

NGA TAONGA TUKU IHO KI WHAKATU MANAGEMENT PLAN

Prepared for

**Ngati Rarua Iwi Trust
Te Runanga o Toa Rangatira
Te Atiawa Manawhenua Ki Te Tau Ihu Trust
Ngati Koata No Rangitoto Ki Te Tonga Trust
Ngati Tama Manawhenua Ki Te Tau Ihu Trust**

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June 2004

*“Kia whakatu tika Te Tai Ao me
Te Tai Ao tiaki Te Tai Ao”*

If the environment is kept well and strong, it
will look after itself

ACKNOWLEDGEMENTS

This management plan is the result of many months work and could not have been developed without the commitment and enthusiasm given to it by the following people:

Nga tangata whenua ki Whakatu

In particular, thank you to Rangiriri Kohe, Barney Thomas, Carl Elkington, Judi Billens, Moetu Stephens and Dean Walker for the huge amount of time and energy they invested in this project. Without their on-going support and inspiration this plan would not have been written!

Nelson City Council

For providing the resources and administrative assistance to develop this plan, sincere thanks go to: Rod Witte, Melanie Baynes, Paul Sheldon, Mark Tregurtha, Penny Bloomberg and Kathy Mardon.

Plan illustrations

Thank you to Mark Davis for the koru illustration on the cover and to Brian Flintoff for the *tiki wananga* drawings.

Plan design

Thank you to Lisa Chandler for her creativity and flair in designing the plan.

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1. Background

The development of *nga taonga tuku iho ki Whakatu* management plan (the treasured resources of Nelson management plan) has followed a four-stage process; each stage in turn has paved the way for the next.¹ A brief outline of these stages follows:

Stage One, focused on developing a *tangata whenua*² worldview statement, to introduce *tangata whenua* beliefs, values and practices associated with the natural environment.

Stage Two identified key environmental issues relating to *nga taonga tuku iho* (the treasured resources) in *Whakatu* (Nelson) and a range of related impacts on *tangata whenua* values.

Stage Three identified a number of *tangata whenua* values associated with *nga taonga tuku iho* (the treasured resources), followed by a Vision. This Vision details the environmental outcomes *tangata whenua* are seeking for the Nelson *rohe* (area). These outcomes provide the basis for change; what *tangata whenua* are working towards and how issues will be resolved. A series of objectives, policies and desired actions provide the framework for resolving the issues and moving towards the desired outcomes.

Stage Four, which is currently being progressed, focuses on developing a “plan of action” to work towards the desired outcomes and key objectives identified in Stage Three.

It is important to note that this plan is a starting point, not an end in itself. It is a living document and will therefore develop and change over time. Regular plan reviews will provide valuable opportunities to refine its contents, to gauge progress towards the desired outcomes and to document lessons learnt in the process of implementing the plan.

In conjunction with this plan, the development of a good working relationship between the Nelson City Council and *tangata whenua* is vital, if *tangata whenua* views are to be recognised in the management of *nga taonga tuku iho* (the treasured resources).

¹ Also referred to as the “*tangata whenua* management plan” or “management plan”

² *Tangata whenua* means “people of the land”. The Resource Management Act definition of “*tangata whenua*” in relation to a particular area is – the *iwi* or *hapu* that hold *mana whenua* over that area. *Manawhenua* literally means holding *mana* (authority) over the land.

2. Purpose

This management plan is:

- * A collective initiative, with *Ngati Rarua, Ngati Toa, Te Atiawa, Ngati Koata* and *Ngati Tama* working together to develop the plan;³ where individual iwi have differing views these areas are identified;⁴
- * An expression of *tinio rangatiratanga* (chiefly authority);
- * A big picture approach to the management of *nga taonga tuku iho* (the treasured resources);
- * Holistic, strategic and future focused in nature, whilst referring to the past;
- * Focused on the sustainable management of resources;
- * A means to encourage consistency of approach when managing *nga taonga tuku iho ki Whakatu* (Nelson's treasured resources);
- * A mechanism for raising awareness within the Nelson City Council of *tangata whenua* values; and
- * A basis for recognition of *tangata whenua* values in the management of *nga taonga tuku iho* (the treasured resources).

In addition to the above, the plan also has status under the Resource Management Act 1991 (RMA). The RMA states that regional and territorial authorities are required to “take in account any relevant planning document recognised by an iwi authority”. This is relevant to Nelson City Council when it is preparing or changing its Regional Policy Statement, Regional Plan and District Plan.

³ Although a collective initiative, the individual mana and autonomy of each iwi remains

⁴ Although Ngati Kuia has not participated in the planning process so far, if they wish to be involved, this option remains open to them.

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3.1 Introduction

Tangata whenua (people of the land)⁵ beliefs and values associated with the natural environment are unique and differ from those held by other New Zealanders. A good example of this is *kaitiakitanga* (guardianship), or the obligation *tangata whenua* inherit from their *tupuna* (ancestors) to take care of and protect places, resources and other *taonga* (treasures).

Currently, there is a lack of understanding within territorial authorities and the communities they serve about these cultural differences. As a consequence, *tangata whenua* beliefs and values are often not recognised in the management of natural resources. Therefore this world-view statement has been developed to:

- ★ Raise awareness and understanding within the Nelson City Council (NCC) and wider community of the holistic way in which *tangata whenua* view the natural environment and how this view can be applied to the management of natural resources;
- ★ Share information and knowledge held by *tangata whenua*;
- ★ Provide a foundation for the development of *tangata whenua* environmental indicators;
- ★ Guide the development of policies, plans, protocols and agreements which impact on *tangata whenua* values and interests; and
- ★ Assist with the development of cultural impact assessments.

This world-view statement is an introduction to *tangata whenua* beliefs, values and practices associated with the natural environment. It is a starting point or the first step of many towards raising awareness of the way in which *tangata whenua* view the world.⁶

This statement begins by introducing *nga tangata whenua ki Whakatu* (the *tangata whenua* of Nelson). A condensed *tangata whenua* view of creation follows, based on *Io* (the Supreme Being). This view of creation provides the basis for an account of the spiritual and physical relationship *tangata whenua* have with the natural environment – a relationship, which is holistic and is guided by life principles, associated values and

⁵ The Resource Management Act definition of “*tangata whenua*” in relation to a particular area is - the *iwi* or *hapu* that hold *mana whenua* over that area. *Manawhenua* literally means holding *mana* (authority) over the land.

⁶ This statement is consistent with information contained within a range of other documents including *tangata whenua* environmental management plans, submissions and cultural impact assessments.

tikanga (customary practices).

Section 3.5 provides examples of *nga taonga tuku iho* (the treasured resources), focusing on the relationship between *tangata whenua* and the natural environment.

Section 3.6 emphasises the importance of *Te Tiriti O Waitangi* (The Treaty of Waitangi), as the basis on which the partnership between *tangata whenua* and the Crown was established. The legal and moral obligation *Te Tiriti O Waitangi* places on the Crown and territorial authorities is also outlined.

A conceptual view of the strands of duty, responsibility and accountability facing *tangata whenua* in the present-day management of natural resources concludes this world-view statement.

3.2 Nga tangata whenua ki Whakatu

Whakatu (Nelson) is an integral part of *Te Tau Ihu*. “*Te Tau Ihu*” is a shortened version of the ancient Maori name for the northern districts of the South Island – “*Te Tau Ihu o Te Waka a Maui*” (the prow of the canoe of Maui).⁷

There are six iwi affiliated with *Whakatu Marae* including:

Ngati Rarua Iwi Trust (Ngati Rarua)

Te Runanga o Toa Rangatira (Ngati Toa)

Te Atiawa Manawhenua Ki Te Tau Ihu Trust (Te Atiawa)

Ngati Koata No Rangitoto Ki Te Tonga Trust (Ngati Koata)

Ngati Tama Manawhenua Ki Te Tau Ihu Trust (Ngati Tama); and

Ngati Kuia Trust (Ngati Kuia)

Since their arrival in *Te Tau Ihu*, each *iwi* (tribe) has developed its own unique relationship with specific resources and areas within *Whakatu*. Although, tribal histories differ, there are fundamental beliefs and values associated with the natural environment, which are similar or shared. These “shared” beliefs and values are the focus of this world-view statement.

With the exception of *Ngati Kuia*, all *Whakatu iwi* participated in the development of this statement. However, each *iwi* remains autonomous and must be consulted individually on all matters pertaining to the management of natural resources.

⁷ Mitchell J, *Statement of Evidence, Environment Court* (Feb 2000:3).

3.3 A tangata whenua view of creation⁸

Creation plays a fundamental role in relation to the way in which *tangata whenua* interact with their environment. Through the creation of oral history, *karakia* (prayer), *waiata* (song) and *haka* (dance) *tangata whenua* describe themselves, where they come from and the environments in which they live. *Purakau* (stories) explain the mysteries of nature, and in their original forms, guided *tangata whenua*. *Purakau* shaped the way *tangata whenua* lived and how they behaved. Translated into lores, rules, practices and procedures, *purakau* gave form to different belief systems. Although the main features and principles of *purakau* remain the same, there are tribal differences. The version used here is a generic one, based on *Io*.

3.3.1 Timatatanga (The beginning)

Io, the Supreme Being and creator of all things, recited a sacred *karakia* (prayer) and then sang a sacred *waiata* (song) to begin the construction of the universe.

3.3.2 Te Kore and Te Po (The void and the night)

First there was nothingness, an emptiness of space - the void called *Te Kore*. Later came *Te Po* - the time of darkness or the night. *Io* experimented with light and darkness and the natural world came into being with the creation of *Ranginui* (Sky Father), and *Papatuanuku* (Earth Mother).

3.3.3 Matuatanga (Parental embrace)

Ranginui (“Rangi”) looked down on *Papatuanuku* (“Papa”) and loving her, descended to her. Locked in deep embrace, *Rangi* and *Papa* procreated and seventy male offspring came into being.⁹

3.3.4 Te Wehenga (The separation)

While living in perpetual darkness, imprisoned between their primeval parents, the sons caught sight of a glimpse of light as their parents’ bodies moved. This sight made the sons restless to see and experience this mysterious phenomenon. As a consequence, a fierce debate arose between the siblings. *Tumatauenga* (who became the *atua*¹⁰ or spiritual guardian of war) suggested that they kill their parents, but his brothers did not

⁸ Based on Te Kete A Te Rito (2000: 7-23), Te Pukenga Atawhai, Department of Conservation

⁹ Figure one identifies a number of these offspring.

¹⁰ The term “*atua*” is one that is applied to supernatural and immortal beings, many of whom became guardians of elements in the natural world.

agree. *Tane Mahuta* (who became the *atua* of the forests) proposed instead that their parents be separated – a proposal accepted by all but two of the brothers. Several attempts were made to separate *Rangi* and *Papa*, with *Tumatauenga* attacking his parents, causing blood to flow onto the body of *Papatuanuku* – this blood then turned to red clay. Finally *Tane* lay down on *Papa*, bracing his feet against *Rangi*. Upside down and struggling fiercely, with his brothers supporting him, *Papa* and *Rangi* were forced apart.



The separation of Sky Father and Earth Mother¹¹

3.3.5 Te Ao Marama (The world of enlightenment)

The parents cried out in outrage and grief. The void between them was filled with clouds and mist. The tears of *Rangi* fell endlessly and formed rain and the rain rose as mist as the tears landed on the body of *Papa*. *Io* ordered *Papa* to turn face down so that she would not have to endure the pain of gazing up at *Rangi*. *Papa* did as she was told, and in the process took the last-born son who was still suckling with her. This son, *Ruaumoko*, became the *atua* for earthquakes. Following the separation of *Rangi* and *Papa* and the liberation of their children, stronger forms of light began to penetrate the atmosphere.

¹¹ Courtesy of Brian Flintoff (NB: Ranginui and Papatuanuku are propped apart by six *toko*, traditional staff that here represent some of their children).

3.3.6 Creation of humankind

Within this new world of light, *Tane* produced many different natural phenomena including trees, birds and insects. However, the female element eluded him. Finally he asked *Papa* for help. She told him to go to *Kurakawa* beach and form a human image from the red earth. *Tane* did this with the help of his brothers. They made a female figure akin to themselves and *Tane* gave the lifeless figure the breath of life. The figure stirred and breathed and became a woman. By this means, *tangata* (people) and *Ira tangata* (life force of mortals) entered the world. *Tane* named this first woman *Hine-ahu-one* (earth formed maiden). *Tane* and *Hine-ahu-one* had many daughters together – it is from these children that humankind is descended.¹²

3.3.7 Nga taonga tuku iho (the treasured resources)

The children of *Ranginui* and *Papatuanuku* became *nga atua kaitiaki* (the supernatural guardians) of all the elements of the natural world.¹³

Nga atua kaitiaki created *nga taonga tuku iho* (the treasured resources) by breathing life into them - all resources are therefore *uri* (descendants) of the *atua* and are regarded as *taonga* (treasures).

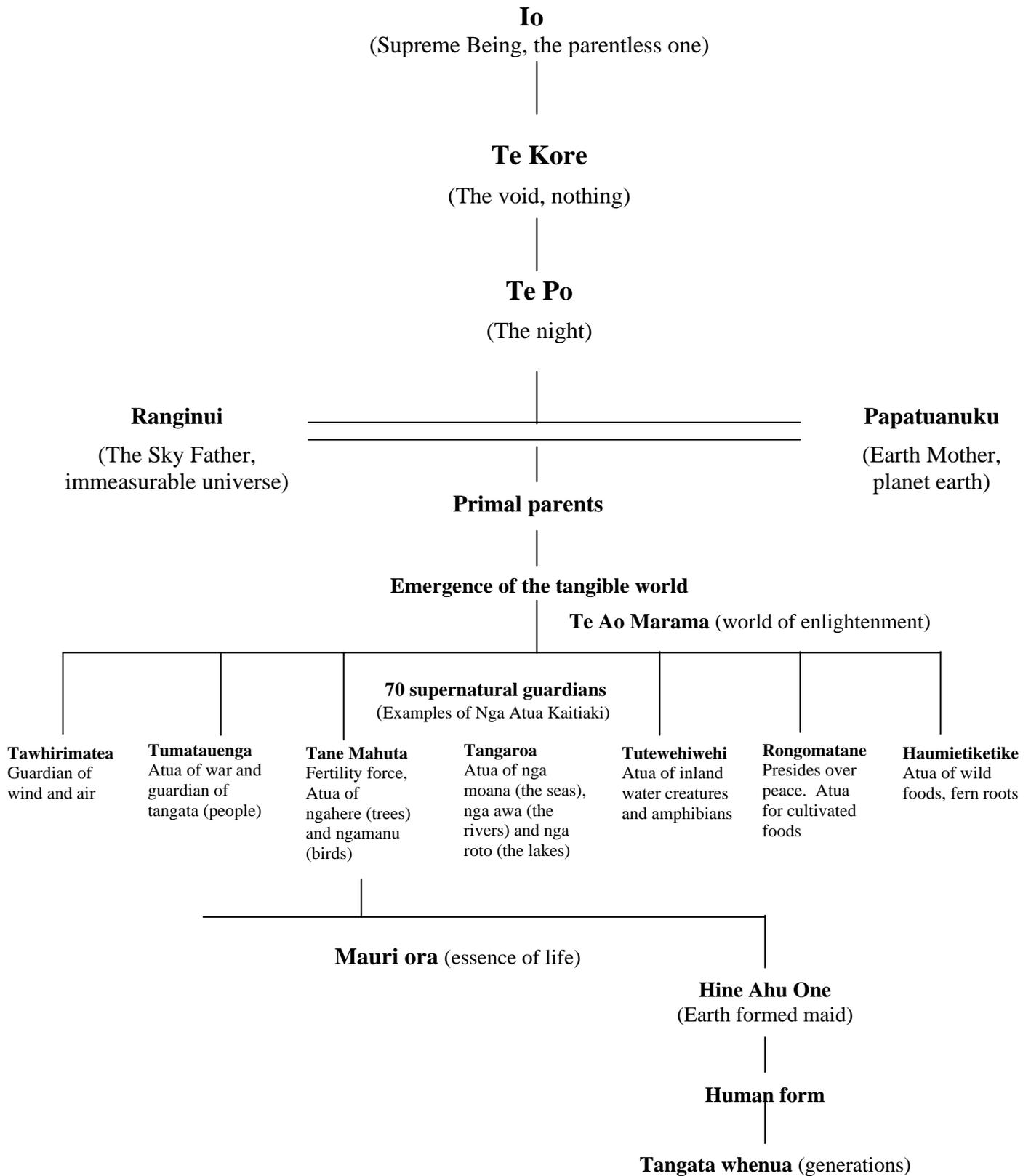
Nga taonga tuku iho include but are not limited to:

- Whenua* (Land/Placenta),
- Wai* (Water),
- Awa* (Rivers),
- Ngahere* (Forests),
- Ngarara* (Insects),
- Ika* (Fish),
- Kaimoana* (Seafood),
- Rongoa* (Medicine),
- Matauranga* (Knowledge); and
- Te Reo* (Language)

¹² Irwin (1989) cited in Walker et al (2003:20) *A cultural impact assessment of the Nelson Sewerage Scheme and Ponds*.

