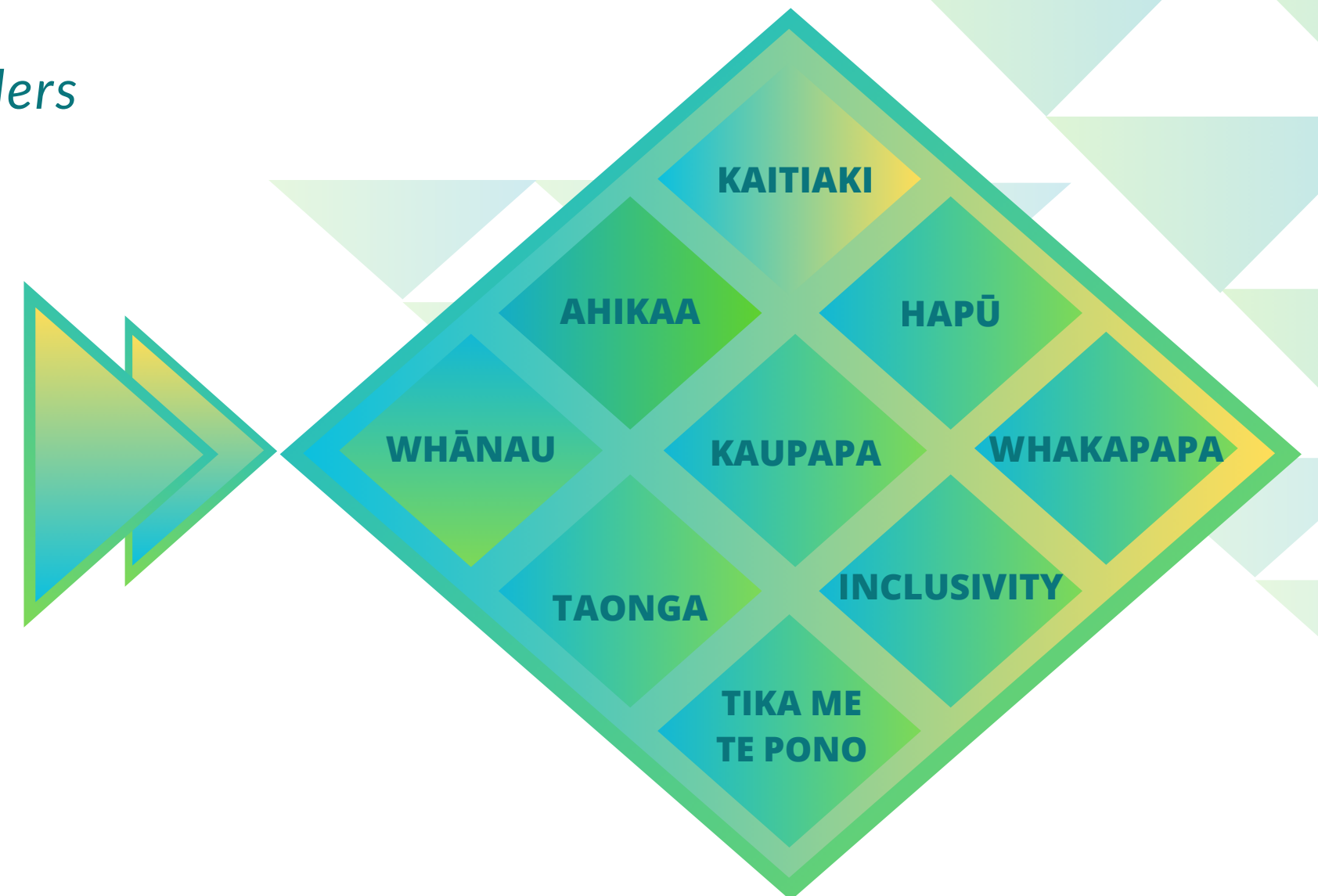
Hapū rangatiratanga

Kaupapa agendas only - in line with tika & pono

Not about mandates

Preservation and protection of taonga o te taiao

Open door policy



Pā Pātiki

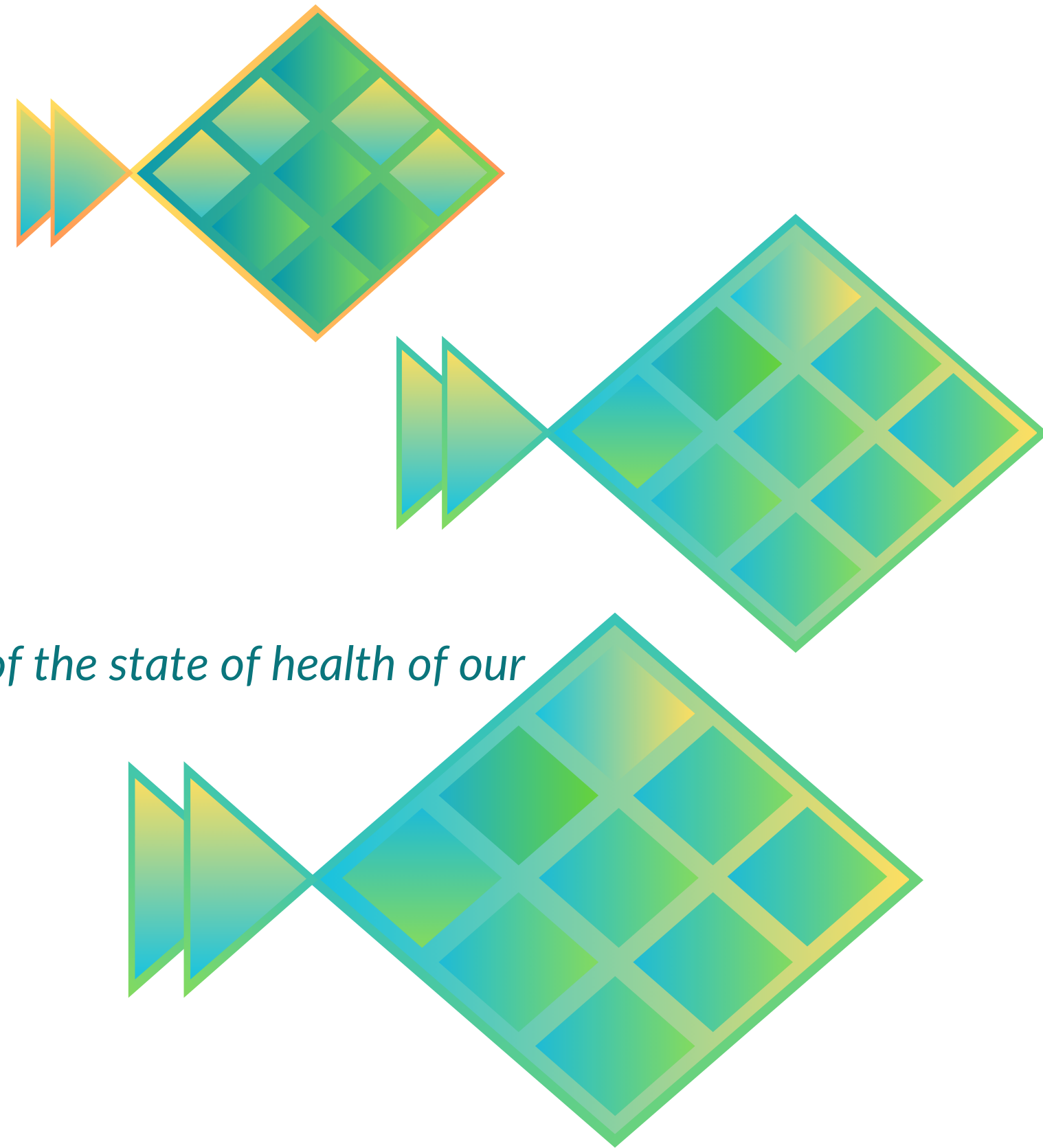
Why the Pātiki?

- *Pātiki were once abundant in Tauranga Moana*
- *connection of Tauranga Moana whanui to Pātiki*

What is it?

Our conceptual model that we will use to:

- *bring together Tauranga Moana*
- *strengthen the voice of kaitiaki & hapū*
- *assist with determining the cultural 'baseline' condition of the state of health of our moana*
