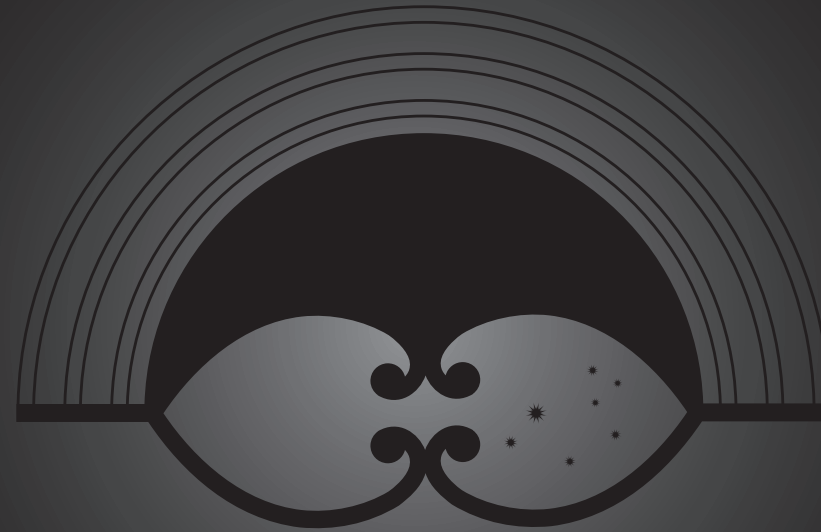




Ngā kaupapa o Hua Parakore

Ngā Āhuatanga o Hua Parakore: Resource 2

*Te Pū
Te More
Te Weu
Te Aka
Te Rea
Te Wao
Te Kū
Te Whē
Te Kore
Te Pō
Na Rangi raua kō Papa
Ko ngā tāngata Māori,
Kō tenei te timatanga o te Ao*



*E ngā reo
E ngā mana
E ngā waka
E ngā iwi

Whakarongo mai Whakarongo mai!

Ki te tangi a te manu e karanga nei
‘Tui, tui, tuituia!
‘Tuia I runga, tuia I raro,
Tuia I roto, tuia I waho
Tuia I te here tangata
Ka rongo te pō, ka rongo te ao
Tuia I te kawai tangata
I heke mai I Hawaiki nui
I Hawaiki roa
I Hawaiki pāmamao
I hono ki te wairua
Ki te whai ao
Ki te Ao Mārama

Tehei Mauri ora!*

Ngā Āhutatanga is a kete of resources to support growers and producers to become Hua Parakore validated and verified. Hua Parakore validated and verified producers will receive the Hua Parakore Korowai for use on their mahinga kai and products.

E toru ngā wahanga hei whakatau i ngā āhutatanga, he whakamana i tēnei kaupapa, mō Hua Parakore,

There are four booklets in the Ngā Āhutatanga of Hua Parakore kete:

Resource 1:

Te Papawhairiki mō Hua Parakore: This booklet provides an outline of the purpose and structure of Te Waka Kai Ora and introduces you to the process of Hua Parakore.

Resource 2:

Ngā Kaupapa o Hua Parakore: This booklet provides you with information and an understanding of the kaupapa that inform and guide ngā tikanga o Hua Parakore. The six key kaupapa that are used to framework the Ngā Tikanga template are discussed in detail. Examples of tikanga that kaitono may use to uphold these kaupapa are also provided.

Resource 3:

Ngā Tikanga o Hua Parakore: This booklet provides Tipu Ranga producers with templates to profile your mahinga kai, plan the tikanga you use for Hua Parakore production and keep records of what you do in your mahinga kai. It also provides you with a template to make your first record of Ngā Hua o Hua Parakore and confirm your verification and validation as Hua Parakore producers.

Resource 4:

Ngā Hua o Hua Parakore: This booklet provides Hua Parakore producers with a template to record Ngā Hua o Hua Parakore and confirm your verification and validation as Hua Parakore producers. It also provides you with templates to keep annual records of what you do in your mahinga kai and any changes you have made to the tikanga you use for Hua Parakore production.



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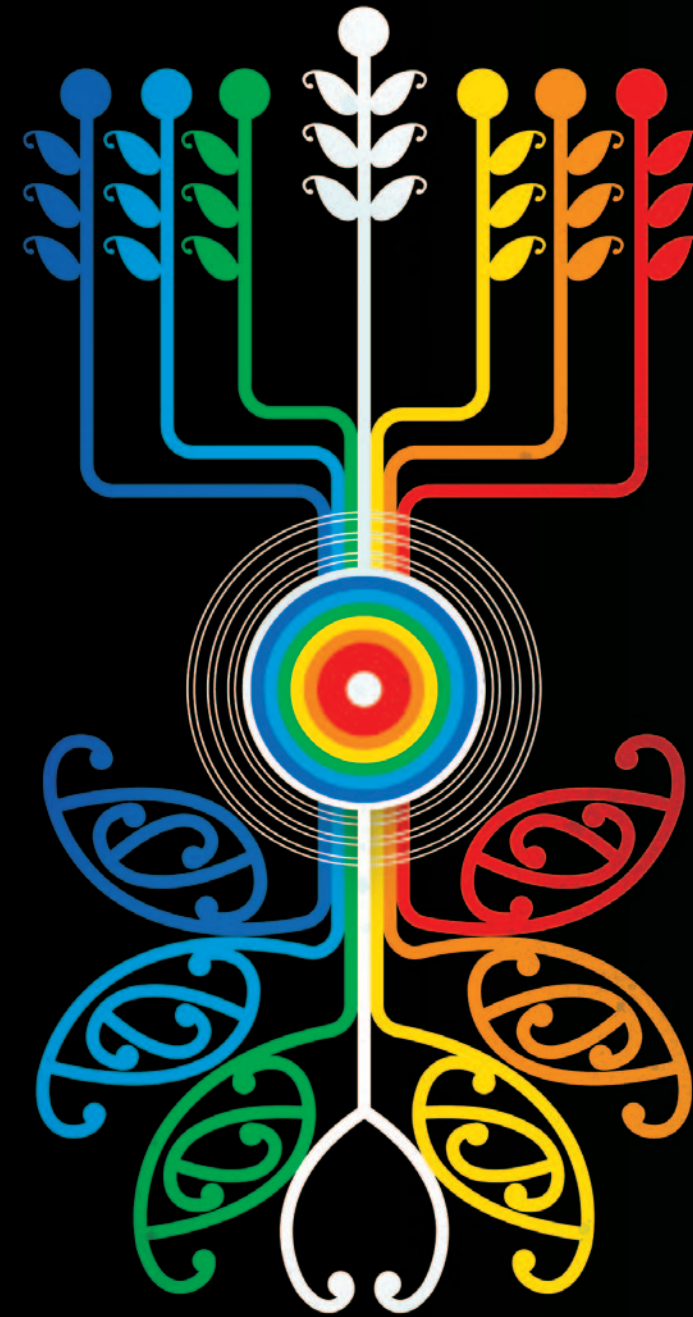
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Disclaimer: Hua Parakore privileges the kaupapa and tikanga of individual producers and whānau who align themselves to Hua Parakore. The information in this publication is a guide only and we welcome whānau to modify the examples we have provided with those that are uniquely their own. TWKO recommend that you share whakaaro and korero your own Kaumatua/Kuia for rohe specific kaupapa and tikanga for Hua Parakore.

