

Schedule I. Background to the Maori Dimension

1 INTRODUCTION

- 1.1 The review of the original Regional Policy Statement has included a review of Chapter 5: The Maori Dimension.
- 1.2 At this time of second-generation planning, both Regional Council and Maori of Hawke's Bay can reflect on the original Regional Policy Statement and the developed Regional Plans knowing:
- (a) that the parties have made good progress towards developing a positive Council/Maori relationship
 - (b) that there has been a real and positive move to accommodate the statutory and the Treaty imperatives for Maori
 - (c) that this revision by HBRC to provide a combined RPS and a single Regional Plan for most things sets up the opportunity for Maori of Hawke's Bay to update the "Maori Perspective" as their contribution to making the dimension more intelligible and therefore more user-friendly.
- 1.3 As part of the review the Regional Council has consulted widely with Maori of Hawke's Bay by holding seven consultative hui in Raupunga, Mahia (Kahungunu and Rongomaiwahine), Tuai (Ruapanui/Tuhoe/Kahungunu) Wairoa, Napier, Hastings and Porangahau. A synopsis of these hui are available as a background report to the Plan.
- 1.4 The purpose of the consultation was to advise Maori of the plan review and to invite them to re-state the issues of significance to them. Understandably, Rongomaiwahine (Mahia) and the people of Tuai have indicated that they wish to express their rangatiratanga independently. Therefore, the views expressed in this section are predominantly, though not exclusively, of Ngati Kahungunu. Nevertheless, these Iwi share common principles, with the exception that 'tikanga' to Ngati Kahungunu is 'kawa' to Tuhoe and their concepts of each may differ.
- 1.5 The only Iwi plans available to Regional Council are "Kaitiakitanga Mo Nga Taonga Tuku Iho" (Runanganui O Ngati Kahungunu, December 1992) and "Nga Tikanga O Te Whanau " (O Rongomaiwahine Policy Statement, October 1992). Where possible aspects of both documents have been used to update this part of the Policy Statement/Regional Plan.
- 1.6 This Schedule provides background information on aspects of the Maori dimension which expand on the context in which it is set. This information includes: the Principles of the Treaty of Waitangi; the Maori conservation ethic and tikanga and taonga.

2 PRINCIPLES OF THE TREATY OF WAITANGI

- 2.1 Section 8 of the Resource Management Act requires all persons exercising functions and powers under it to take into account the principles of the Treaty of Waitangi. To tangata whenua those principles, based on interpretations by the Courts and the Waitangi Tribunal and as applied in the context of sustainable management of natural and physical resources under the Act, mean as follows:

The Principle of Te Tino Rangatiratanga

- 2.2 Te tino rangatiratanga (full chiefly authority) over resources including lands, forests, fisheries and other taonga were guaranteed to Maori under Article II of the Treaty. Tino rangatiratanga includes tribal self-regulation of resources in accordance with their own customary preferences. Tino rangatiratanga was not, nor was it ever intended to be, relinquished or given away by Maori to the Crown.

The Principle of Partnership

- 2.3 The Treaty signified a partnership between Maori tribes and the Crown. The exchange of promises under Articles I and II of the Treaty is seen 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 in appropriate priority. Utmost good faith, reasonable co-operation and compromise are fundamental to this concept of a partnership.

The Principle of Kawanatanga

- 2.4 Kawanatanga, as ceded by Maori under Article I of the Treaty, gave the Crown the right to govern and to make laws applying to everyone. The delegation of resource management powers by the Crown to local authorities under the Act means that those authorities can make policies, set objectives and make rules affecting the management of natural and physical resources, subject to the guarantee of tino rangatiratanga to Maori and recognition of the partnership between Maori and the Crown.

The Principle of Active Partnership and Consultation

- 2.5 The spirit of the Treaty calls for Maori to have a much greater say in the management of the environment. Effective, early and meaningful consultation is an integral and necessary component and forerunner to greater participation by Maori in resource management decision-making.

The Principle of Active Protection

- 2.6 The guarantee of te tino rangatiratanga given in Article II is consistent with an obligation to actively protect Maori people in the use of their lands, water and other protected taonga, to the fullest extent practicable. In the context of resource management, the various elements which underlie and are fundamental to a spiritual association with the environment (including mauri, tapu, mana, tikanga and wairua) may all fairly be described as taonga that have been retained by Maori in accordance with Article II of the Treaty. The principle of active protection therefore extends to the spiritual values and beliefs of Maori.

The Principle of Hapu/Iwi Resource Development

- 2.7 Article III of the Treaty gave to Maori the same rights and duties as other New Zealand citizens. The Treaty guaranteed to Maori retention of their property rights under Article II, and the choice of developing those rights under Article III. To Maori, the efficient use and development of what are in many ways currently under utilised hapu/iwi resources is a very important principle of the Treaty in the context of resource management under the Act. Ngati Kahungunu seek restoration of their tribal resources in accordance with their own needs and aspirations. In pursuing development, Maori may choose to pursue non-traditional uses of their resources instead of or as complementary to, their traditional practices. Recognition of the ability and need for hapu/iwi to develop their resources in a manner which achieve the purposes of the Act is a fundamental principle embodied in the Treaty.