- *generate robust data*
- *identify restorative priorities and actions*
- *inform focus areas*
- *explain methodologies and outcomes*



Pātiki pattern symbolism

E kore te patiki e hoki ki tona puehu¹

[The flounder does not return to the dust that it has stirred]

Pātiki patterns are symbolic of:

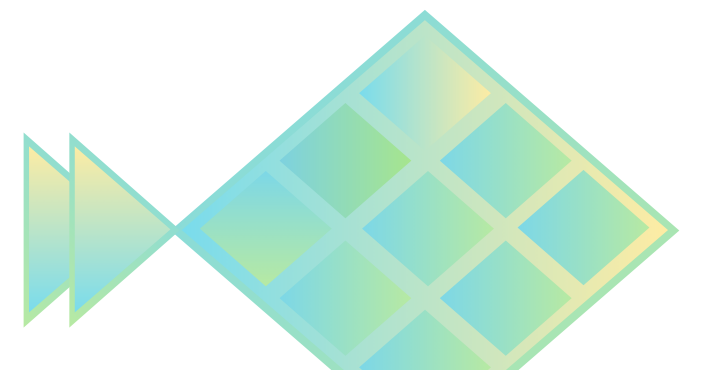
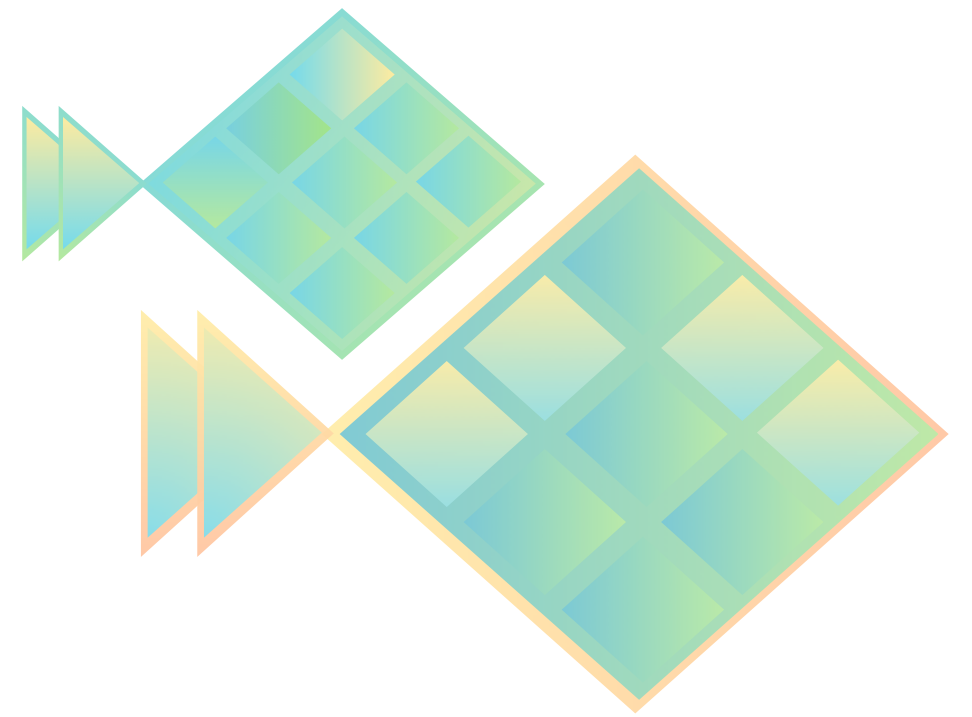
- an abundance of natural resources.
- generosity and hospitality
- the importance of manaakitanga, care and reciprocity
- sustenance and connectivity
- being able to provide for all

