

**NGATI KAHUNGUNU**



**Kaitiakitanga Mo Nga Taonga Tuku Iho**

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*Bill Hodges*  
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## EXECUTIVE SUMMARY

### OVERVIEW OF THE MAIN POINTS

- The principal objective is to introduce Councils to a Ngati Kahungunu "Ethic for Sustainable Resource Management"
- In the process of presenting the basis for such an ethic we examine the following salient aspects:
  - \* Global trends, particularly as regards to the role of indigenous peoples and their culture, science and technology in today's perspectives on conservation, protection and environmental preservation.
  - \* The way that Maori culture, science and technology is rooted in Maori mythological origins.
  - \* The use of Maori terminology, their mythological roots and a Ngati Kahungunu understanding of them in the modern context, particularly in the context of the Resource Management Act 1991.
  - \* The principles of the Treaty of Waitangi and what they mean for Ngati Kahungunu.
  - \* Ngati Kahungunu holistic approach to both 'resource management' and 'resource development' to indicate our tribal resolve to make the greatest contribution possible to the conservation, protection and preservation of our regional (ie. Ngati kahungunu wide) resources while also contributing to the economic, social and cultural well being of our general Regional communities. (Hawke's Bay, Manawatu-Wanganui and Wellington).
- The document lists significant issues to Ngati Kahungunu with suggestions for **OUTCOMES** and methods of **IMPLEMENTATION**. This list is not exhaustive merely indicative. A list of likely concerns/issues for Hapu is also incorporated.
- Fundamental to the preparation of this draft document is the understanding that:
  - (i) It is introductory by nature, for the dual purpose of:
    - a) Providing a planning process for Ngati Kahungunu to prepare, by graduated stages, for the ultimate production of an Iwi Development Plan, at the same time affording constituent Hapu with the background and incentive to prepare their respective Hapu plans, and
    - b) Providing Regional Councils (3) and Territorial Local Authorities (8) with a basis

for discussion leading to the preparation of Regional Policy Statements, Regional Coastal Plans, Regional Plans and District Plans.

(ii) It is only a draft which has yet to be ratified by a Hui-A-Iwi (Ngati Kahungunu hui of the people) but is nevertheless based on consultation held at the behest of local Taiwhenua/District Maori Tribal Executive Committees/Hapu and feedback received in a variety of ways.

(iii) Time frames imposed by Regional Councils have limited the scope of this document and its standard of presentation.

(iv) Its use is strictly limited at this stage to discussions with Regional Councils over Regional Policy Statement and Regional Coastal Plan preparation and, save only by prior agreement, to T.L.A's for District plans.

• The key aspects of this document focus squarely on:

\* The Treaty of Waitangi as our Nation's founding document and the principles (in descending order of priority) of:

**TINO RANGATIRATANGA** - denoting our powers to 'treat' (*Ngati Kahungunu*),

**PARTNERSHIP** - the exercise of that power through sharing

**KAWANATANGA** - the granting of power to make rules in exchange for concrete guarantees, including the retention of **TINORANGATIRATANGA**

**ACTIVE PARTICIPATION** - denoting an equal partnership

**RESOURCE DEVELOPMENT** - inferring autonomy and access to new technologies.

\* The statutory delegation of the **CROWN'S PARTNERSHIP** role to Regional and Territorial Local Authorities for resource management and development respectively.

\* Proposals for the resolution of significant issues using a Ngati Kahungunu Resource Management Ethic as the basis.

• The Ngati Kahungunu **ETHIC** is based on the notions (when included in the management system) of:

**TURANGAWAEWAE, MAURI, MANA, TINORANGATIRATANGA, TAPU**

All of these terms are explained in Chapter 2 at Page 8.

• It remains clear to us that for these plans to bear fruit, discussions and negotiations must take place in an atmosphere of reason and utmost good faith on both sides. In God we trust for the triumph of goodwill and common sense.