He timatanga kōrero nā Te Waka Kai Ora

Tēnā koutou katoa i runga ano i ngā mate maha kua ngaro atu i te tirohanga kanohi.

Ka mihi hoki tonu ki a tātou te hunga ora e oke nei ki te whakatutuki i ngā moemoea kua mahue mai mo tēnei whakatupuranga, ara mo ngā uri kei te heke mai.

Whatungarongaro te tāngata, toitu te whenua

Ki te manaaki i te mauri o ngā taonga katoa

To protect and enhance the life essence of the resources of tāngata whenua.

Puritia ngā tikanga o ō tātou mātua tīpuna

To hold fast to Māori values and tikanga handed down by our ancestors. To maintain the mana, mauri and integrity of these values to be embraced, nurtured and passed on for our children, our mokopuna and the generations to come.

Tino rangatiratanga o ngā Hua Maori

To support whānau, hapū, iwi to grow pure healthy kai on their whenua for social, economic and physical wellbeing of people and resource.

Ngā kaitiaki me ngā kaitautoko o tēnei kaupapa, Ngā whānau, hapū, iwi

Te Waka Kai Ora is the custodian of the Hua Parakore knowledge treasure on behalf of whānau, hapū, iwi of Aotearoa New Zealand.

Ngā tikanga hei whakatau i ngā āhuatanga mō te mahinga kai.

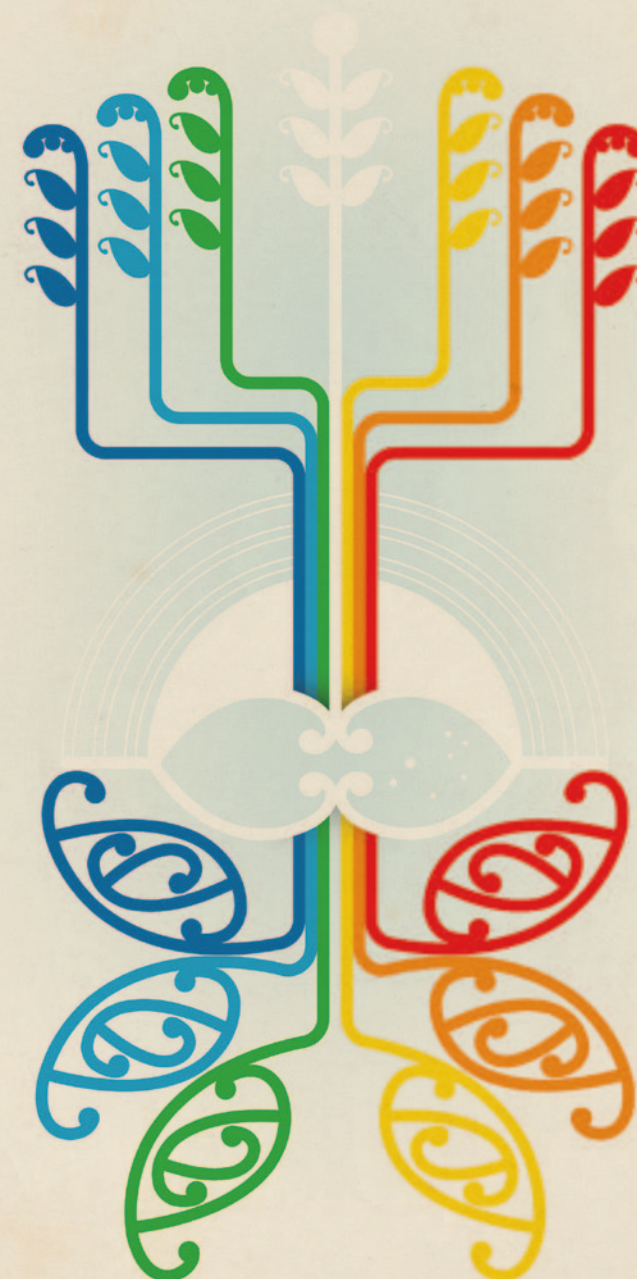
Hua Parakore is a means of defining a product using tikanga Māori and creates a pathway for growers to tell their story of producing a product. Hua Parakore supports producers to produce Kai Ātua. The use of tikanga requires constant vigilance as to the traditional standards of excellence being faithfully upheld in a new world of constantly changing market demands and customer preferences.

Hua Parakore production and tikanga are GE, nano and chemical free and ensure product purity and integrity. Hua Parakore aligns with closed systems of production with zero or minimum inputs. All elements of Kai Ātua are traceable with no exposure to any contaminants, created within a safe environment, harmonized with all elements of nature, complemented by ones intrinsic values and promote self-reliance and self-sustaining practices.

