

NGATI KAHUNGUNU



Kaitiakitanga Mo Nga Taonga Tuku Iho

December 1992

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Bill Hodges
Macy

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' (*Negotiate*),
 - 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.

"KATIAKITANGA 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 don't treasure 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.

Tohunga 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 recognises 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 ^{*Now New Land*} IO-MATUA KORE (IO - the parentless one) sprung from out of the great void - TE KOREKORE. From Te Korekore came the realm of darkness - ^{*mgd*} TE PO - within which IO -MATUA KORE created RANGINUI and PAPTUANUKU - the Sky father and Earth Mother. RANGINUI was reluctant to release PAPTUANUKU 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 - RUAMĀKO, 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", 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 PAPTUANUKU (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, WAIKUA, 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).
- WAIKUA** 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 nui? 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!

9. HOLISTIC APPROACH TO RESOURCE "MANAGEMENT/DEVELOPMENT"

- 9.1 One of the stated purposes of this tribal document is to respond to the opportunity afforded by the Resource Management Act for Ngati Kahungunu to contribute to Regional Policy Statements of Regional Councils.
- 9.2 The scheme of the Act, according to the Ministry for the Environment is such that it should not be used as a vehicle for the pursuit of social and economic objectives". The Ministry points out that the emphasis is on "MANAGEMENT" of natural and physical resources while "social and economic considerations are relevant only to the extent that adverse social and economic effects of resource use are to be avoided, remedied or mitigated".
- 9.3 While such statements reflect the attitude of this present Government to the said statute, those same statements run contrary to our traditional approach to all our resources, the regard for which is a holistic one.
- 9.4 There is clearly a link between the "management" of natural and physical resources and issues of an economic and social nature which go beyond those that are (happily) coincidental to the "management" process.
- 9.5 Natural and Physical resources, spoken of in the Resource Management Act cover only two of the three categories of TAONGA (meaning in this context "resources"). Those two categories are embraced by the terms MANA WHENUA - being land and air resources - and MANA MOANA - being water resources. The third category is MANA TANGATA - being people resources.
- 9.6 It is foreign to Maori philosophy to think of these categories as things apart - it is not within our traditional make up to deal with one without considering the widest effect and implications for the other two. It is even more foreign to talk merely of the "management" of resources in isolation to the "development" of resources.
- 9.7 Figure 1. below has been adapted to take into account the implications of resource management planning under the Resource Management Act and the way that Ngati Kahungunu would like to see it dovetail into our overall Tribal Development planning scenario that takes into account both "management" and "developmental" aspects.
- 9.8 Our approach is consistent in that in the umbrella tribal sense, we want to create the MACRO environment within which the MICRO elements to do with Taiwhenua, Hapu, Whanau and individuals can find the scope to develop and manage their Economic, Social and Cultural well being.