**"KAITIAKITANGA MO NGA TAONGA TUKU IHO"**

(Introductory perspectives to Iwi Resource Management Planning - December 1992)

**PURPOSE**

Provide a medium for the constituent hapu within Ngati Kahungunu to express their unity of purpose and a tribal consensus to do with sustainable resource management.

Provide an introduction for Regional Councils and Territorial Local Authorities to the Ngati Kahungunu ethic and policies for sustainable resource management.

Form the basis for negotiation with Regional Councils of Hawkes Bay, Manawatu-Wanganui and Wellington for recognition and inclusion of these policies along with the overarching ethic into the respective regional policy statements.

Provide a Tribal Umbrella for constituent hapu to treat with the respective/appropriate Regional Council/Territorial Local Authority for the practical implementation of policies in a spirit of co-operation and utmost good faith.

Provide Ngati Kahungunu with the foundation upon which to produce a comprehensive Tribal Development Plan that constructively contributes to regional, (and by association, national) prosperity of a sustainable nature.

*Guardians of our treasures from above.*

INDIGENOUS CULTURES AND THE ENVIRONMENT

1. A WORLDWIDE PERSPECTIVE

1.1 Ngati Kahungunu takes heart from the increasing global recognition of indigenous knowledge and its contribution to present day resource management. The following examples are indicative of this recognition :-

1.2. The United Nations Conference on Indigenous People and the Environment, held in Santiago in May 1992, reinforced the importance of traditional indigenous knowledge about the environment through the adoption of the following principle:-

*"Recognition, protection and respect for indigenous knowledge and practises are essential contributions to the sustainable management of the environment".*

1.3 Principle No. 22 adopted by the United Nations Conference on Environment and Development held in Rio de Janeiro, Brazil, 3-14 June 1992 says :-

*"Indigenous people and their communities, and other local communities, have a vital role in environmental management and development because of their knowledge and traditional practises. States should recognise and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development".*

1.4 That same conference in Rio, at page 381 of its report said, inter alia, :-

*"Indigenous people and their communities represent a significant percentage of global population. They have developed over many generations a holistic traditional scientific knowledge of their lands, natural resources and environment..."*

1.5 From that same conference report, pages 381 and 382, the following extract is taken :-

*"Objectives*

26.3 *In full partnership with indigenous people and their communities, Governments and, where appropriate, intergovernmental organisations should aim at fulfilling the following objectives:*

(a) *Establishment of a process to empower indigenous people and their communities through measures that include :*

(i) *Adoption or strengthening of appropriate policies and/or legal instruments at the national level;*

(ii) *Recognition that the lands of indigenous people and their communities should be protected from activities that are environmentally unsound or that the indigenous people concerned consider to be socially and culturally inappropriate;*

(iii) *Recognition of their values, traditional knowledge and resource management practices with a view to promoting environmentally sound and sustainable development;*

(iv) *Recognition that traditional and direct dependence on renewable resources and ecosystems, including sustainable harvesting, continues to be essential to the cultural, economic and physical well-being of indigenous people and their communities;*

(v) *Development and strengthening of national dispute-resolution arrangements in relation to settlement of land and resource-management concerns;*

(vi) *Support for alternative environmentally sound means of production to ensure a range of choices on how to improve their quality of life so that they effectively participate in sustainable development;*

(vii) *Support for alternative environmentally sound means of production to ensure a range of choices on how to improve their quality of life so that they effectively participate in sustainable development;*

(viii) *Enhancement of capacity-building for indigenous communities, based on the adaptation and exchange of traditional experience, knowledge and resource management practices, to ensure their sustainable development;*

- (b) *Establishment, where appropriate, of arrangements to strengthen the active participation of indigenous people and their communities in the national formulation of policies, laws and programmes relating to resource management and other development processes that may affect them, and their initiation of proposals for such policies and programmes;*
- (c) *Involvement of indigenous people and their communities at the national and local levels in resource management and conservation strategies and other relevant programmes established to support and review sustainable development strategies such as those suggested in other programme areas of Agenda 21."*

