



## TANGATA WHENUA

### TW1.1 Iwi Authority Planning Documents

A number of Iwi Authority Planning Documents have been prepared by iwi. The RMA specifies that: 'A Territorial Authority when preparing or changing a district plan, must take into account any relevant planning document recognised by an iwi authority and lodged with the territorial authority, to the extent that its content has a bearing on the resource management issues of the district.' (Section 74(2A)).

In addition, Iwi Authority Planning Documents are a very useful guide for both applicants and Council as a first point of reference for determining the key issues for a particular iwi.

As of 15 December 2011, Council is aware of the following Iwi and Hapu Authority Planning Documents:

- (a) He Mahere Taiao – The Maniapoto Iwi Environmental Management Plan 2007
- (b) Nga Hapu o Uenuku Strategic Plan Nov 2008 – Nov 2012
- (c) Ngati Rangi Strategic Plan 2009 to A tona Wa
- (d) Ngati Rangi: Waterways Policy Document 2002
- (d) Ruakopiri Strategic Plan No 2008 – Nov 2011
- (e) Strategic Plan for Mana Ariki 2007 – 2012
- (f) Tangata Whenua Planning Document – Ruapehu District and the Ngati Hāua Iwi Development Plan 2020
- (g) Te Awa Tupua Planning Document
- (h) Te Runanganui o Ngati Hikairo ki Tongariro Strategic Plan 2010/2020
- (i) The Whanganui River Rights Charter
- (j) Tuwharetoa Environmental Management Plan 2003;
- (k) Whanganui Iwi Vision 2020

Council is aware that additional Iwi Authority Planning Documents may be produced by iwi in the future, and as such, the above list cannot be seen as a complete list of Iwi Authority Planning Documents. It is however, a useful initial reference point.

### TW1.2 An Understanding Of Māori Values

#### He Māramatanga ki ngā Uara Māori

The District's natural resources are considered living taonga\* to hapū\* and iwi\*, as they share an intimate relationship and are considered physically and spiritually intertwined. The general expectation of hapū\* and iwi\* is that appropriate recognition be given to their respective tikanga Māori in the management of resources by the District Council, and resource users. Direct and effective dialogue is essential to ensure views are discussed thoroughly in order to effect meaningful consultation.

E ai ki ngā hapū me ngā iwi he taonga ngā rawa māori o te Rohe ānō nei he mea ora nā te mea he honotanga tata o ēnei, ā, ko te whakaaro kua tuia ā-tinana nei, ā-wairua nei. Ko te tūmanako whānui o ngā hapū me ngā iwi kia arohia ō rātou ake tikanga Māori ka tika - i roto i te mahi whakahaere rauemi a te Kaunihera ā-Rohe, ngā Mana Takiwā me ngā kaiwhakamahi rauemi. Me whitiwhiti kōrero ko tētahi ki tētahi kia whai hua ai - kia hua ai hoki ka āta kōrerotia ngā tirohanga a tēnā, a tēnā kia kīia ai he kōrerorero whai tikanga.

Outlined below is an explanation of traditional Māori values and concepts observed in context with the natural environment and resource management practice.



Kei raro nei e rārangitia ana ko tētahi whakamāramatanga mō ngā uara me ngā ariā o te Māori ka whāia me te horopaki ki te taiao māori me ngā mahi whakahaere rauemi.

### Mauri

**Mauri\*** means “essential life force or principle; a metaphysical quality inherent in all things, both animate and inanimate”, but the following explains the concept in more detail.

### Mauri

Ko tētahi kōrero whakamārama mō te mauri ko tētahi “whakahuawaitanga, matapono orange e tika ana; he āhuatanga tuakiko ka pū mai nō roto tonu i ngāmea katoa - whakahauora mai, popohe mai hoki”, heoi, mā te kōrero e whai ake nei te ariā e wherawhera.

All things, both animate and inanimate, have been imbued with the mauri\* generated from within the realm of te kore. (the void, nothingness, energy, potential) Nothing in the natural world is without this essential element - mauri\* represents the interconnectedness of all things that have being. Humans have an added responsibility to ensure that the mauri\* inherent in natural resources is maintained. Inappropriate use of resources for example, discharge of sewage to water impacts directly on the mauri\* of water and therefore all factors associated with it. The natural balance which exists amongst all things is disturbed and, in many cases, irreversibly damaged.