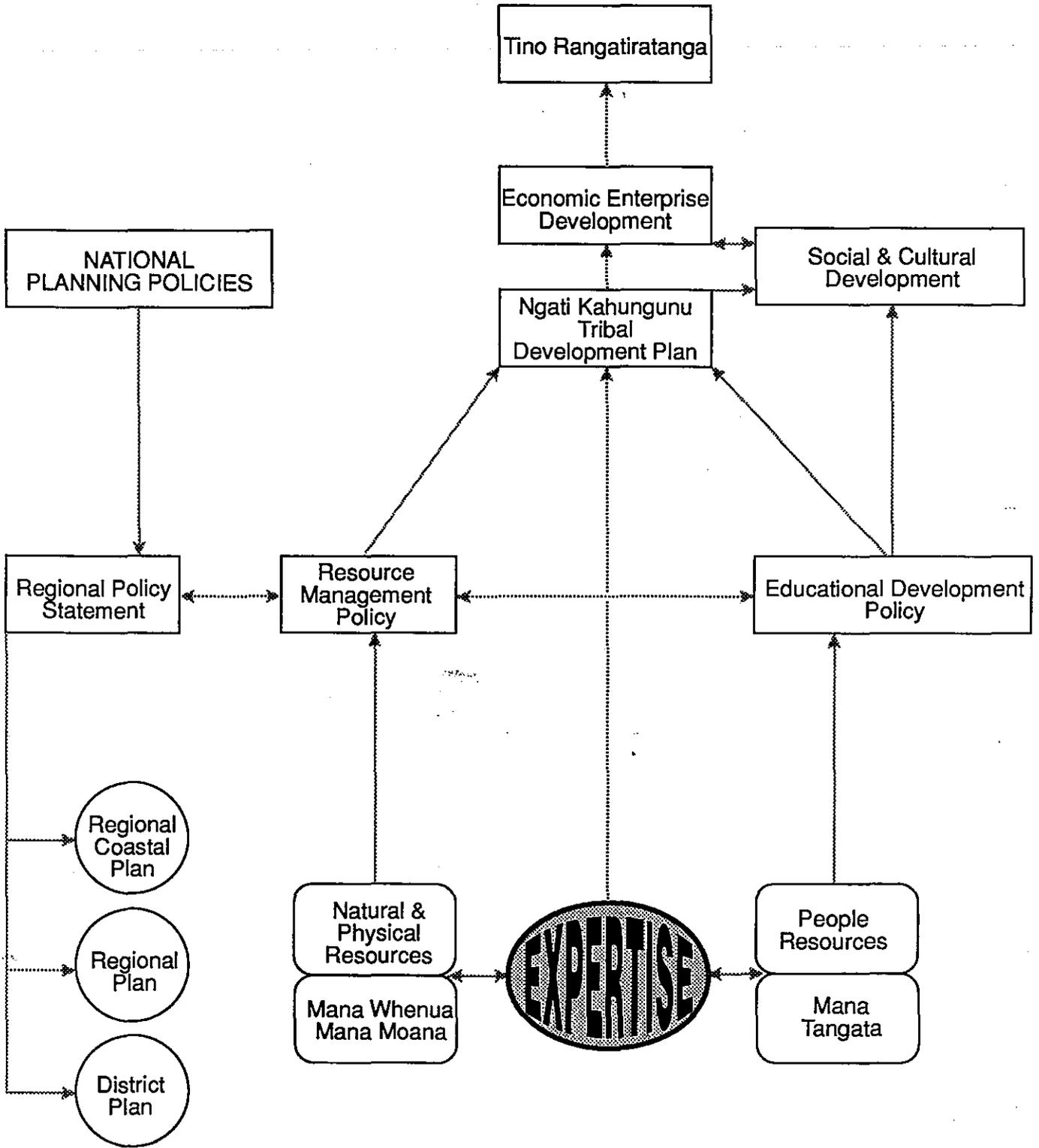


Figure 1:
Tribal Development Strategy

- 9.9 The MACRO environment that we wish to help foster (in tandem with Regional/Territorial Councils) relies on Education as the key to our people development. In essence what we want to do is to bring together Expertise and Resources in a way that marries Education to the practical requirements of INDUSTRY/PRIVATE ENTERPRISE that is in turn linked to the SCIENTIFIC community for PRODUCT and MARKET development.
- 9.10 We cannot realistically achieve our vision by insisting on unnecessarily restrictive policies and guidelines for inclusion within the Regional Policy Statement. On the other hand we will not suffer gladly the kinds of resource management practises of the past which gave way to the pursuit of the dollar without due regard for sustainability of the resource or resources affected.
- 9.11 Ngati Kahungunu are clearly of the mind that with current operations as well as future development, there must be a move toward a "polluter pays" enforcement policy. This will be our attitude towards our own development ideals and will be accorded high priority in our management practises for any of our enterprises. In this we are determined to practise what we preach.
- 9.12 Within that "management/development" scenario is contained a general Maori scientific process for the determination of what is sustainable and this is indicated by figure 2.

Toro Waaka Sale of Section

The Maori "Holistic" Philosophy:

In Maori terms there are three sides to the "holistic" being, viz.

- Taha Wairua - spiritual side or being
- Taha Hinengaro - Mental side or being
- Taha Tinana - Physical side or being

3 sides to a person - indiv.

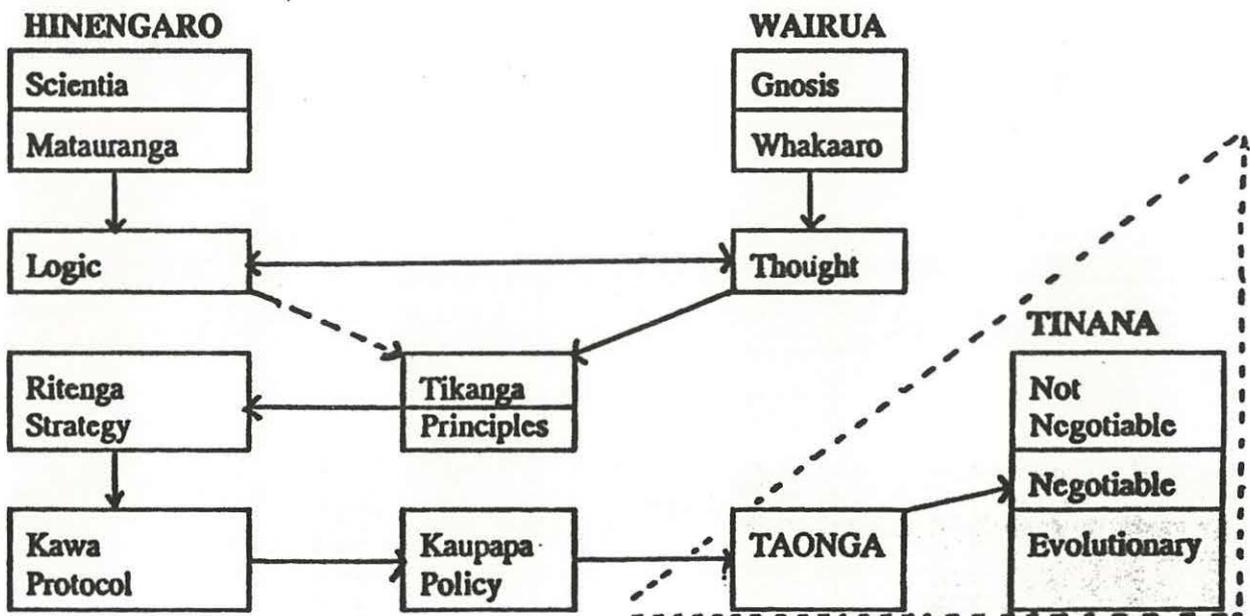
It has equal application to an individual or group (eg tribe). The achievement of total well being requires the development and nurturing of all 3 in association - never in isolation.

Maori "Science" Model

The spiritual (Wairua) in association with the mental (Hinengaro) produce a physical (Tinana) balance.

