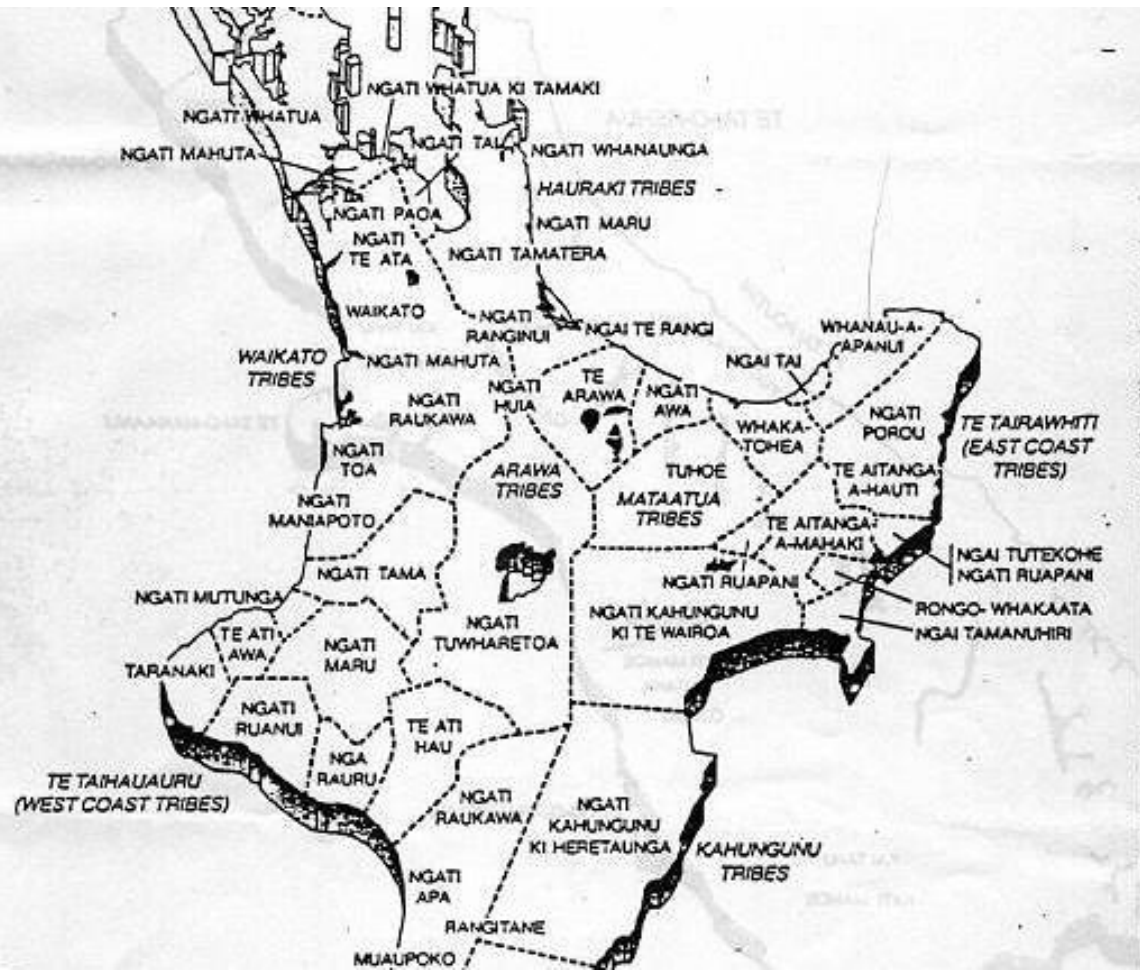


Agritourism & Wellness a Māori perspective

Simon Phillips





- Māori are people of the land
- Adam & Eve = Papatūānuku & Ranginui
- Inter-generational land-owners