Kua whaona ngā mea katoa - whakahauora mai, popohe mai hoki - ki te mauri i ahu mai nō roto tonu i te kore. Kāore kau he mea o te ao māori kua kore tēnei tino pūmotu - me kī, ko te mauri te hononga o ngā mea whai kiko katoa. Kei runga tētahi kawenga i ngā pakihiwi o te tangata kia hua ai ka tiakina tonutia te mauri kei te mau tūturu ki roto i ngā rauemi māori. Ki te hē te whakamahi rauemi – hei tauira, ko te tuku parakaingaki ki roto i te wai - ka pāngia kinotia te mauri o te wai me ngā āhuatanga whai pānga katoa. Ka whakaraweketia te tautika māori i waenga i ngā mea katoa, ā, i te nuinga ngā wā, kore rawa e taea te whakatika anō.

### Taonga\*

Taonga\* means “all things prized or treasured, both tangible and intangible”, but the following explains the concept in more detail.

### Taonga

Ko tētahi whakamāramatanga mō te taonga “ko ngā mea katoa ka māpunatia, ka kaingākauria rānei, whai kiko mai, memeha mai hoki”, heoi, mā te kōrero e whai ake nei te ariā e wherawhera.

The concept of taonga\* relates to anything that is prized, treasured or valued for what it is, where it came from and what its potential is. The cultural and spiritual relationship of Māori with their ancestral lands, water, sites\*, wāhi tapu\* and other taonga\* is referred to in the RMA as a matter of national importance. This implies that the word taonga\* incorporates not only the stated resources in s6(e) RMA, but also anything that is highly prized - physically, mentally, spiritually and culturally. Physically, taonga\* include traditional forms of food and natural material harvested for traditional purposes. Adverse effects on these would not only see the demise of the physical taonga\* (food and weaving materials), but the demise of spiritual and cultural taonga\* also. Hapū\* and iwi\* are concerned that resources of cultural and spiritual significance be protected.

Ka pā te ariā o te taonga ki ngā mea katoa ka māpunatia, ka kaingākauria, kua whai wāriu rānei mō tōna hanga anō, nō hea hoki aua mea, me tōna pitomata anōhoki. Ka kōrerotia e te RMA ngā hononga ā-tikanga, ā-wairua hoki o te Māori ki ōna whenua tūpuna, wai, papa, wāhi tapu hoki, me ētahi atu taonga - hei kaupapa nui ki te motu. Ko te tikanga o tēnei, ehara i te mea he taonga ngā rauemi ka kīia i roto i te s6(e) RMA anake, me kī, ka whai wāhi ngā mea katoa ka kaha māpunatia - ōkiko mai, hinengaro mai, wairua mai, tikanga mai anō hoki. Ki te taha ōkiko, he taonga tuku iho te hauhake kai, rawa māori hoki, ka



kohikohia hei whakatutuki tikanga. Ki te pāngia kinotia ēnei ehara i te mea ka mimiti o ngā taonga ōkiko (pērā i te kai, rawa raranga) anake, engari ka ngaro haere ngā taonga ā-wairua, ā-tikanga hoki. Kei te whakaaro nui ngā hapū me ngā iwi kia whakamarumarutia ngā rauemi hirahira - tikanga mai nei, wairua mai nei hoki.

### Te Kore

In traditional Māori belief there is something beyond the world of everyday experience: we do not live in a closed system where what we see is all there is. This other world or dimension is known as Te Kore, the 'void', in most tribal traditions

### Wāhi tapu\* and wāhi tūpuna\*

Wāhi tapu\* means "a site\* sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense and includes rua kōiwi\*".

### Wāhi tapu, wāhi tūpuna hoki

Ko te wāhi tapu "tētahi papa ka noho tapu ki te Māori i roto i ōna āhuetanga tuku iho, taha wairua, taha hāhi, mahi karakia, pūrākau rānei, arā, ko te rua kōiwi ka whai wāhi i konei."

Wāhi tūpuna\* means "a site\* of cultural and historical significance to hapū\* or iwi\* - though not necessarily in a state of tapu". The following explains these concepts in more detail.

Ko te wāhi tūpuna "tētahi papa ka noho hirahira ā-tikanga nei, ā-hītori nei hoki ki ngā hapū me ngā iwi, ahakoa kāore he tapu kua uhia ki runga". Mā te kōrero e whai ake nei te ariā e wherawhera.

Wāhi tapu\* relates specifically to sites\* including areas or locations that remain in a state of tapu. These may include, but are not exclusively, urupā (burial sites\*), rua kōiwi\* (sites\* where human skeletal remains are traditionally placed), wai tohi (streams where baptismal rites are performed), and wāhi pakanga (battle sites\*). As hapū\* and iwi\* have the knowledge of their wāhi tapu\*, the task of defining wāhi tapu\* must rest with them. However, there may be some ambiguity as to which sites\* remain in a state of tapu. It is important to note that wāhi tūpuna\* exist (though not necessarily in a state of tapu) and should be protected. Such wāhi tūpuna\* may be ancient pā sites\*, important caves, landscape features, ancient pathways or tribal boundary indicators.

