

He aratohu mā te pouako



# Ngā huatau Māori mō ngā matatika kararehe me ngā pānga ki ngā Wh e Toru



Ngā Kararehe o Aotearoa: He Mātauranga, he Matatika

## He Whakataukī

Te manu e kai ana i te miro, nōna te ngahere  
Te manu e kai ana i te mātauranga, nōna te ao.

Kua roa tā te tangata wānanga i tō rātou hononga ki ētahi atu momo koiōra, inarā, ko ngā kararehe. I roto i ngā rautau, kua whakapae haere ngā iwi o Te Uru ki tō rātou noho wehe i ngā kararehe. I ngā tirohanga o ēnei wā, kāore he mōhiotanga, he hinengaro hoki o ngā kararehe. Nā konā i whakaaetia ai te whakamahinga (te tūkinotanga hoki) o ngā kararehe hei kai, hei whakamātauhanga, hei whakangahautanga hoki. E ai ki aua tirohanga, kāore ō ngā kararehe kare ā-roto.

I te takahanga o te wā, i te whanaketanga hoki o te pūtaiao me ngā hangarau, i kitea i ngā rangahau he koiōra matatini kē ngā kararehe, ka mutu, pēnei i a tātou nei, ka rongorongo i te rekareka, i te mamae, i te matakū, i te auhi hoki. Ehara i te mea ko ngā whāngote waewae-rua anake, e pātata nei ōna ira ki tō te tangata, e whai kare ā-roto ana i ngā tirohanga o nāianei. Ko ētahi o ngā kararehe whai tuaiwi, pēnei i ngā kau i ngā pāmu miraka, ka rohi nei i te wehenga atu o ngā punua kau kātahi tonu nei ka whānau mai. E huri ana ngā whakaaro mō te korenga o ō rātou mōhiotanga, e kitea ana he hinengaro tō ngā kararehe whai tuaiwi. E kitea ana i ngā rangahau nō nā tata nei, ka tākaro ngā pīrorohū, arā, he āhuetanga motuhake tērā i whakaponotia rā ka whai pānga ki te whanaketanga pai o te hinengaro me ngā pūkenga nukunuku o roto o ngā koiōra. E kitea ana hoki ngā rerekētanga e hāngai ana ki te pakeke me te ira i tā te pīrorohū tākaro, pērā i ngā kararehe whai tuaiwi.

Nā runga i te piki haere o te māharahara ki tā te tangata tiaki i ngā kararehe, inarā, te tiaki i ngā kararehe i ngā whenua e kaha nei te ahumahi, i hua ai te pekanga o te matatika kararehe, e tūhono nei i te pūtaiao me te tautake. E rua ngā ara matua o ngā ariā e hāngai ana ki ngā matatika kararehe, arā, ko te ara o te whakakotahi me te ara o te tūhonohono, e rehurehu nei ngā roherohenga i waenganui i ngā mea e rua.



Whakamaharatanga ki ngā kararehe taiwhanga pūtaia.  
Nā T, [CC-BY-SA-2.0](https://creativecommons.org/licenses/by-sa/2.0/)

## He Whakataukī

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Te manu e kai ana i te mātauranga, nōna te ao.

People have always grappled with their relationships with other species, particularly animals. Over the course of many centuries, people in Western cultures have come to view themselves as separate from animals. Through a modern lens, animals came to be viewed as lacking in intelligence or consciousness. These ideas justified animals to be used (and abused) as resources for food, experiments and entertainment. Animals were not being seen as sentient, emotional beings.

As time proceeded and science and technology advanced, research was showing that, in fact, animals are complex creatures, and that, just like us, they experience pleasure and pain, fear and distress. It is not only primates, with their close genetic similarities to humans, who are now seen as sentient. Large vertebrates such as cows on dairy farms are known to mourn the separation from their newly-born calves. Overturning earlier notions of lack of intelligence, invertebrates have been shown to have consciousness. Recent research has shown that bumblebees play, a biological phenomenon believed to contribute to the healthy development of both cognitive and motor skill abilities in living entities. Age and sex differences are found in bumblebee play, just as in vertebrates.

Rising concern over how humans treat animals, especially within modern industrialised nations, led to the emerging field of animal ethics, which straddles science and philosophy. There are two main approaches to a theory of animal ethics, a unifying approach and a relational approach, with fuzzy boundaries between the two.