Added Maori Perspective

Conventional (European) Approach



10. HAPU STATUS

- 10.1 Although a tribal system for general authority is likely to evolve through more in depth tribal discussion and planning, it is well to repeat that the Mana for such monitoring - enforcement even - traditionally lies with the respective constituent hapu through the use of such mechanisms as TAPU (prohibition), RAHUI ("closed season" of variable duration) and NOA (lifting of TAPU or RAHUI). The Fisheries Act contains the mechanism of "TAIAPURE". *Jim Hutchinson*
- 10.2 This signals the need for Territorial Authorities in particular to enter into meaningful dialogue with the appropriate hapu on how the general theme of our tribal "management/development" philosophy can be given practical effect, not merely to accommodate the "Maori perspective", rather because there are obvious benefits that will be seen to be generated for the wider community.

11. PEOPLE RESOURCES/DEVELOPMENT

- 11.1 Because of the "floating" nature of part of our Maori population statistics derived from the national census tend to understate the Maori population within Ngati Kahungunu. Our best estimates through our research and knowledge gained from our networks put our total Maori (not just Ngati Kahungunu) population at 50,000 some 20% of whom are unemployed. This is a gross waste of our people resources but we will never overcome that problem by looking at "employment" in isolation.
- 11.2 Figure 3. below indicates how we wish to apply our WANANGA CONCEPT (broad process for EDUCATION/TRAINING) in a way that best serves our resource management and development aspirations. For us it serves to indicate the absolute necessity of a holistic approach.
- 11.3 Our Rohe (i.e. the whole of Ngati Kahungunu) must benefit from enhanced productivity from our natural and physical resources, particularly land and fisheries; from the increases in employment generated; from the injection of "outside money" into the regional economy; from the opportunities generated for our local tourism industry; from the rise in the social esteem of our wider community.

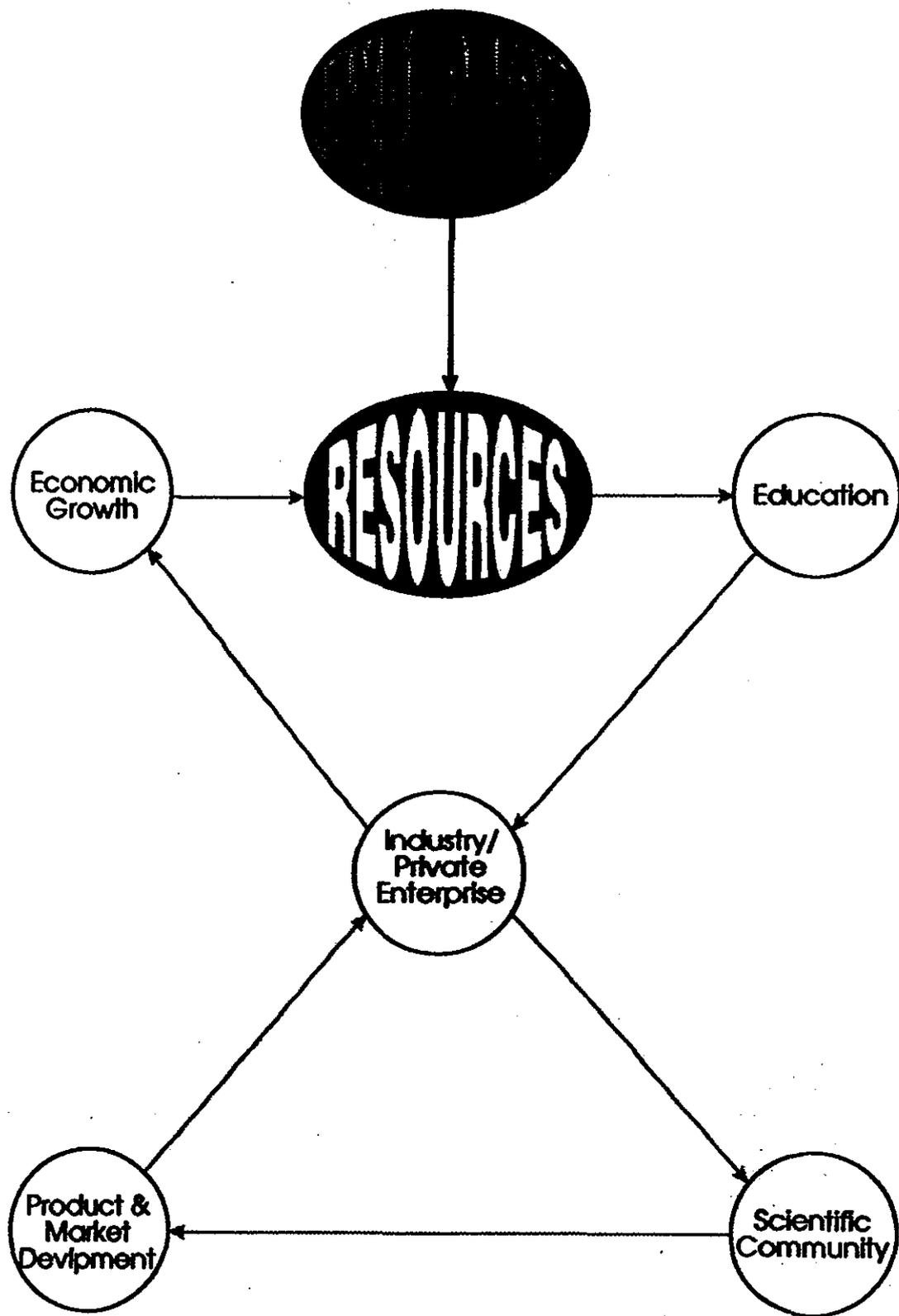


Figure 3:
Application of Wananga Principles

CHAPTER 4

TREATY PRINCIPLES: LINKAGES TO BUREAUCRACY, ETHIC AND DEVELOPMENT ASPIRATIONS

12. TREATY PRINCIPLES EXPLORED

"The Treaty was an acknowledgement of Maori existence, of their prior occupation of the land and of an intent that the Maori presence would remain and be respected. It made us one country, but acknowledged that we are two people. It established the regime, not for uni-culturalism but for bi-culturalism. We do not consider that we need to feel threatened by that, but rather that we should be proud of it and learn to capitalize on this diversity as a positive way of improving our individual and collective performance.

