



CONSERVATION
TE PAPA ATAWHAI

CONSERVATION ADVISORY SCIENCE NOTES

No. 93

MAORI CONSERVATION ETHIC: A NGATI KAHUNGUNU PERSPECTIVE

(Short Answers in Conservation Science)

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TE RUNANGANUI O NGATI KAHUNGUNU

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PART I

INTRODUCTION

TE RUNANGANUI O NGATI KAHUNGUNU

"MAORI CONSERVATION ETHIC: A NGATI KAHUNGUNU PERSPECTIVE"

A Discussion Paper for the Hawkes Bay Conservancy, Department of Conservation, Napier.

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Te Runanganui O Ngati Kahungunu
Hastings

TERMS OF REFERENCE

Te Runanganui O Ngati Kahungunu has been commissioned to develop a discussion paper that indicates the following:

- * The Ngati Kahungunu ethic;
- * Application of that ethic to Ngati Kahungunu taonga;
- * Practical examples of such application;
- * Adaptation of that ethic to a bicultural conservation ethic.

CONSTRAINTS

- Time given for preparation was less than 32 hours.
- What is asked for is intellectual property belonging to our Iwi.
- The project budget allowed does not match the quality of information sought. Accordingly the detail has been trimmed in line with budget constraints.
- Consequently the information given is indicative, not exhaustive of our Ngati Kahungunu perspective.

- NB: All information herein (save that attributed to other authors) remains the property of Ngati Kahungunu and use of the information is limited to the purpose for which it was contracted.

EXPLANATION

References herein to "Gray and Saunders" are reference to their publication "A Framework for Traditional Maori Society".

BACKGROUND

Within the rohe of Ngati Kahungunu (Wharerata to Wairarapa) there are three (3) Regional Councils and eight (8) Territorial Local Authorities (TLA's); with whom our Iwi must treat.

Our Resource Management team was officially set up in May 1992 to develop a draft Iwi Plan that Councils had to take into account in dealing with their responsibilities under the Resource Management Act.

The first major hurdle was to extract the financial resources from Regional Councils to fund the exercise. This meant developing arguments (and by necessity providing much needed educations for the RC's) about Treaty obligations on the one hand and the validity of our cultural ethics on the other.

The report (of Maui Solomon and another) commissioned by the Taranaki RC for the Iwi of that region provided a good model from a Treaty point of view. Agenda 21 (Rio Conference on the environment) gave timely impetus to the value of indigenous environmental knowledge, and together they gave a powerful basis for advocacy.

Nevertheless there remained an attitudinal barrier to the acceptance of "things Maori" in the modern day context. In general the pervasive attitude (not limited to Councils) was that "Maori tradition" was out of place, out of time and therefore irrelevant. A typical comment was "What was good for the 1840's has no application now".

This brief background has been traversed because no doubt, you as Atawhai Managers will have run up against the same mind sets - mind sets born out of ignorance where, in many cases, some Maori terms have been misconstrued in the search for English synonyms where none existed. The term ""Kaitiaki" and consequently "Kaitiakitanga" is a good example and a very relevant example given the pertinence of each within the scope of conservation (see the comments of the Board of Enquiry re NZCPS report of February 1994, pages 16, 17 and 18).

The ignorance of Tauivi is put in to perspective when it is realised that within our own rohe there are not many people - Maori people, who have a common understanding of what "Tikanga Maori" is. And yet the need for such an understanding goes to the very essence of what an ethic for conservation is and how, in the Ngati Kahungunu perception of things, it arises.

What follows is the Ngati Kahungunu perspective that is applied within our rohe; we recognise the right of other Iwi to their own determinations.

SUMMARY OF NGATI KAHUNGUNU ETHICS FOR CONSERVATION

- Tikanga Maori is at the very core of any conservation ethic.
- The application of Tikanga Maori, through Ritenga and Kawa is made for the express purpose of preserving the Mauri of all representative species.
- The responsibility for preservation of Mauri (and by association the conservation of the Taonga concerned) is that of the accredited Kaitiaki.
- The first duty of the Kaitiaki is to the Taonga then to current resource users and to future generations.
- The management regime is Tapu and Rahui.
- The approach is holistic.

PART I

TIKANGA MAORI: A PERSPECTIVE

To understand anything properly is to first go back to its roots, its origins. So too, in the search for an understanding of the Maori ethic for conservation one must go back to Maori roots which are to be found in our cosmogonic origins and mythology to do with creation.

Our understanding is that IO MATUAKORE is the supreme deity; that Rangi and Papa were the PRIMORDIAL PARENTS who bore their many children within the realm of TE PO (darkness); that Tane, one of those many children separated the parents thus creating light (TE AO MARAMA); that those children (celestial beings - atua) empowered by IO MATUAKORE set about the business of creating the natural and physical world, including mankind.

From this understanding of creation springs the Maori notion that man does not "own" the natural and physical world but is a part of it at the behest of his creator.

What the Atua sought from IO MATUAKORE was the gift of life - MAURI - and it is the preservation of this MAURI within the natural and physical world which goes to the very heart of conservation.

The next gift to be sought and obtained by the Atua (Tane) was the divine gift of knowledge as represented by the "Three KITS OF KNOWLEDGE". These were:

TE KETE TUAURI:

Scientific knowledge or knowledge pertaining to human activities, natural phenomena relating to the kingdom of nature (Summarised by Gray and Saunders and "MATAURANGA").

TE KETE ARONUI:

Celestial and cosmogonic information designed to benefit humankind (ie. anthropogenic mythologies summarised by Gray and Saunders as "WHAKAARO" .

TE KETE TUATEA:

All rituals, acts and formula with all things on earth and the cosmos (ie. "RITENGA and KAWA).

We subscribe to the view of GRAY and SAUNDERS that MATAURANGA based values are reflected within the need to protect resources and their MAURI through the use of institutions such as RAHUI and TAPU.

We also agree that together the notions of "MATAURANGA" (from TE KETE TUAURI) and "WHAKAARO" (from TE KETE ARONUI) combined to form the notion of TIKANGA.

These gifts of knowledge or TIKANGA which combine the scientific knowledge of nature and spiritual knowledge of our origins are God given gifts and as such they are to be regarded as immutable - changeless - because they spring from divine knowledge.

TE KETE TUATEA on the other hand containing RITENGA and KAWA is perceived as that set of processes and protocols by which TIKANGA is applied. They are the dynamic processes which allow us to adapt the application of TIKANGA to our TAONGA in order to arrive at an ethic for CONSERVATION. Being dynamic, they allow us to take advantage of new technologies for use, development and conservation of taonga.

Returning for a moment, to the practical difficulties mentioned under "Background", this understanding of the way we see "TIKANGA MAORI" and its dynamic application through RITENGA and KAWA, puts to rest any notions of our concepts being old hat, buried in the past, non-applicable in the modern setting. The plain fact is that they are just as relevant now as they ever were.

The thrust of this part of this paper is to emphasise for Atawhai Managers the need to come to grips with what Tikanga Maori means for you and your Iwi because that becomes your "Bible" by which you apply your notions of a conservation ethic in terms of your role as KAITIAKI irrespective of whether you do so by virtue of your own mana or as an officer of government.