¹³ The relative importance of each *atua* differs between tribes.

Figure one: A tangata whenua view of creation¹⁴



¹⁴ Adapted from Harmsworth (1995:28) Maori values for land-use planning (Draft report) for Manaaki Whenua, Landcare Research.

3.4 Tangata whenua life principles, values and customs¹⁵

The relationship *tangata whenua* have with the natural environment is a spiritual and a physical one. This relationship recognises that everything in the natural environment has a *wairua* (spirit) as well as a physical body - without both components, natural resources would not exist.

Guiding this relationship are the rules that governed the behaviour of *tangata tiaki* (human guardians). These rules or life principles handed down from generation to generation have become enshrined in lore. A number of interwoven values associated with these life principles underpin *tikanga* – the customary practices of the past that are still applied today.

Tikanga are the protocols applied to the natural world, based on the relationship between the *atua* and *tangata whenua*. Examples of *tikanga* include: *karakia* (prayer), *whaikorero* (formal speeches), *waiata* (song/singing), *whakapapa* (relationship connections) and *rahui* (prohibition).

The term *kawa* (“the right way of doing things”) is often used in association with *tikanga*. *Kawa* covers the rules of etiquette and procedures surrounding every day life of *whanau* (family), *hapu* (sub-tribe) and *iwi* (tribe).¹⁶

An account of the linkages between key life principles, values and *tikanga* follows:¹⁷

3.4.1 A sense of kinship with all things

The most influential of all Maori values is *whanaungatanga* (nuclear and extended family relationships). For *tangata whenua*, relationships are everything – the relationships between people, the relationships between people and the physical world, and the relationships between people and the spiritual world. *Whakapapa* (genealogy) is the basis for the relationships between all things.

For example, it is customary practice when speaking in formal settings for *tangata whenua* to identify where they come from in relation to other tribal groups, as well as recite the relationship that connects them to the natural world – the land, mountains, the

¹⁵ NB: Individual *iwi* can provide a more detailed explanation of *tangata whenua* life principles, values and *tikanga*

¹⁶ *Kawa* is *iwi*, *hapu* or *whanau* specific.

¹⁷ Material sourced from: Walker et al (2003); Whakatu *tangata whenua* environmental indicators hui (December 2002); Manawhenua Iwi Coastal Management Report (September 2002); Te Kete a Te Rito (August 2002); A H Reed (2002) *Taonga tuku iho* – An illustrated encyclopaedia of traditional Maori life, New Holland Publishers limited; and Te Atiawa Environmental Management Plan (2001).

waters, forests, animals and birds. This practice reinforces the belief that all things have the same origin and that the welfare of the whole environment determines the welfare of *tangata whenua*.

3.4.2 A regard for nga taonga tuku iho as being gifts from the atua

The divine origin of all things is recognised in the spiritual qualities of *mauri* and *tapu*.

Mauri is the life force or life supporting capacity derived from *Io* (the creator of all things). *Mauri* gives being and form to all things in the universe. *Wairua* (spirit) is closely associated with *mauri*, because the spiritual and physical body is joined together as one by the *mauri*. Therefore, everything has a *mauri*, including *tangata whenua*, land, sea, rivers, forests, animals, fish and birds.

The presence of *mauri* (life force) in all things entrusts *tangata whenua* to appreciate and respect *nga taonga tuku iho*. If a resource is damaged, this results in both physical and spiritual impairment of that resource, which impinges on the *mauri* of all things, including *tangata whenua*.

Tapu is the power and influence of *Io*. Everything has inherent *tapu*, because *Io* created everything. Therefore, all elements of the natural world are *tapu* in recognition of the *mauri* that exists in them. Recognition of *tapu* requires an appreciation of the spiritual nature of all elements within the natural environment. *Tapu* also relates to a range of restrictions and prohibitions placed on *tangata whenua*.

An example of a customary practice associated with this life principle is for all activities undertaken by *tangata whenua* to be opened and closed with a *karakia* (prayer). *Io* recited a *karakia* before he created the universe, and *Tane* (atua of the forests) recited a *karakia* to gain the necessary powers to separate his parents. *Karakia* can be directed to the universe, *tupuna* (ancestors), or to an *iwi* (tribe), *hapu* (sub-tribe), *whanau* (family) or an individual. *Karakia* may also be offered to specific *atua*, with the intention that the *atua* may provide guidance and comfort to *tangata whenua*, in whatever activity is being undertaken.

3.4.3 A sense of responsibility for nga taonga tuku iho as appointed kaitiaki¹⁸

Kaitiakitanga can be defined as the responsibilities passed down from the *tupuna* (ancestors), for *tangata whenua* to take care of places, natural resources and other *taonga*. Although sourced in spiritual values and cosmology, *kaitiakitanga* is expressed as a practical solution for control and regulation of the effects of human action on the environment. It is an obligation of the *whanau* and *hapu* – the *tangata whenua* who live on the land, to make the decisions about how to look after and protect the physical and spiritual well-being of *nga taonga tuku iho* within their *mana* (authority).¹⁹

Mana can be described as the mandate or authority to manage, control and maintain *tangata whenua* relationships with natural resources – it also relates to the status and pride of *tangata whenua*. *Mana* may be gained through *whakapapa* (genealogy), but can also be earned. For example, a tribe's *mana* increases through the wise management and use of natural resources within their authority.

A customary practice used to conserve and sustain resources is known as *rahui*. *Rahui* is a short-term prohibition or ban on the taking of a resource, to enable the resource to restore itself. *Rahui* are lifted and an area returned to general use, when it is considered that a resource has been restored to an acceptable level.

3.4.4 A sense of commitment to look after nga taonga tuku iho for future generations

Resource management is undertaken through the *kaitiaki* role – a role, which places an inherited responsibility on *tangata whenua* to look after the *mauri* (life force) of *nga taonga tuku iho* (the treasured resources).

The *kaitiaki* role is a holistic one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations and the restoration and enhancement of damaged ecosystems. The role involves making decisions about how to manage resources, based on *matauranga* (knowledge) and implemented through *tikanga* (customary practices).

¹⁸ Guardian

¹⁹ Mana is held over land and the sea, hence the expressions *manawhenua* and *manamoana*.

Matauranga (knowledge) is passed down through the generations to ensure that natural resources are protected and maintained. One medium used to communicate *matauranga* from one person to another and from one generation to another is through *waiata* (song). There are many types of *waiata* – some contain information on *whakapapa*, others contain beliefs concerning the *atua*, and some provide guidance on *tikanga*. *Matauranga* is also passed between people through the use of *karakia* (prayer) and *whakatauki* (proverbs).

3.4.5 An ethic of giving back what is taken from the environment in kind

The knowledge and practices associated with natural resources are based on the conservation and cultivation of resources to sustain the well-being of *tangata whenua*. Of great importance is the continued health and wellbeing of the *mauri* (life force) of natural resources over time – this approach is synonymous with the concept of sustainable management. For *tangata whenua*, sustainable management includes, but is not limited to:

- ★ Acknowledging the *atua* before taking resources;
- ★ Leaving natural resources in a better state than they were;
- ★ Maintaining a *mataitai* (food basket);
- ★ Always taking for a purpose, not with the intention to destroy the resource;
- ★ Respecting, helping one another, and sharing in the bounty; and
- ★ Looking after *manuhiri* (visitors)

Manaakitanga is the term used to describe unqualified acts of giving. It includes the customary practice of *koha*, (the giving and receiving of gifts) and is often expressed through the provision of *kai* (food) to *manuhiri* (visitors). *Tangata whenua* demonstrate their respect for the *mana* (authority and status) of their guests by providing them with local delicacies. This act of giving reflects the reputation of the host people, as the abundance of the *kai* (food) provided, reflects their ability as *rangatira* (chiefs) and *kaitiaki* (guardians) to sustain local resources and cultural traditions.

3.5 Nga taonga tuku iho (the treasured resources)

Tangata whenua are connected to *nga taonga tuku iho* through *whakapapa* (genealogy). Respect for the *whakapapa* between people and the resources shapes the way in which *tangata whenua* view the world. The *tangata whenua* belief that people are inextricably linked to *nga taonga tuku iho* is illustrated by the following *whakatauki* (proverb).

Toi tu te marae o Tane
Toi tu te marae o Tangaroa
Toi tu te Iwi.

If the domain of Tane survives to give sustenance
And the domain of Tangaroa likewise remains
So too will the people.²⁰

Every *taonga* (sacred treasure), whether an animal, plant or mineral has a physical and a spiritual component – it possesses its own *mauri* (life force), without which it would cease to exist. Therefore, it is vital that the *mauri* of *nga taonga tuku iho* (the treasured resources) remain intact. As *kaitiaki* (guardians), *tangata whenua* have an obligation to protect, manage and nurture *nga taonga tuku iho* for the benefit of present and future generations.

Nga taonga tuku iho include, but are not limited to:

Whenua (land and earth)

Wai (water)

Awa (rivers)

Ngahere (forests)

Kaimoana (seafood)

Rongoa (medicine)

Te Reo (language)

A brief description of each of these *taonga* follows:²¹

²⁰ B James (1993:6) *The Maori Relationship with the Natural Environment*, Wellington Regional Council & Department of Conservation

3.5.1 Whenua

Whenua is the land – it is the body of *Papatuanuku* (Earth Mother), the provider of nourishment. *Whenua* also means placenta, underlining the nurturing, and life-giving properties of both entities.

The land provides the link between the past, present and future – it unites kinship and individual identity. Traditionally land formed the social and economic basis for Maori society. Although, individuals did not own land privately, people did have rights to cultivate or occupy land. Tribal rights to land were based on a number of key principles: *take taunaha* (discovery), *take raupatu* (conquest), *take tupuna* (inherited rights), and *take tuku* (gifting). The fires of occupation – *ahi kaa roa*, confirmed rights to the land.²²

3.5.2 Wai

Wai (water) is an essential element of life. It is considered to transcend life itself. As *kaitiaki* (guardians), *tangata whenua* believe that the maintenance of the *mauri* (life force) of *wai* is necessary to ensure the physical and spiritual survival of all things. A water body with an intact *mauri* is able to sustain healthy ecosystems.²³

For *tangata whenua*, *wai* represents the lifeblood of *Papatuanuku* and the tears of *Ranginui*. *Wai* is regarded with great respect, as it symbolises the spiritual link between the past and the present.

3.5.3 Awa

Nga awa (the rivers) carry the lifeblood of the land. They are the ribs of the *tupuna* (ancestors), which plummet from the *maunga* (mountains) and flow to the sea, forming swamplands and wetlands beneath. *Nga awa* are a source of *wai* and have a *mauri*, *mana* and *tapu* of their own.

Traditionally *nga awa* were central to the lives of *tangata whenua*, because they provided transport routes for canoe travel, access to fishing grounds, and strategic locations for settlements.

²¹ Based on: A H Reed (2002), Te Atiawa EMP (2001:15-18), Te Kete a Te Rito (2000:50-61) B James (1993).

²² B James (1993:6)

²³ Te Atiawa EMP (2001:16)

3.5.4 Ngahere

According to Maori lore, all flora and fauna associated with the *ngahere* (forests) are the children of *Tane*. During *Tane's* search for a female being to produce humankind, he cohabited with many different female forms and created all the things that live in the forests including trees, tree ferns, climbing plants, *nga manu* (birds) and *ngarara* (insects).²⁴

Traditionally, *ngahere* provided food, clothing, medicines, and material to construct *whare* (houses) and to build *waka* (canoes). Dyes were made from plant extracts to colour clothing, *kete* (baskets) and *rongoa* (medicines).

3.5.5 Kaimoana

Mataitai kaimoana (food gathering places of the sea) are vital to sustain the *mauri* (life force) of *tangata whenua*. For coastal tribes, *mataitai kaimoana* are very important for a range of cultural reasons, including the ability to provide hospitality to *manuhiri* (visitors).

As *kaitiaki*, *tangata whenua* incorporate the concepts of *tapu* (sacred), *rahui* (prohibition) and *mauri* (life force) into the rituals pertaining to the gathering of *kaimoana*.

3.5.6 Rongoa

Tangata whenua have accumulated a great deal of *matauranga* (knowledge) about the medicinal properties of plants – this *matauranga* is illustrated by the many spiritual and practical uses plants have in the lives of *tangata whenua* today. The basis of this *matauranga* is the *tangata whenua* belief that *Tane* created both people and plants. *Tangata whenua* recognise that trees are senior in status to people, because they were created first. This belief engenders *tangata whenua* to show the respect that is reserved for older relatives. Trees are a link between humans and *Rangi* and *Papa*, therefore, certain rituals must be observed before the collection of plant materials takes place. It is the *mauri* (life force) of plants and trees that is acknowledged before plants are collected.²⁵

²⁴ Te Kete a Te Rito (2000:53)

²⁵ Te Kete a Te Rito (2000:58 & 59)

Examples of natural remedies include:

- ★ *Kamaha* bark is used for treating burns;
- ★ *Ngaio* is an insect repellent; and
- ★ *Kawakawa* can be used to treat boils, toothaches and stomach pains.

3.5.7 Te Reo

Te kai o te rangatira he korero

The food of the chiefs is oratory²⁶

Te Reo (language) is the means of expression by which *tangata whenua purakau* (stories); *whakapapa* (genealogy), *karakia* (prayers), *waiata* (song), *matauranga* (knowledge) and *tikanga* (customary practices) are communicated from one person to another.²⁷ The relationship of *tangata whenua* with their ancestral *taonga* is based on *Te Reo*. There is an inextricable link between *Te Reo*, places, *tangata whenua* and events. *Te Reo* confirms the experiences, which relate *tangata whenua* to resources and resources to *tangata whenua*.

Tangata whenua believe that *Te Reo* is sacred because it was a gift from the *atua* – it is through *Te Reo* that *tangata whenua* have access to the will and power of the *atua*. As with all gifts from the *atua*, *Te Reo* has a *wairua* (spirit) and a *mauri* (life force).

There is also an ancestral belief that the sacred language of *Ranginui* is *te reo rauriki* and that of *Papatuanuku* is *te reo reiuru*. *Te reo rauriki* fills *karakia* (prayers) with a divine essence, enabling the person using the *karakia* to establish the power of the word within them. It is believed that *te reo reiuru* gives *tangata whenua* the power and ability to communicate with all the offspring of *Papatuanuku* – the birds, fish, animals and trees. *Te reo reiuru* is also the sacred language of women, which enables them to communicate with the spirit world. An example is when women perform the *karanga* (to call visitors on to the *marae*).²⁸

²⁶ Ibid (2000:60)

²⁷ Dialects differ between tribes.

²⁸ Te Kete a Te Rito (2000:60)

3.6 Te Tiriti O Waitangi (The Treaty of Waitangi)²⁹

3.6.1 Articles of Te Tiriti

Tangata whenua regard *Te Tiriti O Waitangi* (Te Tiriti) as the most important document in New Zealand's history. It was fundamental to the foundation of contemporary New Zealand society and provided the basis on which the partnership between *tangata whenua* and the Crown was established.