Ngā Tohu mō Hua Parakore

Hua Parakore is the Te Waka Kai Ora Korowai of Excellence for mahinga kai. It belongs to iwi, hapū and whānau of Aotearoa. Hua Parakore promotes the re-establishment of native trade and diverse, vibrant and living indigenous economies. Hua Parakore is tino rangatiratanga and held within the whare wānanga of putaiao Māori and is understood through the Hua Parakore kaupapa:

- WHAKAPAPA**
Hua Parakore is a connection to the natural environment.
- WAIKUA**
Hua Parakore maintains peace and safety.
- MANA**
Hua Parakore is a vehicle for social justice.
- MĀRAMATANGA**
Hua Parakore is a source of enlightenment.
- TE AO TŪROA**
Hua Parakore maintains natural order
- MAURI**
Hua Parakore maintains healthy soils, kai and people.



Hua Parakore assures Kai Ātua, food that enhances the ora and mauri of whānau, communities and consumers.

Hua Parakore is a korowai to NZSA 8410.2003 New Zealand Standard for Organic Production.

Hua Parakore honors the statements and rights contained within Te Tiriti o Waitangi, The United Nations Declaration on Indigenous Peoples Rights and the Mataatua Declaration.

Hua Parakore aligns to the ethics and aspirations of Slow Food International and Native Trade.

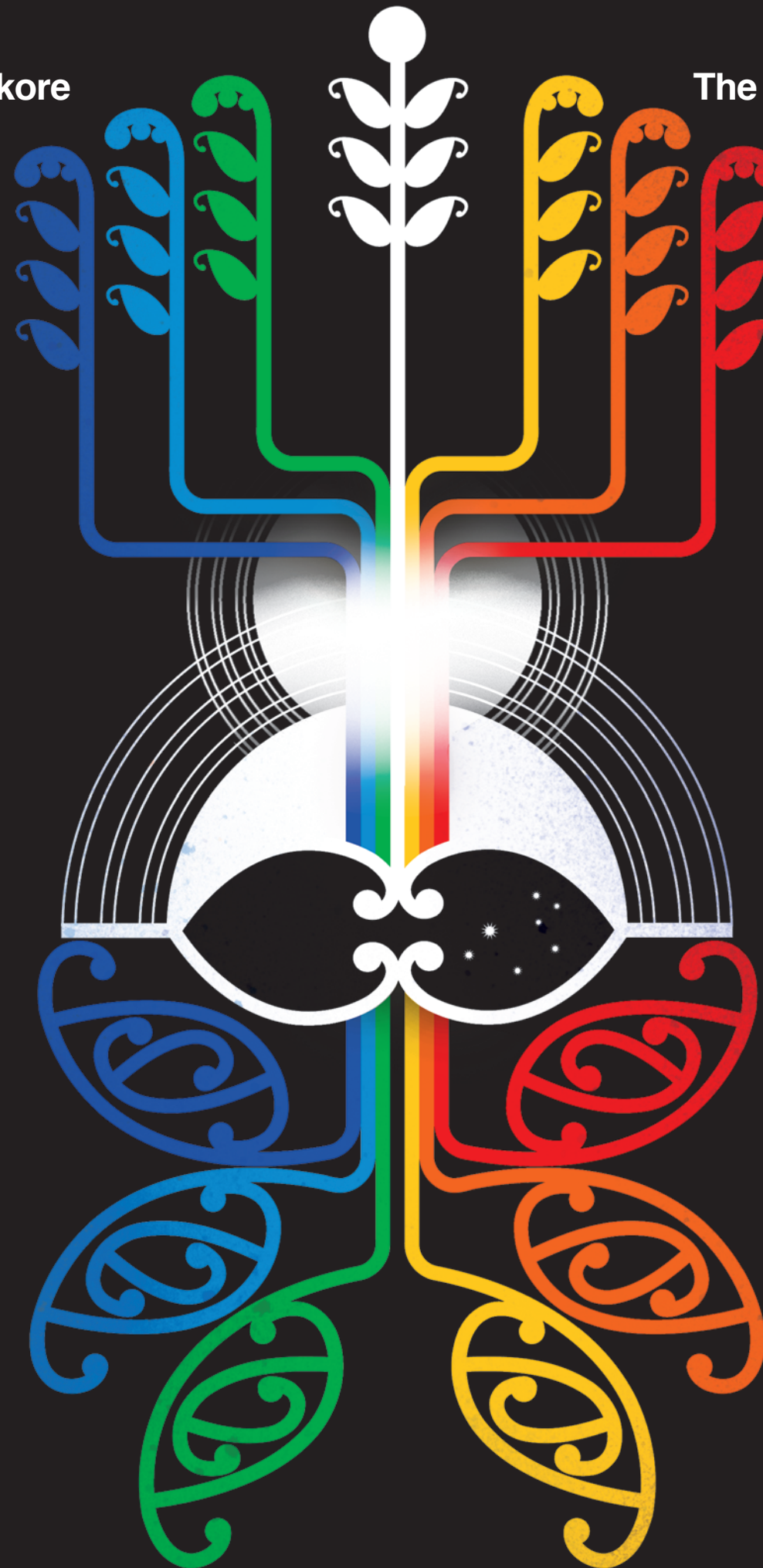
He Whāriki o ngā Kaupapa mō Hua Parakore

Hua Parakore is based on the infinite diversity and richness of the kaupapa of our whānau, hapū and iwi. For the purpose of the Ngā Āhuetanga, six kaupapa have been identified as central to Hua Parakore production.

These are not intended as the only kaupapa that exclusively inform Hua Parakore, but have simply been identified as starting points to guide you in planning the tikanga that you will implement in your mahinga kai.

The six kaupapa that have been identified by TWKO are illustrated being encompassed within the wider kaupapa of **Hua Parakore**. The colours have been used to show that whilst each kaupapa has their own distinctive āhua, when considered together they complement one another to produce Hua Parakore. These kaupapa are all interrelated in the way they are understood and expressed. Each layer is explained below with their meaning and a description of their distinctive āhua.