Te Ao Māori – The Māori World View

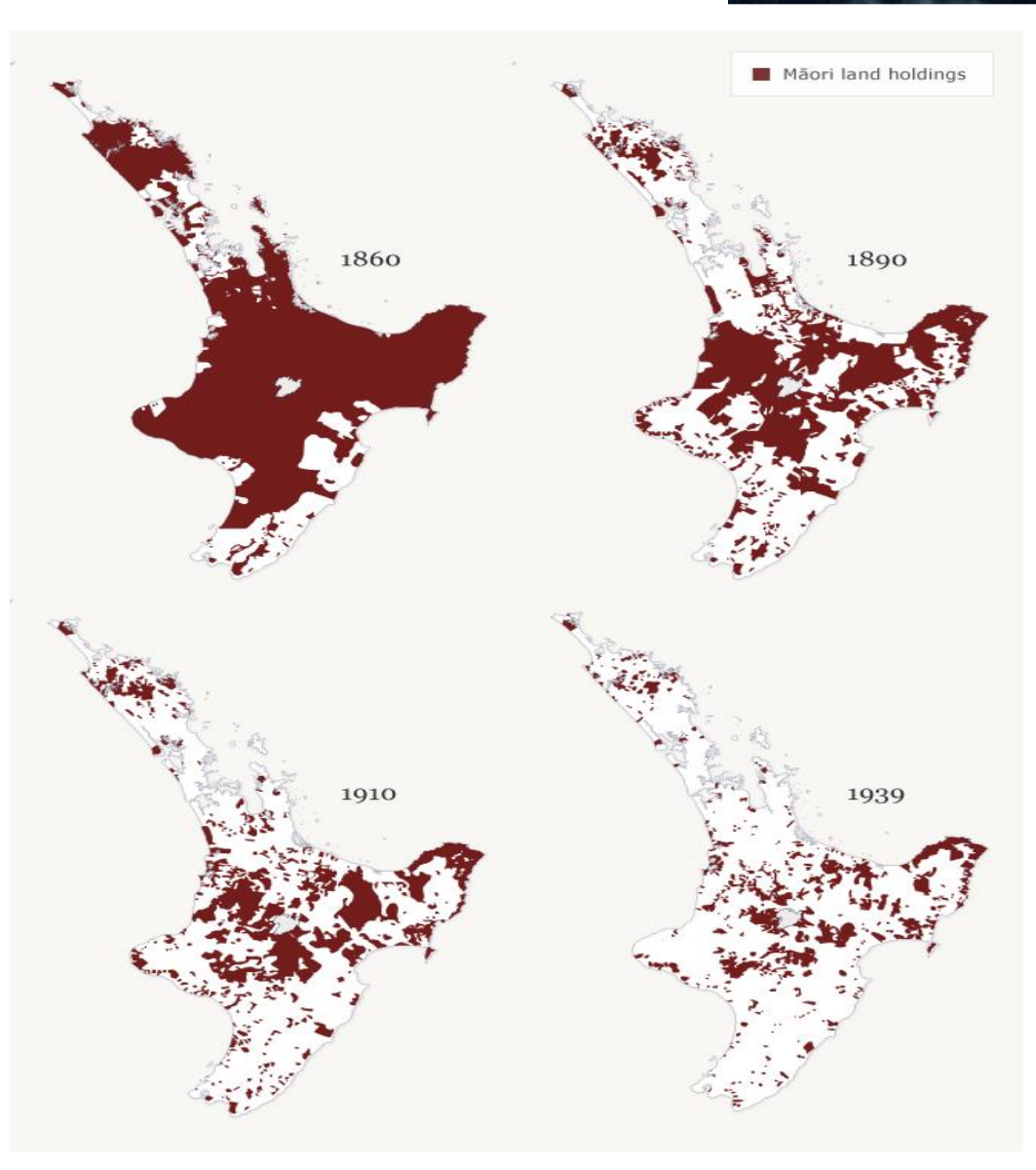
- Wairuatanga – the concept of a spiritual world.
- Mana – power and prestige
- Mauri – life force
- Pūrākau – instructive stories
- Whakapapa – genealogy
- Kaitiakitanga – enhancement in the mana of the whenua.





Kaitiakitanga Practices

- Pūrākau (“stories”) example:
 - “Rata and the canoe”
- Rāhui – temporary restriction
- Tohu – observations of ecosystem health / interactions
- Rongoā – active treatments for species protection



1840 - Te Tiriti ō Waitangi (Treaty)

- Kaitiakitanga (guardianship) versus Ownership
- Māori “owned” 100% in 1840
- 1860 confiscations commence
- 1890-1920 peak of land “purchases”
- By 1937 little ownership left
- Māori currently own 5% (1.5m ha)



Land & water = taonga (treasures)

- Spiritual bond to the whenua (land):
 - Papatūānuku - unity & identity
- Land needs protection (kaitiakitanga)
- European farming systems profitable, but at what cost?



Why Tourism?

- Revenue generation
- Easier on environment
- Employment for Whānau (family)
- Ability to tell our own stories
- Showcase our culture



The Agri-tourism option

- Māori a large land-owners
- Our cultural has value
- Māori have established relationships w global partners
- Māori are resilient and flexible – we've had to be.



Agritourism & Wellness Snapshot (for Māori)

- Relatively new niche for Māori
- Involves Kai (food) story - whakapapa
- Involves the use of land - whenua
- Involves hosting - manaakitanga
- Involves cultural practices – karakia/waiata
- Involves cultural IP - whakapapa



Pātai (Questions)?