INTER-RELATED CONCEPTS OF TIKANGA

Professor James Ritchie (Paper undated) represents TIKANGA as being comprised of five inter-related concepts that capture the wider concept implicit in TIKANGA.

These include WAIRUATANGA at the very core, along with the complimentary concepts of:

- RANGATIRATANGA
- WHANAUNGATANGA
- KOTAHITANGA
- MANAAKITANGA

Recognising the CONSTRAINTS listed above, here is a brief outline of each in our terms:

Wairuatanga

In a word "spirituality" being the acknowledgement of our origins and our allegiance to GOD: the basic cement or thread upon which all else is dependant. It denotes our place as part of the natural and physical world.

Kotahi to wairua i nga mea katoa.

There is but one spirit in all things.

Rangitiratanga

Our brand of sovereignty denoting our Mana - Mana Tangata, Mana Moana, Mana Whenua.

It is through RANGITIRATANGA that we exercise KAITIAKITANGA in respect to NGA TAONGA TUKU IHO.

Our key role as KAITIAKI is to preserve the MAURI of our TAONGA (which allows us to conserve the taonga itself) through practises (RITENGA AND KAWA) that allows current use in a way that has regard for future generations.

Our management regime is TAPU and RAHUI.

Whanaungatanga

In a word "RELATIONSHIPS" as people, as well as the way we relate to all else within the natural and physical world. To quote the Great Chief SEATTLE "all things are connected".

Kotahitanga

Denotes unity of purpose through group dynamics of decision making by consensus.

Manaakitanga

The basis for mutual caring and sharing. It is not merely caring for others but being demonstrably able (and willing) to care for others.

MAORI HOLISTIC APPROACH: TO USE OF TAONGA

The Maori approach is three dimensional or triangular and regard, for it to be holistic, must be directed to all three dimensions or sides equally and in balanced fashion.

The dimensions or "SIDES" are:

TAHA WAIRUA - spiritual

TAHA TINANA - physical

TAHA HINENGARO - mental

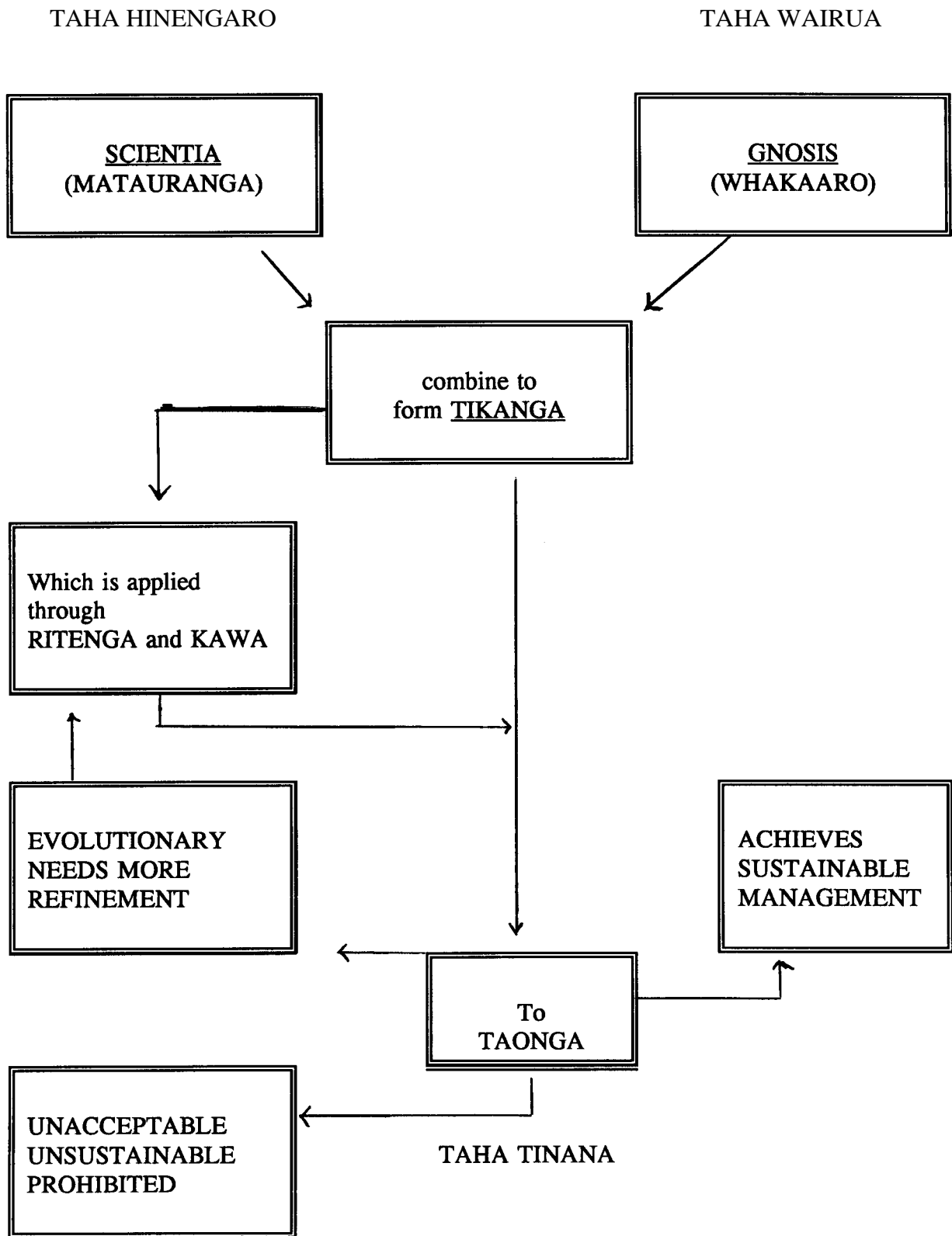
To capture the essence of this philosophy let us return to the three kits of knowledge which give us the summarised notions of MATAURANGA and WHAKAARO in context.

Given that MATAURANGA represents the scientific or HINENGARO and WHAKAARO represents the spiritual or WAIRUA then the joint application of both gives us our TIKANGA.

The TIKANGA when applied to proposed uses of our TAONGA, being our physical assets (TINANA) by reference to our RITENGA and KAWA (rituals, practises and protocols) tell us whether or not the proposed use is sustainable - therefore permissible or prohibited or requires further adaptation.

(See Figure 1 for the dagrammatic expression of this concept).

Figure 1



The penchant of government for dividing up the "environmental cake" into various agencies or bodies of central and local government seriously works against the Maori holistic approach and only serves to emphasise the need for integrated management across the Board. It means an unnecessary duplication of effort by Maori to match the sectoral whims of each agency. That is wasteful of Maori's meagre management resources and often detrimental to the whole purpose of sustainable management.

Agencies of Government (central and local) must be made to realise and alleviate the financial burden faced by Maori in having to partake in consultation and react appropriately.

ADAPTION OF ETHICS TO A BICULTURAL CONSERVATION ETHIC

Time does not allow the development of this topic in the way it deserves (nor does the budget allowance for that matter). Nevertheless Appendices 1 and 2 gives some useful history and examples of bicultural adaptation.