Each section in the Ngā Tikanga focuses on one of these kaupapa and the tikanga you use to uphold them. Please refer to Resource 2: “Ngā Kaupapa o Hua Parakore” for discussion from the Te Waka Kai Ora community on how these kaupapa are upheld in the mahinga kai. Suggestions of tikanga that can be used to uphold each kaupapa in any mahinga kai are also provided.



The Framework of Principles for Hua Parakore

HUA PARAKORE

When all six kaupapa are expressed together, they give rise to Hua Parakore. Mā represents infinite possibility, purity, perfection, the triumph of spirit over the physical, joy, integrity and manifestation

WHAKAPAPA

The natural connections between ngā atua, whenua, te kai and te tāngata. Encompassed within the kauae runga and the kauae raro. Waiporoporo represents pedigree, genealogy, connection, understanding and knowing.

WAIKUA

The spiritual health and peace of mahinga kai and the people. Kikorangi represents truth, morality, serenity, harmony, soothing of the mind, calming, reconstructing, protecting, communication, spirituality, clairvoyance, psychic ability, high ideals, devotion, reverence, veneration, imagination and dreaming.

MANA

The autonomy, security and self-determination of whānau, hapū, iwi and Ngāi Māori. Kakariki represents growth, regeneration, hope and paradise.

MĀRAMATANGA

The enlightenment. Kōwhai represents intellect, mental clarity, reasoning, analysis, judgement, logical processes, induction, deduction, synthesis and creativity.

TE AO TŪROA

The natural order of the universe. Karaka represents balance, connection between intellect and nature, immunity and potency.

MAURI

The vibrational energy for growth. Whero represents life, survival, energy, the physical, fertility, vitality and health.

Ko te Hua Parakore te taawharautanga ki te pūtai ao tūturu

Hua Parakore is a connection to the natural environment

Whakapapa

Whakapapa are the natural connections between ngā atua, te whenua, te kai and te tangata in mahinga kai. Knowing this whakapapa, how everything in the mahinga kai interacts and relates to each other, is fundamental to knowing how things that are put into the mahinga kai will impact and influence everything else. It is also important to know the origin of your whenua, the inputs into it and the people who work on it, to ensure the integrity of the Kai Atua that is produced, and where this integrity can be traced back to. This is particularly relevant when sourcing stock and seed for your mahinga kai:

“ I think (whakapapa) is all a part of what Hua Parakore is all about. Knowing about where the seed comes from so that it has some integrity in ensuring that they are safe seeds and that they’re easily dependable and you know that they’re going to grow again, ‘cause they’ve come from someone else and they’ve got them from their own seed stock. So it’s about integrity, dependability in terms of sustainability.”

Geneva Hildreth (Ngā Puhi) Pukerau Gardens, Kaikohe

It is ideal that seed can be sourced from your own rohe:

“ In some situations seed belongs with whānau and hapū and should be grown in that rohe, and should not be taken out...It’s that thing about whakapapa and traceability. Even certified organic seed...where has that come from? What vibration is held within that seed? We try to save all our own seed from the maara and are careful about where we source our seed – It is always our preference to save our own seed and to caretake the diversity and vibrations contained within our traditional seeds.”

Jessica Hutchings, (Ngāi Tahu, Ngāti Huirapa) Papawhakaritorito, Kaitoke

However should you access seed from other whānau it is important to ensure their integrity through your relationship with that whānau

“ Because ...they are Māori seed and they are from whānau I feel even more obliged to look after them and keep them viable and make sure that I grow them on for saving. But how do you ensure that integrity? I think it has to be about the quality of the relationship with the producer. It has to be about whakawhānaungatanga.”

Jessica Hutchings, (Ngāi Tahu, Ngāti Huirapa) Papawhakaritorito, Kaitoke

Another way of maintaining the whakapapa of your mahinga kai is to use and pass down the traditional names connected to the whenua:

“ Most of the things that our people did...had names...that represented something else and its way of perpetuating stories, perpetuating the memory or perpetuating an event. People identify with a name...They identified with the land...And those names... and the kōrero behind the names have always perpetuated the stories. So the same thing with the maara...That’s what’s great about names, is when you name them...you get with the people...they say why is it named that? Then the story comes. That’s why we do it....They are all cultural and chronological markers...The other reason for doing it is a reclamation of the whenua. Because when the whenua loses its name then it’s lost to us. When you restore the names and of course it’s attending stories the land lives again.... And that’s how you understand that you’ve got claim over land...you need to understand, know the names of the land.”

Awanuiarangi Black (Ngāti Pūkenga, Ngāi Te Rangi, Ngāti Raukawa), Otaki

Ko te Hua Parakore te Kaitiakitanga o te humariretanga me te ora

Hua Parakore maintains peace and safety

Wairua

Wairua is the spiritual health and peace of the whenua, the kai and tāngata. Protecting and having respect for the wairua of those who do mahinga kai is important for the safety of kaimahi, but also for the safety of the kai they produce; the purity and health of the wairua of the kaimahi directly influences the purity and the health of the kai. Central to the protection and respect of wairua in mahinga kai is the tikanga of karakia which provides kaimahi with focus to the task at hand, awareness of the working environment and safety:

“ I learnt how to karakia before you start all your mahi, especially with your kai. What must go in must come out they call it ngā hua o ngā mahi”.

Dez Heke Kaiawha, Ohauti, Tauranga.

“ And that was part of the day, specifically for them, the grownups, they did their karakia... getting that focus in the morning.”

Hohaia Collier (Ngāti Porou, Te Whānau a Apanui), Paraparaumu.

“ They wouldn't let us go out fishing until we knew those karakia's they do. They would give us short ones, they would listen to make sure that we knew our karakia, then alright then off you go, otherwise no you not going... To keep Tangaroa happy. A safety thing.”

Te Hate Kururangi (Ngāti Porou, Ngāti Rangi, Ngāti He), Tauranga.