## 2. THE NEW ZEALAND EXPERIENCE

- 2.1 Without exception settlement of new colonies through the application of dominant monocultural perspectives, often to the exclusion of any indigenous cultural input, has resulted in an unsustainable exploitation of natural and physical resources that has wrought unjustifiable depletion and pollution.
- 2.2 Sadly the colonisation of New Zealand has been at great and unsustainable expense to its natural and physical resources and to the culture, practises and traditions of its indigenous people.
- 2.3 Use of Maori language was openly discouraged in schools and the social fabric of Whanau/Hapu/Iwi was deliberately undermined. Political agendas for "assimilation" of Maori have been tried in a variety of ways under a number of guises. The Maori Housing "Relocation" programme of the late 1950s - early 1960s must rate as one of the most devastating of modern times. It represents a cultural upheaval - even "cultural dislocation" - the way whole families were uprooted from their whanau/hapu/iwi supportive social network into an alien insensitive urban environment.
- 2.4 From the outset the practise of Maori medicine through the use of natural herbs and plants was dismissed as "pagan practices" and "quackery". The Whare Waananga through which these and a variety of other skills and practices were handed down were discontinued to the point now where much of that cultural heritage has been lost, some of it irrevocably so. The irony is that today, more than ever before, there is a global move away from "pill-popping" to the pursuit of health through natural foods and remedies.
- 2.5 The heritage arising from the politically orientated social discrimination is directly responsible for the modern levels of Maori social dislocation, best exemplified through the poor performance within the Education system and crimes against society.

*Tokanga Outlawed (Maori Power) 1901 Act*



2.6 Wholesale rape of the Country's Forestry and Fisheries, unsustainable land clearing practises with resultant land erosion and water pollution were all aided and abetted by Government, often in direct contravention of the guarantees of the Treaty of Waitangi.

### 3. LOOKING AHEAD

3.1 Economic, social and cultural advancement are goals that all New Zealanders must aspire to but their attainment must not and cannot continue to be achieved at the expense of the environment. Man's selfish tendencies for being greedy, grasping and avaricious must be tempered by policies practices and codes of conduct designed to allow development to proceed in a manner that recognizes our duty to future generations and to the environment.

3.2 Ngati Kahungunu have the practices and control mechanisms that are adaptable to the modern situation. Ngati Kahungunu expresses its willingness to share these with Regional and Territorial Councils within the principles of the Treaty of Waitangi and the spirit of the Resource Management Act 1991.

3.3 This Act is an enlightened statute that provides the framework within which various Iwi and Local Government (Regional and Territorial Councils) authorities can negotiate meaningful strategies, policies and practises for the good of the regional communities. Regional Policy Statements provide the medium for the expression of those strategies, and policies while Coastal, Regional and District Plans will attempt to provide the methodology for practical application.

CHAPTER 2

*John Scott*

TOWARD AN UNDERSTANDING OF THE MAORI CONSERVATION ETHIC

*"The notions of Turangawaewae, Mauri, Mana, Kaitiaki, (Tino) Rangatiratanga and Tapu, when included in the management system, form the basis of a very strong conservation ethic within traditional Maori Society".*

*- Rev. Maurice Gray and Lindsay Saunders - " A policy Framework for Traditional Maori Society".*

4. MAORI VERSION OF CREATION

- 4.1 To fully appreciate the depth of meaning and the profound implications of these terms, one needs to go back to Maori mythological origins.
- 4.2 Much of what follows can be ascertained from most Kaumatua of all tribes but in terms of oral tradition it will inevitably be given in Maori. For the purpose of this document the works of the Rev. Maurice Gray (Ngai Tahu) of Lincoln College, Canterbury have been drawn on in some way to provide a clearer expression in English.