Memorial to the lab animals. T, [CC-BY-SA-2.0](https://creativecommons.org/licenses/by-sa/2.0/)



## Ngā ara o te Whakakotahi me te Tūhonohono (ētahi momo rānei) mō ngā ariā o te matatika kararehe

Whakaūria ai e ngā ara o te whakakotahi ngā mea e rite ana, te auroatanga hoki i waenga i ngā tāngata me ngā kararehe; manohi anō, whakaūria ai e ngā ara o te tūhonohono ngā rerekētanga, ngā mea rānei kāore i te rite i waenga i ngā tāngata me ngā kararehe. Kua puta i te ara o te whakakotahi te rītaha ki ētahi tūmomo kararehe, te 'rītaha kararehe' rānei. Ahakoa ka pōhēhē pea te tangata e hāngai ana te ara o te tūhonohono ki ngā whakaaro Māori, ka kite i ngā tikanga o Te Uru i ngā taupā i te ara o te tūhonohono, tē hāngai kē ai ki ngā hononga i waenga i ngā tāngata me ngā kararehe. E piere nuku ana te whakahāngai i te whakapono o te ōrite o ngā mōtika o ngā kararehe ki ō ngā tāngata o roto o te 'whakakotahitanga' ki ngā mahi, engari ko te tūraru o roto i te ara o te 'tūhonohono', ko te takahi i te tirohanga a te kararehe, ko te iti hoki o ngā kupu ārahi mō ngā mahi, me te aha, kāore te pākinikinitanga i te arohia.

Ina tirohia kautia, kāore tētahi o aua ara i te pai. Tērā pea, ka whakaata ngā whakapono o tēnā tangata, o tēnā tangata i ētahi āhuatanga o ngā ara e rua, e paku rerekē nei pea i runga i te āhua o tōna anō ao. Nā runga i tēnei ariā o te matatika kararehe, ki te wāhanga e whai ake nei whakatakina ai ngā mātāpono o ngā Wh e Toru (te Whakakapi, te Whakaheke, te Whakamaheni) e noho nei hei ture whānui mō ngā matatika kararehe i roto i ngā rangahau, i ngā whakamātautau, i ngā mahi whakaako anō hoki.



Nā Gavin Schaefer, [CC-BY-SA-3.0-migrated](#).

## Unifying and Relational approaches (or versions) of animal ethics theory

Unifying approaches emphasise the similarities or continuity between humans and animals, while relational approaches emphasise the differences or otherness of animals from humans. Unifying approaches give rise to the idea of species bias or 'speciesism.' Although it sounds like the relational approach would align with Māori ideas, in the Western tradition the relational approach draws boundaries, rather than connections, between humans and animals. The 'unifying' belief that animals have equal rights with humans is almost impossible to put into practice, but the 'relational' approach risks disregarding the animal's perspective, offering little guidance for practice, and hence overlooking suffering.

Taken on its own, neither approach seems entirely satisfactory. Quite possibly, each person's own belief system reflects elements of both traditions, in a particular balance according to their life circumstances. With this overview of animal ethics theory in mind, the next section introduces the Three Rs principles (Replacement, Reduction, Refinement) that are the standard formula for animal ethics used in research, testing and teaching.



Gavin Schaefer, [CC-BY-SA-3.0-migrated](#).