Other tikanga ensure that any negativity of the mind or hara do not impact on the purity of the kai:

“ Even the use of machinery was not used in that area. Everything had to be done by hand, because it had to do with your mind. You had to have pure mind, pure thoughts. Like if there was any arguments, my Koro would just stop everything because he didn't want raruraru or kino or any hara brought into our maara because that was kai that was there to nurture the people... There was a lot of things my koro did that a lot of the other people wanted to do but when it came out to a heated argument...they spent more time...in the Whare Wānanga. Discussing all this. See it's not that we weren't allowed in there, it was that all arguments or hara and kino were taken back to the Wānanga. Nothing is to be exposed around any of the plants or our children because it was about keeping us safe.”

Wai Wiari Southen (Ati Haunui a Paparangi), Otaki.

Ko te Hua Parakore te waka mo te pono me te tika

Hua Parakore is a vehicle for justice

Mana

Mana is the autonomy, security and self-determination of iwi, hapū and whānau through mahinga kai. Mahinga kai plays a critical role in providing sustenance, strength, cohesiveness and mana to our communities. It is important that the benefits and success that are derived from mahinga kai are shared with your wider community and local economy, and that equally; the mahinga kai is supported and nurtured by your community and local economy. Tikanga that strengthens communities and local Māori economies have not traditionally been focused on profit, or even money, but on relationships of reciprocity.

“ At those particular times all that was produced was shared amongst all. So you didn’t grow just for your family, you grew for everyone in the hapū.”

Turoa Karatea, (Ngāti Raukawa, Ngāti Tuwharetoa), Halcombe, Fielding.

“ We took a lot of food down to the marae, there was always activities at the marae and other families would do the same...And to other homes ...The old man was a great fisherman and diver and he would go...down to the beach and he went past about maybe four or five other houses.... He had a packhorse with all of his kai on it and he would drop kai off on the way down, pick up a side of beef or something on the way back along with his bag of kaimoana. So there was that kind of thing, it was like a social activity I suppose, you just called in with whatever he had and dropped off and swapped for something else.”

Hohaia Collier (Ngāti Porou, Te Whānau a Apanui), Paraparaumu.

“ I don’t think it was exchange it like if you give me two corn I will give you this... you know someone sees you and says here is some fish. So I don’t think it was trade a sack of spuds for something in return it was like here is some kai and later on it came back in another way... And that’s like the utu it will come back in some manner or form. And if you give me something then I am beholden at some stage to return the whakaaro.”

Rawiri Richmond (Ngāti Raukawa, Ngai Tai, Ngāti Tuwharetoa), Palmerston North.

Maintaining these relationships of reciprocity and not relying on the larger globalised food market is important for the food security of our communities, as has been witnessed by the past:

“ Engari i ngā wā o mua, kihai rātou i whai whakaaro mō te putea ne. Ō rātou mahi i mua, mō te koha, I haere tahi ki te moana, I reira ka kohaina tētahi ki tētahi, ka koha te kumara ki te takutai, nā ka kohaina ngā ika ki tua whenua ērā mea katoa. Ka tae mai te wā o te putea, kua rerekē te whakaaro o mātou ne. I taua wā, te maha o mātou whenua i te kainga, kiia nei i te kumara. E whakaarohia mātou mō te putea, nā ka tono ō rātou kai mā runga tereina ki Tamaki, ka noho ngā kuia ngā kaumatua i te kainga, ka kōrero kaua e hokonga te kai nō te whenua kihai mō te hokona. I reira ka tautohetohe, te nuinga kahore i rongo. Kihai i roa, horekau he whenua i whakatō kai, maro katoa, horekau he kai ki runga, koira ngā korero kua rongo ai matou.”

Te Kai Makiha, no Te Mahurehure, Waima, Hokianga..

Ko te Hua Parakore te huarahi o te māramatanga mai tawhiti

Hua Parakore is a source of enlightenment

Māramatanga

Māramatanga is the insight and enlightenment we gain through mahinga kai. Māramatanga of the environment is important in guiding all practices in mahinga kai and to enable you to refine and enhance the quality and integrity of the Kai Atua that you produce. Hua Parakore production relies on gaining this māramatanga through observance and understanding of nature, particular the māramataka and seasons.

“...Te Māori i ērā wā, i rapu rātou i ngā kōrero, ka tiro rātou ki te marama, ngā tohu e haere mai nei i te rā nei,”

Tame Kahiti Murray (Ngai Takoto) Ahipara.

“Everything was in season. You just can't go anytime for anything, fish, even pig hunting is the right season to go.”

Te Hate Kururangi (Ngati Porou, Ngati Rangī, Ngati He), Tauranga.

In order to develop this knowledge and understanding of the environment you must experience and observe the different tohu and āhuatanga of the environment regularly:

“Mena au e mahi ana i ngā mahi mahinga, me titiro tonu au ki ngā tohu a waho, ne, pēnei i ngā rākau, pēnei i ngā hua o ngā kararehe e tiputipu haere ana, pēhea ana te tipu o ngā kararehe, te tipu o ngā rākau i ngā panipani, o ērā ngā tohu hei tirotirotanga mō te mahimahi me ērā momo āhuatanga. Mena e noho ana i runga I ēnei whenua kei te mohio ana mātou he aha ngā tohu pai, he aha ngā tohu kino. Ka titiro atu ki ngā kaupapa I ngā ata me ngā ahiahi, ka titiro atu ki ngā hanga whero o ētahi o ngā kapua, arā, he tohu kei roto I tērā, ne. Nō reira, kei reira ngā āhuatanga, heoi anō me tiro haere ki ngā āhuatanga o te pūtaiao hei arahi ia rā, ia rā, hei whakapiritanga i tētahi kaupapa hei whakatō, hei whakapiritanga i tētahi kaupapa hei tihi kai mō te whānau me ērā atu.”

Percy Tipene (Ngāti Hine), Kaikohe.