If DOC is serious about this aspect it needs to face up to reality and properly apply its financial allocation to the development of this process. Our own Iwi ideas for this are already well formulated and any further explanations of what is already contained in these pages will be a matter for renegotiation.

Contributions of Maori Conservation Ethic Past and Present

Prior to the arrival of the European Maori had learnt from past mistakes, and out of necessity developed a system of resource regulation and conservation.

This ethic had become integrated into the social fabric through early education, enforcement of Rahui and respect for Tapu.

Some activities were prohibited, others were tempered by restriction. At sea for example there were the seeding areas for specific species. When gathering or hunting for food was allowed this was restricted to the time when the resource was either at its best or alternate times to the specific species breeding times. Pollution of waterways was not socially acceptable nor were practices that destroyed life sustaining resources.

Following the signing of the Treaty of Waitangi, increasing settlement of immigrants encouraged land acquisition. These transactions were conditional on reserves being set aside to sustain the tangata whenua and their culture.

In the 1860's the NZ Settlements Act was past resulting in the confiscation of these reserves. These reserves have past through various crown structures and today many still survive and are under Territorial or Crown stewardship. The Puketitiri Reserve is one such example as a place where Maori could hunt kereru and have access to cultural materials.

Some reserves were voluntarily gifted to the nation. One of the largest was the Tongariro National Park. This was the nations first National Park. It was gifted by Te Heu Heu the paramount chief of Tuwharetoa.

On a smaller scale close to home was the gifting of the Tiwaewae reserve at Lake Tutira. This was gifted by the hapu Trustees for public use and wildlife protection.

Te Whanganui a Orotu the local area currently under claim was an area reserved from the Ahuriri purchase. Within this area are the Ahuriri Estuary reserve, Te Ihu o to Rei reserve, Tapu to ranga and other areas of spiritual and cultural significance to Iwi. The estuary was a prized source of sustenance. As far back as the 1860's there were complaints by Iwi regarding the destruction of the wetlands within the bay. Today the nurseries of our birdlife and fish have nationally been reduced by 90% since 1840. The nationals waterways and

coast have been threatened by pollution. This aspect has served as a catalyst for early Maori land claims to the Waitangi Tribunal and constant submissions to local councils.

Today 50% of the nations indigenous forest remains in Maori ownership even though landholding remaining in Maori ownership is 1/65 of the total landmass.

The following extract from the Ngati Kahungunu Iwi Management Plan 1992 illustrates the contemporary relevance of the traditional tribal ethic in regard to conservation.

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

Significance

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

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

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

Expected Outcomes

- Reduction of environmental pollution to levels mutually acceptable to Ngati Kahungunu and District/Regional authorities.

- Relocation of waste disposable systems to meet the cultural sensitivities of Ngati Kahungunu.

Implementation

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

Issue No. 6 PROTECTION AND PRESERVATION OF WATER QUALITY

Significance

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

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

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

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

Expected Outcomes

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

Implementation

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

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

Significance

Waahi tapu are defined by the Resource Management Act 1191 and are usually translated as "sacred sites". As a general rule they are land based but some, such as Tauranga Waka are coastal.

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

GLOSSARY

The translations described here apply to those Maori terms used in Part I which have not been enlightened upon within the text. The meanings given are indicative only, and should neither be taken as a literal nor exhaustive translation, but rather seen as a means to achieve a wider understanding of the overall context.

TERMS

Hapu: Extended family or sub-tribe.

Iwi: Tribe. A collective of hapu or sub-tribes who descend from a common ancestor.

Kaiawa: Food from the river.

Kahnoana: Food from the sea.

Kaitiaki: Guardian, caretaker, trustee. (For further information refer: Report and Recommendations of the Board of Inquiry into the New Zealand Coastal Policy Statement; February 1994; pages 16, 17, 18).

Kaitiakitanga: Guardianship, trusteeship. The exercise of guardianship and in relation to a resource, includes the ethic of stewardship based on the nature of the resource itself. (For further information refer: Report and Recommendations of the Board of Inquiry into the New Zealand Coastal Policy Statement; February 1994; pages 16, 17, 18).

Mahinga kai: Food gathering process.

Maui: Life-giving essence, spiritual life principle.

Rohe: Geographical area.

Taonga: Natural, physical assets.

Tauwiwi: People who are not of Maori ancestry.

Tauranga waka: Canoe landing sites.

Waahi tapu: Sacred sites.

Whanau: Family

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PART II

MAORI CONSERVATION ETHIC

TERMINOLOGY

MAORI: Maori person with geneological links with indigenous people of Aotearoa.

CONSERVATION: The Maori system of environmental management encompassed spiritual and temporal concepts of guardianship to ensure sustainable use, preservation and protection of specific resources

Kaitiakitanga Kaitiakitanga is the role played by kaitiaki. Traditionally, kaitiaki are the many spiritual assistants of the gods, including the spirits of deceased ancestors, who are the spiritual minders of the elements of the natural world. All the elements of the natural world, the sky father and earth mother and their offspring; the seas, sky, forests and birds, food crops, winds, rain and storms, volcanic activity, as well as people and wars are descended from a common ancestor, the supreme god. These elements, which are the world's natural resources, are often referred to as taonga, that is, items which are greatly treasured and respected. In Maori cultural terms, all natural, and physical elements of the worlds are related to each other, and each is controlled and directed by the numerous spiritual assistants of the gods.

These spiritual assistants often manifest themselves in physical forms such as fish, animals, trees or reptiles. Each is imbued with mana, a form of power and authority derived directly from the gods. Man being descended from the gods is likewise imbued with mana although that mana can be removed if it is violated or abused. There are many forms and aspects of mana, of which one is the power to sustain life.

Maoridom is very careful to preserve the many forms of mana it holds, and in particular is very careful to ensure that the mana of kaitiaki (who are, after all, their relations), becoming the minders for their relations, that is, the other physical elements of the world.

As minders, kaitiaki must ensure that the mauri or life force of their taonga is healthy and strong. A taonga whose life force has been depleted, as is the case for example with the Manukau Harbour, presents a major task for the kaitiaki. In order to uphold their mana, the tangata whenua as kaitiaki must do all in their power to restore the mauri of the taonga to its original strength.

In specific terms, each whanau or hapu (extended family or subtribe) is kaitiaki for the area over which they hold mana whenua, that is, their ancestral lands and seas. Should they fail to carry out their kaitiakitanga duties adequately, not only will mana be removed, but harm will come to the members of the whanau and hapu.

Thus a whanau or a hapu who still hold mana in a particular area take their kaitiaki responsibilities very seriously. The penalties for not doing so can be particularly harsh. Apart from depriving the whanau or hapu of the life sustaining capacities of the land and sea, failure to carry out kaitiakitanga roles adequately also frequently involves the untimely death of members of the whanau or hapu.

An interpretation of kaitiakitanga based on this explanation must of necessity incorporate the spiritual as well as physical responsibilities of tangata whenua, and relate to the mana not only of the tangata whenua, but also of the gods, the land and the sea.