The Treaty was also more than an affirmation of existing rights. It was not intended to merely fossilise a status quo but to provide a direction for future growth and development. The broad and general nature of its words indicates that it was not intended as a finite contract but as the foundation for a developing social contract.

We consider then that the Treaty is capable of a measure of adaptation to meet new and changing circumstances provided there is a measure of consent and an adherence to its broader principles."

(Quotation from the Waitangi Tribunal in the Atiawa Report.)

"It was inherent in the Treaty terms that Maori customary values would be properly respected, but it was also an objective of the Treaty to secure a British settlement in a place where two people could fully belong. To achieve that end the needs of both cultures must be provided for, and where necessary, reconciled."

(Quotation from the Waitangi Tribunal in the Mangonui Report)

12.1 These quotations by the Waitangi Tribunal provide some bases for an understanding of the Treaty. The points made by the Waitangi Tribunal can be summarised as :-

- * An acknowledgement of Maori existence and prior occupation.
- * Maori presence would be respected.
- * We become ONE COUNTRY OF TWO PEOPLE.
- * A regime was established for biculturalism.
- * An opportunity to capitalise on diversity - be positive about improving individual and collective performance.
- * Not intending to fossilise the status quo - serve as a direction for future growth and development.
- * Not intended as a finite contract - rather a foundation for a developing social contract.
- * Being capable of a measure of adaptation to meet new and changing circumstances.
- * Requiring a measure of consent and adherence to its broader principles.
- * Inherent (in its terms) that Maori Customary values would be properly respected.
- * Being an objective of the Treaty to secure a British settlement in a place where two (races of) people could belong.
- * Both cultures must be provided for, and where necessary, reconciled.

TREATY EXPLORED

12.2 The Court of Appeal (on questions of interpretation) has said, in the NZ MAORI COUNCIL CASE, that

"... the principles of the Treaty are to be applied, not the literal words" X

and further

"... it should not be approached with the austerity of tabulated legalism. A broad unquibbling and practical interpretation is demanded. It is hard to imagine any Court or responsible lawyer in New Zealand at the present day suggesting otherwise."

12.3 The Report entitled "A STARTING POINT AND FRAMEWORK" prepared for the Taranaki Regional Council by Maui Solomon and Robert Schofield provides an excellent guide on matters to do with the Resource Management Act, the Treaty and some MAORI terminology.

12.4 On the subject of Treaty principles pages 32 and 33 of that report has this to say :

"The Waitangi Tribunal and the Courts have developed principles which have, in the main, been concerned with the duty of the Crown to put in place protective mechanisms to safeguard claims to resources being corporatised and/or privatised by the Crown (for example, memorials on land titles, Crown forest rental trust and fishing quota for Maori).

The thrust of the Resource Management Act requires a new emphasis to be given to those principles for interpretation in the context of issues concerning resource management as distinguished from resource ownership. It is therefore important that, in the first instance, the Council and Te Putahi (for the Taranaki people) endeavour to arrive at a consensus on what the principles should be, bearing in mind that these principles will need to be revisited and modified with practical and legal experience under the Act. The spirit of partnership and good faith requires as much".

12.5 The Taranaki report goes on to summarise the principles drawn from the Waitangi Tribunal and the Court of Appeal decisions. They are the principles of :-

- * KAWANATANGA
- * PARTNERSHIP
- * RESOURCE DEVELOPMENT
- * RANGATIRATANGA
- * ACTIVE PARTICIPATION

12.6 Pages 33 to 43 (both inclusive) of that report (reproduced as appendix in this document) provides some perceptive insights into those principles.

13. NGATI KAHUNGUNU PERSPECTIVE

- 13.1 For Ngati Kahungunu purposes our approach is somewhat different if a little less analytical. The key from our perspective is the understanding of the various terms and how deeply rooted they are in our mythological origins.
- 13.2 RANGATIRATANGA should read TINO RANGATIRATANGA which includes the notion that such chiefly rank is supported by the MANA delegated by the ATUA to protect as KAITIAKI, the MAURI and the WAIRUA of the natural and physical resources pertinent to ones TURANGAWAEWAE and all who share those things.
- 13.3 Given that TINORANGATIRATANGA was not (nor was it intended to be) relinquished by MAORI, KAWANATANGA must include the notion that there was to be a PARTNERSHIP where KAWANATANGA would be seen in the light of a Management role of shared responsibility and an exchange of gifts. In the MOTUNUI case the Waitangi Tribunal expressed the exchange of promises under article I and II as :-

"An exchange of gifts ... the gift of the right to make laws, and the promise to do so as to accord the Maori interest an appropriate priority".

- 13.4 That our Maori forebears were willing to "share" the natural and physical resources is a fact - they never ever intended to give away or cede TINORANGATIRATANGA or KAITIAKITANGA in the process. An invitation to share a meal is not a licence to take the whole harvest.
- 13.5 The distortions wrought by successive governments to these Maori understandings over the last century and a half has reduced Maori to the point where there is an intolerable imbalance that was never intended by the Treaty. There has been little or no ACTIVE PARTICIPATION.
- 13.6 In talking of those in power, the Waitangi Tribunal said (Mamukau Report)

"All too easily will such bodies merely assert a 'democratic' right for the majority to outvote the minority which will perpetuate grievances and bring no better results in the future than those that have been produced in the past."

