

Nga Wai O Ngai Tahu
The Waters of Ngai Tahu



For use in 4th Form Social Studies and 5th and 7th Form Geography

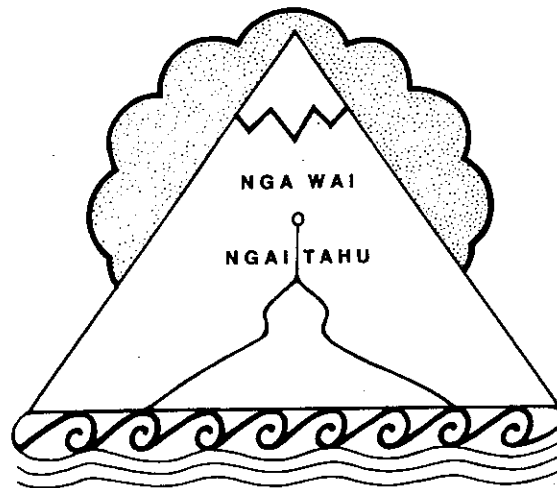




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Nga Wai O Ngai Tahu

The Waters of Ngai Tahu



R 93 (13)

Report ISBN 1-86937-219-0

June 1993

Resource Use and Conservation Resources and Their Use

Culture and Perception

The Role of Geographers in the Planning Process



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R 93(13)
ISBN 1-86937-219-0
June 1993



Acknowledgements



This unit has been developed by the Canterbury Regional Council in partnership with Ngai Tahu in Canterbury. It reflects the time and energy of Ngai Tahu people, Canterbury Regional Councillors and staff who attended workshops to develop the document. A sub-committee of Councillors stimulated the development of the education kit and their contribution to the document is acknowledged. Staff of the Iwi Liaison Unit of the Canterbury Regional Council have had a valuable contribution to the document.

The advice and assistance received from many sources in preparing this unit of Council's education kit *Managing Canterbury's Natural Resources*, is appreciated.

Thank you to...

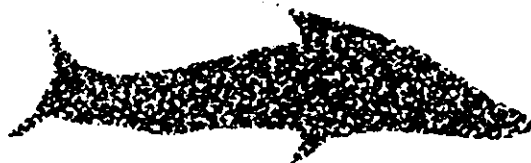
The extensive input of the of Ngai Tahu people who have contributed to the document has been greatly appreciated. The material had detailed discussion and input from many people. I would particularly like to thank Nga Upoko Ki Waitaha for the importance placed on discussing the document and for giving generously of their time. The Upoko (or representatives) of the runanga in the Canterbury Region have given useful comments: Thank you Waha Stirling, Bill Solomon, Johnno Crofts, Ben Nutira, Charles Crofts, Monty Daniels, Jacko Reihana and Kelly Davis for your support and ideas on the document. Special thanks to all who attended the February workshops and gave valuable suggestions: particularly Mahia Tainui, Millie Robinson, Bub Taipana, Tarlin Prendergast, Trevor Robinson, Tatiana Tutaki-Pimm, Rahera Harmen, Mark Solomon, Iritana Russell, Gene Waaka, Naomi Bunker and Meri Crofts. And a special thank you to Paul Waaka, Bill Karatiana and Wiki Martin.

Teachers and Maori educationalists included in the process have given helpful comments: I would especially like to acknowledge Karen Nairn, Monty Daniels, Rik Tau, Maurice Gray and Ross Paniora.

Thank you to people in other organisations who provided resources or advice. From the Ministry for the Environment, Allen Sheppard, Jillian King and Tom Fookes were very helpful; information was provided by Katherine Peet of Network Waitangi Otautahi and Robert Consedine of Waitangi Workshops, and from Tessa Castree of the Waitangi Tribunal.

The desktop publishing of this unit was done by Robyn Gardener and graphics by Geraldine Sloane, unless otherwise acknowledged. Thank you to Cath Brown for allowing use of her graphic; to Dr Maarire Goodall of Aoraki Press for use of graphics from *Te Whakatau Kaupapa: Ngai Tahu Resource Management Strategy for the Canterbury Region*, in particular kowhaiwhai surrounding whakatauaki; and to the Ministry for the Environment for permission to make reference to the *Managing Our Future* video.

For any further information on this unit or other Canterbury Regional Council educational resources please contact Karen Bell, Canterbury Regional Council, P.O. Box 345, Christchurch, telephone (03) 365-3828.