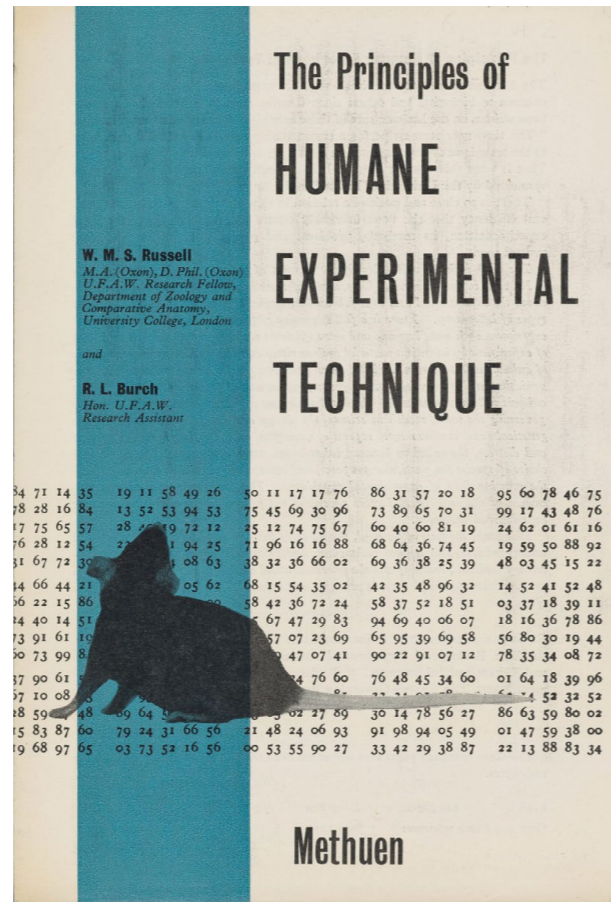


## Ngā Wh e Toru i roto i ngā mahi

I tipu haere ngā māharaharatanga mō te whakamahinga o ngā kararehe i ngā whakamātautau i te haurua tuatahi o te rautau 20. I te tau 1954, i tonoa ai a William Russell me tana kaiāwhina, me Rex Burch, e te UK Universities Federation for Animal Welfare kia rangahaua te whakatakinga o ētahi tikanga e ngākau atawhai ake ana, e puta ai te tuhinga matua o te pekanga e kīia nei ko The Principles of Humane Experimental Technique. E whakamārama ana tēnei pukapuka i ngā māharaharatanga ā-matatika mō te oranga o ngā kararehe i ngā whakamātautau pūtaiao me te whakataki i ētahi mātāpono mō te rangahau, mō te whakamātautau, mō te whakaako hoki e kīia nei ko ngā Wh e Toru, kua tapaina nei hoki ko “te whakahekenga o te tūkinotanga”. E toeha ana te whakaurunga atu o ngā tikanga ngākau māhaki e puta ai ngā raraunga whai hua nā te mea kāore e kaha ana te ahotea o ngā kararehe.

Ko ngā Wh e Toru ētahi mātāpono e toru, ētahi rautaki e toru rānei hei whakamahinga i roto i te rangahau, i te whakamātau, i ngā mahi whakaako hoki e pā ana ki ngā kararehe: Te Whakakapi, te Whakaheke, te Whakamaheni. Ko te mātāpono o te Whakakapi, ko te karo i te whakamahinga o ngā kararehe katoa he kare ā-roto o rātou, me te whakakapi i ērā ki ngā matū kāore nei i te rongō i ngā kare ā-roto. Ko te Whakaheke te whakaheke ki tōna mōkitotanga i te nui o ngā kararehe e whakamahia ana e puta tonu ai ngā rangahau e hiahia ana. Ko te Whakamaheni te whakaheke i ngā wā e whai nei, i te kino rānei o taua whai, i ngā tukanga e tūkinō ana i ngā kararehe i ngā wā me whai tonu.

I whakatakina ngā Wh e Toru i tua atu o te 60 tau ki muri, ā mohoa noa nei, kua whanake haere te ao pūtaiao me te ao hangarau hei whakapakari i ō ngā kairangahau me ngā kaimātai pūtaiao pūkenga ki te whakamahi i aua rautaki hei painga mō ngā kararehe. I ēnei rā, i te nuinga o te wā, ko te Whakakapinga te whakamahinga o ngā taurira me ngā taputapu kei ngā taumata tiketike o te hangarau, tē whakamahi kē ai i ngā kararehe, hei taurira, ko te whakangungutanga o te mātā kararehe.

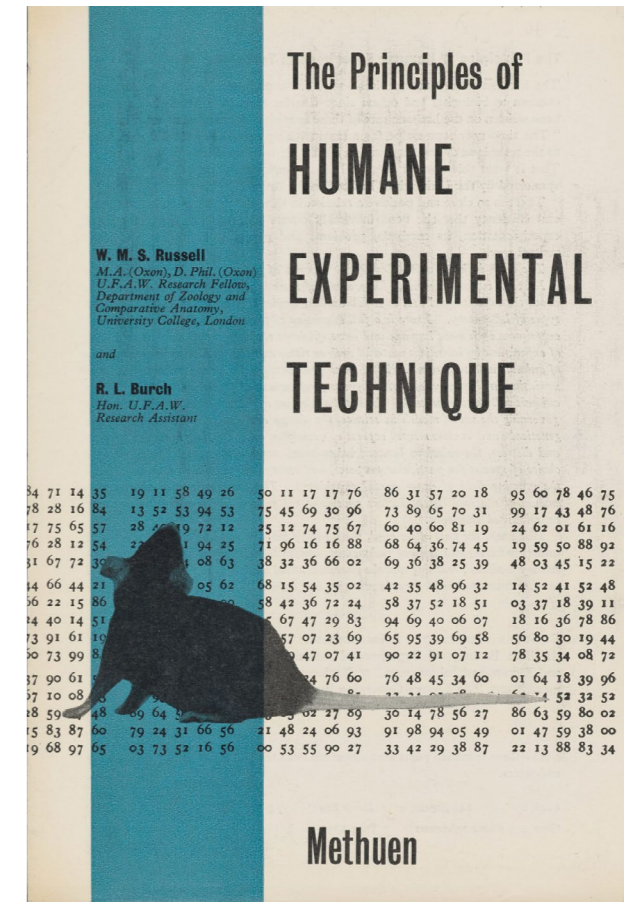


## The Three Rs in practice

Concerns about how animals were being used in experimentation began to grow in the first half of the 20th century. In 1954, the UK Universities Federation for Animal Welfare commissioned William Russell, assisted by Rex Burch, to research how more humane methods could be introduced into scientific research, leading to the central text in the field, The Principles of Humane Experimental Technique. This book explains ethical concerns for the welfare of animals in scientific experimentation and introduces the set of principles for research, testing and teaching known as the Three Rs, dubbed the “removal of inhumanity”. They argue that adopting humane methods leads to good data since animals are likely to be less stressed.