- 13.7 In her 1988 report, the Parliamentary Commissioner for the Environment noted that token representation will not be enough. Although it may provide an educative function in the short term, it will not resolve the imbalance unless both sides are willing to compromise.

- 13.8 This and the preceding paragraph have been adapted from the Solomon Schofield report for Taranaki Regional Council. Pages 41 to 43 of that Report goes on to deal with a **RESOURCE DEVELOPMENT PRINCIPLE** and a **SPIRITUAL PRINCIPLE** (see the reproduction of these pages as part of appendix). For Ngati Kahungunu purposes we fully endorse those comments.
- 13.9 In terms of finding the means for the reasonable and practical application of our perceptions of the Treaty principles, it is necessary to revisit the principle of **PARTNERSHIP**, some elements of which are :-
- * That the Crown is the Treaty partner with the ultimate responsibility for resource management (subject to Maori rights preserved and guaranteed by the Treaty)
 - * That the Crown has given Regional Councils and Territorial Local Authorities statutory delegations for the exercise of some of its obligations and responsibilities
 - * Those delegates are, ipso facto, (and in terms of Section 8 of the Resource Management Act) in partnership with Ngati Kahungunu for their respective rights and interests, to co-operate in utmost good faith for the determination of principles for sustainable management of natural and physical resources.
- 13.10 As such, we cannot be brushed aside as "just another interest group" or "another ethnic minority". For our part, we pledge a desire, through means of reasoned dialogue and negotiation, conducted in an atmosphere of good will and utmost good faith, to consider the cultural and philosophical differences in order to arrive at outcomes that both partners can live with for the betterment of the whole regional community.
- 13.11 This document can do no more than stipulate our overarching tribal principles as the basis for us to promote matters for inclusion in the Regional Policy Statement, Regional Coastal Plans, Regional Plans and District plans.
- 13.12 Although we have indicated the tribal approach to resource development, it is to be understood that the autonomy reposes with the constituent hapu of Ngati Kahungunu who will deal directly with Territorial Local Authorities for the production of District plans that take into account the Maori considerations as required by the Resource Management Act Sections 5,6,7,8, 32, 61 and 62 and the First Schedule.

CHAPTER 5

SIGNIFICANT ISSUES AND GENERAL PRINCIPLES

14. KEY CONSIDERATIONS

- 14.1 Central to any discussion on issues relating to environmental matters, and not just those to do with sustainable resource management (but for us resource development too), is the absolute importance to Ngati Kahungunu of PRESERVATION and PROTECTION OF MAURI.
- 14.2 As already explained, MAURI is the life essence of nature itself on this planet. To see to its preservation and protection is to provide for conservation of bio-diversity, the outcomes from suit case being restoration and regeneration of Ecosystems. This is the least of our collective community duties to the future generations of our Region - of our Nation.
- 14.3 Once the MAURI has been extinguished within a species, the result is extinction because the natural restorative and regenerative powers are lost. Little wonder then that MAURI plays such a large part within the Ngati Kahungunu Conservation Ethic.
- 14.4 High in our priority list are the Principles of the Treaty of Waitangi - the founding document of our Nation of one country - two people, hence two cultures. While this document leans in favour of the five principles to be gleaned from decisions of the Courts of Appeal and the Waitangi Tribunal, Ngati Kahungunu reserves the right to temper those principles with our own appreciation of what they mean for us as an Iwi.
- 14.5 For one thing TINORANGATIRATANGA, is the number one principle in that through having it in the first place, were able to treat with the Crown on respect to the second ranked principle - that of PARTNERSHIP.
- 14.6 Under that PARTNERSHIP we ceded KAWANATANGA, subject to the GUARANTEES - promises which the Crown never kept but which Section 8 now charges Councils with the responsibility for in terms of Sustainable Management.
- 14.7 The PARTNERSHIP with the Crown is an enduring one, some aspects of which have now been statutorily delegated to Regional Councils. In a sense we see this relationship at best as being an equal partnership - at worst one akin to a TRUSTEE/BENEFICIARY relationship where although the Trustee (the Crown - hence Regional Council) has the legal estate, the beneficiary (Ngati Kahungunu through its constituent Hapu) have the beneficial estate under a relationship that demands that the trustee maximises the returns to the beneficiaries.