ETHIC: Set of moral principles

Culture Culture is what holds a community together, giving a common framework of meaning. It includes how people communicate with each other, how we make decisions, how we structure our families and who we think is important or unimportant. It expresses our values towards land and time and our attitudes towards work and play, good and evil, reward and punishment.

Culture is preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective memory of the people and the collective heritage which will be handed down to generations still to come.

Monoculture

A way of organising the life of a person or a group which is based on the cultural values, norms and practices of only one cultural group. In Aotearoa, most Pakeha people are monocultural persons, and almost every national institution is a monocultural institution.

Bicultural

A way of organising the life of a person or a group which is based on the cultural values, norms and practices of two cultural groups. In the context of Aotearoa, most Maori and Pacific Islands peoples are bicultural - being able to function adequately, and with a sufficient understanding of two cultural bases - their own and that of the Pakeha majority.

Most Maori organisations are bicultural - organising their structures and their practices according to both Maori and Pakeha cultural norms (eg. beginning a gathering with traditional speeches, eating etc and using some English and some Pakeha meeting procedures).

In Aotearoa, the term "Bicultural" refers to the two main cultural streams of the indigenous Maori and the numerically dominant (and mostly British-related) Pakeha.

Multicultural

A way of organising the life of a person or a group which is based on the cultural values, norms and practices of more than two cultural groups. A multicultural person will probably be also multilingual, and will be able to function adequately in several cultural settings.

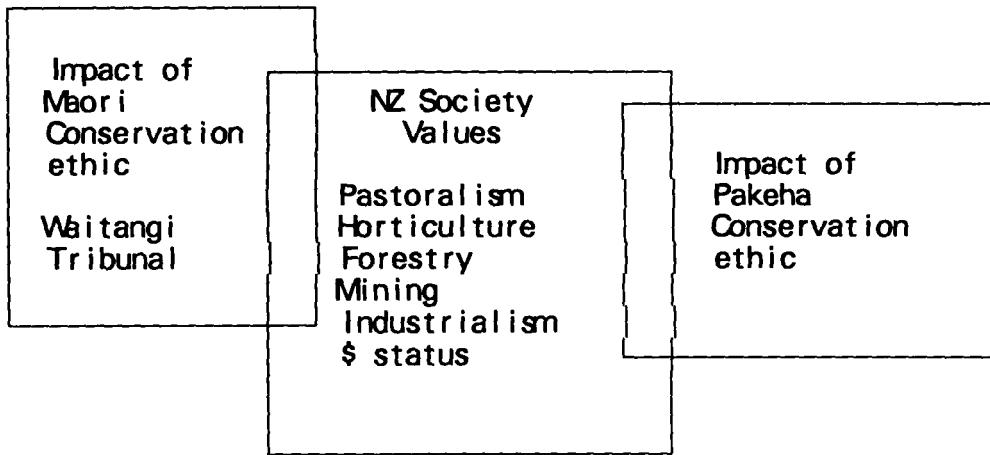
Some commentators dispute whether a truly multicultural society is possible, contending that so-called "multiculturalism" is rather a series of one-to-one (bicultural) encounters between various cultural groups.

The conservation ethic of a culture is determined by the values of the majority and their mandated leadership. It is visible in social and environmental outcomes and effects.

The levels of acceptance of the Pakeha conservation movement within its own culture has not been of significance to counter the values of the majority and the environmental effects of pastoralism, pine forestation, industrial pollution, sewage outfalls, commercial fishing and mining over the last 150 years.

Equally the weighting given to the Maori concerns for conservation is not supported by the majority Pakeha culture.

Levels of Acceptance



The operational value base of the majority culture determines the weighting it gives to conservation concerns.

KAUPAPA ATAWHAI MANAGEMENT STRATEGY HAWKE'S BAY CONSERVANCY

Kaupapa Atawhai is the Maori philosophy and practice of Conservation Management. It is a philosophy and practice through which tangata whenua participate in decision making and policy creation processes within the Department.

A Management Strategy sets out a process by which the Maori Conservation ethic can contribute to the bicultural management of the Hawke's Bay Conservancy.

PREAMBLE

This Management Strategy sets out a process by which the coherent expression of a Maori Conservation ethic within the policies and practices of the Hawke's Bay Conservancy can be realised.

Phase one of the strategy sets out a process for the identification and adoption of a Maori Conservation ethic, formulated and endorsed by the tangata-whenua of the Hawke's Bay Conservancy through a process of consultation and negotiation, facilitated by the Kaupapa Atawhai Manager.

Phase two focuses attention on the Maori Conservation ethic thus determined and the legislative responsibilities of the Department of Conservation.

These two "value systems" are then analysed and an attempted reconciliation within the Principles of the Treaty of Waitangi is undertaken. Reconciliation may not be legislatively possible. If it is not possible the process might recommend legislative amendment.

The outcome of this analysis will form the basis of the Hawke's Bay Conservancy Kaupapa Atawhai Management Plan.

This analysis will require the participation of tangata-whenua representatives, conservancy staff and members of the Conservation Board.

SUMMARY OF LINE DIAGRAMS

Figure 1 describes the process of consultation required to establish a Maori Conservation Ethic endorsed by the tangata-whenua of the Hawke's Bay Conservancy.

Figure 2 describes the process by which the Crown determines and implements its Conservation commitments.

Figure 3 describes the 'reconciliation process' of both systems, regulated by the Principles of the Treaty of Waitangi.