The Three Rs are three principles or strategies for the use of animals in research, testing and teaching practice: Replacement, Reduction and Refinement. The principle of Replacement means avoiding the use of sentient animals entirely, replacing them with insentient material. Reduction means reducing the number of animals being used to the minimum needed to obtain the required information. Refinement means decreasing the incidence or severity of the inhumane procedures being applied to animals when they still need to be used.

The Three Rs were introduced more than 60 years ago, and since then, advances in science and technology have continued to enhance the ability of researchers and scientists to use these strategies for the benefit of animals. Replacement now often means using high-tech models and tools instead of animals, for example in veterinary surgery education. Refinement has become associated with advanced in vivo technologies, handling techniques that cause the least amount of distress, and re-homing animals once experiments have concluded.



## Ngā whakaaro matua i ngā matatika Māori

I te pae o te mahara, ka kite i te putanga o te rerekētanga o te Māori i ngā huatau Māori matua; he huatau taketake nō nehe ērā, e kitea ana puta i ngā ahurea huhua e hāngai ana nō Te Moana nui a Kiwa, kāore nei he kupu reo Pākehā e hāngai ana. Nā konā i pāhao ai i te 'tapu' (ko tōna tikanga taketake, ko 'te noho ki te takiwā o ngā atua') kia hāngai ai ki te tikanga reo Pākehā ā-ao o te 'taboo' (i taketake mai i te kupu Tonga, i te tabu), ā, ko te 'mana' (ko tōna tikanga taketake ko 'te mōhio ki te whakataurite i tō hononga ki ngā atua') kua whai wāhi katoa atu ki te reo Pākehā o Aotearoa.

Ko tētahi o ngā tauira matua o te whakaaro Māori ko te whakapapa. Kei runga i te whakapapa ko ngā huatau mātāmua, ko te tapu me te mana. Kei te pae tuatoru, ko te takitoru o ngā uara Māori, ko te pono, ko te tika, ko te aroha hoki. Ka whakatakina ēnei huatau ki raro iho nei.



Auahi Kore marae. Nā Phillip Capper [CC-BY-2.0](#).



Tauira ('He Takarangi' te ingoa o te tauira whakairo nei) i tāngia ai e Anaha Te Rahui i Rotorua, i te tau 1909. He mea pūpuri nā Te Papa (ME024168/8)

## Key ideas of Māori ethics

Key Māori concepts manifest Māori difference at the intellectual plane; they are ancient indigenous concepts, some shared across many related cultures of the South Pacific, with no English equivalents. Hence 'tapu' (originally meaning 'in the presence of ngā atua') has been appropriated intact into international English as 'taboo' (from the Tongan cognate, tabu), while 'mana' (originally meaning 'the ability to maintain balance with ngā atua') has been included whole in New Zealand English.

A simple model of Māori thought is based on whakapapa. Standing on whakapapa are the central ontological concepts of tapu and mana. The third layer consists of the triadic Māori ethical values, pono, tika, aroha. These concepts are introduced below.



Auahi Kore marae. Phillip Capper [CC-BY-2.0](#).



Tauira (He Takarangi carving pattern), 1909, Rotorua, by Anaha Te Rahui. Te Papa (ME024168/8)



## Te whakapapa

E mātāmua ana te whakapapa, hei tūāpapa mō ērā atu o ngā huatau Māori. Ko te huatau o te whakapapa tērā i kaha kōrerotia ai e ngā kaikōrero Māori hei tūāpapa mō te whakaute i ngā kararehe hei wāhanga mō tō rātou anō māramatanga ki te tirohanga Māori. Hei tauira, i whakamārama a Leilani Walker i te whakatipuria ōna kia mārama ki te mana ka ahū mai i te whakapapa ki ngā kararehe katoa, nā reira e tika ana kia manaakitia, arā, ko tētahi o ngā ahunga matatika o te mātauranga Māori mō ngā kararehe kāore nei i te kitea i te ariā o te kuneroatanga. He huatau whānui, he huatau whakaputaputa hoki te whakapapa, he pokapū hoki e kitea nei te rerekētanga i waenga i ngā pūtaiao o Te Uru me ngā whakaaro Māori, ngā whakaaro taketake hoki. E nui ake ana te tikanga o te whakapapa i tēnā o ngā whakatipuranga anake, ahakoa e whakahāngai pērātia ana i te nuinga o te wā, mō te taha ki te whakarōpūtanga o ngā ingoa o ngā tūpuna, o ngā tātai whāiti, o ngā hītori hoki o ngā whānau. Hei huatau, ko te whakapapa tētahi ara e whakariterite ai i ngā pārongo matatini whānui, ānō he mahere huatau, he pūnaha whakarōpū, he kohinga whakaaro hoki.