Tupuna (ancestors) from most of the tribes of *Te Tau Ihu* signed copies of *Te Tiriti* believing that *tino rangatiratanga*,³⁰ guaranteed under Article II in the Maori text, protected their lands and other *taonga*, but also the *mana* (authority) to control them in accordance with their own customs and having regard to their own cultural preferences.³¹

Tangata whenua regard the Crown as their Treaty partner and expect all Crown agencies, to act honourably in the discharge of their duties as befits a partnership. This expectation extends to other agencies, such as territorial authorities, which have Crown delegated authority to manage *nga taonga tuku iho* (the treasured resources). In addition, territorial authorities have a range of statutory obligations relating to *Te Tiriti*.

²⁹ There are two versions of the Treaty, the English one (The Treaty of Waitangi) and the Maori version (Te Tiriti O Waitangi). Tangata whenua maintain that the Maori version takes precedence, where there is ambiguity over the two texts.

³⁰ Being the full authority, status and prestige as regards Maori possessions and interests.

³¹ From Waitangi Tribunal (1983), Wai 6, cited in Te Atiawa EMP (2001:19)

The Maori version of the Treaty³²

TE TIRITI O WAITANGI

Ko Wikitoria te Kuini o Ingarani I tana mahara arawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira – hei kai wakarite ki nga Tangata maori o Nu Tirani – kia wakaaetia e nga Rangatira maori te Kawanatanga o te Kuini ki nga wahikatoa o te wenua nei me nga motu – na te mea hoki he tokoma ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kua ai nga kino w puta mai te tangata maori ki te Pakeha o noho ture kore ana.

Na kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana I te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aiane amua atu ki te Kuini, e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

Ko te tuatahi

Ko nga Rangatira o te Wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu - te Kawanatanga katoa o o ratou wenua.

Ko te Tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaa ki nga Rangatira ki nga hapu – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tutk ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua – ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te Tuatoru

Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini – Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

Ko Te Tuawha³³

E mea ana te Kawana ko nga whakapona katoa o Ingarani, o nga Weteriana, o Roma, me te ritenga Maori hoki e tiakina ngatahitia e ia.

[signed] WHobson Consul & Lieutenant Governor

Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei I te ritenga o enei kupu. Ka tangohia ka wakaaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu. Ka meatia tenei Waitangi I te ono o nga ra o Pepueri I te tau kotahi mano e waru rau e wa te kau o to tatou Ariki.

Ko nga Rangatira o te Wakaminenga³⁴

³² C Orange (1990:22)

³³ The fourth article appears in the Maori version of the Treaty only and when translated into English reads: “the Governor says that the several faiths (beliefs) of England, of the Wesleyans, of Rome, and also Maori custom shall alike be protected by him”

³⁴ The Maori text version was signed by 512 Chiefs and by William Hobson, Consul and Lieutenant Governor

The English version of the Treaty³⁵

THE TREATY OF WAITANGI

Her Majesty Victoria Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favor the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary property authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's sovereign authority over the whole or part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to Her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the First

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole Sovereigns thereof.

Article the Second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forest Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Pre-emption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the Third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.³⁶

[signed] W Hobson Lieutenant Governor

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assemble in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified. Done at Waitangi this Sixth day February in the year of Our Lord thousand eight hundred and forty.

The Chiefs of the Confederation

³⁵ C Orange (1990:38)

³⁶ The English Text was signed by 30 Chiefs and by William Hobson, Consul and Lieutenant Governor.

3.6.2 Spirit of Te Tiriti³⁷

The obligations the Crown has to *tangata whenua* under *Te Tiriti* have been recognised both directly and indirectly by statute. However, the New Zealand Government, judiciary and the Waitangi Tribunal have chosen to interpret *Te Tiriti* in terms of its principles. For *tangata whenua*, *Te Tiriti* itself will always take precedence over any interpretation of its text, because *tangata whenua tupuna* (ancestors) signed *Te Tiriti*, not a document detailing its principles.

However, *tangata whenua* consider the principles to be useful to the extent that they assist in clarifying the underlying mutual obligations and responsibilities *Te Tiriti* places on the respective parties. The principles also provide guidance to the Crown and territorial authorities on the importance of working closely with *tangata whenua* in the management of natural resources. To this end, a number of principles have been outlined as follows:³⁸

Custom

Te Tiriti promised protection of Maori custom and cultural values.

*Explanation: This right extends to the control of property in accordance with custom and having regard for cultural preferences. It also extends to the **protection of tino rangatiratanga, being the full authority, status and prestige as regards Maori possessions and interests.** The right also encompasses the preservation of Maori customary title and the Crown's obligations to take active steps to ensure that Maori have and retain full exclusive and undisturbed possession of their culture. In part, rangatiratanga is expressed through Maori participation in environmental decision-making.*

Partnership

The principle of partnership requires that both Treaty partners act reasonably and in the utmost good faith towards each other.

Explanation: The principle of partnership for tangata whenua is one that requires partners are on an equal footing. Partnership is broader than site or issue specific projects – the principle extends to overall management of natural resources.

³⁷ Based on the NZ Law Commission report (2001) *Maori custom and values in New Zealand Law*, Study Paper 9, Wellington.

³⁸ Extract from Te Atiawa EMP (2001:21-24)

Recognition

Te Tiriti places an obligation on decision-makers to give equal weight to the Maori worldview, the Maori value system, and Maori law and practice.

Property

A fundamental principle of *Te Tiriti* is the protection and preservation of Maori property and *taonga*.

Explanation: The phrase “*wenua o ratou kainga me o ratou taonga katoa*” is used in the Maori version of the Treaty. *W(h)enua* signifies the lands and kainga habitation and the literal translation of the last three words - “all things valued or all things treasured”. *Taonga* may be tangible, such as fisheries, or intangible, such as the Maori language.

Active Protection

The Crown is obliged to take positive action in the protection of Maori Treaty interests.

Explanation: This principle requires the active protection of tangata whenua relationship and customs associated with natural resources. This includes the protection of the traditional relationship tangata whenua have with resources of significance to them. Agencies, including territorial authorities, with a responsibility to manage the natural environment have a responsibility to actively protect the resources that are of significance to tangata whenua. Implicit in this principle is the idea that the Crown cannot avoid its duty of active protection by delegating responsibilities to others.

Autonomy

Maori have the right to determine their own policies, to actively participate in the development and interpretation of the law, to assume responsibility for their own affairs and to plan for the needs of future generations.

Options

Te Tiriti recognises the right of Maori individuals to retain their identity and traditional practices and where they so desire, to adopt partially or wholly their cultural practices.

Development

The integrity of *tikanga Maori* is enhanced by its ability to adapt and evolve as society changes.

Explanation: This principle recognises that culture is not static.

Fiduciary duty

The Crown owes a fiduciary³⁹ duty of good faith to Maori.

Explanation: The obligations of such a duty are:

- ★ To use any right of pre-emption to protect Maori from excess purchases, and not to use it to stifle competition for Maori land so as to deprive Maori of a fair price;
- ★ The duty not to use other unfair means when dealing with Maori; and
- ★ The obligation to abide by Maori traditional values.

Economic protection

The Crown has an obligation to protect, preserve and promote the economic development of Maori.

Explanation: This includes:

- ★ A duty to ensure that Maori are left with sufficient land and other resources for their maintenance and support and livelihood, and that each hapu maintains a sufficient endowment for its foreseen needs;
- ★ Such endowment is not just an endowment sufficient to survive, but sufficient to profit and to prosper; and
- ★ Maori have the right to develop and expand such resources using modern technologies and are not consigned to those technologies known at the time of the Treaty.

This principle is consistent with trends towards iwi based social and economic development. Currently, tangata whenua control few resources. This can be directly attributed to alienation from their traditional resource base, from which cultural identity, well-being and economic sustenance is derived.

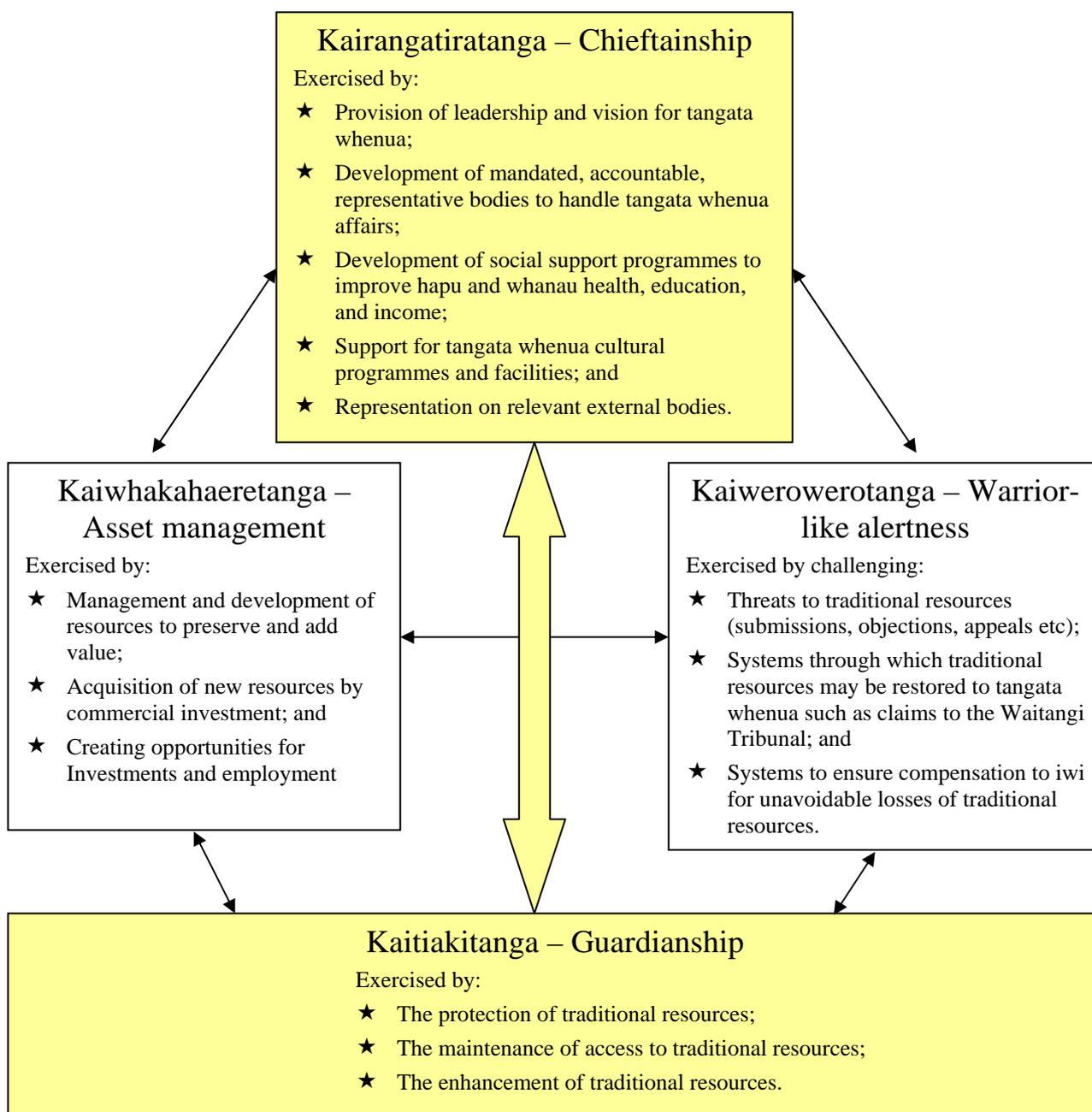
Redress

The Crown will take active and positive steps to redress past grievances and will avoid actions, which prevent redress.

³⁹ 'Fiduciary' means to hold in trust.

3.7 A framework for tangata whenua resource management⁴⁰

The following framework provides a conceptual view of the strands of duty, responsibility and accountability facing *tangata whenua* in the present-day management of resources. The four cornerstones of this framework, *Kaitiakitanga* (guardianship), *Kairangatiratanga* (chieftainship), *Kaiwerowerotanga* (warrior-like alertness) and *Kaiwhakahaeretanga* (asset management) – attempt to capture values based on *tikanga* (customary practices) as applicable to the demands of contemporary society. These values are not mutually exclusive – they are strands of a holistic approach.



⁴⁰ Adapted from J Mitchell (2000:5)

4. Plan structure

Creation plays a fundamental role in the way *tangata whenua* relate to the natural environment and to *nga taonga tuku iho* (the treasured resources). Central to creation are the primal parents, *Ranginui* “*Rangi*” (Sky Father) and *Papatuanuku* “*Papa*” (Earth Mother). From their union many offspring were born. These offspring include, but are not limited to *atua* (spiritual beings) who control and are responsible for the principle forces of nature or certain domains of life, *atua* who personify specific *taonga* (treasures) and tribal *atua*.⁴¹ The *atua* who received divine authority to look after certain domains of life form the cornerstones of this management plan.⁴² They are known as *nga atua kaitiaki* (the spiritual guardians) of the natural world and include:

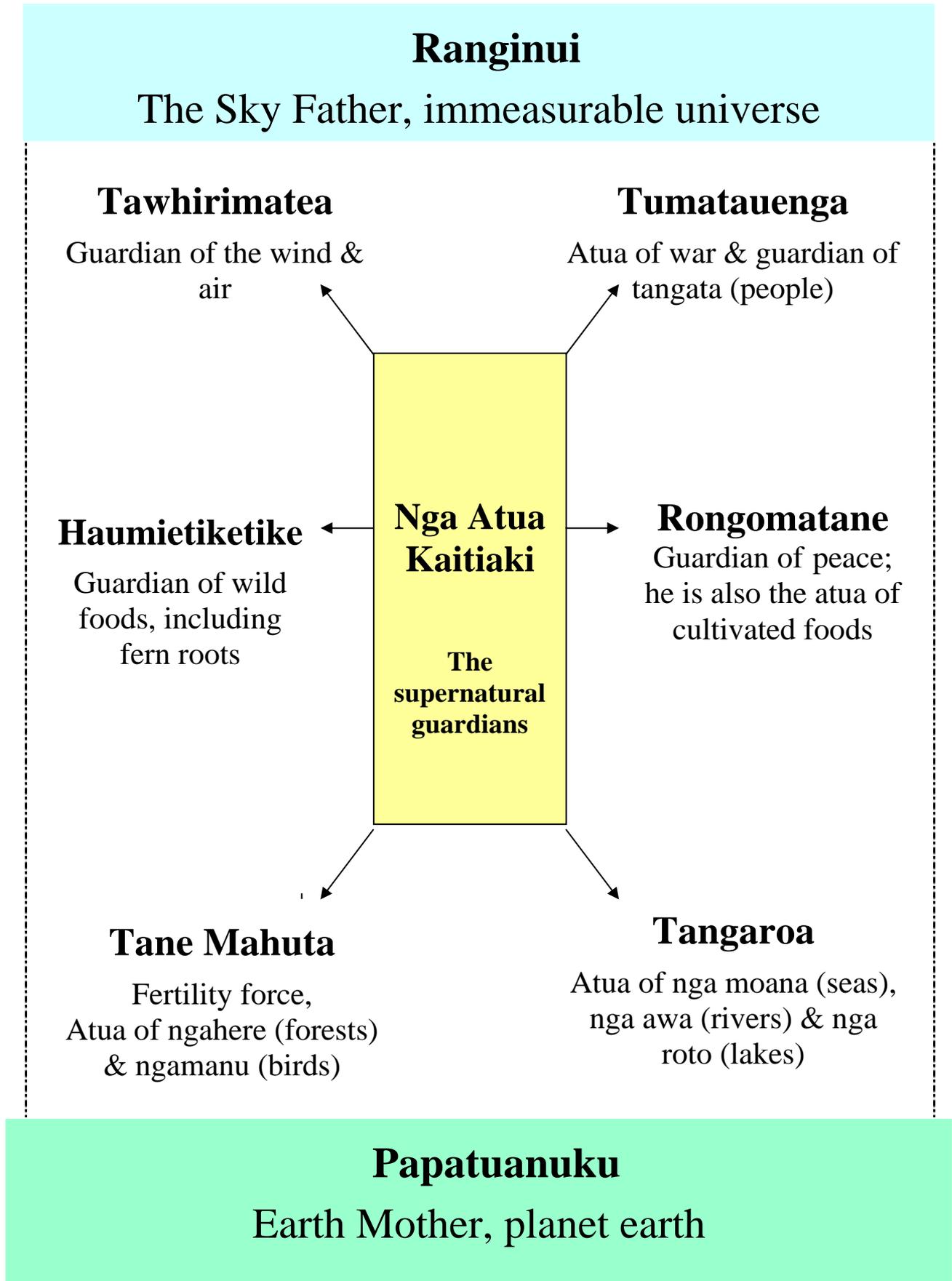
- ★ *Tawhirimatea*, the *atua* of the wind and the air;
- ★ *Tumatauenga*, who looks after *tangata whenua*; he is also the *atua* of war;
- ★ *Tane Mahuta*, the fertility force and the guardian of *ngahere* (trees) and *ngamanu* (birds);
- ★ *Tangaroa*, the *atua* of the *moana* (seas), *nga awa* (the rivers) and *nga roto* (lakes);
- ★ *Rongomatane*, who presides over peace; he is also the *atua* of cultivated foods; and
- ★ *Haumie-tiketike*, the guardian of wild foods, including fern roots.