Hua Parakore producers play an important role as kaitiaki and sharers in the knowledge of mahinga kai, as it has been handed down to us as a taonga from our ancestors:

“Ngā matauranga o te maara ka haramai i ā mātou tipuna ki muri. Ka haramai hoki ka tohungia ō mātou mātua, ā, ka heke o ēnā tauiratanga o te whakamātautau o te maara ki a mātou.”

Renata Tawhai McClutchie (Ngāti Porou), Ruatoria.

Ma te Hua Parakore e Kaitiaki i ngā Tikanga tuku iho o te Maara Kai

Hua Parakore maintains natural order

Te Ao Tūroa

Te Ao Tūroa is the natural order of our world. It is an expression of the divinity of the atua. Our role as tangata whenua of Aotearoa is to act as kaitiaki of Te Ao Tūroa. Hua Parakore producers recognise the natural world as the home of Kai Atua. In your role as a Hua Parakore producer, it is important to respect and protect the integrity and sanctity of Te Ao Tūroa in order to ensure the quality of Kai Atua that you produce. Understanding, protecting and restoring our tuākana, the native species of Aotearoa, is an important aspect of Hua Parakore production.

“ I just love native trees. With the bush, the thing about it, it’s the appropriate cover for here so I’ll cover it. The second thing is that we want the people to learn about the trees...You can’t safely use your rongoā unless you actually know what you are actually collecting. And the best way is go in there and learn all the names of the tree’s you’ll know, the name of the tree’s that you need to use...That’s our weakness today we haven’t got the time to actually get to know the bush the way kids used to go around the bush as we grow up. Most of the medicines I use are here. If I need something I’ve got it here.”

Pa Ropata McGowan, Tauranga.

“ A mō te tāwhara, he tino kōrero mō te tāwhara, tino reka, engari inainei, ā, kia horo atu koe te haere i mutu i te taenga atu o te kararehe te possum. I ngā wā o mua, ko ngā kiore anahe te haere ki te kai i a rātou. Engari pēnā ka tika tō mahi, ka mōhio tō mahi, e kii anei ko te tāwhara. Nā mātua i tohutohu i a mātou, ka kitea koe, i te wa ka tata tonu kia tae mai te wā, kua maoa te tawhara, ngā rourou o waho, ko ngā kiekie ērā, tīkina atu ngā rourou o waho, tīkina koherehere ki runga, kia kore te kiore e hou mai ki roto. Ka mōhio mai ngā mātua, kua maoa, ka whāwhāngia taria mai ki te kainga.”

Bryan Pou (Ngati Te Rino), Mangakahia. (NB: The tāwhara is the edible part of the kiekie, a relished kai in the past.)

Another important aspect of Hua Parakore production is having respect for tapu and noa and keeping such elements separate in mahinga kai:

“ The people were very strict on things like that, hygiene. We weren’t allowed to comb our hair next to the kitchen or anywhere near your kai, that was a real tapu thing. We dare not comb your hair in the kitchen or where kai is. You always had to do it outside. All those things were real strict hygiene, cutting your hair. That’s why we used to go right down the paddock...we used to sit the chair in the paddock then we used to cut our hair. We used to pick our hair up and bury it. It was a real tapu thing the hair. “

Rossy Williams, Maungatapu, Tauranga.

Finally, a fundamental part of Hua Parakore production is the prohibition and restriction of the use of synthetic inputs and chemicals in mahinga kai due to damage it does to Te Ao Tūroa, to Kai Atua and to our people:

“ I am really worried about the chemicals they use in the fruit and vege industries at the moment. So the fruit looks pretty. It’s got nothing to do with health using all those chemicals it’s all about selling them, and how much money they can get for it. A lot of it is less sprays and less chemicals used on our fruit and veges and having chemical free fruit, for our health benefits, cause all those chemicals are getting into your body through the fruit and veges you are eating. So if we can cut all those out we will be heaps healthier.”

Christine McLeod (Ngai te Rangi), Te Maunga Maunganui

Te Waka Kai Ora has taken guidance from the NZSA 8410:2003 New Zealand Standard for Organic Production on what inputs to prohibit and restrict.

Ma te Hua Parakore e kaitiaki te ora o te pae o Papa-tū-ā-nuku, te ora o ngā hua me ngā rakau katoa o Tāne, otira, me te ora o te tinana o ngā tāngata katoa

Hua Parakore maintains healthy soils, healthy plants and healthy people

Mauri

Mauri is the energy and the vibrations for growth of Kai Ātua. It is the principal essence of life. It is important to protect the mauri and thus the health of the various elements of your mahinga kai to ensure the quality and integrity of the food it produces is high and that the people who consume it are healthy. However it is not just enough to protect mauri, Hua Parakore production should enhance it so that the vibrational qualities of mauri strongly resonate within the Kai Ātua produced. It is particularly important to enhance the mauri of the soil by enhancing its fertility structure and biological activity.

“ Ngā mauri...ka tuku mai i a Io-matua-kore, ērā tikanga katoa.”

Mangu Awarau (Ngai Takoto, Ngati Kahu), Waimanoni, Kaitaia.

Mauri is the energy and the vibrations for growth of Kai Ātua. It is the principal essence of life. It is important to protect the mauri and thus the health of the various elements of your mahinga kai to ensure the quality and integrity of the food it produces is high and that the people who consume it are healthy. The mauri of the water is one such essential element that demands protection in your mahinga kai:

“ We are concerned with the runoff from farms into river and streams which eventually gets into the other water ways into the harbour, they even do damage within the awa, the rivers and streams. It is a major problem. If there is anything that can be done to reduce the chemical run off, even fertilizer, farmers fertilizers...and to prevent that run off into the streams which is going to affect our kaimoana, our paua, even our tuna....I will be all for it.”

Penetaka Dixon, Matapihi. Tauranga .

