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# Standards for Traditional Māori Healing

June 1999





# **Standards for Traditional Māori Healing**

**Ministry of Health  
June 1999**

Published in June 1999  
by the Ministry of Health  
Manatū Hauora  
PO Box 5013, Wellington, New Zealand

ISBN 0-478-23552-6 (Booklet)  
ISBN 0-478-23553-4 (Internet)

This document is available on the Ministry of Health's Web site:  
<http://www.moh.govt.nz>



# Foreword

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E ngā mana, e ngā reo, e ngā kārangatanga maha o ngā hau e whā me ngā pātaka o ngā taonga tuku iho, tēnā koutou katoa. Ko te tīmatanga o te whakaaro nui ki a Io, nāna nei ngā mea katoa. Tēnei te mihi ki a rātou kua whēturangitia nā ngā uri e whai tonu ana ngā hiahia me ngā wāwata i whakatakotohia e rātou i ngā wā o mua. Ko rātou ki a rātou, ko tātou ki a tātou, nō reira tēnā tātou katoa.

In its fourth report to the Minister of Health (1995), the National Advisory Committee on Core Health and Disability Services recommended that:

*'Regional Health Authorities purchase aspects of Māori traditional healing, to be provided in conjunction with other primary health services, where there is reason to believe this will improve access to effective services for Māori and lead to better health outcomes.'*

It is timely to re-emphasise that there is a place for Rongoā Māori in New Zealand's health sector. Internationally indigenous health systems and practices are being discussed and debated. In particular, questions are being asked on how traditional health systems can contribute to better health; how health sector reforms can improve health status and quality of life; and how the reform process can enhance service delivery.

These national standards are intended for use by developing and existing Whare Oranga, as a guide when establishing and further enhancing their service delivery, and ultimately the health gains for their māuiui. The standards focus on practical actions that Whare Oranga can implement to enhance service quality and delivery.

These standards have been developed with support from Ngā Ringa Whakahaere o Te Iwi Māori (the National Body of Traditional Māori Healers) and the Health Funding Authority (HFA). Peter O'Connor, a consultant experienced in the development of health care standards, was contracted to assist Ngā Ringa Whakahaere develop the standards.

These standards are aligned with the Health and Disability Sector Standards, published by the Ministry of Health and the HFA. They will be reviewed in the next two years to ensure they remain appropriate and applicable. Should you wish to make comment or provide suggestions on these standards, address them to:

Rongoā Māori Standards  
Te Kete Hauora  
Ministry of Health  
PO Box 5013  
WELLINGTON.



Ria Earp  
Deputy Director-General, Māori Health

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# Standards for Traditional Māori Healing

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## Standard of Practice for Tohunga Puna Ora

Tohunga Puna Ora will ensure that assessment is performed in a way that is relevant to the needs of the māuiui.

Tohunga Puna Ora will ensure that the diagnosis, assessment and treatment of māuiui is in accordance with tikanga Māori, is culturally safe and recognises the needs of māuiui.

Tohunga Puna Ora will co-operate with other Tohunga Puna Ora and health professionals, as appropriate to the wishes and needs of the māuiui.

Tohunga Puna Ora will ensure that all māuiui are aware of any follow-up treatment or consultation required.

Tohunga Puna Ora will ensure that (where appropriate) māuiui are referred to other appropriate services, particularly if they have any emergency and/or acute needs.

The participation of whanau in care is facilitated.

Māuiui will be given the information needed to give informed consent to ongoing care activities.

## Māuiui Referrals

Services provided to māuiui should be within the scope of the Whare Oranga. Where the needs of the māuiui change or move outside the scope of the Whare Oranga services, appropriate arrangements should be made to refer, and/or seek support from other service providers.

When māuiui are referred to other service providers, the referral process must ensure that:

- māuiui have informed choice
- the service/s to which the māuiui is referred is appropriate to each māuiui
- provision is made for the review of any referral should this be requested
- provision is made for effective co-ordination of services where a māuiui or whanau requires the services of a number of organisations
- policies, procedures and resources are consistent with effective referral processes.

## Māuiui Records

A record must be made for every māuiui that attends the Whare Oranga.