Ko Tākuta Leilani Walker

Ko te whakapapa i roto i tēnei āhuetanga hōhonu o te 'whakariterite pārongo', ka hāngai ki ngā pūrākau mō te ao tūroa, e noho ai hei kohinga whakaaro taketake e whakamārama nei i te ao me tōna takenga mai. Nā runga i tēnei, ka pērā te whakapapa, mō ngā pūnaha o te mātauranga Māori, i te ariā me te tautake o te pūtaiao mō ngā mātauranga a Te Uru. Ko te whakapapa, hei pūnaha mātauranga, e whakamārama ana i te takenga o te ao, e whakanahanaha ana i ngā mātauranga nō te tirohanga Māori mō te ao tūroa, e ārahi ana hoki i ngā mahi matatika i te ao Māori. Ko te huatau o te whakapapa te tūāpapa e mārama ai ki te hononga i waenga i ngā tāngata me ngā kararehe, e noho nei hei pūtake mō tā te tangata manaaki i ngā kararehe e noho tahi nei ki ō tātou kāinga, ki tō tātou ao hoki.

Ko te whakapapa te tūāpapa mō ērā atu huatau. Ka noho ki runga i a ia ngā huatau mātāmua o te tapu me te mana; ko te pono, ko te tika, ko te aroha hoki te takitoru matatika o ngā huatau e ārahi nei i ngā whanonga e tika ana kia whāia i te taha o ngā tāngata, o ngā koiora, o ngā mea hoki kāore nei i te ora i te ao tūroa.

## Whakapapa

Whakapapa comes first, as the base or ground on which the other Māori concepts are built. The concept of whakapapa was mentioned repeatedly by the Māori consultants as underpinning a sense of respect for animals that was part of their personal understanding of a Māori worldview. For example, Leilani Walker explained how she had been brought up to understand that whakapapa affords mana to all animals, thus making them deserving of being treated with respect, an ethical dimension in Māori knowledge of animals that is absent from evolutionary theory. Whakapapa is an expansive, generative concept, and an important locus of difference between Western/scientific and Māori/Indigenous thinking. The concept of whakapapa goes beyond genealogy, with which it is normally associated, in the sense of collections of ancestor names, specific lineages and family histories. As a concept, whakapapa is a way of organising complex arrays of information, likened to a mind map, a folk taxonomy, and a cognitive gestalt.



Dr Leilani Walker, Behavioural Ecologist

Whakapapa in this more conceptual sense of 'organising information' relates to the nature narratives, which collectively act as an indigenous paradigm to explain the world and how it came to be. Whakapapa in this way fills a similar role for Māori knowledge systems as does the theory and philosophy of science in Western knowledge. Whakapapa as a knowledge system explains how the world came to be, structures empirical knowledge about the natural world, and guides ethical action in the Māori world. The concept of whakapapa provides a basis for understanding human-animal relationships, which acts as a rationale for humans to respect the animals with whom we share our homelands and world.

The other concepts build on from whakapapa. Tapu and mana are basic ontological concepts that operate on whakapapa; and pono, tika and aroha are triadic ethical concepts to guide right behaviour towards other people and all living and non-living elements of the natural world.

## Te tapu me te mana

He hononga tata i waenga i te tapu me te mana e noho ana hei tūāpapa i te ao Māori, inā hoki mēnā kāore i reira, kāore he paku aha i tō tātou ao. E hāngai ana te tapu me te mana ki ngā atua, nā te mea i ahu mai te tapu me te mana i ngā atua. I te ao Māori, he mana tō ngā kararehe katoa, nā reira me manaaki e tātou. Hei huatau taketake nō nehe, kāore te tikanga tōtōpū e kapi i ngā kupu Pākehā, ka mutu, ina whakamahia ētahi kupu Pākehā, ētahi kīanga Pākehā rānei i tētahi raupapatanga, kāore tonu e tōtōpū te whakamāramatanga i te horopaki e tika ana. Kua roa te tapu e whakahāngaitia ana ki te ‘sacred’, ki te ‘holy’ rānei, me te mana ki te ‘prestige’, ki te ‘dignity’ rānei.

Ko te tapu tētahi āhuatanga tainekeneke o ngā pae o runga o te ao wairua, e hāngai nei ki ngā āhuatanga o te ao me te pō, pērā i tana hāngai ki te wāhanga o waenga i te haukāinga me ngā manuhiri i ngā mahi ōkawa o te pōwhiri. Ko tētahi atu tauira o te tapu, ko te wā e whakatūpatotia ai ngā tāngata kia kaua e pātata atu ki tētahi wāhi mēnā, hei tauira, kei te whakatūria ētahi whakairo, tae atu ki te whakanoatanga (te tauaro o te tapu) mā roto mai i ngā karakia me ngā tikanga o te whakanoa. I ētahi wā, ka tapu tētahi kararehe, pērā i te mokomoko, nā te mea he tohu, he kauwaka rānei nō ngā atua. Ko te tapu me te mana ētahi huatau matua i te tautake Māori, engari kāore e pērā ana i ngā huatau pūtaiao, nā te mea he nui ngā āhuatanga matatika o roto, ka tahi; ka rua, kāore e whāiti pū ana, kāore hoki e pūmau ana ngā tikanga, ahakoa ka pērā ngā kupu pūtaiao.