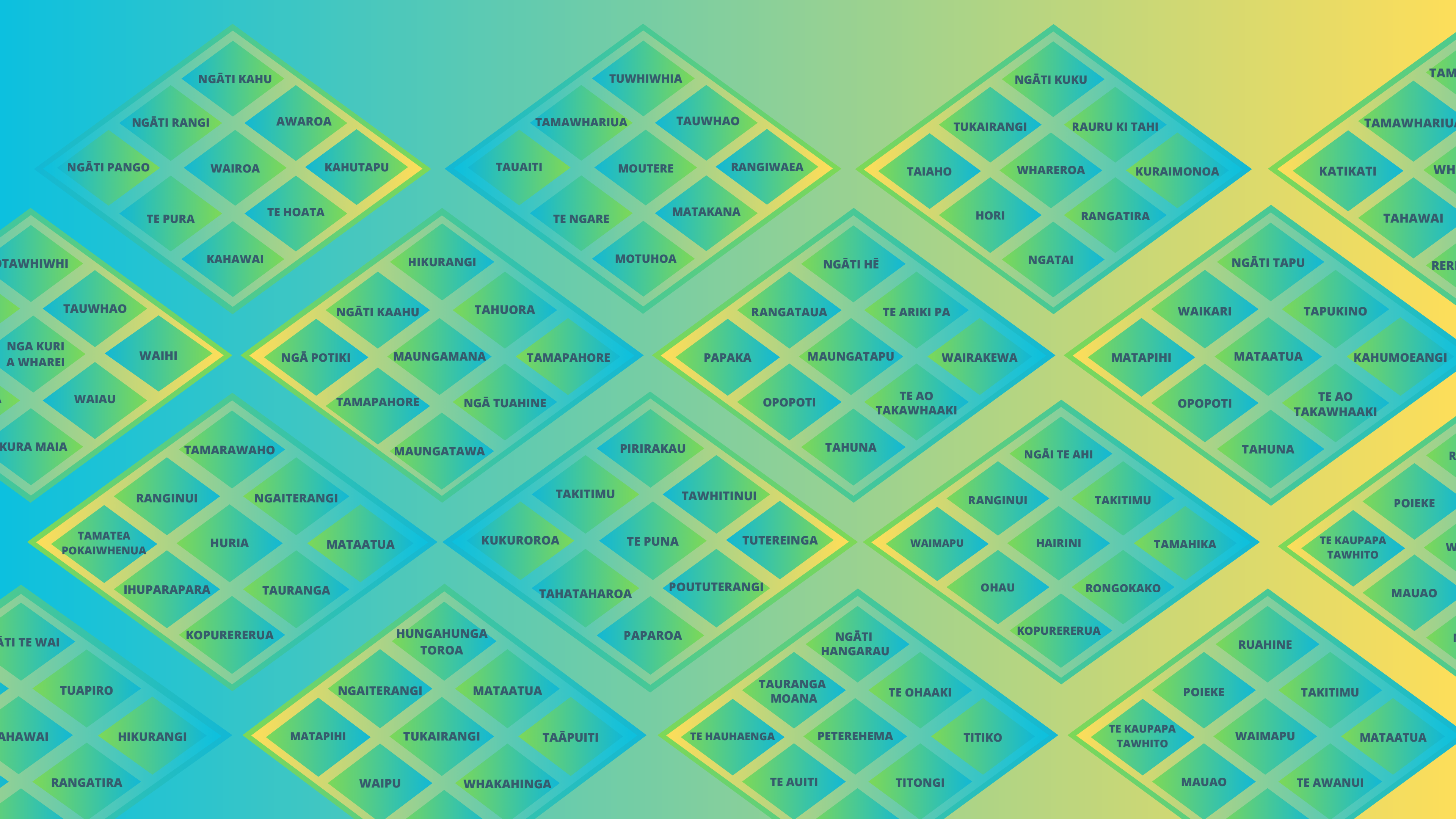
The diamonds within the main diamond:

- add to the idea of 'plenty',
- signifying layers of abundance and/or 'wealth',
- connections and purpose or functions/roles within a wider connected and interdependent system.