3 THE MAORI CONSERVATION ETHIC

- 3.1 In essence, this ethic involves the preservation of mauri – simplistically translated as the ‘life-force’ – and the conservation of the species. Where the habitat remains healthy a species will flourish allowing usage that is mindful of conservation.
- 3.2 The notions of kaitiakitanga:
- stewardship that respects the heritage of future generations
 - mana and rangatiratanga depicting the power and leadership to exercise kaitiakitanga
 - tapu/rahui as the management system for the conduct of kaitiakitanga
- all contribute to the application of the ethic.
- 3.3 To appreciate fully the depth of meaning and the profound implications of these terms, one needs to go back to Maori cosmogenic origins. The Maori version of Creation embodies both spiritual and physical concepts of the world’s origins. In terms of tradition, those origins should properly be given in Maori. For the purposes of this statement, however, the English approximations are used.
- 3.4 Maori believe that in the beginning there were three states of reality. The first state was Te Korekore from which emerged Io-Matuakore – or Io, the parentless one. The second state was Te Po within which Io created Ranginui (Sky Father) and Papatuanuku (Earth Mother). Within the darkness of their embrace Ranginui and Papatuanuku begat many deities called atua. The third state of reality was Te Ao-Marama brought about when one of the atua called Tane separated his parents to form sky and earth.
- 3.5 As with Ranginui and Papatuanuku, these deities or atua had the power to create. Dominant among them was Tane, who created natural and physical covering for the land and was god of the forests; Tangaroa created the marine life and presided over the oceans; Tawhirimatea took to the heavens out of sympathy for Ranginui and from there he presided over the elements.
- 3.6 Tane was also the creator of humans, the first of whom, a woman, was fashioned from the soil of Papatuanuku. Although these atua or deities had the power to create, only Io-Matuakore could grant the gift of Mauri – that is, the life force – for those things that make up the natural and physical world. The atua had to seek delegated approval to imbue their creations with Mauri that those creations may live.
- 3.7 If rangatiratanga is ‘authority’ and tino-rangatiratanga is “ultimate authority” then only Io can truly be said to have tino-rangatiratanga, which he exercised by creating Ranginui and Papatuanuku who begat the deities responsible for the terrestrial and celestial environment including human genesis.

- 3.8 The Maori was born into this physical world and became part of it. Whakapapa, or genealogy, is sacred to Maori because it not only establishes whanaungatanga links within society but also within the physical environment and more especially the wairua or spiritual links back to Io-Matuakore.
- 3.9 Genealogical links are readily understood. The relationship links to the environment are typified by the notion that the trees of the forest, for example, like Maori, are “Children of Tane”. The spiritual links recognise that Mauri comes only from Io and represents the paramount gift of all taonga tuku iho, or god-given gifts.
- 3.10 While the ultimate homage is given to Io, the values system that emanates from these cosmogenic origins recognises the role that the lesser deities served in the creation process that gave rise to an evolutionary physical environment. No taonga or resource is used without prior propitiation to the creator-deity. They were the first kaitiaki from whom Maori inherited the whakapapa right to exercise kaitiakitanga or perpetual stewardship.

4 TIKANGA AND TAONGA

- 4.1 The predominant view of Maori in Hawke's Bay is that the identification of their values and interests must start from an understanding of the philosophical basis for Maori beliefs and customs. The essence of that philosophy arises from the significant differences, in traditional Maori society, between the concepts of tikanga and taonga.

4.2 TIKANGA

- 4.2.1 Tikanga comprises the values, norms and practices of Maoridom. This is represented by both the notions of whakaaro and matauranga, which when brought together represented wisdom. Tikanga, in a traditional context, comprised “the three kits of knowledge” representing all the knowledge and the values, norms, rituals and protocols.

- 4.2.2 The three kits of knowledge are:

- (a) **Te kete Tuwari** - This kit contains the scientific knowledge or that knowledge pertaining to human activities or to natural phenomena relating to the kingdom of nature (matauranga).
- (b) **Te kete Arounui** - This kit consists of celestial and cosmogenic information designed to benefit humankind (that is, the anthropogenic mythologies), or whakaaro.
- (c) **Te kete Tuatea** - This kit comprises all the rituals, acts and formulae with all things on earth in the cosmos (that is, retinga and kawa).

- 4.2.3 The matauranga based values are reflected within the need to protect resources and their mauri through the use of institutions such as rahui and tapu.

- 4.2.4 Together the notions of whakaro and matauranga combine to form the notion of tikanga which may be explained as being Nga Tikanga Maori – their own ways, rules, conditions of proper conduct or lifestyle, exercised through the binding concepts of wairuatanga, whanaungatanga, rangatiratanga, kotahitanga, and manaakitanga.

- 4.2.5 From a Ngati Kahungunu standpoint these tikanga value concepts are god-given and therefore immutable or changeless – fixed as in the case of the upper jaw (Kauae runga). Kawa, on the other hand, is one of the dynamic processes, protocols and practises deriving from the value concepts to provide a living evolutionary culture – flexible as is the case of the lower jaw (Kauae raro). While tikanga has iwi-wide application, kawa can, and very often does, differ from hapu to hapu within a single iwi, a pertinent point for the purpose of consultation, and management decisions.

4.3 TAONGA

- 4.3.1 Taonga encompasses all things tangible or intangible and derive their meaning at both the physical and spiritual levels. Taonga comprises all treasures inherited from the past, to the present, and for future generations. At a spiritual level, taonga includes the three great states of reality - Te Kore Kore, Te Po and Te Ao Marama - and all that was created out of those states. At a physical level, taonga is manifested in the physical states of moana through to whenua. The notion of mauri is representative of a continuum involving mana, wehi, ihi, tapu and wairua that embraces both the physical and the spiritual.

4.3.2 THE RELATIONSHIP BETWEEN TIKANGA AND TAONGA

- 4.3.2.1 The predominant view of Maori in Hawke's Bay is that the concepts of tikanga and taonga are strongly inter-related due to the importance of cosmogony and the spiritual dimension within both taonga and tikanga. It is from these concepts that Maori decision-making processes and the structure of Maori society emerge.