However it is not just enough to protect mauri, Hua Parakore production should enhance it. It is particularly important to enhance the mauri of the soil by enhancing its fertility structure and biological activity, and there are a variety of simple methods that our people have traditionally used:

“ Disk it over and plough and of course you buried all of your weeds and all that aye. And if you had anything that would rot...you threw it on your ground when you started disking...It was what they call compost... it's good for the soil. When manure and that came in, my grandfather use to just use blood and bone, and so he would put that in there...and as modern times came on after I had finished gardening potatoes and that I would put the garden down in oats, let the oats grow and when they got up so high, plough them in...That's all compost for the garden. And anything that would rot, weeds or leaves or any of that sort of thing you put that in the bottom and then you plant...I would use sheep manure.”

Paddy Rikihana, (Ngāti Raukawa), Otaki.

Another way of enhancing mauri in your mahinga kai is by increasing the biodiversity (the diversity of living things). There are a range of methods that can be used which not only bring the benefit of increased biodiversity but others as well. One example of this is companion planting - growing plants that deter pests next to your crop - it increases biodiversity and is an effective method of reducing pests without having to use sprays.

“ They used to mix their planting to try and cut back on some of the problems, you know like garlic and onion and those sorts of things in the home garden..”

Nick Roskrige (Ngati Rahiri, Te Ati Awa, Ngati Tama-ariki), Palmerston North.

Another example of this is biological control - using helpful species that control pests (such as chickens or even children!) - that will predate and control pests in your garden.

“ We used to get paid to catch white butterflies. With a jar, then, us kids... We had chooks and chooks would always scratch around and munch away on some of the bugs that you would get in the gardens...That's what we had to do after school, if the weather was right, we would just spend some time doing that sort of job and some... like the cooch use to come under the fence because that would go through the spuds so we use to have to scratch round the fence line and make sure the cooch didn't grow through. Because it would go straight through the middle of the spuds! Other than that it was just when we were told to do it really.”

Nick Roskrige (Ngati Rahiri, Te Ati Awa, Ngati Tama-ariki), Palmerston North.

Whakapapa

The following are suggestions of tikanga that can be used to maintain the whakapapa of any mahinga kai:

- Learning and understanding how all the elements of your mahinga kai interact
- Ensuring you know the origins of all the inputs into your mahinga kai
- Passing down knowledge of the whakapapa of your whenua and Kai Atua that is grown
- Acknowledging and perpetuating the kōrero and names that are associated with your mahinga kai.
- Kua e tutu ki Ngā ira o ngā taonga

Wairua

The following are suggestions of tikanga that can be used to ensure that wairua is respected and protected and that any mahinga kai is a place of peace and safety:

Protecting the state of mind of kaimahi and the kai they produce by:	<ul style="list-style-type: none"> • Practicing karakia • Using waiata • Keeping serious debates and arguments away from the maara • Developing a conflict resolution plan for your kaimahi
Maintaining safe and healthy mahinga kai practices by:	<ul style="list-style-type: none"> • Ensuring that kaimahi do no work in night time or the dark • Ensuring that women can stop work in the mahinga kai when they have their mate or are hapū if they wish • Always ensuring that kaimahi who are in a bad frame of mind do not work, and supporting them with help

Mana

The following are suggestions of tikanga that can be used to ensure that mahinga kai are mana enhancing for iwi, hapū, whānau and community:

Upholding Te Tiriti o Waitangi	
Encouraging kotahitanga in your whānau, hapū and whānau by:	<ul style="list-style-type: none"> • Sharing workloads across whānau, hapū iwi. • Holding and participating in others' working bees • Networking with other Hua Parakore and Te Waka Kai Ora producers within your rohe • Mentoring Kakano and Tipuranga producers • Providing open access and walkways, particularly to mahinga kai areas for mana whenua and others
Increasing tino rangatiratanga and food and energy security by:	<ul style="list-style-type: none"> • Ensuring that mahinga kai are productive all year round • Sharing and exchanging kai within whānau, hapū and iwi. • Practicing and supporting manaakitanga • Conserving energy and being efficient in its use • Supporting or establishing marae, kōhanga, kura or community maara • Providing opportunities for employment and development in your mahinga kai

Māramatanga

The following are suggestions of tikanga that can be used to ensure that your mahinga kai are a source of māramatanga for whānau, hapū, iwi and the wider community:

Experiencing, perceiving and learning from the natural environment to guide your mahinga kai through:	<ul style="list-style-type: none"> • Māramataka • Identification of tohu • Observance of the patterns of the seasons, skies, planets and stars • Karakia
Using the mahinga kai to educate yourself and others by:	<ul style="list-style-type: none"> • Bringing tamariki into the mahinga kai • Training people within your whānau, hapū, iwi and rohe • Running wānanga or workshops • Developing tikanga that are innovative and specific to your mahinga kai

Te Ao Tūroa

The following are suggestions of tikanga that can be used to maintain Te Ao Tūroa in any mahinga kai:

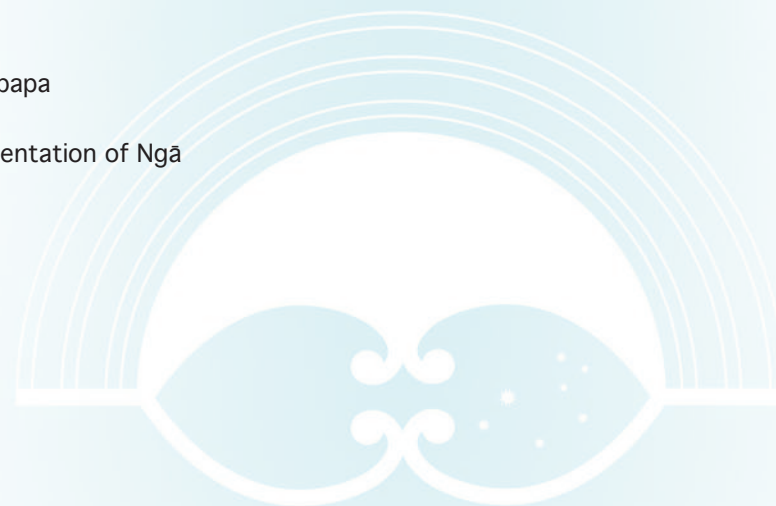
Practicing kaitiakitanga by:	<ul style="list-style-type: none"> • Growing maara tapu • Only harvesting what you need • Reducing the waste produced in your mahinga kai • Using rāhui when needed • Growing natives and protecting them from destruction • Establishing buffer zones to stop contamination
Preventing soil erosion through:	<ul style="list-style-type: none"> • The use of windbreaks • Mulches • Tree planting • Contour farming
Respecting tapu and noa by:	<ul style="list-style-type: none"> • Not putting human waste near kai • Respecting them in any important ceremonies and rituals you practice
Ensuring that Hua Parakore products or livestock do not get mixed with others through	<ul style="list-style-type: none"> • The use of sealed and clearly labelled containers • The use of Animal ID and an audit trail
Protecting the welfare of livestock through ensuring that:	<ul style="list-style-type: none"> • The breeds in your mahinga kai are appropriate for the region • Livestock are able to display normal patterns of behaviour