5. THE SPIRITUAL BEGINNING

- 5.1. In simplistic terms <sup>*Muu Muu dan-sh*</sup> IO-MATUA KORE (IO - the parentless one) sprung from out of the great void - TE KOREKORE. From Te Korekore came the realm of darkness <sup>*ang*</sup> TE PO - within which IO -MATUA KORE created RANGINUI and PAPATUANUKU - the Sky father and Earth Mother. RANGINUI was reluctant to release PAPATUANUKU from his embrace and in the process became the procreator of many children who were to become the various "Departmental Gods" or Atua living within the realm of darkness (TE PO).

## 6. THE SEPARATION

- 6.1 TANE was one of these many children (ATUA) who were repressed in this way. He sought release from this repression by burying his head in his Earth Mother's bosom, at the same time thrusting his feet against his Sky Father thus separating both parents.
- 6.2 By this act of separation light and space began to fill the darkness thus bringing about the third state of reality. i.e. "TE AO MARAMA" - the broad daylight.

## 7. THE PHYSICAL BEGINNING

- 7.1 Tane was the procreator of mankind. Having no female counterpart he took part of the soil from mother earth to fashion a female form and invoking authority from IO-MATUA KORE, Tane was given the Mana to breathe life (MAURI) into his female creation so giving rise to the first human being. Thus began an evolutionary process which produced mankind.
- 7.2 In order to cover his mother's nakedness, Tane clothed her with forest and plant life and became dominant over the land and all who dwelt upon her.
- 7.3 TANGAROA took over the oceans - TAWHIRIMATEA, the elements of wind, rain, and lightning - RUAMAKO, earthquakes and so on in diminishing order within the hierarchy of the Departmental Gods or Atua. Various Atua contributed to the evolutionary processes. Through empowerment from IO-MATUA KORE the other Atua, like Tane, created other beings within the physical realm.
- 7.4 The Maori was but a part of this universal creativity and his perception was (and is) that he belonged to the physical environment - but that environment did not belong to him.
- 7.5 The "Natural and the physical resources" (words of the Resource Management Act<sup>2</sup>, like the REO (language) were TAONGA TUKU IHO (in the vernacular "heaven sent treasures") that the gods had made available for wise use and management within the laws and traditions handed down over the eons of time.
- 7.6 Because these things emanated from the Atua or Gods, it became a customary prerequisite to seek their permission whenever the use of a resource was intended. Appropriate prayers and incantations preceded the use or action.
- 7.7 Tikanga (being generally described as the values and belief systems of Maori) always dictated such constraints as may apply to the acceptable use of any resource (TAONGA).

## SUMMARY

The first state of reality was TE KOREKORE - the great void - from which IO-MATUA KORE (the parentless one - the supreme being) emerged.

The second state of reality was TE PO - the darkness, within which IO-MATUA KORE created RANGINUI (sky father) and PAPATUANUKU (earth mother). Their many children who were Atua or Gods were born into this great darkness.

The third state of reality was TE AO MARAMA - the broad daylight, created by one of the Atua, Tane, by the act of separating his parents.

The creation and evolutionary processes were continued through the Atua through the Mana, Mauri and Wairua (authority, life essence and spirit) granted to them by IO MATUA KORE.

These Atua were responsible for the creation and evolution of all living things, including human beings, within the physical world. The Maori was born into this physical reality as a part of it. He belonged to this physical environment - it did not belong to him.

The Maori role as Tangata Whenua (being born of the earth) was to "wisely manage" the physical world and to assist him in this task he was given the gifts (TAONGA) of MANA, WAIRUA, TIKANGA and REO being respectively the Power of Representation, Spirituality, Values and Beliefs System and Language. Being as it was a management and guardianship role, he had Kaitiakitanga.

Within the Maori social structure he developed Turangawaewae (permanent settlements) over which he exercised Tino Rangatiratanga which he enforced through the system of TAPU.