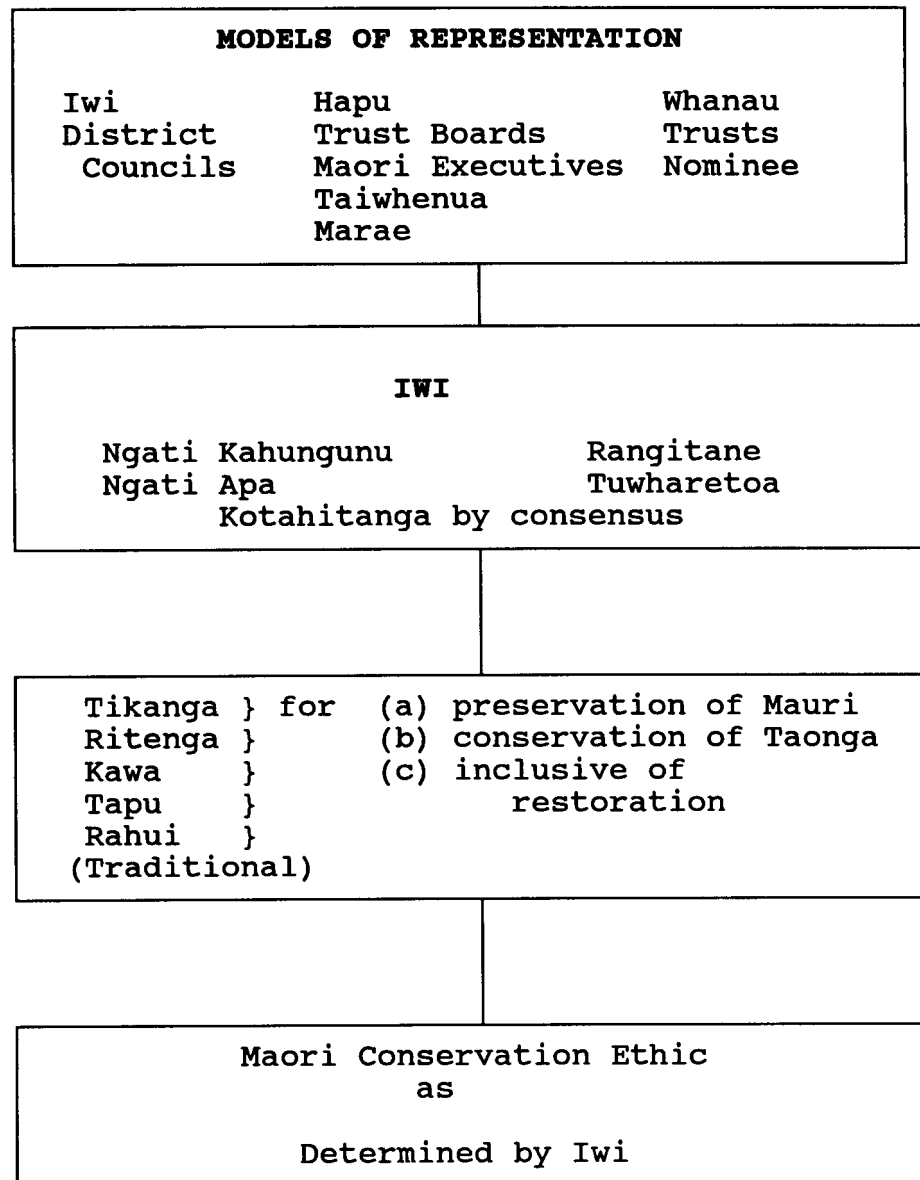
The outcome of this process will lead to the production of the Kaupapa Atawhai Management Plan that gives effect to the Maori Conservation Ethic, formulated by the tangata-whenua of Hawke's Bay Conservancy, in a manner consistent with and compatible to both tangata-whenua and Crown expectations, as determined through the Principles of the Treaty of Waitangi.

Figure 4 sets out a hierarchical structure by which implementation of the Plan can be monitored, managed and accounted for.

Figure 5 shows an interim conservancy view of where it wants to be in regard to kaupapa atawhai by the year 2000.

A more detailed description of the Maori components shown in the diagrams is also provided in the Appendices.

Figure 1



DESCRIPTION OF FIGURE 1 - MAORI COMPONENTS

Nga Iwi Tangata-Whenua

This component includes all of the tangata-whenua in the Hawke's Bay Conservancy. It is these Iwi who, collectively represent the philosophical value base of Kaupapa Atawhai in the Hawke's Bay Conservancy.

- Ngati Kahungunu
- Rangitane
- Ngati Apa
- Tuwharetoa

These Iwi are the Crown's partners in this Conservancy through this various models of representation.

Kawa/Tikanga/Rahui/Tapu

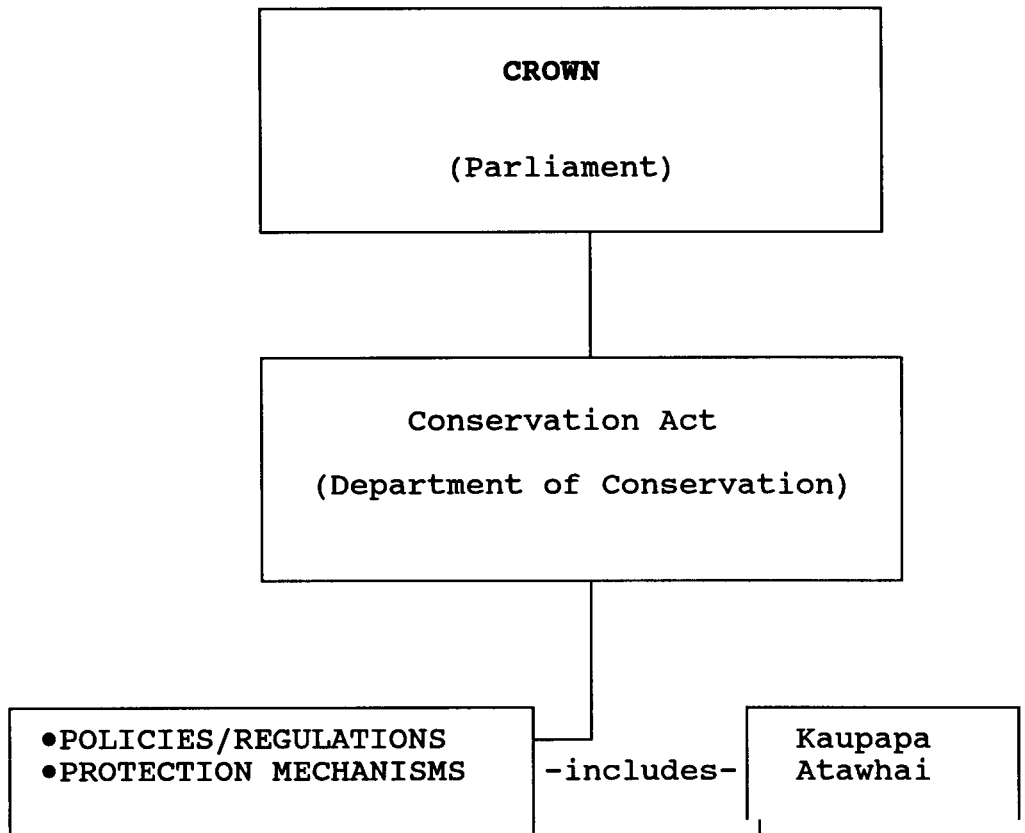
This component embodies the regulatory practices and methods for their implementation and observance.

These will vary in some way between tangata-whenua groups, however, it will be possible to establish a set of practices and mechanisms that express the peculiarities of each tangata-whenua group where this is necessary.

Kaupapa Atawhai/Maori Conservation Ethic

This component contains the collective Iwi Conservation Philosophies and Principles of the tangata-whenua of the Hawke's Bay Conservancy. In short this component represents the Kaupapa Atawhai Principles of the Conservancy, recognising that these are an 'Iwi-owned' set of values.