Mauri

Monitoring mauri by observing:	<ul style="list-style-type: none"> • Tohu and environmental indicators • The behaviour of kaitiaki or manaia
Maintaining and enhancing diversity through:	<ul style="list-style-type: none"> • Companion planting • Ensuring you have a diverse seed stock • Supporting and planting native vegetation • Creating predator strips
Maintaining and enhancing quality by:	<ul style="list-style-type: none"> • Saving seeds of only the best quality • Not growing, using or consuming GE products • Working with the natural characteristics of the kai
Maintaining and enhancing biological activity in the soil through:	<ul style="list-style-type: none"> • Rongoā • Cultivation of legumes • Green manures • Growing mixed species pasture
Maintaining and enhancing soil structure through:	<ul style="list-style-type: none"> • Cultivation techniques • Growing pasture species • Good grazing system • The use of fallows • Growing cover crops • Having minimal bare ground
Maintaining and enhancing soil fertility through:	<ul style="list-style-type: none"> • Rongoā • Compost • Mineral fertilisers • Green crops • Livestock • Including restorative crops in crop rotation
Maintaining and enhancing water quality through:	<ul style="list-style-type: none"> • Effluent management • Nutrient budgeting • Cultivation • Managing livestock access to streams
Controlling disease through:	<ul style="list-style-type: none"> • Rongoā • Preventative methods • Mechanical and physical methods • Pesticidal substances
Controlling pests through:	<ul style="list-style-type: none"> • Rongoā • Growing appropriate species • Biological control • Soil solarisation • Mechanical controls • Sound • Mulching
Controlling weeds through:	<ul style="list-style-type: none"> • Rongoā • Field preparation • Mowing • Prevention of seed set • Mechanical cultivation • Livestock grazing
Enhancing mauri with livestock by:	<ul style="list-style-type: none"> • Improving fertility of the soil • Controlling weeds • Increasing fertility of the soil • Controlling weeds • Increasing diversity and interaction in your mahinga kai

Glossary of Terms

Te Puna Matauranga	Taumata. Regionally based knowledge keepers and final arbitrators of Hua Parakore
Regional Roopu	Regional Groups
Kaiarahi a Rohe	Hua Parakore Regional Representative and Coordinator Hua Parakore
Te Komihana a Te Waka Kai Ora	Te Waka Kai Ora Executive Body
Hua Parakore Kaitiaki Roopu	Rangatira Whakatuturu
Kaitono	Applicant
Kākano	Seed, Foundation member
Tipu Ranga	Seedling, producer in conversion
Hua Parakore Producer	Hua Parakore Verified Licensee
Hua Parakore Korowai	Hua Parakore trademark
Ngā Kaupapa	Principles
Ngā Tikanga	Practices that are implemented to uphold Ngā Kaupapa
Ngā Hua	Product of upholding Ngā Kaupapa through implementation of Ngā Tikanga
Rātaka Mahinga Kai	Diary of inputs and activities
Whakapūmau a whānau	Self Validation
Whakapūmau a rohe	Rohe Verification
Whakapūmau a Hua Parakore	Te Waka Kai Ora Endorsement



References and Sources

Nga Āhuatanga o Hua Parakore is the outcome of a long process of research and development conducted by Te Waka Kai Ora. Our team have undertaken a variety of activities to identify Ngā Āhuatanga o Hua Parakore which include:

- Scoping of international precedents at the Organic World Conference and Terra Madre International Meeting of Slow Food Indigenous Producers, both in Italy in 2008
- Extensive Stakeholder hui 2007-2011
- Strategic Planning for implementation of Hua Parakore with Te Waka Kai Ora Executive throughout 2010
- Consultation Hui with 12 regional roopu in September 2010 to verify the draft of Hua Parakore – Pukerau Hua Whenua (Kaikohe), Papatuānuku Marae (Mangere), Whangaroa ki te Whenua, (Tauranga), Mangahanea Marae (Ruatoria), Waipatu marae (Hastings), Turnbull House (Wellington), Wakatu Inc (Nelson), Raukawa Marae (Ōtaki), Te Kopere o Raihina (Whanganui), Otarāua Marae (Taranaki)
- Formation of the Hua Parakore Kaitiaki Roopu to oversee development of the Verification Workbook, policies and procedures from January to April 2011
- Testing of the Verification Workbook by representatives in 4 regions in March 2011
- Piloting of the Hua Parakore with growers in 6 regions April and May 2011
- Launch of Hua Parakore throughout Aotearoa New Zealand at Matariki 2011
- Launch of Hua Parakore in global Slow Food Community at the Indigenous Terra Madre in Jokkmokk, Sweden in June 2011
- Presentation of Hua Parakore in global organic community at Organic World Congress in Korea in October 2011

Hua Parakore is consistent with frameworks suggested by the ISEAL Alliance. The ISEAL Alliance is the global association for social and environmental standards. Members of ISEAL include Fairtrade Labelling Organizations International, Forest Stewardship International Federation of Organic Agriculture Movements (IFOAM), International Organic Accreditation Service, Slow Food Movement and the Rainforest Alliance.





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