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Dialect Used

This document follows the dialect style of most Ngai Tahu people today* where the 'ng' sound replaces the 'k' (used by Ngai Tahu). Thus Kai Tahu becomes Ngai Tahu; runaka becomes runanga; mahika kai becomes mahinga kai and so on.

* Some 700 years after Waitaha arrived, around 1550, the Ngati Mamoe people moved down from the North Island, followed by Ngai Tahu around 1685.

'Fantail', Cath Brown, artist
Source: *Te Whakatau Kaupapa, 1991*



Background Notes For Teachers

Nga Wai O Ngai Tahu - The Waters of Ngai Tahu is designed for use in 4th form Social Studies classes and 5th - 7th form Geography classes. It promotes understanding about sustainable management of resources. The unit encourages students to think about Maori values, the use and conservation of water (in the context of the Treaty of Waitangi) and the conflicts which can arise between different water users. An introduction to planning under the Resource Management Act 1991 is provided. *Nga Wai O Ngai Tahu - The Waters of Ngai Tahu* ends with a scenario from which the students have to consider how the planning process may attempt to deal with conflict over water resources. The following key ideas and focus questions come from the Social Studies and Geography Syllabi. The four parts to the educational unit are listed below:

Part A Kaitiaki O Nga Wai O Ngai Tahu - Ngai Tahu The Guardians of Water Resources

Part B Te Tiriti O Waitangi/The Treaty of Waitangi

Part C The Resource Management Act 1991 and Tangata Whenua

Part D Summary Review - Resource Management Scenario

4th Form: Use and Conservation of Natural Resources

A study of the ways some communities and cultural groups approach the use and conservation of natural resources.

Key ideas from the social studies syllabus include:

- resources are often limited and need to be conserved
- changes in one part of the natural environment may induce further changes - all parts of the environment are interrelated
- a study of the way Ngai Tahu ("a cultural group" in syllabus) approach the use and conservation of natural resources
- the rational use of resources is increasingly important.

Focus questions from the social studies syllabus include:

- What natural resources are important for Ngai Tahu ("different cultures" in syllabus)?
- What methods of managing resources are important for Ngai Tahu ("different cultures")?
- What conflicts can arise from different values for natural resources?
- What effects does the use of natural resources have on the resources themselves and on the environment?
- How have people responded to these effects?



5th Form: Resources and their Use

"This topic involves the changing interactions between people and their environment ... it allows case studies to be used and provides a further opportunity to investigate environmental issues, particularly the sustainability of natural resources..." (page 27 of the syllabus)

Key ideas from the geography syllabus include examining:

- changing interactions between people and their environment
- renewable and non-renewable resources
- environmental issues; especially the sustainability of natural resources

Focus questions from the geography syllabus:

- What is a resource (renewable and non-renewable)?
- What are the important resources?
- Where are these resources located?
- How are these resources used? How long will they last?
- Does the use of resources create environmental problems?

7th Form: The Role of Geographers in Planning and Decision Making and Culture and Perception

In this unit Ngai Tahu responses to the environment (particularly water) are considered. This provides a framework in which to examine the planning process under the Resource Management Act 1991 in relation to Tangata Whenua. The material provided here would enable students to answer many of the focus questions in the 7th form syllabus for their practical planning projects.

Other Canterbury Regional Council Educational Units

This unit links closely with the following documents which are part of the Canterbury Regional Council's education resource kit Managing Canterbury's Natural Resources

- *Water Conservation - Kaitiakitanga O Nga Wai*
- *Cleaning up the Waimakariri River - A Case Study*
- *Groundwater a Precious Resource, The lifeblood of Canterbury*
- *Coastal Resource Management - Te Maara A Tangaroa (The Garden of the Sea)*



Part A

Kaitiaki A Nga Puna Wai O Ngai Tahu Ngai Tahu - The Guardians of Water Resources





Kaitiaki A Nga Puna Wai O Ngai Tahu

Ngai Tahu - The Guardians of Water Resources

Aim

To provide students with information about Ngai Tahu relationship with water, to illustrate their main values of this resource. Many of the core concepts referred to throughout this unit are common to all Maori and as such the words Maori and Ngai Tahu may be used interchangeably on these common concepts.

LEARNING OUTCOMES are the ability to:

- 1 Explain Ngai Tahu relationship with water in relation to: tapu, kaitiakitanga, mauri and wairua.
- 2 Translate how these concepts can be applied in today's world.
- 3 Identify the similarities and differences between Ngai Tahu and other peoples' values in relation to water within Canterbury.
- 4 Translate the implications of these similarities and differences into explaining why people think, feel and act the way that they do.