Ka kōrerotia te tapu i ngā kōrero mō te matenga o ngā kararehe e whakawhitinga nei i te āputa i waenga i te ora me te mate, pērā i te matenga whakaahurutanga o ngā kararehe i ngā taiwhanga pūtaiao, pērā i ngā rangahau a Kimiora Hēnare mō te mate pukupuku, pērā rānei i ngā matenga tōmuatanga o ngā kararehe i kitea rā i ngā tauporitanga māori, hei tauira, te kaha o te matenga o ngā punua pakake (kekeno) i ō rātou kāhui whakatupu kei ngā motu o te pito whakateraki o Te Kōpakatanga ki te Tonga, i whakamāramatia ai e ngā kaiaroturuki o Ngāi Tahu ki a Rauhina Scott-Fyfe i ā rātou mahi rangahau i ngā pakake.

Nā Wildman NZ, CC-BY-SA-4.0.

I rite tonu hoki te kōrerotia o te mana e ō mātou kaikōrero, tae atu ki te whakaaro kua tohua i runga mō te mana o tēnā kararehe, o tēnā kararehe, nā reira me manaaki, tae atu hoki ki ngā kararehe e whakamahia ana hei kai. Hei tauira, e hoki ana ngā mahara o Hilton Collier ki tana tipu mai i te pāmu a tana whānau i ngā whenua i te pokapū o Ngāti Porou, i te wā i āta hīkoi atu ai ngā kararehe ‘mō te whare’ (he kōrero mō te kōwhiringa o tētahi kīrehe ka whakakī i te pākatio hei kai mā te whānau o te pāmu mō tētahi kaupeka o te tau) ki te whare parekura. Ka whakatā rātou, ka whāinutia hoki rātou, ka kōhurutia, ka tuakina ai. Nā aua mahi katoa i mōkarakara ai, i tāngohengohe ai hoki ngā kiko, tae atu ki te manaakitanga o te kararehe nō tana whānautanga mai ā whakatutuki ai i tōna pūtakenga hei kai.

Manohi anō, ka whakamārama a Hilton i te whakahorotanga o ngā kararehe e ruha ana ki runga o te taraka i ngā rangi wera, ka tae atu ki te whare parekura i runga i te ahotea, e nui ana hoki te kūhukahuka. Kāore ngā kiko e tau tika, me te aha, kāore te mīti kau e tāngohengohe, engari kē ia, ka kākatikati, ka pōuriuri, ka kino. Heoi, ina manaakitia te kararehe, ka eke ki ngā taumata tiketike o te kounga, ā, ka tika tā te kaupāmu whakapiki i ngā utu ki ngā kiritaki, nā te mea ka mōhio ki te tāngohengohe katoa o te mīti kau. I roto i te ahumahi o te whakaputa kai, e whakahirahira ana te maumahara ‘he mana tō ngā mea katoa e ora ana’, ā, ina pērā te manaakitia, ka pai ake rātou hei kai.



## Tapu, mana

Tapu and mana are closely related foundational concepts in te ao Māori without which nothing else would exist. Both tapu and mana are related to spiritual power, since ngā atua are the source of both tapu and mana. In te ao Māori, all animals have mana by virtue of being loved descendants of ngā atua, and must therefore be treated with respect. As ancient indigenous concepts, the full meaning of these concepts cannot be understood by equating them with English words, since even using several English words or phrases in combination does not give a complete meaning-in-context. Tapu has long been equated to sacred or holy, and the meaning of mana is generally reduced to prestige or dignity.