- 14.8 The principles of ACTIVE PARTICIPATION fits the notion of shared partnership responsibility presupposing consultation and a sharing of the decision making process. This notion is epitomised by one of the Maori Chiefs (a signatory to the Treaty of Waitangi) who said words to the effect that
- "... to the Queen (Victoria) I give my shadow, but I retain unto myself my substance."
- 14.9 The principle of RESOURCE DEVELOPMENT needs to be weighed up by Councils in arriving at their sustainable resource management decisions. As previously stated, our holistic approach to all TAONGA and their sustainable use development and management mitigates against looking at one aspect in isolation.
- 14.10 In the context of RESOURCE DEVELOPMENT (as well as management) the recent hallmark decision by the WAITANGI TRIBUNAL over the Mohaka River is very relevant to the Hawke's Bay Regional Council in the way that it needs to seriously rethink its functions relating to that TAONGA, or rather that part of the river which is deemed by the Waitangi Tribunal to have never gone out of Ngati Pahauwera "ownership". Negotiations with the Crown and Ngati Pahauwera are about to get underway in an effort to negotiate a settlement. But the case does point to the very real need for Councils and Iwi/hapu of Ngati Kahungunu to promote meaningful dialogue in an atmosphere of reason and good faith. Goodwill on both sides will inevitably serve the long term interests of the Regional communities involved.
- 14.11 Also high on the priority order of SIGNIFICANT ISSUES is the reaffirmation of the traditional social fabric of Whanau/Hapu/Iwi. Policies of the past aimed at "assimilation" as well as "divide and rule" practices must be left in the past. One sided domination of resource acquisition, development and management at any price, can never be justified. The social dislocation leading to social disorder and unrest; the denial of access to legitimate resources to the detriment of educational/academic advancement plus the cultural deprivation are prices no ethnic group should have to pay.
- 14.12 To get Ngati Kahungunu back on track across the board as worthy contributors to the economic, social and cultural wellbeing of our regional communities, the significance of our social networks must be recognised and actively supported insofar as it allows Ngati Kahungunu full cultural expression through its social networks that have the marae as the nerve centre.
- 14.13 Other issues of general tribal significance are covered below but these ought not to be seen as being exhaustive of the issues of moment to us as an iwi. They are merely indicative of the Wairua or spirit of this document that attempts to provide a basis for negotiation between Ngati Kahungunu and Hawke's Bay, Manawatu-Wanganui and Wellington Regional Councils in terms of their respective Regional Policy Statements (and Regional Coastal Plans, Regional Plans) and with Territorial Local Authorities for District plans.

- 14.4 We recognise the need to develop cordial and lasting relationships with all Councils to give practical effect to Treaty principles and by that process, resolve issues.

15. KEY ISSUES OF SIGNIFICANCE TO NGATI KAHUNGUNU

Issue No. 1	ELIMINATION OF RESOURCE MANAGEMENT PRACTICES THAT THREATEN THE MAURI OF NATIONAL SPECIES
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Significance

"MAURI" or life essence of natural species are under threat through pollution, loss and degradation of habitat, unsustainable exploitation.

Traditional Maori practices, based on Tikanga with resource conservation and preservation as the overriding consideration have either been ignored or supplanted by the imposition of a monocultural management regime and development policies.

Mindless rape of native forests has destroyed habitats disrupted the food chain and caused water pollution through erosion and nutrient run-off, all of which undermine the Mauri of the affected species.

Desirable Outcomes

- * Ecosystem restoration (forestry/Fishery)
- * Ecosystem regeneration
- * Practice of Tikanga Maori according to Ngati Kahungunu Kawa.

Suggested Implementation

- * Planning process (sustainable "waste" management, controls over water quality, impacts on climate)
- * Public Education (Wananga or seminars on natural elements - eg. Nga tamariki O Rangi rana ko papa; traditional Maori science/technology studies, traditional harvesting practices, planting practices)
- * Service delivery (tree plantings for soil erosion, land based sewage disposal, coastal pollution monitoring/clean up exercises)

Issue No. 2	ESTABLISHMENT AND IMPLEMENTATION OF THE PRINCIPLES OF THE TREATY OF WAITANGI (AS PROPOSED WITHIN THIS DOCUMENT) AS A LIVING GUIDE FOR REGIONAL COUNCILS AND T.L.A.'s IN PARTNERSHIP WITH NGATI KAHUNGUNU
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Significance

The Treaty is our Nation's founding document. In the words of the Court of Appeal:

"... the principles of the Treaty should be applied, not the literal words"

and

"... it (the Treaty) should not be approached with the austerity of tabulated legalism. A broad unquibbling and practical interpretation is demanded"

Section 8 of the Resource Management Act requires that the principles of the Treaty be taken into account.

Ngati Kahungunu wishes to apply its own interpretation to the established principles (in descending order) of:

TINORANGATIRATANGA
PARTNERSHIP
KAWANATANGA
ACTIVE PARTICIPATION
RESOURCE DEVELOPMENT

By defining a Ngati Kahungunu understanding of such terms at KAITIAKITANGA, MAURI, MANA, TURANGAWAEWAE, TAPU AND TAONGA, the notions of the Treaty principles as we understand them are capable of being better understood in terms of the Iwi/Hapu/Whanau role in resource management.

Desirable Outcomes

- * A working relationship based on PARTNERSHIP that is centred around accepted and respected principles.
- * Policies designed to create the best "environments" possible
- * Reaffirmation of the "active participation" principle in the decision making process
- * Ongoing consultation

Suggested Implementation

Policy directives (for inclusion in Regional Policy Statement, Regional Coastal Plans and Regional Plans for which T.L.A's shall have regard)

Education (publicity to raise community awareness, seminars, training)

Funding (ie. general consultative process, representative process, iwi/Hapu planning, / monitoring and evaluation)

Issue No. 3	THE REAFFIRMATION OF THE MAORI SOCIAL FABRIC OF WHANAU, HAPU, IWI AND THE IMPORTANCE OF THE ENVIRONMENT
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MARAE

Significance

It has been accurately said that although Hapu have always exercised autonomy, the Maori social fabric allowed the constituent Hapu within an Iwi to unite for power in times of war and projects in times of peace.

This social fabric with its unique networking system has been drastically eroded for political purposes of "assimilation" and "divide and rule" to the point where its strengths have been undermined and has thereby become increasingly less effective. Social disorder and lack of achievement has resulted.

In order to get the most sustainable, and therefore effective use, out of this valuable resource, both Regional and other Councils must do their part to actively encourage the re-establishment of that Maori Social order as a means to cement a lasting foundation for the inclusion and for use of indigenous scientific and technological knowledge within the Regional resource management policies and plans.