"Kotahi te herenga kai hao pai te kupenga.

The net is woven with one thread."

Whakataunaki

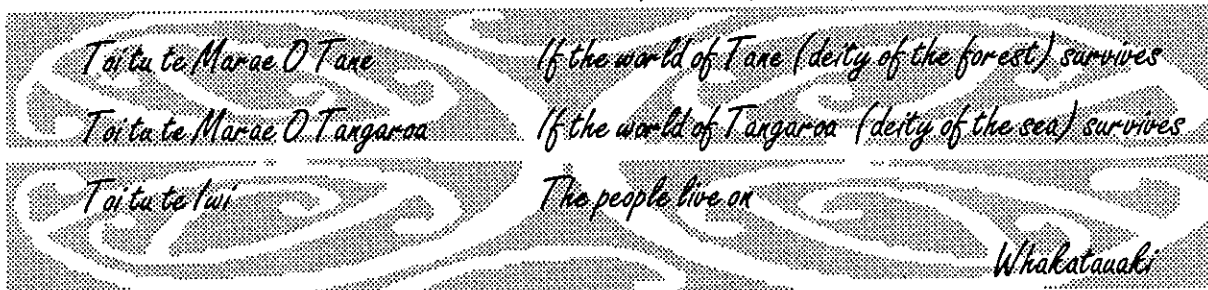
Water - the Centre of All Activity

Water and its many resources were central to a whole way of life, forming the basis of Ngai Tahu social and economic structure. The traditional Maori perception of water is bound in cultural and spiritual beliefs.

The tears of Ranganui (Sky Father) replenish Papatuanuku (Earth Mother), who provides life for all living things through the waters of her womb. The resources are bound together with the people, giving Maori their whakapapa kupenga (genealogy). Water and the resources it supports are taonga (treasures) left by ancestors to their descendants as kaitiaki (guardians) with the help of taniwha (spirits). Water was protected for both spiritual and practical (health related) reasons. If an area of water was polluted, degraded or contaminated this was dealt with immediately as it affected the wellbeing of the tribe. The maintenance of water quality and quantity are vital resource management issues to Ngai Tahu.

In accepting the responsibilities of their tipuna (ancestors) as kaitiaki, Maori have a conservation ethic for water. They fish and utilise water only to the degree necessary to secure their well-being. Water and its resources are not to be wasted and polluted.

Traditionally water was the centre of all activity within Maori society. It was the preferred transport medium, supported fish and shellfish populations, was used in religious ceremonies and for recreation. Kainga (settlements) were sited beside or close to major waterways (Te Marie Tau et al, 1990).



Water could inspire pride, spirituality and authority. Having access to water and its resources and living alongside them was, for Ngai Tahu, an affirmation of identity. Hapu (subtribes) claimed considerable honour, prestige and mana (customary prowess) by virtue of their resources. A tribe deprived of its waterway suffered a severe loss of pride.

Mahinga Kai

To Ngai Tahu water is like a garden in which food can be harvested. Ngai Tahu "farmed" fresh and sea-water by seeding and nurturing shellfish. Rivers could be viewed as fridges, in which food was stored. In order to have fresh food, water had to be plentiful and clean, so water conservation was important. Because of the climate, water resources were heavily relied on (rather than land-based resources). Mahinga kai are places where food is sourced.

Ngai Tahu have accumulated an extensive knowledge of local resources. Harvest methods reflected a sophisticated understanding of breeding cycles, migration times and feeding habits of particular species. To ensure the continuation of the resource, strictly observed restrictions were enforced to protect breeding stock. For example complex systems were established to ensure that only the young fish were taken leaving the breeding stock and thereby sustaining the resource.