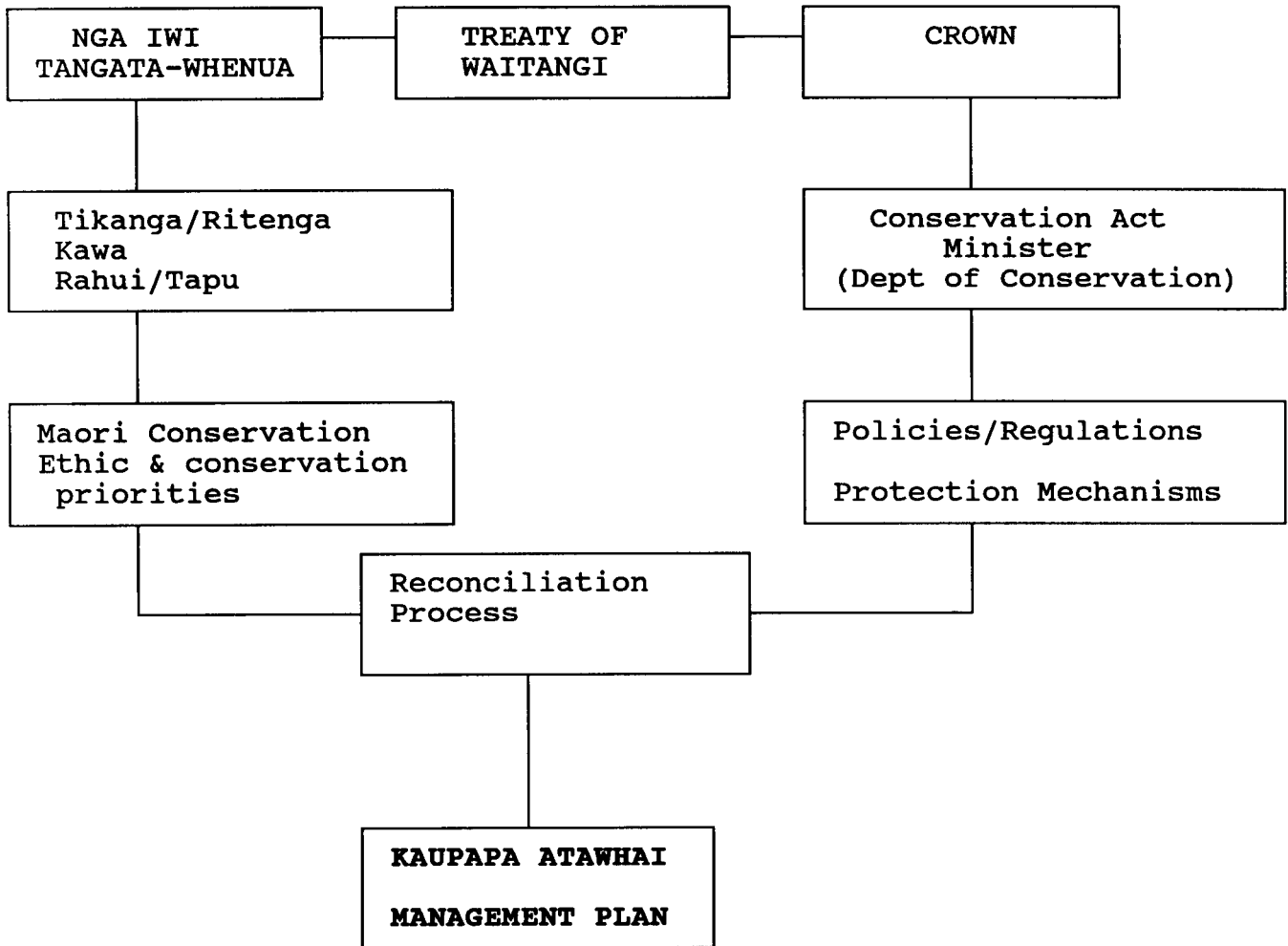
Figure 2



DESCRIPTION OF FIGURE 2 COMPONENTS

The components set out in Figure 2 basically shown the process by which the Crown establishes and implements legislation.

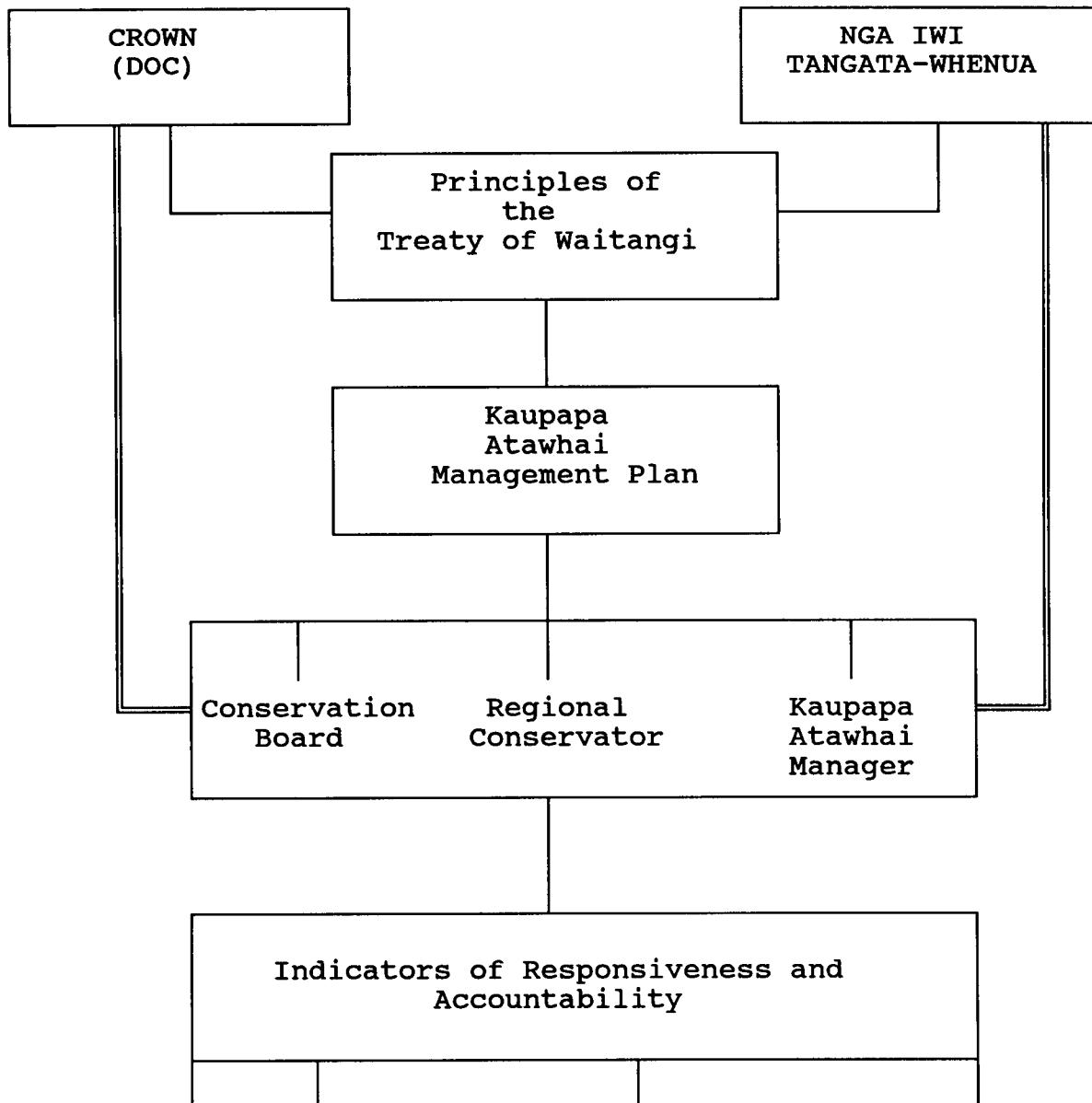
Figure 3 Reconciliation



DESCRIPTION OF PHASE 3 COMPONENTS

This diagram brings the tangata-whenua and Crown components together within context of the Principles of the Treaty of Waitangi.