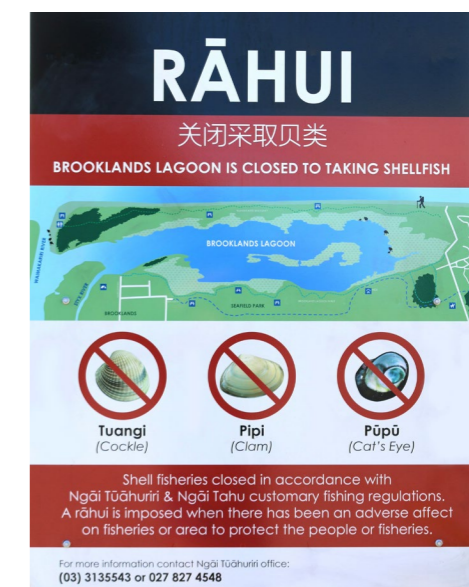
Tapu is a dynamic state of heightened spiritual charge, which applies to life-and-death situations, as it does to the space between hosts and guests in the formalities of a pōwhiri (welcome ceremony). Another example of tapu is when people are warned to stay clear of a place if, for example, whakairo (carvings) are being erected, until they have been made noa (opposite of tapu - unrestricted) through karakia and whakanoa ceremony. In some situations, an animal such as a mokomoko (gecko/skink) is considered tapu because it is a representative or intermediary of ngā atua. Tapu and mana are key concepts in Māori philosophy, but do not work like scientific concepts, first because they are ethically loaded, and secondly because they do not admit of precise, stable definitions in the terms required by science.

The interviewees mentioned tapu in relation to the death of animals as crossing the divide between ora (life) and mate (death), such as the planned euthanasia of laboratory animals, as in Kimiora Henare’s cancer research involving mice, or the premature deaths of animals seen in natural populations, for example, high death rates of sea lion pups in their breeding colonies on Subantarctic Islands, which Ngāi Tahu observers described to Rauhina Scott-Fyfe during their sea lion research.

Wildman NZ, CC-BY-SA-4.0.

Mana was also frequently mentioned by our informants, including the above-noted idea that every animal has its own mana, and thus deserves to be treated with respect, including animals being used for food. For example, Hilton Collier recalls growing up on his family’s farm, on whenua in the heart of Ngāti Porou, when animals ‘for the house’ (an expression referring to the selection of a beast to fill the freezer and provide a season of meals for the farm family) would be gently walked into the killing house. They would be rested and watered, then dispatched and dressed. Everything contributed to the meat being tasty and tender, and the experience of having looked after the animal from birth through to fulfilling its purpose as food.

In contrast, Hilton explains, when tired animals are loaded hurriedly onto a truck in hot conditions, they arrive at the works stressed, with elevated glycogen levels. The meat will not set properly and the resulting steak will not be tender, but chewy, dark-coloured and terrible. Whereas if that animal were respected, its meat could be presented in premium quality, and the farmer would be justified in expecting consumers to pay a premium, because they can guarantee that steak will be consistently tender. Even in the business of food production it is important to remember that ‘all living things have mana’ and, if treated as such, they end up providing a much better food experience.





## Te pono, te tika, me te aroha

Ko te pono, ko te tika, ko te aroha hoki ētahi o ngā uara matua, o ngā huatau matatika rānei o te ao Māori, e ārahi nei i ngā mahi me te hautūtanga i runga i te tika. E hāngai ana te pono ki te ao motuhenga, e hāngai ana te tika ki te tapatahi o tō urupare ki taua motuhengatanga, ā, e hāngai ana te aroha ki tō mākohe i taua urupare ki taua motuhengatanga. Ahakoa ka noho takitahi aua kupu i ōna wā, ina noho tahi, ka kapi i a rātou te āhuatanga o “te mahi i te mahi e tika ana i runga i te pono me te aroha.” Katoa mai ō mātou kaikōrero i whakaatu i tō rātou aroha ki ngā kararehe i kōrerotia mai ai e rātou. Ka whai wāhi ki te aroha te aro atu, te ū ki te rangahau, ngā whakataunga ōhanga anō hoki. Hei tauira,

i whakapau kaha a Te Winiwini Kingi ki te tiaki i ngā toenga puihi i ngā pākau o ōna whenua, nā runga i tana whakanau i te whai moni mā te tuku i ngā kau ki te kai i runga i aua whenua, nā te mea i mōhio ia ka whakakinotia te hauropi māori o te ngahere i toe mai. Nā runga i te hāngai ki ngā huatau o te torowhārahi me te tūhonohono, e iti iho ana te tūponotanga ka whakamātāmua ngā matatika Māori i te tangata, e kitea ai ko ngā tāngata anake ka whai mōtika, kua ko ngā kararehe. Ina whakaarohia te katoa, ka puta i te pono, i te tika me te aroha te whakaute me te mōhio ki te haepapa o te motuhenga i te ao tūroa, e noho nei ngā kararehe me ngā tāngata.



Te pūtakitaki/pūtangitangi. Nā Geoff McKay, [CC-BY-2.0](#).

## Pono, tika, aroha

Pono, tika and aroha are central values or ethical concepts of te ao Māori, which provide guidance for right action and leadership. Pono is concerned with knowledge of reality, tika is concerned with right response to reality, and aroha is concerned with a loving response to reality. Although each word can stand alone, when considered together they encompass a sense of “doing the right thing with integrity and love.” All our informants showed aroha for the animals they told us about. Aroha can include interest, devotion to study, and economic decisions. For example, Te Winiwini Kingi made efforts to conserve the remnants of original bush in the gullies on his land, refusing

to earn money by grazing cows, knowing how this would damage what was left of the natural forest ecology. Based on holistic and relational concepts, Māori ethics are less likely to fall prey to anthropocentrism, whereby only humans have rights, which are not extended to non-human animals. Taken together, pono, tika and aroha entail respect and a sense of responsibility for truth and the natural world, of which both animals and humans are part.