A record should be sufficiently detailed to enable:

- identification of personal details (name, age, address, ethnicity and person to contact in an emergency)
- identification of the reason for seeking care and the treatment objectives
- identification of the māuiui history pertinent to the condition being treated, including relevant details of present and past medical history, family history and social considerations
- details of treatment provided
- the māuiui to receive effective continuing care
- clear identification of 'alert' notation for conditions such as allergic responses, adverse drug reactions, and infection risks, properly displayed in the record
- effective communication between the healing whanau
- the evaluation of māuiui care
- allocation of diagnosis and procedure codes (as required by the Health Funding Authority).

It is the responsibility of the Tohunga Puna Ora for the proper and timely completion of māuiui/ Whare Oranga records. An entry should be made for each visit. Each entry should be dated and, if the Whare Oranga has more than one Tohunga Puna Ora, state the name of the Tohunga Puna Ora. The māuiui name should be on each page of the record.

Each Whare Oranga must have a person responsible for servicing Whare Oranga records. This person should keep in mind the following needs:

- providing education/training to Tohunga Puna Ora and Kai-awhina to assist in the appropriate completion of Whare Oranga records
- regularly assessing the content of Whare Oranga records to ascertain that the recorded Whare Oranga information is sufficient for the purpose of providing and evaluating māuiui care
- retrieval of data as required by the Health Funding Authority.

Care must be taken to safeguard māuiui information against loss. Paper records should be stored safely and protected from any damage, including water and fire damage and theft. If the records are stored on computer, a backup disk should be made regularly and stored away from the Whare Oranga.

Care must also be taken so that unauthorised persons do not have access to, or use of, māuiui information.

If abbreviations and symbols are used, and there is more than one Tohunga Puna Ora, there must be a list of acceptable abbreviations and symbols to be used in Whare Oranga records.

# Māuiui Rights and Responsibilities

## Māuiui Rights

- Māuiui have the right to choose their Tohunga Puna Ora.
- Consultations are to be provided only on request.
- Whare Oranga shall provide māuiui with access to independent advocacy services and will act on the issues which arise from the complaints and the advocacy process. These services are available to whanau as well as māuiui.
- Māuiui have the right to personal and informational privacy as stated in the Privacy Act 1993 and the Health Information Privacy Code 1994.
- Māuiui have the right of access to support people independent of the Whare Oranga.
- Māuiui have the right to have full understanding of the consultation and healing process.

## Māuiui Responsibilities

- Māuiui have the responsibility to respect the kaupapa of the Whare Oranga and Tohunga Puna Ora.
- Consultations may be requested but not demanded.

## Protection of the Whare Oranga Whanau

The Whare Oranga shall define the roles and responsibilities of the members of its whanau.

Trainees and assistants should receive regular training and supervision. They should have defined training objectives. These should be summarised in a training record together with regular assessments of their progress.

The scope of practice of trainees and assistants should be clearly defined.

## Liaison/Networking

Effective relationships are to be maintained:

- between Whare Oranga
- with national and other appropriate health agencies and organisations, including the Health Funding Authority, Ministry of Health and the Māori Health Commission
- with other international indigenous health organisations
- any other agencies/organisations that benefit the ongoing development of rongoā services.



## Liaison with Other Providers

When appropriate, Whare Oranga will co-operate with other Tohunga Puna Ora and Whare Oranga:

- to provide care to māuiui (with their agreement)
- to share and develop skills.

When appropriate, Whare Oranga will work with other health professionals and providers to provide services to māuiui and their communities.

## Protection of Rongoā

The Medicines Act 1981 and the Medicines Regulations 1984 control all medicines, related products, homeopathic medicines, and herbal remedies.

Only medicines, medical devices and related products can be advertised as having a therapeutic purpose, and all medicines and related products require the consent of the Minister of Health before they can be distributed in New Zealand.

Rakau Rongoā (herbal remedies) does not require the consent of the Minister of Health before it can be distributed, provided that:

- it does not contain a scheduled medicine (ie, a prescription medicine, a restricted medicine, or a pharmacy-only medicine)
- it is a simple product made from plant material that has been crushed or dried or similarly processed and mixed with water or ethyl alcohol or an inert substance
- it is labelled only with the name of the plant(s) from which it is made and the process to which the plant has been subjected. No written recommendations as to its use are permitted (ie, therapeutic claims or advertising).