Figure 4 Implementation Structure



DESCRIPTION OF FIGURE 4 COMPONENTS

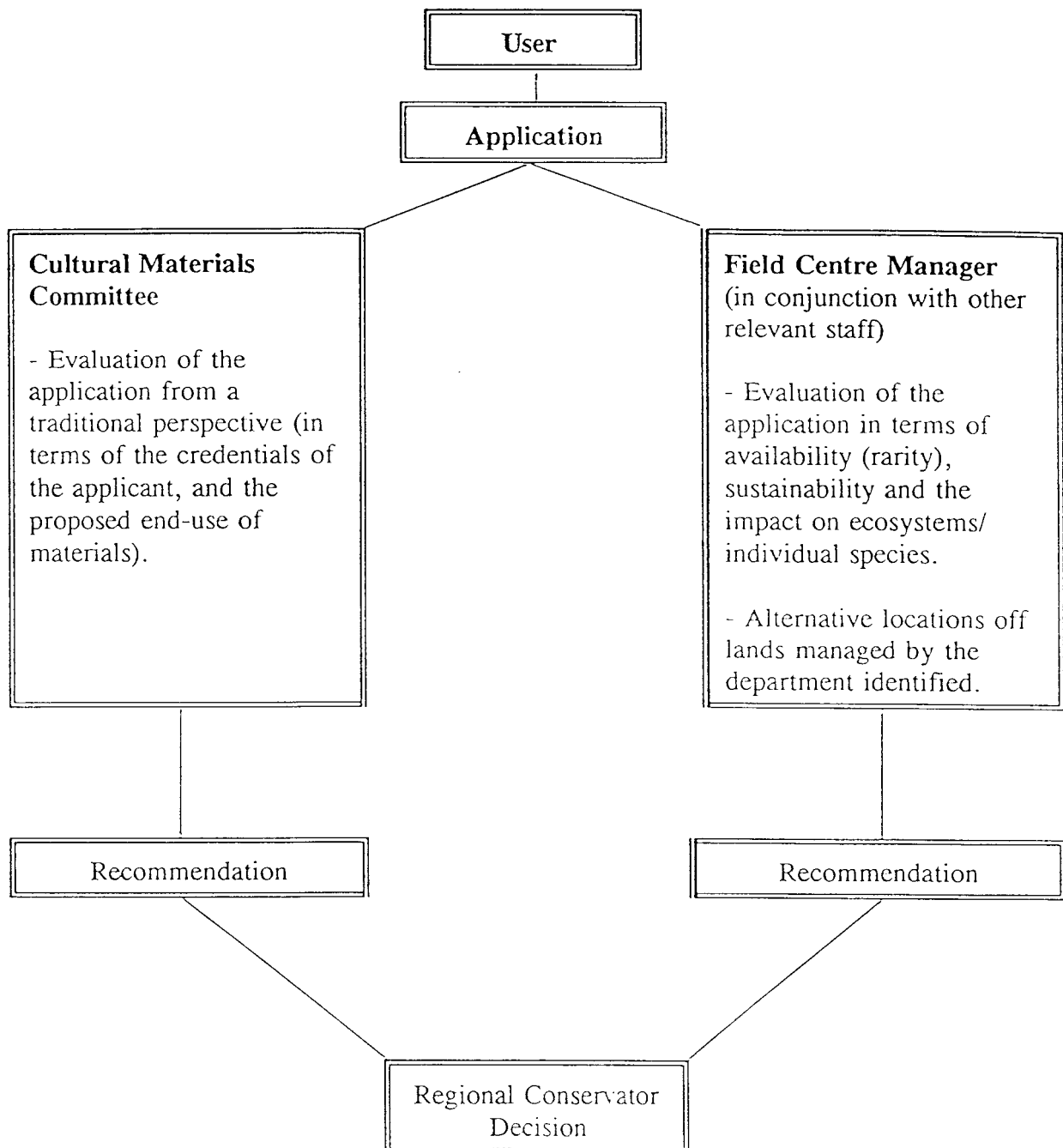
Given the Kaupapa Atawhai Management Plan is a result of reconciling Crown and tangata-whenua aspirations with each other, Figure 4 is an example of how existing structures can be utilised to provide a monitoring, supervisory and advocacy role in respect of the Plan.

Figure 5

Q Where does the Conservancy want to be in its relationships with tangata-whenua and its incorporation of Kaupapa Atawhai in its business by the year 2000?

- A
- 1) Established and effective communication lines with Maori organisations in the Conservancy, with regular communication over planning issues and annual prioritising and budgets.
 - 2) Incorporation of maori conservation ethic within the overall DOC conservation ethic (i.e. DOC conservation ethic should be fully bicultural).
 - 3) DOC staff in Conservancy become biculturally aware and demonstrate appropriate sensitivity in consulting Iwi regularly and fully.
 - 4) Enhanced protection of important conservation values on Maori lands.
 - 5) Iwi input into management of the public conservation estate.
 - 6) Conservation values fully recognised and protected through the resolution of Treaty claims. DOC fully involved and respected by all parties for an unswerving commitment to conservation and lateral approach to resolving grievances as a part of the Crown team.
 - 7) Kaupapa atawhai management plan completed, under implementation, evaluation and ongoing review.

APPLICATIONS FROM IWI TO GATHER MATERIALS FROM LANDS MANAGED BY THE DEPARTMENT OR TO TAKE PROTECTED SPECIES FOR CULTURAL PURPOSES - PROCEDURE TO BE FOLLOWED



APPLICATION FOR CULTURAL MATERIALS FROM THE DEPARTMENT OF CONSERVATION

1. Name of applicant: _____

2. Contact address: _____

Phone No: _____

3. Type of cultural material required: _____

4. Quantity required (e.g. timber measurements, number and type of whale bones, number of feathers or skins, number of leaves/tufts of pingao, kiekie, harakeke):

5. What is the material required for? Give details and dimensions of the end product:

6. Will the material be used for monetary gain? _____

7. Who will work the material? _____

8. Where will the material be worked? _____

9. Where will the material be housed when the work is completed? _____

10. Who will instruct the use of the material? _____

22. If materials other than kiwi, kereru, kaka and tui feathers and whalebone or whale teeth can't be used, give reasons why. _____

23. Are other materials possible for this use? _____

24. Will similar material be needed for other uses by you in the near future?

25. Has this application been authorised by Marae Committee/Runanganui?

26. If this application is on behalf of a marae/iwi/school or other organisation, please give name: _____

27. Contact people for further information are: _____

Signature of Applicant: _____

Date of Application: _____

Completed application to be forward to:

Regional Conservator
Department of Conservation
PO Box 644
NAPIER
Attention: Kaupapa Atawhai Manager

Note: All applications will be forwarded to the Cultural Materials Committee of Hawke's Bay Kaupapa Atawhai for their comment before any resources are allocated.