Pūtakitaki/pūtangitangi. Geoff McKay, [CC-BY-2.0](#).



## Te hāngaitanga o ngā whakaaro Māori ki ngā matatika kararehe

Ko te mōhio o te tangata ki a ia anō me tana hāngai tika atu ki ngā mea katoa e ora ana, kāore hoki e ora ana, i te ao tūroa, tētahi take whai take mō te manaaki i te ao tūroa, tētahi wāhanga hoki o te tohe kia whakautea te ao tūroa, tae atu ki ngā kararehe.

E torowhārahi ana te mātauranga Māori i runga i te korenga ōna e whakawehe i ngā 'meka' i ngā 'uara' e ārahi nei i tā tātou mahi i runga i te tika me te ngākau aroha ki te ao tūroa, tae atu ki te manaaki me te whakaute i ngā kararehe. I te māramatanga ki tēnei ara o ngā uara, ko te whakaute i ngā kararehe te tūāpapa o te whāinga me ngā pānga o roto i ngā rautaki o ngā Wh e Toru e whakaheke nei i te tūkinotanga o ngā kararehe ka whakamahia i ngā rangahau, i ngā whakamātautau, i ngā mahi whakaako hoki. Mā te anga huatau Māori e ārahi ai i tā tātou whai whakaaro ki ngā matatika kararehe kia kore ai e whai i ngā hapa o ngā whakaaro nō Te Uru mō ngā kararehe, kia whakatau ai hoki i tētahi take arorau kia whakautea ngā kararehe, e puta nei ngā Wh e Toru, e tautoko nei hoki i ngā Wh e Toru.

I te ao Māori, he whanaunga ngā kararehe ki ngā tāngata mā roto mai i te whakapapa. He uri ngā kararehe me ngā tāngata nō ngā atua, nā konā he mana, he tapu hoki tō rātou. Ka pai tā ngā atua noho i te ao tūroa me te kōrero ki ngā tāngata mā te whakamahi i ngā kararehe hei kaituku karere, hei kaitakawaenga hoki. Nā runga i ēnei māramatanga matua, me mātua whakaute ngā tāngata i ngā kararehe, hei whanaunga, hei kīrehe tāpua e ai ki ngā matatika i roto i tō rātou anō mana. Nā reira, me pā ki ngā kararehe i runga i te tika, i te pono, i te aroha hoki e mahi tahi nei kia puta ai tētahi anga māmā, tētahi anga tōtōpū hoki e tika ai ngā mahi, e whakautea ai te tapu me te mana o te whakapapa, e kīia nei hoki ko 'te mahi i te mahi e tika ana i runga i te pono me te aroha.' Nā konei, ko ngā huatau tautake Māori te tūāpapa mō te whakaute i te pono me te ao tūroa e noho nei ngā kararehe me ngā tāngata. Ka whakaū ngā hononga whakapapa i te whakaute i ngā kararehe i ngā tautakenga Māori, e tautoko nei i ngā huatau o ngā Wh e Toru.



Te toutouwai

## Relating Māori ideas to animal ethics

To understand oneself as literally related to all the living and non-living elements of the natural world makes a coherent reason for taking care of nature and is part of an ethos of respect for nature including animals.

Māori knowledge is holistic in the sense that it does not attempt to separate 'facts' from 'values' and thereby enables us to act with integrity and compassion towards the natural world, including treating animals with dignity and respect. Understood in this principled way, respect for animals underpins the intent and effect of the Three Rs strategies to alleviate harm to animals used in research, testing and teaching. A Māori conceptual framework offers an approach to thinking about animal ethics that avoids the pitfalls of modern Western thinking about animals, and provides a logical reason to respect animals, which leads to and supports the Three Rs.

In the Māori world, animals are related to humans through whakapapa. Animals as well as humans are descendants of ngā atua, and as such are considered to have their own mana and tapu. Ngā atua are able to operate in the natural world and communicate with humans using animals as their messengers and intermediaries. These basic understandings mean that animals command respect from humans, both as kin, and as ethically-significant beings in their own right. Therefore, animals must be treated with tika, pono and aroha, which work together and form a simple but robust framework for right action and respect for the tapu and mana of whakapapa, also expressed as 'doing the right thing with integrity and love.' In this way, Māori philosophical concepts underpin respect for truth and the natural world, of which both animals and humans are part. Whakapapa relationships embed respect for animals in Māori philosophy, which thereby provides conceptual support for the Three Rs.



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