It is recommended that Whare Oranga consider these points when they are preparing, labelling and dispensing their rongoā.

## Standards for Rongoā

**Collection** Tohunga Puna Ora need to ensure that rongoā:

- is identified and collected according to tikanga<sup>1</sup>
- is not gathered from polluted areas.

**Preparation** Tohunga Puna Ora must ensure that rongoā is prepared safely and hygienically.

**Storage and supply** Rongoā should be stored in containers that do not contaminate or degrade the rongoā.

**Labelling** Rongoā will be labelled appropriately, including:

<sup>1</sup> Tikanga encompasses amongst other things karakia, tapu rāhui, rangatiratanga, kotahitanga, wairuatanga, manaakitanga.

- the rongoā
- the name of the Whare Oranga where it was prepared and produced
- the date of production
- the use-by date.

**Prescription**Rongoā will be prescribed by Tohunga Puna Ora of the Whare Oranga. Appropriate and adequate records of all prescriptions will need to be kept.

**Dispensing**Rongoā will be dispensed by Tohunga Puna Ora of the Whare Oranga. Appropriate information will be given to māuiui on how to take the rongoā.





# Application of the Medicines Act 1981 to the Preparation, Dispensing and Labelling of Rongoā

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## Purpose

This Code of Practice provides general advice on how the preparation, dispensing and labelling of rongoā can be carried out in a way which complies with the requirements of the Medicines Act 1981, and which ensures that the rongoā is fit for its intended purpose. It includes an appendix summarising those parts of the Ministry of Health's Pharmaceutical Code of Good Manufacturing Practice which are applicable to the preparation of rongoā.

## Requirements of Medicines Act 1981

### 1 Sharing of Rongoā

There are no restrictions on the sharing of unprocessed plant materials.

### 2 Preparation and Storage

**Definition of herbal material.** The Medicines Act allows 'herbal remedies' to be extracts from plants or combinations of plants produced by drying, crushing or similar means. These extracts may be mixed with water, ethyl alcohol or any other inert substances.

**Rongoā must be prepared hygienically.** The preparation of rongoā should follow the criteria specified in the appendix to this Code.

**Rongoā must not knowingly include prescription, restricted or pharmacy-only medicines.**

However, many pharmaceuticals are derived from plants and traditional remedies and it is possible that rongoā do contain ingredients used in pharmaceuticals. Provided that a Tohunga Puna Ora does not knowingly add these pharmaceuticals to a traditional remedy, the rongoā does not come within the Medicines Act.

**Rongoā should be stored safely and hygienically.** The storage of rongoā should follow the criteria specified in the appendix to this Code.

### 3 Dispensing

**Rongoā must be dispensed only to a specific person after a consultation.** Additional amounts may be dispensed without a consultation when it is for use by the same person.

**Rongoā must not be available to people without consultation by a Tohunga Puna Ora.** It is permissible to provide remedies to people whom the Tohunga Puna Ora has not consulted with.

**Rongoā may only be dispensed by a recognised Tohunga Puna Ora or a suitably trained and supervised Kai-awhina.**

When a person is in training to be a Tohunga Puna Ora:

- their range of practice (including the range of rongoā that they can prescribe) should be clearly specified by the Tohunga Puna Ora under whom they are training
- all prescriptions should be checked by the Tohunga Puna Ora.

## **4 Labelling**

**Rongoā should have clear instructions.** This should include:

- who the rongoā is prescribed for
- how and when the rongoā should be used
- its expiry date
- date of preparation or batch number.

It is not necessary to state the ingredients of the rongoā.

**Labels must not make therapeutic claims.** This is to prevent people making false or exaggerated claims for remedies. However, the Tohunga Puna Ora should state the therapeutic purpose of the rongoā to the māuiui at the time of consultation.

# Appendix

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## The Application of the Code of Good Manufacturing Practice for the Manufacture and Distribution of Therapeutic Goods to the Preparation of Rongoa

### 1 Supervision

A person with appropriate training and experience should supervise the preparation of rongoā. This person is responsible for:

- compliance with tikanga relevant to the preparation of rongoā
- maintaining sterile conditions and preventing contamination
- checking the identity and quality of plant materials
- checking preparation procedures
- completing documentation.