The structure of the plan according to *nga atua kaitiaki* and their domains is illustrated on the following page. *Ranginui* and *Papatuanuku* - the Sky Father and the Earth Mother respectively, form the spiritual and physical realm within which *nga atua kaitiaki* exist.

⁴¹ A W Reed, *Taonga Tuku Iho: Illustrated encyclopaedia of Tradition Maori Life* (2002:76)

⁴² Te Kete a Te Rito, Te Pukenga Atawhai, Department of Conservation (2000:36)
Nga taonga tuku iho ki Whakatu management plan (June 2004)

Figure two: Plan structure according to nga atua kaitiaki



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5.1 Introduction

This chapter begins with a brief overview of *tangata whenua* values associated with *nga taonga tuku iho* (the treasured resources), followed by a *tangata whenua* Vision for the management of *nga taonga tuku iho* (the treasured resources). This Vision identifies the environmental outcomes *tangata whenua* are seeking for the Nelson *rohe* (area). These outcomes provide the basis for change; what *tangata whenua* are working towards and how issues will be resolved. Key objectives, policies and desired actions provide the framework for resolving issues and moving towards the environmental outcomes *tangata whenua* are seeking.

5.2 Overview of tangata whenua values

All the issues identified in this chapter impact upon *nga taonga tuku iho* (the treasured resources) and associated *tangata whenua* values. *Nga taonga tuku iho* are inextricably linked. Therefore, any activity or management approach has the potential to impact upon a large number of interconnected *taonga* and the values associated with those *taonga*. The following sections highlight *tangata whenua* values, which extend across all environmental domains, activities and management approaches.

5.2.1 Recognition of the role of tangata whenua as rangatira⁴³ and kaitiaki⁴⁴ of nga taonga tuku iho

All policies and management plans, rules and regulations relating to the management of *nga taonga tuku iho* are significant to *tangata whenua*. Where such policies and plans are developed without *tangata whenua* participation, *tangata whenua* are unable to practise *kaitiakitanga* (guardianship); a responsibility inherited from their *tupuna* (ancestors), to take care of places, natural resources and other *taonga*. Consequently, *tangata whenua* cannot contribute their *matauranga* (knowledge) to the decision-making processes and cannot play a role in the protection and maintenance of *nga taonga tuku iho*.

In addition, if *tangata whenua* do not participate in management processes associated with *nga taonga tuku iho* (the treasured resources) their *rangatiratanga* (chieftainship), guaranteed under Article II of *Te Tiriti O Waitangi* cannot be recognised. This guarantee protected *tangata whenua* lands and other *taonga*, but also the *mana* (authority) to control them in accordance with their own customs and traditions and having regard to their own customary preferences.

5.2.2 Sustaining the mauri and wairua of nga taonga tuku iho

Everything has a *mauri* – the rivers, forests, animals, birds and fish. It is the *mauri* (life force), which gives being and form to all things in the universe – the physical and spiritual body is joined together as one by the *mauri*. For *tangata whenua*, it is essential that all *taonga* (special treasures) be managed in a way that ensures the continued health and well-being of the *mauri* of those *taonga*.

⁴³ Chief

⁴⁴ Guardian

Activities or management approaches, which damage a *taonga*, impinge on the *mauri* (life force) and *wairua* (spiritual essence) of that *taonga*. A *taonga*, which is spiritually and/or physically harmed, impinges on the health and well-being of all other interconnected *taonga*, including *tangata whenua*.

5.2.3 Protecting indigenous habitats, biodiversity and associated matauranga

For *tangata whenua*, the protection of indigenous biodiversity and associated habitats is an integral part of the management and utilisation of *nga taonga tuku iho* (the treasured resources). Healthy environments, such as coastal wetlands, estuaries, rivers and lakes, and forests are vital to sustain the diversity of indigenous flora and fauna. *Matauranga* (knowledge) associated with these environments form the basis of traditional customary practices such as weaving and the use of *rongoa* (medicinal plants).

Where activities or management approaches destroy or damage habitats supporting indigenous life, the losses are immense. For *tangata whenua*, damage or destruction of *taonga* is an affront to *nga atua kaitiaki* (the spiritual guardians); it also results in a loss of indigenous biodiversity and the *matauranga* (knowledge) associated with those indigenous habitats and species.

5.2.4 Maintaining customary use

There are many customary practices associated with *nga taonga tuku iho* (the treasured resources). One such practice is the gathering of food from the land and sea. *Tangata whenua* manage and utilise *mahinga kai* (food-gathering areas) to meet their spiritual and physical needs. *Mahinga kai* are essential for *tangata whenua* to maintain customs, such as *manaakitanga* (providing hospitality to guests). At all times, the preservation of the *mauri* (life force) of *nga taonga tuku iho* is paramount, in order to sustain the habitats which support indigenous life. In addition, many *mahinga kai* species are important indicators of the health of the environment.

Traditionally, food and other resources were also used as a form of currency in a barter system. Trading *nga taonga tuku iho* was often instrumental in maintaining intertribal relationships.

Where *nga taonga tuku iho* (the treasured resources) are damaged or destroyed, *tangata whenua* are unable to practise their customs and traditions; this constitutes a loss of cultural heritage, identity and well-being for *tangata whenua*.

5.2.5 Protection of waahi tapu

Waahi tapu are places that provide *tangata whenua* with a physical and spiritual link to their *tupuna* (ancestors). *Waahi tapu* (sacred places) signify *ahi kaa roa* (long-term residency) in an area – they are indicators of *tangata whenua* identity, confirmed and protected by the use of *tapu*. As *kaitiaki* (guardians), *tangata whenua* are responsible for the protection of all *waahi tapu* within their *rohe* (area). A resource or place may be considered *tapu* (sacred) because of its *mauri* (life force), an association with *tapu* events, and its relationship to the *atua* (spiritual guardians), to *koiwi* (human remains) or *tapu* objects.

Activities or management approaches which lead to the contamination or loss of *waahi tapu* are abhorrent to *tangata whenua*. As *kaitiaki*, *tangata whenua* have inherited the responsibility to protect *waahi tapu* for future generations. Therefore, any damage or destruction of *waahi tapu* results in both a spiritual and physical loss to *tangata whenua*, as *waahi tapu* are key indicators of *tangata whenua* identity.

5.3 A tangata whenua Vision

The following Vision comprises of desired outcomes, which extend across the domains of *nga atua kaitiaki* (spiritual guardians) and across *nga taonga tuku iho ki Whakatu* (the treasured resources of Nelson).

5.3.1 Desired outcomes

- *Rangatiratanga (chieftainship) is recognised in the management of nga taonga tuku iho (the treasured resources).*
- *Take tupuna (inherited rights) are recognised as being central to the management of nga taonga tuku iho (the treasured resources).*
- *Tangata whenua and the Nelson City Councillors and staff maintain a good working relationship.*
- *The mauri (life force) and wairua (spirit) of nga taonga tuku iho (the treasured resources) is maintained and enhanced by tangata whenua.*
- *Tangata whenua customary practices, tikanga (protocols) and matauranga (knowledge) associated with nga taonga tuku iho (the treasured resources) are sustained; and the ability to practice these customs is improved over time.*
- *Nga tangata (the people) are healthy and able to maintain a good quality of life.*
- *Indigenous flora and fauna are maintained and enhanced for present and future generations.*
- *Waahi tapu (sacred places) are protected and managed according to tikanga (protocols), for the benefit of present and future generations.*
- *This management plan provides guidance and encouragement for iwi members to participate in environmental management*

5.4 The domains of nga atua kaitiaki

This section examines key *tangata whenua* environmental issues within the domains of *Tawhirimatea*, *Tumatauenga*, *Tane Mahuta*, *Tangaroa*, *Rongomatane* and *Haumietiketike*.⁴⁵ These issues relate to a range of *taonga* (treasures) including: air, *tangata*, indigenous flora and fauna, coastal waters and associated resources, freshwater *taonga* and *mahinga kai* (food gathering places). In addition, examples from the Nelson *rohe* (area) have been included to illustrate the issues discussed. These issues relate to a large number of activities undertaken in the *rohe* (area) over time; some relate to activities undertaken many decades ago, while others relate to current activities. However, all the issues have been included, because the impacts of past activities are still being felt by *tangata whenua* today.

Key objectives, policies and desired actions within the domains of each *atua kaitiaki* follow. These objectives, policies and desired actions provide the framework for resolving the issues and moving towards the environmental outcomes *tangata whenua* are seeking.

Tiki wananga (atua stick)⁴⁶ illustrate the different domains of the *atua kaitiaki* (spiritual guardians).

⁴⁵ Material sourced from tangata whenua management plan hui in 2002 – 2003; Nelson Resource Management Advisory Komiti meetings; *A tangata whenua world view statement* (May 2003); Walker et al (2003) *A Cultural Impact Assessment of the Nelson Sewerage Scheme and Ponds*; Te Kete a Te Rito (August 2002); A H Reed (2002); *Ngati Koata Iwi Management Plan* (2002); *Manawhenua Iwi Coastal Management Report* (September 2002); and *Te Atiawa Environmental Management Plan* (2001).

⁴⁶ *Tiki wananga* (atua stick) was a tool of the *tohunga* (priest, skilled person) to perform rites. It was usually fashioned in wood with a *tiki* at its head and adorned with cards and red feathers making it become alive. The spirit of the particular *atua* represented then entered into the *atua stick* making it an intermediary between the *tohunga* and the spirit with which the *tohunga* wished to make contact.

Tawhirimatea is the atua (spiritual guardian) of wind and air.

This tiki wananga shows the wind children chasing the cloud children.



5.4.1 Tawhirimatea

Tawhirimatea is the atua of the air and wind. After the separation of Ranginui (Sky Father) and Papatuanuku (Earth Mother), Tawhirimatea stood by his father and declared war on land and sea. He fostered numerous offspring – the many winds. These winds were sent to attack Tane Mahuta, represented by ngahere (trees) and tangata; many fell to the ground with broken limbs. The winds then went to batter Tangaroa, represented by ika (fish), causing him to take refuge deep within the ocean. Tawhirimatea also attacked Rongomatane and Haumietiketike and forced them to take shelter within Papatuanuku (Earth Mother). Tawhirimatea continues to assault tangata, the forests and the seas with the force of high winds and storms.⁴⁷

Air links all the different elements of the natural world. Tangata whenua greatly value and respect air – it is an essential element of life, a taonga to be protected and maintained.

Key issues within the realm of Tawhirimatea relate to:

Discharge of contaminants to air and climate change

Discharges of foul smelling, visual and other contaminants to air, particularly where these discharges are hazardous pollutants and particulate matter, are an affront to *Tawhirimatea* and *tangata whenua*. Examples include: agricultural spray drift; solid fuel burning; open fires and wood burners; industry emissions; greenhouse gas emissions; car and diesel fumes; fumigation; and the release of ozone depleting substances to air.

For *tangata whenua*, the adverse effects of these discharges are far reaching. Key concerns relate to a reduction in air quality and climate changes, which correspond directly with a reduction in the health and well-being of indigenous biodiversity, *tangata whenua* and *waahi tapu* (sacred places).

Disruption of indigenous habitats and associated species

The depletion of atmospheric ozone and the increasing quantities of greenhouse gases are changing the climate we live in. Climate change is disrupting the life cycles of indigenous species; the number of species being disrupted or lost due to climatic influences is unknown. For *tangata whenua*, any disruption and or loss of species is a loss to *tangata whenua*.

⁴⁷ Te Kete a Te Rito (2002:39)



The ability of *tangata whenua* as *kaitiaki* (guardians), to look after indigenous habitats and species and utilise the *matauranga* (knowledge) and *tikanga* (customary practices) associated with these *taonga* is compromised, when the health and well-being of indigenous habitats and species is compromised.

Health and well-being of tangata whenua

Any activity, which reduces air quality is of great concern to *tangata whenua*, as it contributes to a loss in *tangata whenua* health and well-being; the *mauri* (life force) of *tangata whenua* is compromised through increasing ailments such as bronchitis, asthma, and dermatological conditions such as skin cancer. In Nelson for example, the areas most affected by air pollution are often those areas within which many *tangata whenua* live, such as Toi Toi and Nelson South.

Damage or loss of waahi tapu

The sacredness of *Ranginui* and the importance of *waahi tapu* (sacred places) to *tangata whenua* mean that any visual or foul-smelling contaminants released to air contaminate *nga taonga* (the treasures) and *waahi tapu* associated with *Tawhirimatea*. For example, smoke or smog restricting or blocking visibility of such *taonga* is an affront to the spiritual well-being of *tangata whenua*.

In addition, more extreme weather is leading to increased erosion of culturally important landmarks, including *waahi tapu* (sacred places or sites). An example of this is the *Haua urupa* (cemetery) in Delaware Bay.



Key objective, policies and desired actions within the realm of Tawhirimatea include:

Key objective

The mauri (life force) of air is maintained at a level which achieves the best air quality possible and safeguards the:

- ★ **Spiritual nature of air;**
- ★ **Health of flora and fauna;**
- ★ **Well-being and health of nga tangata; and**
- ★ **Customary practices and tikanga (protocols) of tangata whenua.**

Policies

To protect the health of *nga tangata* (the people) from harmful discharges to air;

To protect *waahi tapu* (sacred places) from visual, foul-smelling and harmful discharges to air;

To promote the increased access of *tangata whenua* and Maori to health services, through the use of existing health networks and organisations;

To manage the air resource in a way that recognises and provides for the relationship of *tangata whenua* and their culture and traditions with their ancestral lands, water, sites, *waahi tapu*, and other *taonga*; and

To manage the air resource in a way that takes into account the principles of *Te Tiriti O Waitangi* (Treaty of Waitangi), according to *kaitiakitanga* (customary practices).

Desired actions

- ⇒ *Develop tangata whenua environmental indicators for air and use these indicators to monitor the health and well being of Tawhirimatea;*
- ⇒ *Put in place a process whereby all air discharge activities/consents are assessed for their impact on tangata whenua values. This must include consideration of kaitiakitanga and the principles of Te Tiriti O Waitangi;*

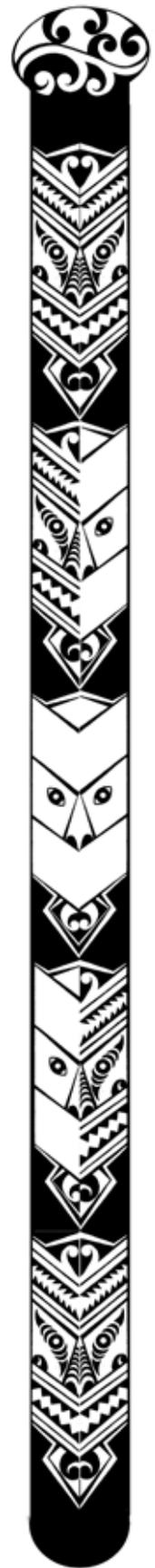


- ⇒ *Establish a consultation process for air quality issues, especially those relating to the relationship of tangata whenua with their ancestral lands, water, sites, waahi tapu and other taonga;*
- ⇒ *Tangata whenua representation in all discussions where policies to address air quality issues are being developed;*
- ⇒ *Include tangata whenua perspectives in planning and policy documents relating to air quality;*
- ⇒ *Develop rules that allow for the on going use of customary practices that would not otherwise be permitted, including allowing the practice of ahi kaa in papa kainga developments;*
- ⇒ *Protect rongoa (medicinal plants) and other native flora and fauna from the adverse effects from trade and industrial air discharges;*
- ⇒ *Ongoing consultation between the Council and tangata whenua on air quality issues; and*
- ⇒ *Monitor the health of tangata through the use of school and hospital surveys.*



Tumatauenga is the atua of war and spiritual guardian of nga tangata (the people).