The Pātiki pattern communicates balance between people and environment to produce a thriving, resilient community.

¹ Refers to learning from ones mistakes. Learning is the reward.





NGĀTI KAHU

NGĀTI RANGI

AWAROA

NGĀTI PANGO

WAIROA

KAHUTAPU

TE PURA

TE HOATA

KAHAWAI

TUWHIWHIA

TAMAWHARIUA

TAUWHAO

TAUAITI

MOUTERE

RANGIWAEA

TE NGARE

MATAKANA

MOTUHOA

NGĀTI KUKU

TUKAIRANGI

RAURU KI TAHI

TAIAHO

WHAREROA

KURAIMONOA

HORI

RANGATIRA

NGATAI

KATIKATI

TAHAWAI

HIKURANGI

NGĀTI KAAHU

TAHUORA

NGĀ POTIKI

MAUNGAMANA

TAMAPAHORE

TAMAPAHORE

NGĀ TUAHINE

MAUNGATAWA

NGĀTI HĒ

RANGATAUA

TE ARIKI PA

PAPAKA

MAUNGATAPU

WAIRAKEWA

OPOPOTI

TE AO
TAKAWHAAKI

TAHUNA

NGĀTI TAPU

WAIKARI

TAPUKINO

MATAPIHI

MATAATUA

KAHUMOEANGI

OPOPOTI

TE AO
TAKAWHAAKI

TAHUNA

TAUWHAO

WAIHI

WAI AU

NGĀTI KAAHU

TAHUORA

NGĀ POTIKI

MAUNGAMANA

TAMAPAHORE

TAMAPAHORE

NGĀ TUAHINE

MAUNGATAWA

RANGATAUA

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TE AO
TAKAWHAAKI

TAHUNA

TAMARAWAHO

RANGINUI

NGAITERANGI

TAMATEA
POKAIWHENUA

HURIA

MATAATUA

IHUPARAPARA

TAURANGA

KOPURERERUA

HUNGAHUNGA
TOROA

NGAITERANGI

MATAATUA

MATAPIHI

TUKAIRANGI

TAĀPUITI

WAIPU

WHAKAHINGA

PIRIRAKAU

TAKITIMU

TAWHITINUI

KUKUROROA

TE PUNA

TUTEREINGA

TAHATAHAROA

POUTUTERANGI

PAPAROA

NGĀTI
HANGARAU

TAURANGA
MOANA

TE OHA AKI

TE HAUHAENGA

PETEREHAMA

TITIKO

TE AUITI

TITONGI

RANGINUI

TAKITIMU

WAIMAPU

HAIRINI

TAMAHIKA

OH AU

RONGOKAKO

KOPURERERUA

RUAHINE

POIEKE

TAKITIMU

TE KAUPAPA
TAWHITO

WAIMAPU

MATAATUA

MAUAO

TE AWANUI

POIEKE

TE KAUPAPA
TAWHITO

MAUAO

ĀTI TE WAI

TUAPIRO

AHAWAI

HIKURANGI

RANGATIRA

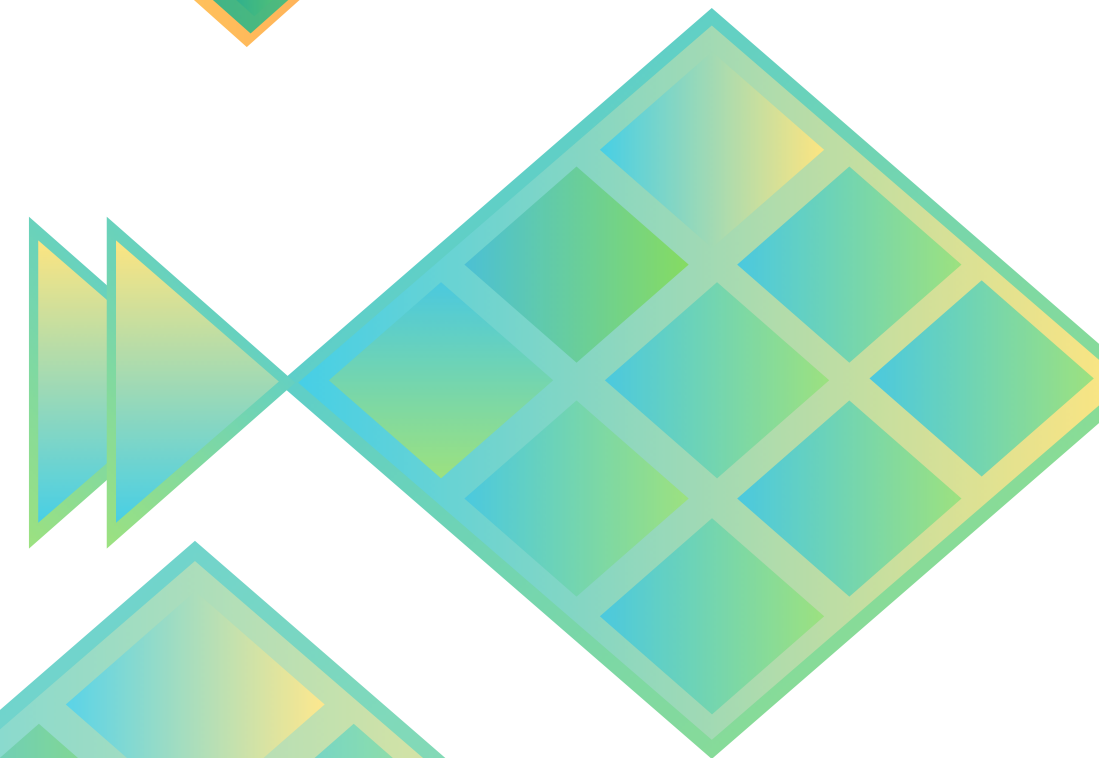
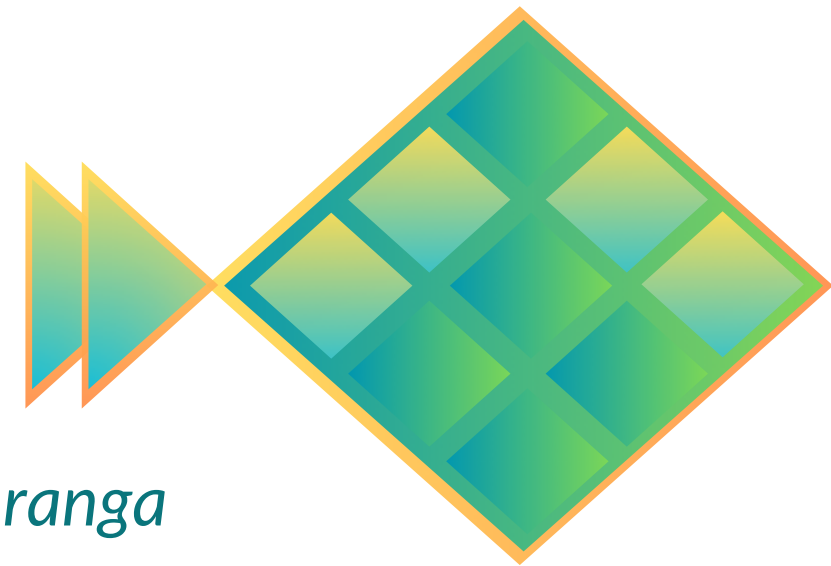
Te Pā Pātiki

Why we needed it

- *absence of appropriate mechanism to incorporate mātauranga*
- *concerns with lack of responsiveness, limitations*
- *to assist to embed a Māori or Tauranga Moana way of knowing and doing*

How we devised it

- *guided by tukutuku*
- *wānanga x 3*
- *several collective hui*
- *several focus group hui*
- *explored other indigenous models to better understand the key ingredients of successful models*
- *assistance from experts*
- *sheer grit*