Outcomes would Include

- * Standardised levels of Maori representation for CONSULTATION. *Now*
- * Marae being respected as the physical manifestation of Tinorangatiranga for constituent Hapu of Ngati Kahungunu.
- * Optimum use being made of Marae as the physical, cultural and spiritual base for meaningful consultation with Councils as appropriate.

Implementation

Some suggestions include: rationalisation of the Maori Social fabric of "representation" at District Council level through to Regional Council (may require adjustment by both Maori and Councils), regulation (rules in plans), service delivery (e.g. confirmed CONTINUED funding of the evolving relationship) economic incentives (e.g. rating concessions, works concessions, employment schemes, tourism support), education (e.g. cultural awareness by Council/General public).

Issue No. 4 MANAGEMENT OF THE COASTAL ENVIRONMENT

Significance

Ngati Kahungunu has one of the largest Coastal environments within Maoridom. Our Fisheries resources are vast but have been devastated by commercial over exploitation and inept political/executive management.

Our coastal environment is a major recreational and tourism asset as well as playing an important part as a life-support system. Despite that some District and City Councils continue to pollute our rivers and coastal waters by allowing unacceptable levels of improperly treated wastes (effluent and sewage) to be discharged into them.

The contamination of our coastal waters is highly objectionable and totally unacceptable culturally. The "MAURI" or life essence of the coastal ecosystem, particularly where our "MAHINGA KAI -MATAITAI" (food sources - fisheries) are concerned, is being progressively destroyed.

Licenses continue to be issued for the commercial exploitation of the resource but little or no part of this revenue is being used to look at research and/or reseedling. No part of that revenue, it would seem, is assigned to the monitoring of levels of contamination from a variety of causes. *Revenue*

Our constituent hapu have prided themselves on their tradition of being good hosts, a status judged by the quality, quantity and variety of foods (particularly seafoods) for guests. Within parts of Hawkes Bay waters, our mussels particularly have been contaminated and are not fit for human consumption.

The toxic and other wastes (which have contributed to this sorry state) might as well have been dumped onto our dinner tables -the cultural significance is the same as though they (the wastes) had been.

Those persons, groups, organisations and bodies that contribute to the pollution of our water ways and coastal waters should be made to pay a heavy "pollution tax" on a "polluter pays" basis until they have taken appropriate lasting corrective measures.

Farmers, foresters, horticulturalists, commercial and industrial firms, private individuals, local bodies are examples of those who ought to be held to a strict compliance code where the quality of our water in general and our coastal waters in particular are being, contaminated, polluted and ecologically damaged.

When all is said and done, it is often a combination of a range of bad management practises inland which has a cumulative effect on the ever diminishing quality of our waters as they progress towards the sea.

The variety and diversity of land uses, particularly the intensive settlements that produce so much man made wastes must be monitored and controlled for coastal protection purposes.

Outcomes for Coastal Protection should include:

- * Preservation and protection of the "MAURI" of the coastal ecological system.
- * Protection of the characteristics of the coastal environment of special value to Ngati Kahungunu including waahi tapu, tauranga waaka, mahinga kai - mahinga mataitai and taonga raranga.
- * Respect for RAHUI and TAIAPURE.
- * Practise of Tikanga Maori, according to Ngati Kahungunu kawa in the use of coastal resources, including the acknowledgement of Kaitiakitanga based on Tinorangatiratanga.

Implementation

Ngati Kahungunu expectations include regulation (rules jointly established in consultation with Hapu/Iwi - in the Regional Coastal Plan and District Plan, "Polluter pays" penalty or tax, cessation of untreated or only partly treated sewerage and effluent into water ways/sea, move to land based/wood lot orientated disposal of treated wastes), service delivery (signs, servicing of camping areas), education (publications that increase community awareness of cultural perspectives), advocacy (e.g. support for initiatives such as RAHUI, TAIAPURE and marine reserves under other legislation).

Issue No. 5	GREATLY REDUCE, WITH THE ULTIMATE AIM OF ELIMINATING AVOIDABLE ENVIRONMENTAL POLLUTION AND DAMAGE THROUGH PROPER WASTE MANAGEMENT POLICIES/PRACTICES
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Significance

Waste is of grave concern to Iwi and has been emitted in areas where it has caused serious cultural damage and affront through the desecration of waahi/aapu, kaiawa, kaimoana and mahinga kai. Waste also results in a downgrading of amenity values and a degrading of property values.

We repeat by way of emphasis our abhorrence at the dumping of waste viz. through sewage outfalls into waterways and the ocean.

In terms of hazardous waste Ngati Kahungunu is concerned at the lack of Government implementation systems for the storage and disposal of such waste.

Expected Outcomes

- * Reduction of environment pollution to levels mutually acceptable to Ngati Kahungunu and District/Regional authorities.
- * Relocation of waste disposal systems to meet the cultural sensitivities of Ngati Kahungunu.

Implementation

- * Regulation and rules and by-laws
- * Service delivery
- * Economic (restoration and pollution tax)
- * Education, training and publicity
- * ✓ Installation of effective monitoring systems

Issue No. 6	PROTECTION AND PRESERVATION OF WATER QUALITY
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Significance

Water quality is the very essence of life and the preservation of Mauri within the natural world.

Within the Maori management regime for the physical world, water had a variety of classifications according to the intended use. It is not proposed, for the purposes of this document to enlarge on those classifications except to say that with each "use" case was taken to respect and preserve the natural quality and inherent Mauri.