This tiki wananga depicts the different faces of nga tangata, some with moko (tattoos) and others without.



5.4.2 Tumatauenga

Tumatauenga (Tu) is the guardian of tangata (people). He is also the atua of war. Traditionally, Tu was called upon throughout the lives of tangata whenua. Tangata were often dedicated to him in tohi (the baptismal rite) and before they took part in battle.⁴⁸

The relationship tangata whenua have with the natural environment is a spiritual and a physical one. Guiding this relationship are the rules that govern the behaviour of tangata tiaki (human guardians). These rules or life principles handed down from generation to generation have become enshrined in lore. They include: a sense of kinship with all things; a regard for nga taonga tuku iho as being gifts from the atua; a sense of responsibility for nga taonga tuku iho as appointed kaitiaki; a sense of commitment to look after nga taonga tuku iho for future generations, and an ethic of giving back what is taken from the environment in kind.

A number of interwoven values associated with these life principles underpin tikanga – the protocols applied to the natural world, based on the relationship between tangata whenua and the atua. Tikanga include: whakapapa (genealogy), karakia (prayer), whaikorero (formal speeches), waiata (songs/singing), rahui (prohibition) and tapu (sacred state of a resource, area or site).

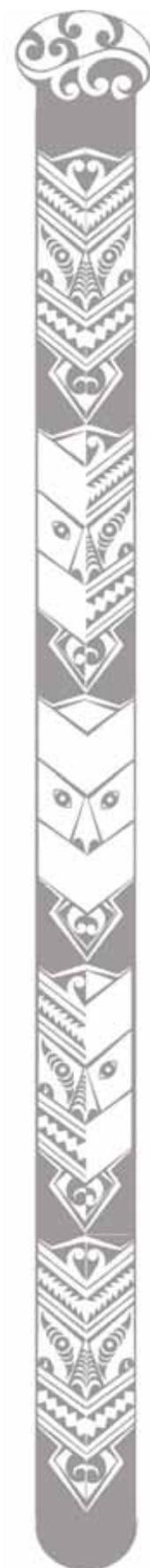
Central to the lives of tangata whenua are the concepts of kaitiakitanga (guardianship) and rangatiratanga (chieftainship, self-determination). Kaitiakitanga relates to the responsibilities and kaupapa inherited by tangata whenua from their tupuna (ancestors) to take care of places, nga taonga tuku iho (the treasured resources) within their rohe (area). The practices associated with kaitiakitanga are closely linked to mana (status, power) and rangatiratanga (self-determination).

Key issues within the realm of Tumatauenga relate to:

Recognition of rangatiratanga

*Tangata whenua consultation on matters within their mana (authority) and participation at the decision-making table is central to achieve recognition of tangata whenua rangatiratanga (chieftainship). Greater tangata whenua representation within the Council at all levels would improve recognition of the partnership provided for under *Te Tiriti O Waitangi (Te Tiriti)*. In addition, a greater understanding and awareness of the mutual obligations and responsibilities *Te Tiriti* and accompanying legislation places upon respective parties is important if the spirit of *Te Tiriti* is to be reflected in practical terms.*

⁴⁸ A W Reed (2002:191)



Good working relationships between the Council and *tangata whenua* across the full elected representative and all divisions and management structures is important if *tangata whenua rangatiratanga* (chieftainship) is to be recognised. Positive and productive relationships have been established and facilitated through the Nelson Resource Management Advisory *Komiti* and have proved to be invaluable to all involved; the opportunities for *tangata whenua* to participate in the development of policies and plans and resource consents affecting them have increased as a result. For *tangata whenua*, increasing the opportunities to meet with the Council outside *Komiti* meetings would assist in developing stronger relationships across the whole Council.

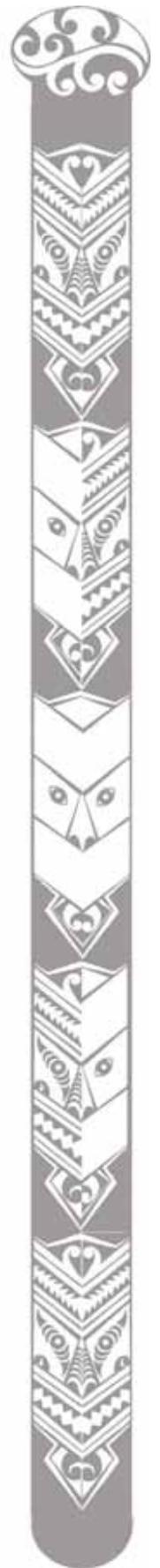
The transfer of Council powers to *tangata whenua* to manage *taonga* (treasures) according to their own customs and traditions is another mechanism available to Council, which recognises *tangata whenua rangatiratanga* (chieftainship). In addition, such transfers would increase the ability of *tangata whenua* to practise *kaitiakitanga* (guardianship) and associated *tikanga* (customary practices).⁴⁹

Ability to practise kaitiakitanga

Raising awareness and understanding within the Nelson community of the unique and important responsibilities associated with *kaitiakitanga* (guardianship) is important to *tangata whenua*. Regular training for the Council on matters identified by *tangata whenua* would help achieve this end. In addition, ensuring that consultants and contractors employed by the Council are appropriately trained to undertake a range of activities, which impact on *tangata whenua* values, is imperative.

Cultural impact assessments are a necessary and important part of environmental impact assessments; they are expressions of *kaitiakitanga* (guardianship) and provide vital information about how an activity or management approach may impact on *tangata whenua* values associated with an area or *taonga* (treasure). Where cultural impact assessments are not undertaken, there is a risk that *tangata whenua* values, including *waahi*

⁴⁹ Section 33 of the Resource Management Act 1991 enables territorial authorities to transfer any of their powers (apart from the approval of policy statements or plans, or the issuing or making of recommendations on a requirement for designation) to other authorities, including iwi authorities.



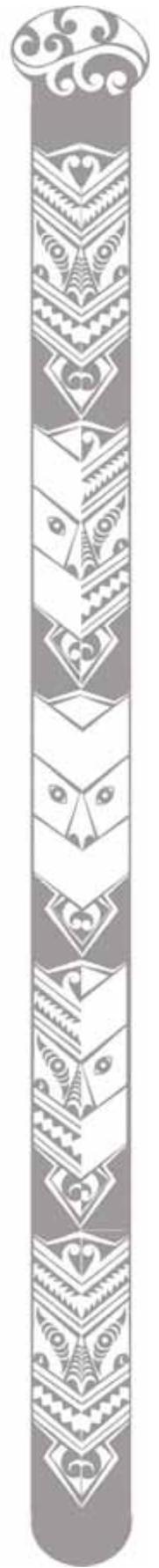
tapu (sacred places) and *mahinga kai* (food gathering places) could be damaged.

The Council has been delegated the responsibility of deciding whether the effects of a resource consent are minor or not, and who the “affected parties” are. Although *tangata whenua* are advised of all consent applications, the risk that the Council does not identify *tangata whenua* as an “affected party” and/or an activity is deemed to be “minor”, still exists. In particular, *tangata whenua* may not be able to gauge whether a resource consent application has any adverse effects, if there is insufficient information provided on the given consent. Therefore, good working relationships between the Council and *tangata whenua* based on sound processes and information flows are essential if *tangata whenua* values are to be protected and maintained.

In addition, permitted activities can also present a real threat to sites, areas or resources of significance to *tangata whenua*. This threat is particularly real in situations where *tangata whenua* have not had an active role in developing plan provisions or do not fully understand the practical implications of the provisions in question.

Kaitiakitanga (guardianship) relates to protection of *nga taonga tuku iho* (the treasured resources), but it also relates to use. Customary use, including the gathering of *kai* (food), *rongoa* (medicines), and other *uri nga atua* (descendants of the atua) is at the heart of *kaitiakitanga*. Where areas or resources are managed without *tangata whenua* participation, culturally significant areas or resources have been damaged or lost. When *taonga* (treasures) are in poor condition and their *mauri* (life force) has been greatly diminished, *tangata whenua* are effectively prevented from maintaining their customs and traditions with those *taonga*, such as *manaakitanga* (providing hospitality to guests). In addition, *tangata whenua* may also be prevented from accessing traditional resources and practicing customary use by land management legislation and policies, such as the National Parks Act 1980 and the Reserves Act 1977.

The ability of *tangata whenua* to uphold their *kaitiakitanga* (guardianship) status and participate in resource management processes is constrained by a



lack of resources – money, equipment, information, processes, and people on the ground. There are many demands placed on *tangata whenua*. Therefore, *tangata whenua* do not always have the capacity to participate in the large and diverse number of projects and processes being carried out every day across the Nelson *rohe* (area) and beyond.

Pressures on nga whenua⁵⁰

Urban expansion is placing increasing pressure on existing infrastructure and associated facilities. In turn, this expansion is placing increasing pressure on *nga whenua* (the land) and associated *taonga tuku iho* (treasured resources). The following paragraphs describe a range of pressures and their impacts on *tangata whenua* values.

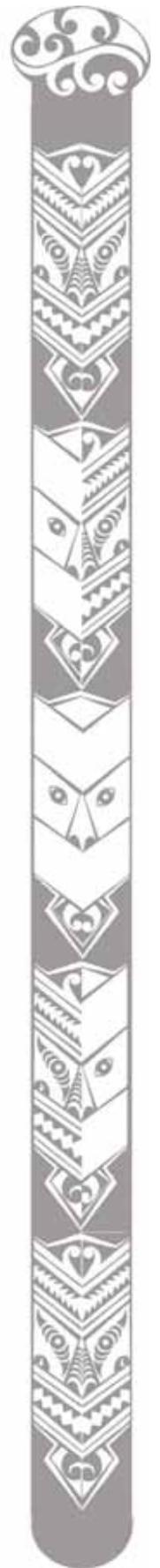
Reclamation of estuary and wetland areas in order to develop roads, launching sites, ports, marinas and agricultural developments has destroyed fragile ecosystems and associated *mahinga kai* (food gathering places) and *waahi tapu* (sacred places). Examples include: Haven Holes and Wakapuaka.

Earthworks associated with subdivisions and the development and improvement of roads have been undertaken in areas where there are natural habitats and *waahi tapu* (sacred places) of great significance to *tangata whenua*. This has resulted in these *waahi tapu* being damaged or lost to future generations. Examples include the Walter's Bluff subdivision and Waipuna.

There are many other pressures from urban expansion, some of which are discussed in greater detail in later sections. They include, but are not limited to the pressure placed on the water resources, discharges to *whenua* (land) and *wai* (water), and the construction of dams, culverts and weirs.

Other urban issues relate to the naming of developments within the Nelson *rohe*. For *tangata whenua*, it is important that places, streets or reserves are named following careful consideration of the appropriateness of any chosen name and whether or not a name already exists or is associated with a particular place. For example, it is important that significant historical events, which may have occurred in a given place, are not overlooked.

⁵⁰ The land



The relationship between the Council and *Whakatu Marae* is a good one in which Council recognises and supports the *Marae* as an important community meeting place. *Urupa* (tangata whenua cemeteries) would also benefit from Council support. In particular, the provision and maintenance of areas for the re-burial of *koiwi* (human remains) would be of great assistance.

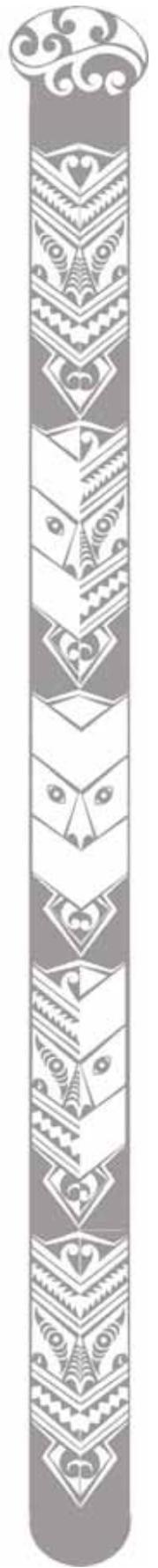
Finally, even though provisions may be included in Council plans and policies, they do not necessarily constitute a change in real terms; *tangata whenua* provisions may exist, but may remain inoperative; for example, the *papa kainga* provisions in the Council's Resource Management Plan. For *tangata whenua*, it is important that such provisions are defined by *tangata whenua*.

Damage or destruction of waahi tapu

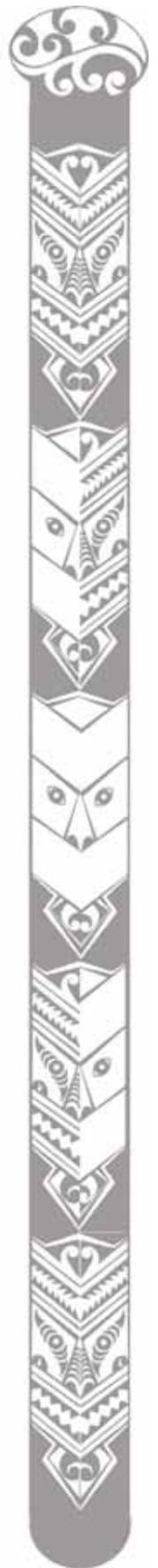
The protection of *waahi tapu* (sacred places) is integral to the role of *tangata whenua* as *kaitiaki*. *Waahi tapu* are central to *tangata whenua* identity, therefore all activities, which damage or destroy *waahi tapu* are unacceptable to *tangata whenua*. The ability of *tangata whenua* to protect *waahi tapu* is limited by a range of factors.

Within the Nelson community, the general level of awareness of the legal and moral obligations to protect *waahi tapu* is low. As a result, land or resource developments have occurred without *tangata whenua* consultation and without any consideration of whether *waahi tapu* are associated with the land or resource in question. Where *tangata whenua* are not consulted, *waahi tapu* come under threat from potential damage or even destruction. The development of a heritage policy could assist in raising awareness and ensuring greater protection of *waahi tapu*.

'Permitted activities' allow for a range of activities, which can also impact on *waahi tapu*. For example, provisions for the forestry industry are a concern, as resource consents within the forested areas are only needed for logging road sites and skid site areas. *Tangata whenua* are allowed to request an inspection of specific locations to assess their *waahi tapu* status, but large forested areas cannot be similarly assessed to determine if there are any remnants of habitation or *waahi tapu*.



Over time, land has been sold and alienated from *tangata whenua*. As a consequence knowledge about the location and history of *waahi tapu* has been lost. Although some work has been undertaken to record and research the history of *waahi tapu*, there are many sites or areas that remain unrecorded. *Tangata whenua* are also aware of the potential dangers, where *waahi tapu* sites are publicly recorded. In such cases, there is a danger that *waahi tapu* may become the target of fossickers.



Key objectives, policies and desired actions within the realm of Tumatauenga include:

Key objectives relating to representation

The status of tangata whenua as rangatira (chiefs) and kaitiaki (guardians) is recognised in the decision-making and management of nga taonga tuku iho ki Whakatu (the treasured resources of Nelson).

Tangata whenua representation at the decision-making level ensures that the adverse effects resulting from the use of nga taonga tuku iho (the treasured resources) are minimised.

Policies relating to representation

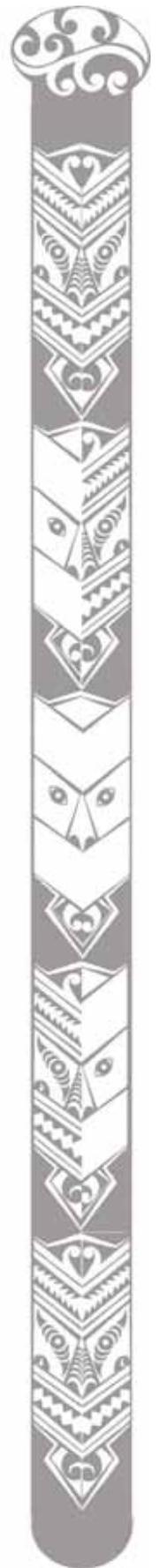
To achieve *tangata whenua* representation at the Council decision-making table;

To appoint Maori commissioners as agreed to by *tangata whenua* and the Council; and

To identify projects and initiatives where the Council and *tangata whenua* can manage *nga taonga tuku iho* (the treasured resources) in partnership.