11. What qualifications/experience does the instructor have? _____

12. Are traditional or modern methods to be used? _____

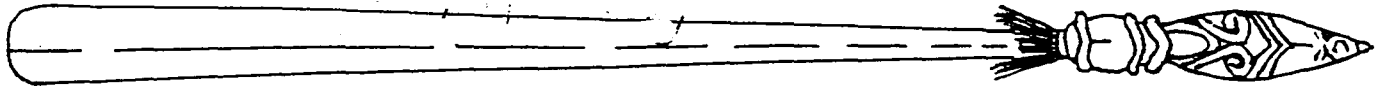
13. Is the finished project required for a specific purpose or occasion? _____

IN THE CASE OF HARVESTED MATERIAL

14. Who will harvest the material? _____

15. How will the material be harvested? Give details of harvesting/extraction method if known: _____

16. Is a particular area preferred or identified for harvest? _____
If YES, what is the name of this area? _____
17. Have resources of this material been identified here? _____
18. Who are the tangata whenua for this area? _____
19. Can materials be take from other sites? _____
20. Who will possess the material? _____
-
21. Is there a time limit for this request? _____



TE RUNANGANUI O NGATI KAHUNGUNU INC.

509 ORCHARD ROAD
P.O. BOX 2406
STORTFORD LODGE
HASTINGS

TELEPHONE: (06) 876-2718
FACSIMILE: (06) 876-4807

17 March 1994

Our file ref: CS 02-17 J5

The Director General of Conservation
c/- Regional Conservator
Hawkes Bay Conservancy
PO Box 644
NAPIER

Attention: John Ombler

"TE ANGIANGI" (ARAMDANA-BLACKHEAD, CENTRAL HAWKES BAY):
MARINE RESERVE APPLICATION.

E te TUMUAKI, e HONE,

Tena koe. Tena koe i roto i te korero a koro ma a kui ma.

"TANGAROA PUKANOHU NUI"

A. BACKGROUND

1. We think it appropriate to preface this submission, objecting to your proposed application (for an Order in Council to create a Marine Reserve) with the proverb of big-eyed Tangaroa, the moral being that:-

"The God of the Sea can observe all
we are doing"

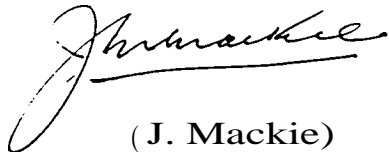
2. In the context of an Iwi strategy for Ngati Kahungunu whanui, particularly in respect to our umbrella role on behalf of our constituent hapu, we take very seriously our KAITIAKI responsibilities knowing that the eyes of Tangaroa are watching our every move.

3. So as to reinforce the importance of KAITIAKITANGA, there is appended to this submission (and marked "A"), an extract from pages 16, 17 & 18 of the "REPORT AND RECOMMENDATIONS OF THE BOARD OF ENQUIRY INTO THE NEW ZEALAND COASTAL POLICY STATEMENT" dated February 1994, where the Board of Enquiry gives an in depth commentary on "KAITIAKI" and "KAITIAKITANGA".
4. The notion of "Kaitiaki" and "Kaitiakitanga" arises out of TIKANGA MAORI (as understood by Ngati Kahungunu) and is based on the constituent concepts of WAIRUATANGA, RANGATIRATANGA, KOTAHITANGA, WHANAUNGATANGA, and MANAAKITANGA.
5. WAIRUATANGA is the all pervasive element that overrides and cements the other 4 elements of TIKANGA MAORI in place. It constantly reminds of our cosmogenic origins, our whakapapa and our place within the physical world.
6. RANGATIRATANGA denotes our status and right to exercise KAITIAKITANGA in respect to our MANA WHENUA - MANA MOANA. In so doing we use the management tools of RAHUI and TAPU. Protection of MAURI is paramount.
7. KOTAHITANGA denoted unity through the process of collective decision making by consensus.
8. WHANAUNGATANGA is the recognition of kin-ship ties through whakapapa, both terrestrial and celestial.
9. MANAAKITANGA is, simplistically stated, not merely caring for others but also being demonstrably able to care for others.
10. While TIKANGA are GOD-GIVEN - and therefore immutable, changeless - RITENGA and KAWA are the rituals, processes and protocols by which TIKANGA are applied; RITENGA and KAWA are dynamic and are adaptable to the circumstances of the times.

B. OUR CONCERNS.

1. The MARINE RESERVES, under the MARINE RESERVES ACT 1971 on the other hand are unnecessarily rigid, and permanent, devoted solely to preservation. The statutory purpose is ostensibly the preservation of representative species for scientific research.
2. The Act is out of step with more recent and more enlightened legislation that give cognisance to the principles of the Treaty of Waitangi and the role of Tangata Whenua as Treaty partners.
3. The Act in its present form and because it is out of date, does not recognise the far reaching implications for Ngati Kahungunu in its attempts to balance the effects of commercial fishing with the non-commercial aspects of fisheries regulations and MAHINGA MATAITAI.
4. Agencies of Government lack proper integration of effort in respect to overlapping interests and effects in a way that seriously undermines Ngati Kahungunu ability to apply TIKANGA MAORI in the usual holistic way. (See the specific comment by the Board of enquiry - referred to in A3 above - at page 103 second paragraph *ibid*)
5. TIKANGA MAORI has not been applied to the process of determining the validity or otherwise of this subject application. If it were then the alternative Maori system of Rahui and Tapu would be shown to be a more effective management process by virtue of it being dynamic, adaptable and mobile.
6. The proposal pays no attention to the more urgent managerial problem of restoration. If government, through D.O.C., were to balance its focus between "preservation" and "restoration" (especially "restoration" with respect to Hawke Bay) its arguments would be a lot more persuasive. BUT the Act itself, as it stands, will still be seen to be ill equipped for the purpose it needs to serve.

- C. NGATI KAHUNGUNU STRONGLY OBJECTS to this subject application for an Order in Council for the reasons stated above, and on other grounds that we wish to reserve to the time of a formal hearing.
- D. Ngati Kahungunu wishes to be heard in terms of its objection at a time, date and venue to be mutually negotiated. We urge that this hearing be conducted at a Marae venue of our choice.



(J. Mackie)
CHIEF EXECUTIVE OFFICER

LOOKING TO THE FUTURE

As our Iwi is trying to achieve what is best for our constituent hapu, we are conscious of our role as educators, in matters to do with conservation.

Our experience with two Regional Councils is that they seem far more genuinely interested in getting to grips with their role as Treaty partners than are the agencies of Central Government. Councillors and staff alike have shown a responsible attitude to educating and being educated.

Central Government itself is the best proponent for a "user pay" environment yet there still lingers within the halls of some agencies a mentality for getting Maori collective knowledge for little or nothing.

The continued retention of that mentality does not answer well for future bicultural relationships between Iwi and the agencies affected. Our Iwi has invested a lot of its own resources to get ourselves to our current position and neither we nor any other Iwi should be expected to continue to provide free education.

Let our future relationships be based on mutual respect and mutual giving, manaakitanga in its fullest sense.

W Hodges
March 1994