Waters used for human consumption or from which a variety of foods were gathered was never allowed to be contaminated by human waste. To defile or pollute water in that way would be akin to dumping human excrement on ones dinner table. Distasteful as this analogy may be, it only begins to explain the absolute cultural abhorrence of practices whereby untreated or improperly treated sewage and effluent are deliberately discharged into rivers, streams, lakes and oceans that are Maori traditional food sources or from whence water for domestic use is drawn.

Such culturally insensitive and environmentally unsustainable practices must cease. Similarly farming, horticultural and forestry practices, industrial and commercial discharges, which are harmful to the surface, underground and/or the coastal waters must be curbed and eliminated, particularly where there is clear evidence that the biodiversity of nature is being unacceptably interfered with.

Expected Outcomes

- * Cessation of sewage/effluent discharges into the water courses, streams, rivers and oceans.
- * Provision of proven land based waste disposal systems for treated sewage/effluent as part of tree/woodlot plantings.
- * Change in farming/forestry practices that eliminates unacceptable levels of nutrient enriched runoffs into natural water ways.

Implementation

- * Regulation (within planning documents and bylaws)
- * Service delivery (land based waste disposal)
- * Economic (introduction of "pollution tax" to fund corrective or prevention measures)
- * Education (publications to increase awareness, seminars, training)

Issue No. 7 ENSURE THE PROTECTION AND PRESERVATION OF WAAHI TAPU
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Significance

Waahi tapu are defined by the Resource Management Act 1991 and are usually translated as "sacred sites". As a general rule they are land based but some, such as Tauranga Waka are coastal.

Their range include such places as burial sites, ceremonial or funeral sites, pa sites, objects or places of historical significance to Whanau, Hapu or Iwi.

These sites bare particular cultural significance and sensitivity and their location are often a closely kept secret. At least one Council within our tribal territory has actively undertaken the task of locating Waahi Tapu within its area of jurisdiction by funding that research. While the Council's motives might, at first blush, seem commendable, such a programme which is embarked upon without due consultation could be construed at best as insensitive and worse yet highly objectionable.

Consultation on this issue ought to begin at Iwi level to get a feel for what will be divulged for planning and protection purposes. If the sites are of Hapu/Whanau significance then consultation must proceed to these levels.

Expected Outcomes

- * Protection and preservation of sites
- * Access to sites
- * Suitable physical identification where that is permissible

Implementation

- * Regulation (through indicators within Regional Policy Statements, rules of Regional Coastal Plans, Regional Plans and District plans)
- * Publicity (Notices, signs, publications)

Issue No. 8	LAND USE, OF WHATEVER TYPE, CONFORM TO AND HAVE DUE REGARD FOR THE NGATI KAHUNGU ETHIC FOR SUSTAINABLE RESOURCE MANAGEMENT
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Significance

Papatuanuku by the earth mother was the basis for all creation within the natural order. Tane clothed her and procreated mankind. Other Atua provided other species within the natural and physical world.

Therefore if she is to continue to nurture and nourish that natural bio-diversity, we must do our best to assist her in that process or rather refrain from doing anything that obstructs or undermines the process.

Farming practices, emphasise a point. Some farmers persist with pastoral activities that fly in the face of natural forces such as climate and weather patterns instead of heeding those natural forces and undertaking enterprises that are more in keeping with nature.

Stripping of natural vegetation thus exposing Papatuanuku to the ravages of avoidable erosion is, again, another example. Removing or destroying habitats by cutting down forests/bush is yet another.

The ethic of applying Tikanga to Taonga in order to reach a decision on whether a use is sustainable should be applied for each intended use. If the result is in the negative, rules for acceptable (sustainable) management should automatically ~~debar~~ such intended use.

The specifics of land management and development are matters for Hapu, having Mana Whenua, to decide in conjunction with the appropriate authorities having regard to Hapu requirements set out in separate Hapu planning documents.

For tribal purposes, the issue is to outline a general, ethic pertaining to land that can be incorporated into a Regional Policy Statement which affords protection through management yet still allows resource development.

Desirable Outcomes

- * Practices that are conservation oriented.
- * Uses which safeguards the general environment.
- * User control/monitoring that avoids unacceptable nutrient, effluent, sewage pollution to both land and water.
- * Rules which have regard for cultural integrity and Maori Socio-economic needs (eg. preservation of Tahonga Raranga such as Pingao)

Plans for weaving

Implementation

Education (publications that make public environmentally aware, support for school programmes, seminars, training)

Regulation ("polluter pays" tax, planning documents, special project levies, resource consent/refusal process)

Service delivery (improved control practices eg. afforestation, retirement, reserves)

16. INTER RELATIONSHIP OF ISSUES

16.1 The above examples are indicative of the inter-relationship of the various issues and by their nature cover a host of other issues that are not mentioned.

16.2 These few serve our purpose if they provide us and Regional Councils with the basic material for on-going exchanges and discussions that serve our mutual benefit.

17. HAPU ISSUES

17.1 This document is not intended to traverse issues which are properly the concern of the constituent hapu

17.2 Hapu plans will deal with the following types of issues ie.

LAND Pastoral
Horticultural
Forestry
Marae and Reserves
Papakainga/Rural Housing
Mining
Prospecting
Sewage/Effluent Disposal Projects
Mahinga Kai

WATER Underground - Aquifer
Surface -
Lakes and Beds
Rivers and Beds
Shingle removal
Swamps
Rahui
Drains

AIR Mahinga Kai
fish spawning grounds
Emissions/Pollution

COASTAL Mahinga Kai/Mahinga Mataitai
Estuaries
Commercial
Rahui/Taiapure
Settlement/Development
Reserves