Desired actions relating to representation

- ⇒ *Identify representation options to progress with the Council;*
- ⇒ *Develop a system with associated criteria to facilitate joint decision-making;*
- ⇒ *Establish a pool of Maori commissioners. This will involve training people locally to take on this role. However, as an interim measure, it will be necessary to identify commissioners from outside the rohe who are available in the short term. Criteria will also need to be developed to trigger discussion between the Council and tangata whenua on situations requiring the expertise of Maori commissioners;*
- ⇒ *Work together with the Council to investigate projects and initiatives where section 33 of the RMA (transfer of powers) can be implemented; and*



- ⇒ *Investigate examples of co-management between territorial authorities and tangata whenua in other regions.*

Key objective relating to relationship building

On-going dialogue, open lines of communication and a continuous flow of information form the basis of the relationship between tangata whenua and the Nelson City Council.

Policies relating to relationship building

To establish a relationship between *tangata whenua* and the Nelson City Council which is based on honesty, transparency, accountability, information sharing and regular communication;

To build a relationship between *tangata whenua* and the Council that supports participation and a sense of well-being;

To conduct genuine open, honest consultation processes;

To raise awareness within the Council of *tangata whenua* values, customs and traditions; and

For *tangata whenua* to participate in and learn about Council systems and processes.

Desired actions relating to relationship building

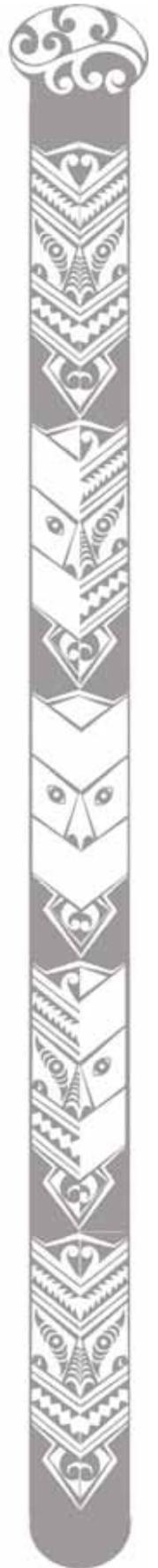
- ⇒ *Develop a Charter to formalise the relationship between tangata whenua and the Council to clarify:*

The expectations that tangata whenua and the Council have of each other; and

The expectations tangata whenua and the Council have in relation to the key components of “a good working relationship”;

- ⇒ *For tangata whenua and the Council to develop and adopt agreed consultation criteria, to be applied across all Council divisions;*

- ⇒ *Identify opportunities to clarify perspectives and achieve agreed outcomes on a range of projects/ initiatives;*



- ⇒ Investigate the appointment of an iwi manager reporting directly to the Chief Executive;
- ⇒ Develop a process to build the cost of tangata whenua participation into Council projects;
- ⇒ Commence regular and on-going training for Councillors and staff on:
 - Te Tiriti O Waitangi;*
 - The culture and heritage of Whakatu; and*
 - Tangata whenua customs and traditions.*
- ⇒ Identify key areas where tangata whenua could benefit from Council training. Set up on-going and regular training for tangata whenua in these key areas; and
- ⇒ Investigate the secondment of tangata whenua to positions within the Council, as opportunities for learning and information sharing.

Key objectives relating to urban planning and land management

The mauri (life force) of nga whenua (the land) is healthy and able to support nga tangata, indigenous flora and fauna

Nga whenua provides sustenance for present and future generations

Waahi tapu (sacred places) are protected from the adverse effects of land use

Policies relating to urban planning and land management

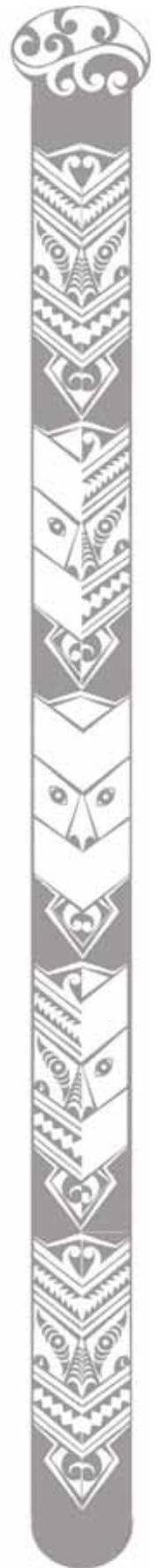
To ensure that the *mauri* of *nga whenua* is healthy and able to support indigenous habitats and associated species;

To protect *tangata whenua* customs and traditions associated with *nga whenua*;

To promote the increased access of *tangata whenua* and Maori to health services, through the use of existing health networks and organisations;

To encourage the safeguarding of indigenous vegetation and to maintain green corridors supporting the passage of indigenous species;

To promote the enhancement and restoration of areas as an accompaniment to urban development;



To protect *waahi tapu* (sacred places) from the adverse effects of land use;

To participate in the development of a land management strategy for Nelson;

To encourage the equitable allocation of resources when improving infrastructure and facilities in the *rohe* (area);

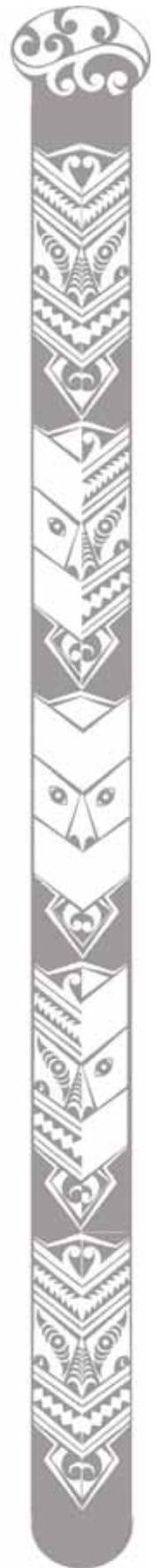
To advocate for the introduction of a Council rates remission policy for low income families;

To promote waste disposal in accordance with *tikanga* (customary protocols) in an effort to minimise the adverse effects of waste disposal, including discharges to receiving and adjacent environments; and

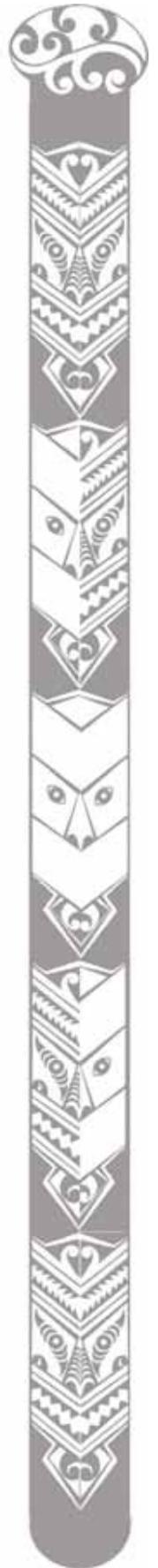
To seek the return, retention and development of *papa kainga* sites and areas.

Desired actions relating to urban planning and land management

- ⇒ *Develop processes to enable tangata whenua to participate in land management planning, policy and conditions setting;*
- ⇒ *Investigate a range of mechanisms to support the use of tikanga and traditional management tools in land management, including the use of tangata whenua environmental indicators;*
- ⇒ *Identify priority areas for the protection of indigenous vegetation and the maintenance of green corridors, to support the passage of indigenous species. Develop an action plan to prioritise this work over time;*
- ⇒ *Investigate ways to encourage land developers to enhance and restore areas as an accompaniment to urban development;*
- ⇒ *Investigate options for dealing with the costs of tourism to Nelson; for example, a tax on visitors to area;*



- ⇒ *Encourage the Council to introduce a rates remission policy for low-income families;*
- ⇒ *Participate in the development of an improved waste management system focused on waste minimisation - reuse, recycling etc;*
- ⇒ *Establish a process with the Council for the return of papa kainga sites or areas to tangata whenua management and control; and*
- ⇒ *Develop criteria for the protection of waahi tapu.*



Tane Mahuta is the atua (spiritual guardian) of ngahere (trees) and ngamanu (birds).

This tiki wananga shows the birds and lizards from the forests.



5.4.3 Tane Mahuta

Tane Mahuta (atua of the forests) also known as the life-giver, the fertiliser and the sustainer, is the guardian of ngahere (the forests) and of the trees. Tane clothed the earth – the body of his mother (Papatuanuku), using his powers of fertility. He fathered many manu (bird) species including the weka, kiwi, kaka and tui and was responsible for the personifications of the grub, butterfly and many different kinds of insects and spiders.⁵¹

Individual trees were Tane's uri (offspring). Tangata whenua strictly preserved the tapu (sacredness) of ngahere (the forest). When a tree was felled to build a whare (house) or a waka (canoe), tangata whenua sought the assistance of tohunga (skilled person or priest) in order to appease Tane for the loss of one of his children.

The forests provided the habitat for many taonga (treasures), which were central to the lives of tangata whenua. Matauranga (knowledge) associated with these taonga included what kai (food) to eat, rongoa (medicines) for different ailments, and what materials to use for a variety of construction tasks. Extracts from different plants were used to make dyes for clothing, kete (baskets) and rongoa.

Key issues within the realm of Tane relate to:

Ability to practise kaitiakitanga

Where *tangata whenua* are not actively involved in decision-making processes regarding the management of indigenous flora and fauna, their ability to practise *kaitiakitanga* (guardianship) is greatly diminished. The danger is when *tangata whenua* values associated with indigenous flora and fauna go unrecognised and unprotected.

Information regarding the adverse effects of a range of activities on indigenous flora and fauna is often limited. Even when information exists, the flow of information does not always extend to *tangata whenua*. An example of this is the use of biological controls and poisons (including 1080). *Tangata whenua* are concerned about the adverse effects of biological controls and poisons on indigenous flora and fauna. This is partly due to the lack of information available to alleviate these concerns.

Loss of indigenous flora and fauna

The introduction of exotic species and the subsequent spread of plant and animal pests, such as rats, stoats, rabbits and possums have resulted in the

⁵¹ A W Reed (2002:173)



decline and loss of indigenous flora and fauna. Introduced species compete with indigenous species for food and living space. In addition, direct predation of indigenous flora and fauna by introduced species has reduced the numbers of indigenous species, and in some cases, caused the extinction of indigenous species. For *tangata whenua* when species are lost, the *matauranga* (knowledge) associated with those species is also lost. Examples include, *manu* (birds) such as the *Takahe*, *Tuatara*, *Kiwi* and *Kotuku*.

Traditionally, wetlands sustained *tangata whenua*, in the provision of *kai* (food), and a variety of plant species used for weaving, dying and *rongoa* (medicines). Over many decades, unsustainable land use has resulted in the loss of entire ecosystems and the life that those ecosystems supported. For example, the drainage of wetlands such as Wakapuaka has resulted in the loss of important fish spawning grounds and areas rich in food and nutrients supporting indigenous flora and fauna. Where ecosystems have been lost, there is also the likelihood that the variety within species may be lost, such as genetically distinct stands of *Harekeke* (flax).

The dumping or discharge of pollutants into fragile ecosystems often results in the destruction of habitats vital for the survival of indigenous flora and fauna. Contamination of coastal ecosystems degrades the *mauri* (life force) and *wairua* (spiritual essence) of *Tangaroa* and *Hine-moana*⁵². *Mahinga kai* (food gathering places) are subsequently degraded or lost. A good example of this is the Nelson Haven, which was formally known as *Paroroa* (the long food basket). Infilling has led to the loss of intertidal salt marsh communities and pollution has been a significant factor in reducing the ability of the Haven to function as a healthy and productive ecosystem.⁵³ Additional examples of pollution to fragile ecosystems include Nelson's sewerage ponds and fisheries outfall.

Activities associated with urban expansion and developments are also placing increasing pressure on the remaining habitats, which support indigenous flora and fauna.⁵⁴

⁵² Atua of seaweed and shellfish

⁵³ Walker et al (2003:40)

⁵⁴ See section 5.3.2



Ability to practise customary use

The ability of *tangata whenua* to practise their *tikanga* (customary practices) associated with flora and fauna is often limited due to the loss of habitats supporting indigenous species. For example, *mahinga kai* (food gathering places) have been destroyed or desecrated through a range of activities including: the modification of waterways, waste disposal near or into food gathering areas; damming of waterways and the blocking of native fish passage; the introduction of exotic plant and animal pest species; and destruction of entire ecosystems, such as wetlands.⁵⁵

Rongoa (medicinal plants) and other materials used for weaving have also been lost as a result of habitat destruction. The value of *rongoa* (medicinal plants) and weaving materials is often not recognised and therefore the integrity of the sites or areas from which these *taonga* (treasures) are collected may be compromised as a result. Explicit recognition and provision for customary use in legislation, policy and planning documents would help improve this situation.

Loss of traditional native resources or indigenous biodiversity⁵⁶

Matauranga (knowledge) about traditional native resources is central to the identity of *tangata whenua* – this knowledge is inextricably linked to indigenous flora and fauna. *Matauranga* is a *taonga*, an orally recorded wisdom, which requires active protection. For *tangata whenua*, activities, which result in the loss of traditional native resources, also result in a loss of *matauranga*.

Genetic modification

The genetic modification of *taonga* (sacred treasures) is another concern. For *tangata whenua*, maintaining the cultural integrity of all *taonga* including *tangata* (people) is of the utmost importance. *Tangata whenua* believe that the delicate balance of nature should not be disrupted. The artificial removal, collection or reproduction of genetic material is therefore considered unacceptable interference.

⁵⁵ Te Atiawa Environmental Management Plan (2001:46)

⁵⁶ This issue is the subject of the Wai 262 claim lodged with the Waitangi Tribunal



Key objectives, policies and desired actions within the realm of Tane Mahuta include:

Key objectives

Indigenous flora and fauna exist in healthy populations across a wide range of habitats.

The wairua (spirit) and mauri (life force) of the uri (descendants) of Tane Mahuta is protected.

Tangata whenua customs and traditions associated with indigenous flora and fauna are sustained for present and future generations.

The mauri and wairua of the uri of Tane Mahuta is recognised in customary practice.

Policies

For the Nelson City Council to give effect to the *kaitiaki* (guardian) role of *tangata whenua* in the management of indigenous flora and fauna;

To increase the condition and number of indigenous *uri* of *Tane Mahuta ki Whakatu* through the restoration of habitats;

To increase the opportunities for *tangata whenua* to practice customs and traditions associated with the *uri* of *Tane Mahuta*;

For the Nelson City Council to acknowledge *tangata whenua tikanga* (protocols) and *matauranga* (knowledge) associated with indigenous flora and fauna;

To apply the precautionary principle when considering the use of biological controls and poisons;

To identify and maintain those species which are beneficial for *rongoa* (medicinal plants) purposes;

To ensure that the intellectual property associated with indigenous flora and fauna remains the responsibility of the *kaitiaki* (guardians);

To recognise and provide for *tangata whenua* perspectives, values and uses in the enhancement of indigenous biodiversity; and

To address genetic engineering /modification proposals on a case-by-case basis.