Ko te wāhi tapu ko ngā papa pērā i ngā āpure, wāhi rānei ka noho tapu tonu. Ka whai wāhi - ahakoa ko ēnei mea te katoa - ngā mea pērā i ngā urupā (he papa kua nehua te tangata), ngā rua kōiwi (he papa nō mai rānō ka whakatakotoria ngā kōiwi tangata), ngā wai tohi (he manga i tākina ngā kawa tohi), me ngā wāhi pakanga (he papa pakanga). Kei ngā hapū me ngā iwi te mātauranga mō ō rātou wāhi tapu, nā, ka mate ka noho ki a rātou te mahi hei āta whiriwhiri i ngā wāhi tapu. Heoi anō, tērā pea ka āhua rangirua ko ēhea ngā papa me noho tapu tonu. Kia mōhio mai he mea tūturu ngā wāhi tūpuna (ahakoa kāore pea ōna tapu), ā, me whakamarumaruru ka tika. He pā tawhito, he ana, he tohu whenua, he ara tawhito, he tohu rohe rānei ērā momo wāhi tūpuna.

### Tikanga Māori

Tikanga Māori is defined in the RMA as meaning "Māori customary values and practices" and that definition is used in this Plan. The following explains the concept in more detail.

### Tikanga Māori

E ai ki te RMA ko te whakamāramatanga o te tikanga Māori "ko ngā uara me ngā mahinga whai tikanga a te Māori", ā, ka whakamahia taua whakamāramatanga i roto i tēnei Mahere. Mā te kōrero e whai ake nei te ariā e wherawhera.



Tikanga Māori not only encompasses the lore, customs and practices of Māori but also the guiding principles of social, economic and political life - a way of life that accounts for all these factors whilst practising a close affinity with nature. Tikanga Māori also gives physical expression, through social norms and behavior, to the concepts of kaitiakitanga and mana\*.

Ehara i te mea ko ngā kōrero o te wānanga, ngā tikanga tuku iho, me ngā mahinga o te Māori te katoa o ngā mea ka noho hei tikanga Māori, arā hoki ngā matapono hei ārahi i te oranga - pāpori mai, ohaoha mai, tōrangapū mai hoki. Me kī, he tikanga oranga ka huia katoatia ēnei āhuetanga me te hono atu ki te taiao. Ko tā te tikanga Māori mahi ko te whakatinana i ngā ariā o te kaitiakitanga me te mana mā ōna ture ā-noho, whanonga hoki.

### **Kaitiakitanga**

Kaitiakitanga is defined in the RMA as meaning “the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship” and that definition is used in this Plan. The following explains the concept in more detail.

### **Kaitiakitanga**

E ai ki te RMA ko te whakamāramatanga o te kaitiakitanga “ko te mahi tiaki a te tangata whenua i tētahi wāhi i runga i ngā tikanga Māori e pā ana ki ngā rauemi māori, ōkiko hoki; ā, ka whai wāhi te tikanga o te tiakitanga”, ā, ka whakamahia taua whakamāramatanga i roto i tēnei Mahere. Mā te kōrero e whai ake nei te ariā e wherawhera.

The concept of kaitiakitanga is based on spiritual and physical guardianship met within the social norms and everyday practices of tikanga Māori. Recognition of the mauri\* held by particular resources also necessitates communication with the spiritual kaitiaki (guardian) to whom that resource is dedicated. The physical responsibility of kaitiakitanga is met by the recognition of the interconnectedness of all elements - mauri\* and wairua, tapu and noa, mana\* and tikanga Māori. Therefore, the ethics that underpin hapū\* and iwi\* responsibility to practice kaitiakitanga are based on spiritual and cultural practices and wise resource management to ensure a healthy environment for future generations.

I takea mai te ariā o te kaitiakitanga i te tiakitanga ā-wairua, ōkiko nei hoki ka tutuki i roto i ngā ture ā-noho me ngā mahinga o ia rā o te tikanga Māori. Ki te arohia te mauri kei tēnā rauemi, kei tēnā rauemi me tuku whakaaro hoki te kaitiaki taha wairua o taua rauemi. Mā te aro atu ki ngā hononga o ngā pūmotu katoa - arā, ko te mauri, te wairua, te tapu, te noa, te mana me ngā tikanga Māori - e tutuki ai te kawenga ōkiko o te kaitiakitanga. Nō reira, ko ngā rapunga whakaaro ka noho hei tūāpapa mō ngā kawenga o ngā hapū me ngā iwi ki te mahi i te kaitiakitanga he mea i takea mai i ngā mahinga taha wairua, taha ahurea hoki me te tika o te whakahaere rauemi kia hua ai ko tētahi taiao whai hauora mā ngā whakatipuranga e haere mai nei.’