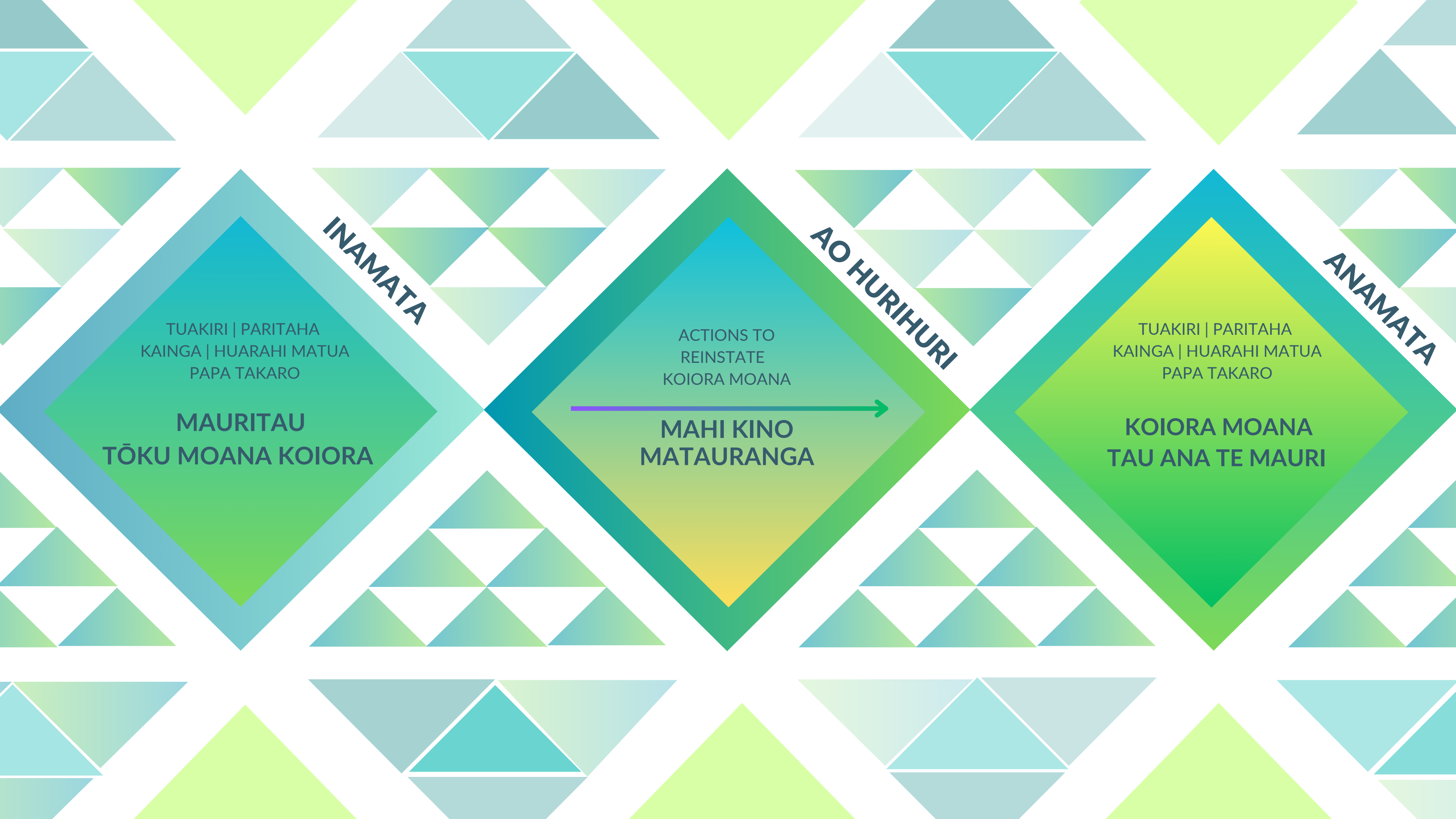


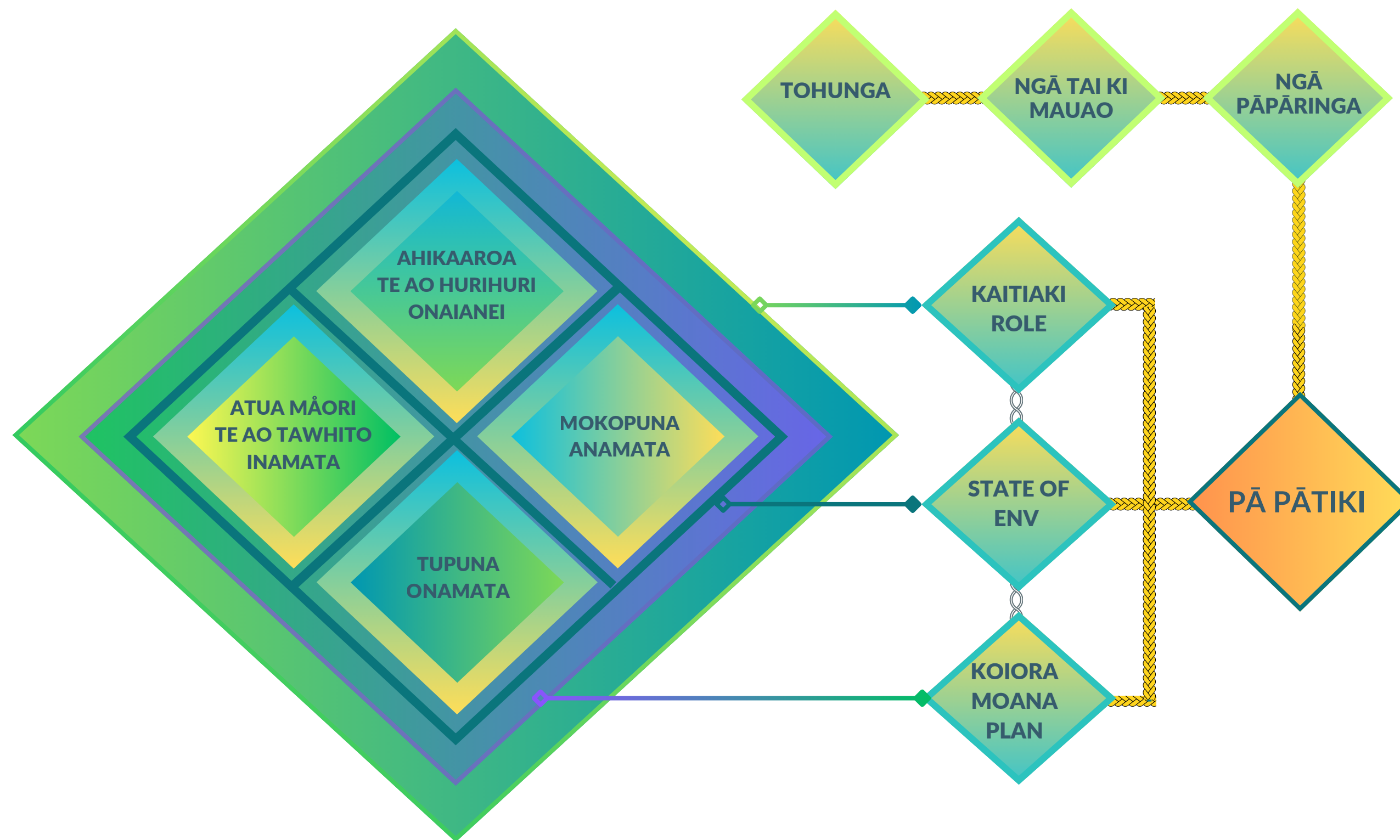
Scientific method

- *Reduction and isolation*
- *Systematic, empirical experimentation*
- *Uses different methods to break down complex systems or processes into basic components*
- *Reorganizes or regroups into smaller parts, including through spatial and temporal distinctions*
- *Aims to enhance understanding and describe specific aspects of the environment or environmental processes*
- *Mainly quantitative*
- *Hypotheses and methodologies are not strictly location-dependent*