Desired actions

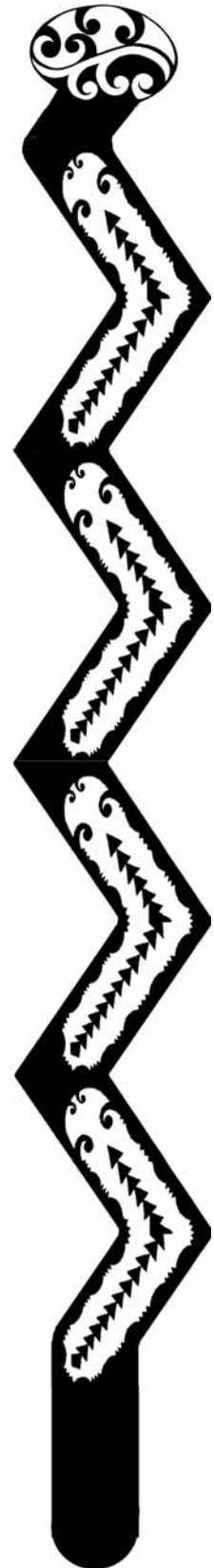
- ⇒ *Develop a planting policy in conjunction with the Nelson City Council. To advocate for the planting of two indigenous plant species for every plant pulled out, in addition to current planting. To support the planting of indigenous species over other species;*
- ⇒ *Develop tangata whenua environmental indicators for flora and fauna in the rohe and use these indicators to monitor the health and well being of Tane Mahuta;*
- ⇒ *Collect genetically distinct indigenous plants from local sites for planting within the rohe;*
- ⇒ *Develop guidelines for the use of biological controls and poisons in conjunction with the Nelson City Council;*
- ⇒ *Undertake a survey of species within the rohe (area), which are significant to tangata whenua, particularly those, which are beneficial for rongoa (medicinal) purposes;*
- ⇒ *Look at sourcing rare indigenous species or culturally significant species for planting programmes;*
- ⇒ *Develop relationships with people involved in bio-prospecting; and*
- ⇒ *Set up a process, whereby tangata whenua are consulted on all matters relating to genetic engineering or modification.*



Tangaroa

Tangaroa is the atua (spiritual guardian) of nga moana (the seas), nga awa (the rivers) and nga roto (the lakes).

This tiki wananga shows tuna (eels) travelling from nga roto through nga awa to nga moana.



5.4.4 Tangaroa – the marine and coastal realm

The coastal environment is the meeting place of Papatuanuku (Earth Mother) and Tangaroa (the controller of tides and atua of the marine environment and associated fisheries). Within the realm of Tangaroa is Kiwa (the guardian of the ocean). The ocean, also known as Te Moana-nui-a-Kiwa (or the great ocean of Kiwa) is home to Kiwa's wife, Hine-moana (the ocean girl). Hine-moana's offspring are seaweed and shellfish.⁵⁷

Fishing and the taking of shellfish, beached whales and marine flora all play an important role in the lives of coastal tribes – in economic, social and spiritual terms. For tangata whenua, maintaining the mauri (life force) and wairua (spiritual essence) of the domain of Tangaroa and Hine-moana is vital to maintaining the mauri and wairua of the people.

As kaitiaki (guardians), tangata whenua are responsible for maintaining coastal and marine resources for present and future generations. Kaitiakitanga (guardianship) involves both the protection and use of resources. Therefore, the rituals associated with gathering seafood incorporate concepts such as tapu (sacred), rahui (prohibition), and mauri (life force).

Key issues within the marine and coastal realm of Tangaroa include:⁵⁸

Ability to practise kaitiakitanga

Tangata whenua have a long history of association with the coastal and marine environment of Nelson. The significance of Te Tahuna a Tama (The Boulder Bank) to tangata whenua is the subject of purakau (stories). For many generations Te Tahuna a Tama lay centrally to the area known as a rich mahinga mataitai (food basket of the sea). Manuka Motu (Haulashore Island), part of Te Tahuna a Tama at the time, provided a strategic place for tangata whenua to camp.⁵⁹ For tangata whenua, participation in the management of such coastal areas is important in order to fulfil their inherited obligations to protect and look after associated taonga (treasures). It is also one way in which tangata whenua history with places and resources along Nelson's coastline can be formally recognised.

⁵⁷ A W Reed (2002:99)

⁵⁸ NB: All agencies that currently share the responsibility for managing the coastal and marine environment need to be mindful of the Waitangi Tribunal hearings for Te Tau Ihu and the foreshore and seabed case, in terms of the ownership and management outcomes these processes could deliver for tangata whenua.

⁵⁹ Walker et al (2003:26-28)



Water quality

All activities leading to a reduction in the water quality of marine and coastal environments are of great concern to *tangata whenua*. There are many examples of such activities, including: the discharge of contaminants into marine environments from stormwater and sewerage systems; septic tanks; trade waste; hospital and hospice waste; to agricultural run-off. For example, the *mauri* (life force) of *Tangaroa* and *Hine Moana* is being degraded by the discharge of wastewater from the Nelson Sewage Ponds and Fisheries Outfall and other discharges. *Tangata whenua* are no longer able to harvest *kaimoana* (seafood) from this once prolific *mahinga kai* (food gathering place), nor are they able to provide hospitality to guests from local food sources.

The placement of sewage pipelines across estuary areas or next to coastal ecosystems is also an affront to *Tangaroa* and *tangata whenua*. Sewage pipelines, such as the one leading to Bells Island, desecrate *mahinga kai* (food gathering places) and *waahi tapu* (sacred places or sites) associated with the area.

Any waste disposal facility established in close proximity to coastal environments is of concern to *tangata whenua*, even if the waste is not discharged or leaching directly into the coastal environment. A related issue is the dumping of waste in ecologically sensitive areas, such as car bodies and other waste in the *Wakapuaka* Estuary.

Sedimentation of estuaries and associated *kaimoana* beds can occur as a result of activities in and adjacent to rivers, such as forest felling, gravel extraction and river maintenance works. These activities all have the potential to desecrate or destroy *tangata whenua* values associated with the sea including indigenous flora and fauna, *waahi tapu* (sacred places) and *mahinga kai* (food gathering places).

Shipping, ballast water and boating

The release of ballast water into sensitive marine and coastal environments can lead to the introduction of waters or life forms from other places, including introducing pests such as *Undaria* and Pacific Oysters. These



introductions have the potential to disrupt existing ecosystems and habitats, which support indigenous marine flora and fauna.

Abrasive blasting operations such as Caldwell Slipway are of grave concern to *tangata whenua*, where such operations lead to contamination of *Tangaroa* and associated *taonga* (treasures). *Tangata whenua* have similar concerns regarding boat discharges to water. The risk of these discharges reducing the *mauri* (life force) of the water body and desecrating *mahinga kai* (food gathering places) and *waahi tapu* (sacred places) associated with the coast is an issue for *tangata whenua*.

Additional issues relate to boating in ecologically and/or culturally sensitive areas where noise pollution, wake damage and increased erosion of coastal margins is a consequence. Erosion of coastal margins can cause damage to sensitive coastal habitats and may expose and damage *waahi tapu* (sacred places) associated with the coast.

Congestion on the water also increases the potential for accidents and the risk of oil and fuel spills. *Tangata whenua* concerns extend to the disruption of indigenous bird habitats and potential loss of key indicator species.

Development of estuary areas

A range of developments undertaken adjacent to or in estuary environments directly impact on the ability of *tangata whenua* to practise their customs and traditions associated with *Tangaroa* including: the dredging and subsequent dumping of dredged material in ecologically sensitive areas; reclamation of coastal margins for the development of ports, marinas and roads; inappropriate waste disposal, such as the dumping of waste into or adjacent to estuaries; and the location of coastal subdivisions on or near *waahi tapu* (sacred places) and *mahinga kai* (food gathering places).



5.4.5 Tangaroa – the fresh water realm

Tangaroa is also the guardian of inland waters, such as nga awa (rivers), streams, nga roto (lakes) and wetlands. For tangata whenua, wai (water) presents the lifeblood of Papatuanuku (Earth Mother) and the tears of Ranginui (Sky Father). Wai is regarded with great respect, as it symbolises the spiritual link between the past and the present. According to the purakau (stories), wai originates from Parawhenuamea – the “parent of water”. Wai is recognised as coming from the maunga (mountains), because Parawhenuamea was the daughter of Tane and Hine-tu-pari-maunga, the mountain girl.⁶⁰

Wai is considered to be an essential element of life – an element that transcends life itself. Tangata whenua believe that the physical and spiritual survival of all things is dependent on the maintenance of the mauri (life force), wairua (spirit) mana (status) and tapu (sacred nature) of wai.

Every water body, whether an awa (river), a stream, roto (lake) or wetland has its own mauri (life force). Only a water body with an intact mauri can sustain healthy ecosystems. Therefore, it is considered essential that wai is not polluted in any way, but is nurtured in order to sustain all living things, including tangata whenua.

Inland waters support many water creatures, which are looked after by the atua Tutewehiwehi, the grandson of Tangaroa. Water creatures are an integral part of all water environments and cannot be separated from them. Therefore, it is essential when considering fresh water issues, that associated life forms within the realm of Tutewehiwehi are considered simultaneously.

Key issues within the realm of Tangaroa and Tutewehiwehi relate to:

Management approaches

A number of agencies are responsible for managing the water environment; each has its own statutory objectives and obligations, different stakeholders and timeframes.⁶¹ *Tangata whenua* concerns relate to the management approaches of these agencies and the potential for issues to fall in between the jurisdiction of two or more agencies.

Water quality

Tangata whenua consider the maintenance of water quality to be vitally important for all life. Activities, which reduce water quality, also reduce the

⁶⁰ A W Reed (2002:201)

⁶¹ For example Fish & Game promotes the protection of trout for their stakeholders, despite the adverse effects trout have on indigenous species.



mauri of the water body – the life force, which sustains indigenous life and many associated values. Key concerns include, but are not limited to:

- ★ Point and non-point discharges to water such as spray on river margins, agricultural run-off, septic tank overflows and contaminated stormwater entering water bodies;
- ★ Sedimentation of waterways from forestry operations, gravel extraction and river maintenance works, leading to adverse effects on in-stream *taonga* (treasures);
- ★ The removal of indigenous vegetation on riparian margins; and
- ★ Activities, which reduce water quantity to the extent that a water body is unable to flush out contaminants.

An additional concern is the lack of information regarding the presence and health of indigenous species.

Allocation of water

Many water users view the water permit system as ownership of the resource. This view does not recognise *tangata whenua rangatiratanga* (chieftainship) or *tangata whenua kaitiakitanga* (guardianship).

The over allocation of water, leading to reduced flows and the inability of water bodies to sustain the indigenous communities within them, is a huge concern for *tangata whenua*. This concern relates to the diminishing *mauri* (life force) of a water body and the loss of habitats supporting indigenous species, such as *tuna* (eels), watercress, insects and water birds. As a result, *tangata whenua* are unable to practise their customs and traditions associated with water, leading to a loss of *matauranga* (knowledge) associated with those species and habitats. In addition, where management of water has focused on the growing needs of the community, *tangata whenua* concerns relate to the potential for the *mauri* (life force) of the water to be diminished as a result.

Damming, draining, and diverting water

Damming, draining and diverting water all have the potential to damage or destroy *tangata whenua* values associated with water bodies.

Damming waterways can change the nature of a water body, restrict or bar fish migration up and down stream, alter natural sedimentation processes,



and provide introduced species with access to water bodies previously not easy to get to. A local example is the *Maitahi* (Maitai River). Traditionally, the channels and swamps at the mouth of *Maitahi* River were rich *mahinga mataitai* (food baskets),⁶² however, this is no longer the case today. *Tangata whenua* are concerned that the *Maitahi* dam has changed the nature of the river and the habitat available to support indigenous species, thereby diminishing the *mauri* (life force) of the river.

Draining of water bodies, such as wetlands has led to the loss of significant habitats for indigenous flora and fauna. The loss of wetlands constitutes a loss to *tangata whenua*, as wetlands are highly valued ecosystems, sustaining indigenous plant, bird and fish life. Traditionally, wetland plants were also collected for many cultural purposes including *rongoa* (medicines), weaving and dyeing *kete* (baskets).

Mixing waters from one catchment with another contaminates the *wairua* (spirit) and can also reduce the *mauri* (life force) of the receiving water body. If water from the source has different characteristics from the receiving waters, the mixing of the two can reduce the water quality and has the potential to introduce plant and animal pest species.

Riparian management

The removal of indigenous vegetation and replacement planting with exotic species reduces the natural shading and filtering capacities of riparian areas; it also reduces the habitats available to support a range of indigenous species significant to *tangata whenua*. For *tangata whenua*, increasing the opportunities to enhance riparian areas with indigenous vegetation and restore habitats for indigenous species is an important part of managing riparian areas.

Matauranga (knowledge) about the *waahi tapu* (sacred places) associated with *nga awa* (rivers) in Nelson is not well documented, nor is the *tangata whenua* history associated with *nga awa* in the *rohe* (area) widely known. However, *tangata whenua* have a long association with *nga awa* therefore any structures, which are erected on riverbanks without consultation with

⁶² Walker et al (2003:28)



tangata whenua, have the potential to damage *waahi tapu* and *mahinga kai* (food gathering places).

Farm animals with access to water bodies can accelerate erosion of riverbanks, increase sediment in the water, damage riparian vegetation and contaminate water with their effluent. As a consequence, the *mauri* (life force) of water diminishes, habitat supporting indigenous fish and plant species is lost or damaged and *waahi tapu* (sacred places) and *mahinga kai* (food gathering places) associated with water may be desecrated. Downstream, estuary areas supporting *kaimoana* (seafood) beds may also be damaged. Vehicles crossings water bodies are also of concern to *tangata whenua*.

In-stream activities

River maintenance involves a range of activities, which have extensive impacts on *tangata whenua* values. For example, the diversion of rivers and streams for maintenance and other works can disrupt the indigenous flora and fauna associated with the water body. The timing of such activities is critical; knowledge of the life cycles of the plants and animals associated with a particular stream or river is also very important.

Highly engineered rivers and streams rely on concrete structures to alter the natural flow of water bodies, changing the habitats associated with those water bodies. *Waahi tapu* (sacred places) and *mahinga kai* (food gathering places) are often lost in the process.

In-stream gravel and sand extraction can lead to loss of habitat supporting *mahinga kai* species, loss of culturally significant *taonga* (treasures) such as healing stones, water discolouration, or a drop in a riverbed, thereby reducing habitat for aquatic species. Extraction of materials from within riverbeds can also lead to channelling and realignment of a water body, resulting in the destruction of indigenous fish habitat.

Introduced species

The introduction of exotic plants and animals into waterways has resulted in competition between the introduced species and indigenous species for habitat and food. Exotic plant and animal pests have also led to the



degradation of river and stream ecosystems, for example Trout, Gambusia, and Hornwort.



Key objectives, policies and desired actions within the realm of Tangaroa include:

Key objectives

Water bodies are healthy and maintained to a level sufficient to:

- ★ Preserve the *mauri* (life force) of the water body;
- ★ Provide for *tangata whenua* cultural and spiritual values and customs and traditions;
- ★ Provide sustenance for present and future generations; and
- ★ Increase opportunities for *tangata whenua* to practice customs and traditions associated with the *uri* (descendants) of Tangaroa.

Policies

For the Nelson City Council to give effect to the *kaitiaki* (guardian) role of *tangata whenua* in the management of *wai* (water);

To increase the condition and number of indigenous *uri of Tangaroa* through the restoration and enhancement of coastal and freshwater habitats;

To increase the opportunities for *tangata whenua* to practise the customs and traditions associated with the *uri of Tangaroa*;

For the Nelson City Council to acknowledge and respect *tangata whenua tikanga* (customary protocols) and *matauranga* (knowledge) associated with the *uri of Tangaroa*;

For the Nelson City Council to recognise and acknowledge *tangata whenua* customs and traditions, such as *rahui* (prohibition) and *tapu* (sacred rites) in practice;

To support placing restrictions on the use of biological controls and poisons near water;

To protect estuary areas from adverse effects relating to land use;

To ensure that the intellectual property associated with the *uri of Tangaroa* remains the responsibility of the *kaitiaki* (guardians);

To seek greater protection of coastal and fresh waters from pest plant and animal species;



To ensure there are contingency plans associated with discharges to water to prevent contamination;

To develop a policy for the removal and prohibition of piped waste through or into water, including estuaries;

For customary use of *nga taonga tuku iho* (the treasured resources) associated with Tangaroa to take preference over other uses;

To seek Council support for the establishment of *taiapure* and *mahinga mataitai* within the Nelson *rohe*; and

To seek greater recognition and protection of *waahi tapu* (sacred places) associated with coastal and fresh water bodies.