This simplistic outline, designed for the layman and not the academic, indicates the deep Maori spirituality that goes back in genealogical terms to IO-MATUA KORE. That is why whakapapa is regarded by Maori as being so tapu yet so basic in the hierarchical sense in terms of traditional Mana and Tino Rangatiratanga.

To understand these beginnings is to understand the Maori ethic for modern day "sustainable resource management".

To understand the sanctity of whakapapa and the notions of Mana, Turangawaewae, Kaitiakitanga and Tino Rangatiratanga is to understand not only the need to consult but whom it is that ought properly to be consulted.

**SUMMARY OF TERMINOLOGY - THEIR EXPLANATIONS**

- IO-MATUAKORE** Literally "IO the parentless one" - Known by a number of other names, all of which have the prefix "IO". He is the Supreme Being - GOD - who emanated from the great void - the first state of REALITY.
- ATUA** Departmental God - being a child of Ranginui and Papatuanuku.
- TE PO** Literally "the darkness" described in varying ways and names, prefixed by "Te Po..." - the second state of REALITY.
- TE AO MARAMA** Literally "the world of light" - broad daylight.
- RANGINUI** Created by IO-MATUAKORE to be the sky father (of the atua or departmental gods)
- PAPATUANUKU** Created by IO-MATUAKORE to be the Earth Mother (wife of Ranginui)
- MANA** The "authority" sought by the Atua from IO-MATUAKORE to exercise certain of his powers, i.e. creation and (as with Tane) procreation. Aspects of this authority were invoked by Tohunga (being experts who were products of the Whare Wananga or various branches of learning) who exercised it within and for the purposes of the natural and physical world. In the modern context it denotes the notion of empowerment, entitlement, authority, prestige, influence and control.
- MAURI** Life essence which was that of IO-MATUAKORE to give to worthy delegates (being the Atua).
- WAIRUA** Spiritual essence also derived from IO-MATUAKORE.
- RANGATIRATANGA**  
Denotes the status of the individual, whanau, hapu, Iwi in which MANA reposes or sits. TINO Rangatiratanga is the ultimate status.
- TAPU** Is the notion of being in the presence of the Atua set aside for restricted use by that Atua. Restrictions imposed by dedication or consecratory ritual. There are various forms i.e. permanent, temporary or seasonal. RAHUI is a temporary state of Tapu.
- TURANGAWAEWAE**  
Literally "a place to stand" - permanent settlement.

## CHAPTER 3

### TOWARD AN UNDERSTANDING OF NGATI KAHUNGUNU ASPIRATIONS FOR TRIBAL DEVELOPMENT.

#### 8. LEGISLATION

- 8.1 The Resource Management Act 1991 is, and ought to be seen to be, one of the more enlightened pieces of legislation of recent times, even if it (the Act) may have the appearance of being vague or even tepid in some respects.
- 8.2 At the very least, it places squarely upon our shoulders (as a tribe) and on the shoulders of Local Government Politicians (Regional and Territorial Councillors) the responsibility to find district and regional solutions of a practical nature for sustainable resource management.
- 8.3 For Ngati Kahungunu the attractive and timely parts of the statute have to do with consultation, recognition of Maori values and last but not least, recognition of the principles of the Treaty.
- 8.4 Ngati Kahungunu welcomes the opportunity to demonstrate the worth of our ethic for Conservation and protection of the Environment; we can give practical examples during the course of our current and future relationships with Regional and territorial Local Authorities that our principles, unchanged by the passage of time, have a very real application in the modern setting.
- 8.5 However enlightened and well intentioned the Act might be, as Maori we still harbour some regrets. The Act talks only of "Natural and Physical" resources which reflects a mentality for compartmentalisation. We as Maori prefer to look at all of our resources (TAONGA KATOA) holistically.
- 8.6 Our greatest resource are our people epitomised by the (abridged) saying - "... he aha te mea mui? He tangata, he tangata, he tangata." What is of most importance? People, people, people. Ngati Kahungunu plans for development must include our greatest resource (or Taonga) and that is our people!