Indigenous method

- *Holistic*
- *Uses whakapapa and traditions to achieve a whole-of-system approach*
- *Inherent part of our consciousness. No isolation or separation thinking*
- *No re-ordering or re-grouping of data or constituent parts*
- *Largely qualitative based on lived experiences, observation, and relationship with taiao*
- *Considers change across time continuum*
- *Knowledge existing within and developed around the specific conditions of people to a particular geographic area.*



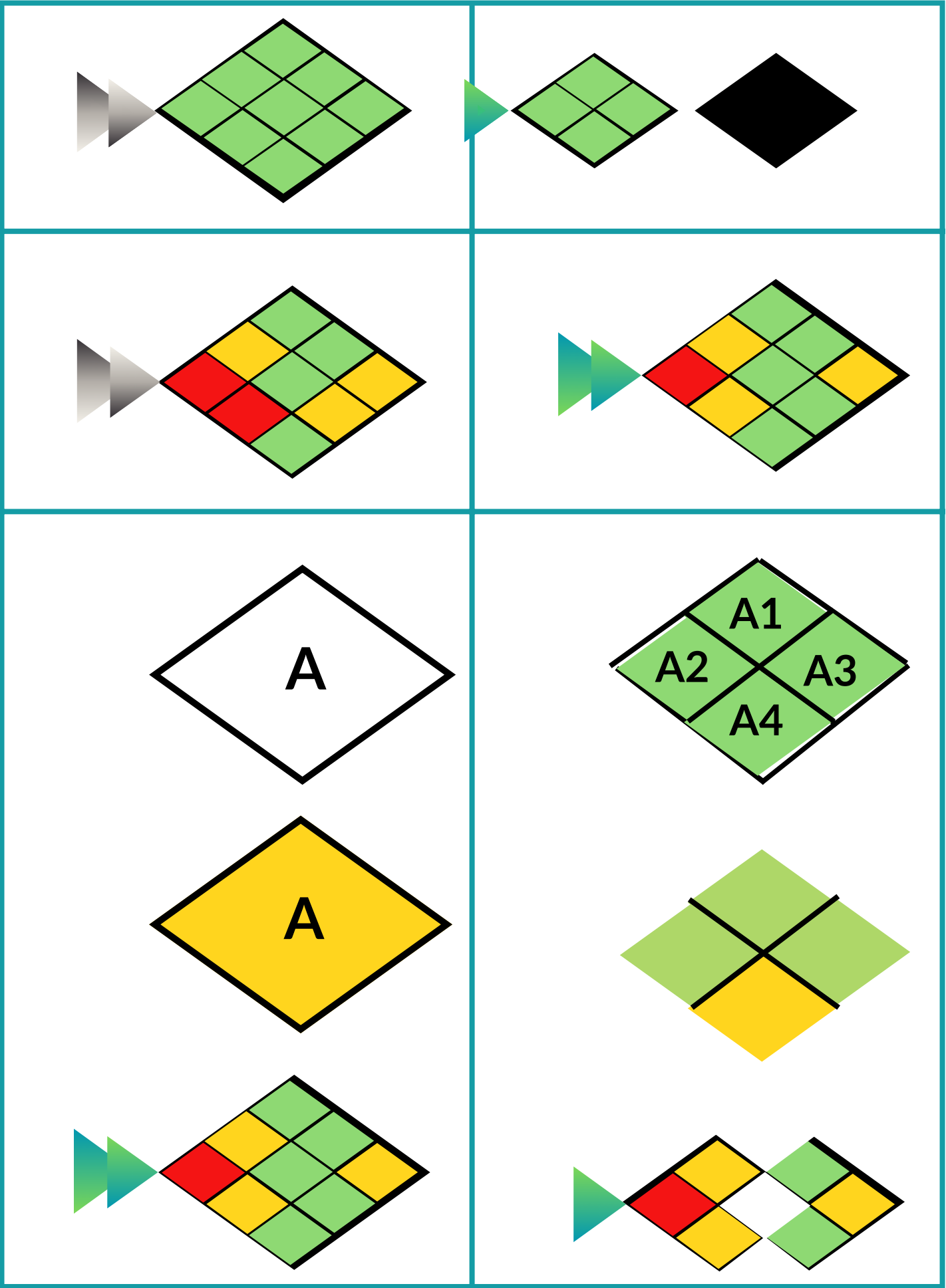
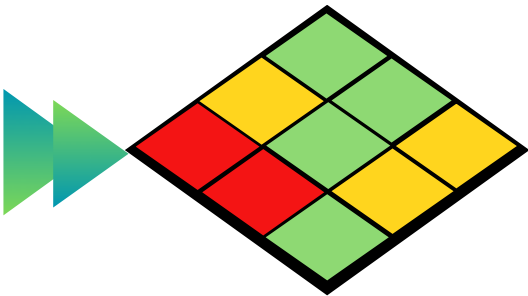