Desired actions

- ⇒ *Work with the Nelson City Council to ensure that the directions contained within the customary fishing regulations, eel management plan and the collective tangata whenua environmental management plan are integral to the development of Nelson City Council plans, policies and regulations;*
- ⇒ *Investigate and prioritise restoration and enhancement work for rivers in the rohe (area). Develop an action plan to prioritise this work over time;*
- ⇒ *Investigate and prioritise restoration and enhancement work for coastal areas within the rohe. Develop an action plan to prioritise this work over time;*
- ⇒ *Develop tangata whenua environmental indicators for fresh and coastal water and use these indicators to monitor the health and well being of Tangaroa;*
- ⇒ *Map the old coastline and waterways in the rohe;*
- ⇒ *Explore options to encourage landowners to protect coastal areas and waterways from grazing animals;*
- ⇒ *Record the lessons learnt from the development of the Haven Holes management plan to assist future projects/ initiatives;*



- ⇒ *Develop provisions for the protection of estuary areas;*
- ⇒ *Develop a heritage protection policy for waahi tapu associated with water;*
- ⇒ *Develop a white bait management plan; and*
- ⇒ *Identify areas suitable for the establishment of taiapure and mataitai reserves.*



Rongomatane and Haumie-tiketike

Rongomatane presides over peace and is the atua (spiritual guardian) of cultivated foods.

This tiki wananga depicts taro leaves above the ground and the kumara tubers below.



Haumie-tiketike is the atua of wild foods, fern roots.

This tiki wananga depicts pikipiki (fern) growing in the light and aruhe (fern root) below the ground.

5.4.6 Rongomatane and Haumie-tiketike

Rongomatane (Rongo) is the atua of peace. His role extends across activities, which relate to manaakitanga (welfare of humans), such as hospitality and generosity. Rongo is also the guardian of cultivated foods such as kumara.⁶³ Traditionally, when tangata whenua worked in the cultivations they were under the tapu of Rongo as they planted, weeded and harvested their crops.⁶⁴

Haumie-tiketike (Haumie) represents the aruhe (root or edible rhizome) of the bracken fern. According to purakau (stories), Haumie took refuge in the earth from Tawhirimatea, by burying himself. However, he did not hide his hair, which appeared above the earth in the form of fronds. Tangata saw these fronds and discovered Haumie, whom they dug up, cooked and ate. Haumie is therefore regarded as the personification of uncultivated foods. He is also connected with Rongo on matters relating to manaakitanga, peace and the arts of peace.⁶⁵

Tangata whenua manage and utilise mahinga kai (food-gathering areas) to meet their spiritual and physical needs. Mahinga kai are essential for tangata whenua to maintain customs, such as manaakitanga – the term used to describe unqualified acts of giving. It includes the customary practice of koha, (the giving and receiving of gifts) and is often expressed through the provision of kai (food) to manuhiri (visitors). Tangata whenua demonstrate their respect for the mana (authority and status) of their guests by providing them with local delicacies. This act of giving reflects the reputation of the host people, as the abundance of the kai (food) provided, reflects their ability as rangatira (chief) and kaitiaki (guardian) to sustain local resources and cultural traditions.

Key issues within the realms of Rongo and Haumie relate to:

Ability to maintain manaakitanga

The ability to maintain *manaakitanga* is central to *tangata whenua* cultural identity. For *tangata whenua*, maintaining indigenous flora and fauna and associated *mahinga kai* (food gathering places) is vital if the *tikanga* (customary practices) and *matauranga* (knowledge) associated with those *taonga* (treasures) are to be maintained. *Mahinga kai* are associated with all *nga taonga tuku iho* (the treasured resources). Examples of activities which have adverse effects on *mahinga kai* include: modification of waterways, estuaries, bays and harbours which support *mahinga kai* species; human waste disposal into, near or across food gathering areas; the introduction of

⁶³ Te Kete a Te Rito (August 2000:38)

⁶⁴ A H Reed (2002:151)

⁶⁵ Te Kete a Te Rito (August 2000:39)



exotic plant and animal species which compete for space with indigenous species; and over-allocation of species for commercial harvest.

In order to protect remaining *mahinga kai* (food gathering places), the *mauri* (life force) of *nga taonga tuku iho* (the treasured resources) must be protected, if the habitats, which support indigenous life, are to be maintained.

Loss of mahinga kai

Many *mahinga kai* (food gathering places) have already been lost. When *tangata whenua* go out to traditional *mahinga kai*, there is often no *kai* (food) to harvest or the species are too small in size or number to harvest. Therefore, the ability of *tangata whenua* to utilise *mahinga kai* has been greatly reduced over time; this directly impacts on the ability of *tangata whenua* to maintain their customs and tradition associated with *nga taonga tuku iho* (the treasured resources).

Limited information about customary species

Information about the abundance and health of customary species is often limited. In addition, knowledge about the relationship between species, including introduced species is scarce. The information that is available may not always be accurate or readily available. For example, *tangata whenua* rely upon divers to report the condition of fisheries as a source of information. In addition, recreational fishers are not required to report their activities. Therefore, knowledge about the combined cumulative effects of customary and recreational fishing is limited.

Restricted or loss of access to mahinga kai

Any restriction or loss of access to *mahinga kai* (food gathering places), directly impacts on the ability of *tangata whenua* to practise their customs and traditions. For example, access to customary resources is lost when marine and/or other reserves are established over customary food gathering places. Another potential issue for *tangata whenua* is the establishment of marine farms on customary fishing grounds in the Nelson *rohe* (area).



Ability to establish mahinga mataitai

In order to secure *mahinga kai* (food gathering areas) for customary use, *tangata whenua* may choose to initiate a *taiapure* or *mahinga mataitai* application process. These management approaches allow *tangata whenua* to take an active role in managing their food gathering areas. However, the current processes for establishing *mahinga mataitai* or *taiapure* are incredibly long, slow and lumbered with obstacles.



Key objectives, policies and desired actions within the realms of Rongo and Haumie include:

Key objectives

Mahinga kai (food gathering) populations and associated habitats are healthy and able to provide sustenance to tangata whenua

Tangata whenua have access to culturally important mahinga kai

Policies

To protect *tangata whenua* customary interests, values and associations with *mahinga kai* (food gathering areas);

To establish reserves as a storehouse for indigenous flora and fauna;

To maintain and enhance existing customary use areas;

To establish and maintain new areas to support customary use;

For *tangata whenua* to develop a policy to allow for customary harvesting;

To raise awareness and gain acknowledgement of the *kaitiaki* (guardian) role of *tangata whenua* in the management of public lands and associated *mahinga kai* (food gathering areas); and

To increase the ability of *tangata whenua* to access and harvest *nga taonga tuku iho* (the treasured resources).

Desired actions

⇒ *Identify areas, which could be established as reserves for indigenous flora and fauna, in particular existing cultural sites. Survey these areas for existing indigenous flora and fauna values;*

⇒ *Identify areas suitable for customary harvest. Develop a work plan for maintaining these areas for future use;*

⇒ *For tangata whenua to work on developing a policy to guide customary use in the rohe (area);*

⇒ *Work with reserves managers to ensure the kaitiaki (guardian) role is acknowledged in practice;*



- ⇒ *Work with the Nelson City Council to identify the current extent of tangata whenua access to mahinga kai areas and investigate opportunities to increase that access; and*
- ⇒ *Develop tangata whenua environmental indicators for mahinga mataitai in the rohe and use these indicators to monitor the health and well being of nga taonga within the realms of Rongo and Haumie.*



6. Building relationships

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6.1 Introduction

Positive and productive relationships have some important requisites, including the willingness to recognise that a relationship exists, to look after that relationship, and to build on that relationship. Essential elements of relationship building include on-going dialogue, information flow and open lines of communication.⁶⁶

Chapter six focuses on building relationships – highlighting the way in which the relationship between the Council and *tangata whenua* could be improved. To this end, consultation guidelines have been included to assist the Council when planning consultation processes with *tangata whenua*.

⁶⁶ Te Atiawa IMP (2001:62)
Nga taonga tuku iho ki Whakatu management plan (June 2004)

6.2 Guidelines for consultation⁶⁷

For *tangata whenua ki Whakatu*, there are a number of ways in which the relationship between *tangata whenua* and the Council could be improved – these relate to the way in which consultation is undertaken. The following guidelines have been compiled to assist the Council when planning consultation processes with *tangata whenua*.

6.2.1 “Kanohi ki te kanohi” – face to face meetings

Tangata whenua consider *kanohi ki te kanohi* to be the preferred form of communication. Face to face meetings provide valuable opportunities for everyone to get know each other better; to gain a greater respect, trust, understanding of the differences in beliefs and values, and the issues surrounding any given activity. Where other forms of communication are used, such as letters, it is important that the Council does not assume silence constitutes *tangata whenua* approval.

6.2.2 Early consultation

It is important that *tangata whenua* consultation takes place at an early stage in any process, at the time when a concept is being developed – whether for a policy, plan or resource consent application, not after a concept has been finalised. *Tangata whenua* cannot effectively contribute to a project or process, when directions have already been set, budgets allocated, plans and designs drawn up, or when work has already started.

6.2.3 Scale of consultation

The scale of consultation will vary depending on what is being considered. In some instances a telephone call may be enough – in others a number of *hui* (meetings) and/or workshops may be required. It is important that when designing a consultation process for a given area, resource, or activity, the scale of consultation required and the process to be followed is first established with *tangata whenua*.

⁶⁷ Based on *tangata whenua ki Whakatu* hui discussion, Te Atiawa Environmental Management Plan (2001), Ngati Koata Iwi Management Plan (2002), Parliamentary Commissioner for the Environment (1998) *Kaitiakitanga and local government: tangata whenua participation in environmental management*; and Kai Tahu Ki Otago (1995) *Natural Resource Management Plan*

6.2.4 Timing and timeframes

Allowing sufficient time for consultation with *tangata whenua* is important, in recognition of the way in which *tangata whenua* distribute and discuss information associated with projects or processes. More often than not, *tangata whenua* meetings are held outside the Council's operating hours – this is to allow people time to travel to meetings and to encourage larger numbers at meetings.

Tangata whenua often face enormous workloads – invariably there are a host of other demands upon their time, other projects, processes and meetings to attend. In addition, decision-making is by consensus, therefore more time may be needed for *tangata whenua* to discuss a proposal fully and reach a recommendation that is supported by everyone.

Consequently, when Council, or a consultant plans any form of consultation with *tangata whenua*, the timing of that consultation and the time allocated to conduct the consultation are critical considerations.

6.2.5 Information quality and flow

Tangata whenua require information that is of a sufficient quality to be able to gain a clear understanding of what is proposed. Information flowing throughout a process will assist in laying the foundation for the deliberation of more detailed or complex issues at a later stage. The flow of information and degree of transparency of a process is likely to increase the trust and willingness of everyone to work together to achieve a good outcome.

6.2.6 Genuine intent

It is important that consultation is genuine and approached with openness and readiness to change, if there is to be a real attempt to work together. It is essential that when a decision is made at the end of a consultation process, that the reasons for the decision are explained clearly.

6.2.7 Cost recovery

Participation in resource management processes is a cost to *tangata whenua*. Although current legislation contains provision for *tangata whenua* involvement, no national provision has been made to finance this participation. Therefore, *tangata whenua* face considerable financial constraints and rely upon cost recovery to function.

6.3 Who to contact?

The contact for all members of the Nelson Iwi Resource Management Advisory Komiti is:

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C/- Wakatu Incorporation

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Nelson

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7. Monitoring and review

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7.1 Introduction

Chapter Seven is currently being developed. It will contain a “plan of action” for working towards the Vision – the desired outcomes and key objectives identified in Chapter Five. The “plan of action” will list the desired actions to be progressed in the current year. In addition, a process for implementing each action, and a timeframe to guide each process, will be outlined.

Tangata whenua will monitor the implementation of the desired actions on a monthly basis. A review of the plan of action will be made annually, to determine the extent to which progress is being made towards the tangata whenua Vision. Part of the review process will be to record the lessons learnt through the implementation process. After each review, the plan of action will be updated to reflect a revised set of priorities or desired actions to be progressed in the following year.

8. Appendices

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8.1 Glossary

Please note when using the following glossary:⁶⁸

Many of the words below cannot be directly translated from Maori to English.

When concepts and values from one culture are described using the language of another culture, misinterpretations are likely to arise.

Many of these words are amorphous and contextual.

Many of these words are similar to the English word “sustainability”, which can be defined by different people in a variety of ways depending on the context. It is important therefore that Maori words are explained in context.

The properties and characteristics of these words differ from tribe to tribe.

Maori words are best described in discussion with the iwi, hapu or whanau of the area. Each iwi, hapu and whanau reserves the right to explain Maori words and concepts differently, depending on the context and taonga in question.

Maori	English
<i>Ahi kaa roa</i>	The fires of occupation
<i>Atua</i>	Supernatural/spiritual being
<i>Atua Kaitiaki</i>	Supernatural/spiritual guardian
<i>Awa</i>	River
<i>Nga awa</i>	Rivers
<i>Haka</i>	Dance
<i>Hapu</i>	Sub-tribe
<i>Ika</i>	Fish
<i>Ira tangata</i>	Life force of mortals
<i>Iwi</i>	Tribe

⁶⁸ Adapted from Walker et al (2003:21)

<i>Kai</i>	Food
<i>Kaimoana</i>	Seafood
<i>Kairangatiratanga</i>	Chieftainship
<i>Kaitiakitanga</i>	Guardianship
<i>Kaitiaki</i>	Guardian
<i>Kaiwerowerotanga</i>	Warrior-like alertness
<i>Kaiwhakahaeretanga</i>	Asset management
<i>Kanohi ki te kanohi</i>	Face to face contact
<i>Karakia</i>	Prayer
<i>Karanga</i>	Call to visitors
<i>Kawa</i>	Etiquette, procedure
<i>Kete</i>	Basket
<i>Koha</i>	A gift (of food, taonga or money)
<i>Mana</i>	Authority, status, power
<i>Manaakitanga</i>	Hospitality
<i>Manu</i>	Bird
<i>Nga manu</i>	Birds
<i>Manuhiri</i>	Visitors
<i>Mataitai</i>	A food gathering area or food basket
<i>Mataitai kaimoana</i>	Food gathering places of the sea
<i>Matauranga</i>	Knowledge
<i>Matuatanga</i>	Parental embrace
<i>Maunga</i>	Mountains
<i>Mauri</i>	Life force or sacred essence

<i>Ngahere</i>	Forests
<i>Ngarara</i>	Insects
<i>Papatuanuku</i>	Earth Mother
<i>Purakau</i>	Stories
<i>Rahui</i>	Prohibition
<i>Ranginui</i>	Sky Father
<i>Rohe</i>	Area
<i>Rongoa</i>	Maori medicine
<i>Take taunaha</i>	Discovery
<i>Take raupatu</i>	Conquest
<i>Take tupuna</i>	Inherited rights
<i>Take tuku</i>	Gifting
<i>Tangata</i>	People
<i>Taonga</i>	Sacred treasure
<i>Taonga tuku iho</i>	Treasured resources
<i>Tapu</i>	Scared, the power and influence of Io
<i>Te Ao Marama</i>	The world of enlightenment
<i>Te Kore</i>	The Void
<i>Te Po</i>	The Night
<i>Te Reo</i>	Language
<i>Te Tau Ihu</i>	Northern districts of the South Island
<i>Te Tiriti O Waitangi</i>	The Treaty of Waitangi
<i>Te Wehenga</i>	The Separation
<i>Tikanga</i>	Custom, practice
<i>Timatatanga</i>	The Beginning

<i>Tohunga</i>	Priest, skilled person
<i>Uri</i>	Descendents
<i>Waahi tapu</i>	Sacred place or site
<i>Wai</i>	Water
<i>Waiata</i>	Song
<i>Wairua</i>	Spirit
<i>Waka</i>	Canoes
<i>Whaikorero</i>	Formal speeches
<i>Whakapapa</i>	Relationship connections; genealogy
<i>Whakatauki</i>	Proverbs
<i>Whakatu</i>	Nelson
<i>Whanau</i>	Family
<i>Whanaungatanga</i>	Nuclear and extended family relationships
<i>Whare</i>	Houses
<i>Whenua</i>	Land; Placenta