### 2 People

All people preparing rongoā should receive adequate training and supervision.

To reduce possible sources of contamination there should only be a minimum number of people participating in the preparation of rongoā. This may, of course, include Kai-awhina.

The highest standards of personal hygiene and cleanliness must be maintained.

Wrist watches and jewellery should not be worn, and cosmetics, for example hand creams, should not be used by people preparing the rongoā.

Eating, drinking, chewing and smoking is prohibited in the area where rongoā is being prepared.

Clothing should be as free as possible of dust or particles that may contaminate the rongoā.

People with any illness or skin conditions which may affect the sterility of the rongoā should be assessed by the person responsible for the preparation of the rongoā. If there is any risk of contaminating the rongoā, they should be assigned to other work.

### **3 Facilities**

A 'clean area' should be defined for the preparation of rongoā.

This area should be clean, of sufficient size and well lit.

It should be set out and managed to minimise contamination from microbes, dust insects or pests. Windows and doors should minimise entry of insects and dust.

Surfaces, floors, walls, partitions and cupboards in the clean area should be unbroken, non-porous and easily cleaned. There should be no uncleanable recesses, ledges or shelves.

### **4 Equipment**

Equipment and tools should be made from materials that are easily cleaned and will not react with, contaminate or absorb the rongoā to such an extent that it will affect the quality of the rongoā.

When equipment has been used in the preparation of other rongoā, other batches of the same rongoā, or has been carried out of the clean area, it should be cleaned thoroughly before use.

### **5 Cleaning**

Disinfectants and detergents should be selected to kill microbes and avoid contamination by the scents or chemicals that some disinfectants and detergents contain. Diluted solutions should be kept in previously cleaned containers. To prevent the mixture of incompatible disinfectants or detergents, partially used containers should not be topped up.

Mops and sponges should be set apart for use only in the clean area.

### **6 Processing**

Rongoā must be clearly labelled, especially if two or more rongoā are being prepared at the same time and are in similar containers.

Rongoā should be inspected by Tohunga Puna Ora or other qualified people after preparation.

### **7 Storage**

Rongoā should be stored in sterile containers that will not degrade or contaminate the rongoā.

All labels must be legible and fixed directly to the container.

Every batch of rongoā should be identified by recording the date of preparation or, if several batches are prepared on the same day, a batch number. This is useful for withdrawing rongoā if the batch is later found to be contaminated or deficient.

Every batch should be labelled with an expiry date. The expiry date should be based on the general experience of the Tohunga Puna Ora. The Tohunga Puna Ora may from time to time check the rongoā by sight, smell and/or taste.

# Glossary of Terms

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Please note – the translation of these terms relate specifically to this document. The various meanings to each of these words relates to the context in which these words are being used, and in this case, the context relates to Traditional Māori Healing within the tribal boundaries as identified by Tohunga Puna Ora.

<b>Karakia</b>	Incantation or prayers.
<b>Kai-awhina</b>	Assistants or co-workers/helpers.
<b>Kotahitanga</b>	Unity/Oneness – working together to achieve the same aim.
<b>Manaakitanga</b>	Showing respect/an act of kindness.
<b>Māuiui</b>	Persons who are sick or experience ill health, a patient.
<b>Rāhui</b>	A mark to warn people against trespassing; used in the case of tapu, or for temporary protection of natural resources. A decision to restrict a particular activity.
<b>Rakau Rongoā</b>	Natural medicinal derivative from native plant/s.
<b>Rangatiratanga</b>	Self-determination – the right to decide how services are delivered while recognising tribal/hapū diversities.
<b>Rongoā</b>	Traditional Māori Healing practices, including medicines or remedies.
<b>Tapu</b>	A sacred condition affecting persons, places and things, and arising from innumerable causes.
<b>Tikanga</b>	Patterns of appropriate behavior including customs and rites. Tikanga encompasses amongst other things karakia, tapu rāhui, rangatiratanga, kotahitanga, wairuatanga, manaakitanga.
<b>Tohunga Puna Ora</b>	Traditional Māori Healing Practitioners.
<b>Wairuatanga</b>	Spirituality.
<b>Whanau</b>	Family, including wider extended family.
<b>Whare Oranga</b>	Facility from which Tohunga Puna Ora work, a clinic.