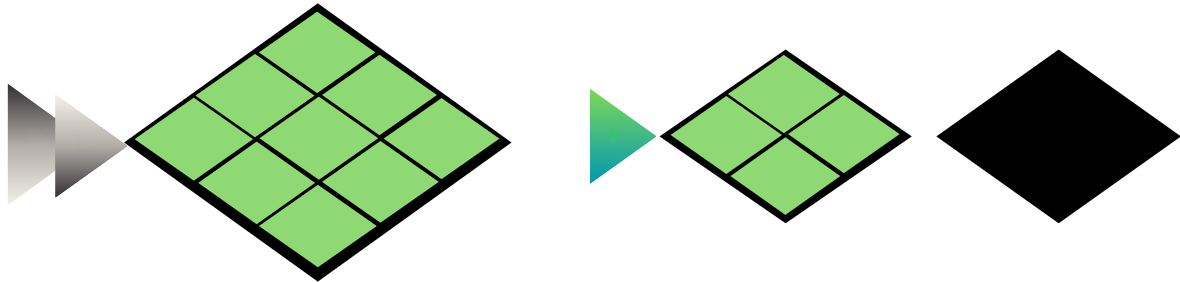
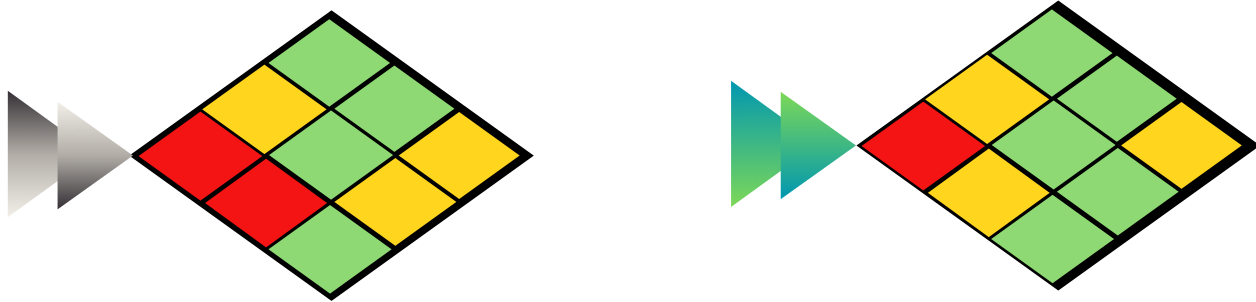
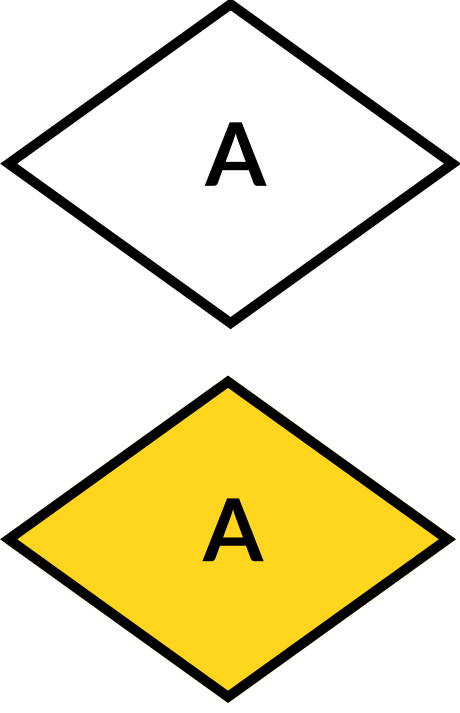
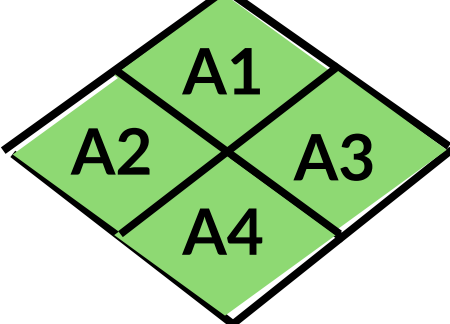
All pātiki and are interconnected

The number of pātiki in a pattern can be as many or as few as wanted

Additional pātiki (or sets of pātiki) can be added over time

Hapū and whānau can determine their own pātiki patterns with as many pātiki and inner-pātiki



	
pa pātiki can illustrate change over time	
Every pātiki represents a hapū-specific determinant indicator of mauri of the moana Each pātiki nested within a pa pātiki are geo-specific dimensions of koiora moana that are used to describe the indicator (quantitative or qualitative) Each pātiki can have as many or as few nested pātiki as needed The status of mauri can be illustrated at various scales across the nested pātiki	   



Concluding statement

nā Ngā Tai ki Mauao ~ mā Tauranga Moana

There are no more suitable people on earth to be the custodians of the oceans than those for whom the sea is home. We are here on the paepae of Tangaroa, to hear the ocean speak.