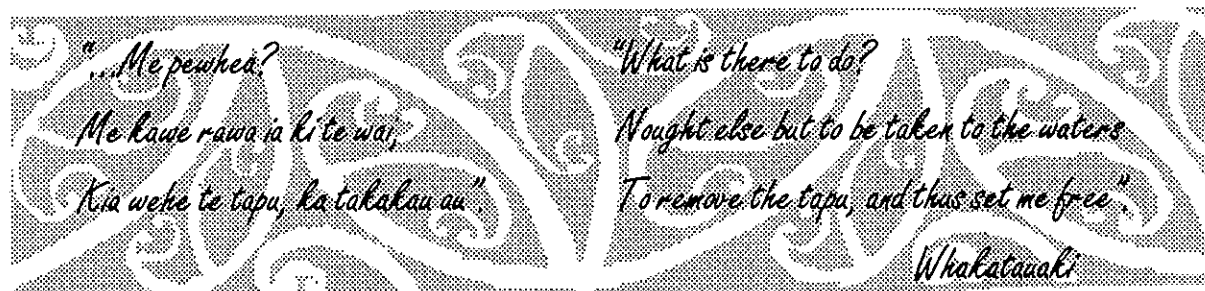


Water and its resources provided an abundant food supply and a means of sustenance. The cultural value of kai moana (sea food) was important because it maintained the standing for the tribe. Seafood has played an important part in the diet of Ngai Tahu. Kai moana was also a renewable resource because it was carefully conserved and managed. From early times Ngai Tahu have followed practices to ensure the resource would be available for future generations.

Water for Life

All living things in the waterways are viewed as the children of Tangaroa (deity of the sea). Water is held in the highest esteem because the life that it contains determines the welfare of the people reliant on that life.

Water was consecrated and used in sacred ceremonies which guided people within the tribe to acknowledge places, ideas or objects with reverence and self-control. Freeing from tapu (spiritual protection or restriction) was also part of acknowledging the use of places, ideas and objects. For example, it was necessary to keep water pure for baptism purposes.



Rahui is the restriction on the use and access of a particular area of significance. For example, to ensure the sustainability and replenishment of resources a rahui will be administered in a particular area when it is appropriate.



Wairua and Mauri

Wairua of the Water

Wairua (spirit or source of existence, being and life) is upholding, sustaining, replenishing and regenerating to all things by its hau or mauri (the breath of life principle). Water acquired a wairua consistent with how Ngai Tahu perceived its quality and use. This highlights the interwoven nature of the spiritual and physical realms.

"If at times as Maori we refer to things as people as having a spirit or wairua, that is because we compare all things as living and accordingly are allocated a whakapapa tree."

(Maori Marsden in RMLP Paper 29, 1989)

Water systems were known as "life juices that replenish Papatuanuku our Earth Mother similar to the veins and arteries within our human form" (Rakiihia Tau, text of talk given, 1989). The wairua of these water systems refer to the life forces of Papatuanuku. It is a reminder to us to respect that which has been gifted. Water was seen as life sustaining rather than being defined only in terms of its commercial and recreational uses. The recognition of the wairua surrounding and embodied within the natural world and its 'components', therefore played the dominant role in Ngai Tahu lifestyle where the use of natural resources, including those related to water, was concerned.

Mauri of the Water

Mauri (the life-force or essence of life imparted by wairua) is a bonding element that makes the physical and spiritual realms inseparable. Through the creation process, divine forces were transcended into water, giving it a life-force principle, or mauri. This life essence contained in water is important to Maori for two reasons:

- 1 It is a binding force that interrelates water to every other element of the natural order.
- 2 Through its mauri, water means life and living. It has the capacity to generate, regenerate and uphold creation. Because of this all living things in the water and its environs (including people) are dependent on the mauri for their well-being and sustenance. Each water-type is seen as taonga (treasure) and is sacred because of the potential prosperity it can give to Ngai Tahu associated with it. The mauri of each waterway is a separate entity.

Mauri can be applied to its categories and uses. Traditions tell us water cannot flow continuously over the surface of Papatuanuku and remain clean without a rock base, hence a link with other resources. The neglect to the wairua - the life force - of water has caused the loss of mauri. This means there is a deterioration of the uses of the water due to losing its life essence.

Ngai Tahu Classification of Water

The classification that Maori give to water makes explicit their cultural and spiritual perceptions of water. According to Ngai Tahu tradition, it was Rapuwai people who classified the waters of Te Waipounamu (South Island). Water is classified according to its uses and this then determines the future uses of that waterway. In *Te Whakatauranga Kaupapa Ngai Tahu Resource Management Strategy for Canterbury*, water is classified according to the following uses:



Ngai Tahu Classification of Water

Waiora	is the purest form of water and has the potential to give life, to sustain well-being and to counteract evil. Waiora is used in sacred rituals to purify and sanctify. Tohunga (priests) used these waters for healing. Some areas in Canterbury still hold this significance for Ngai Tahu.
Waiotohi	these waters were used by Tohunga during initiation and baptismal ceremonies. The function was to whakanoa (remove the tapu) from people. For this reason restrictions were imposed on these waters in order to ensure their continued purity.
Waimataitai	this refers to coastal sea and waters in the estuaries where salt and fresh water mix. The water quality of these swampy areas was formerly good enough to sustain food and so was important mahinga kai (food gathering) for Ngai Tahu.
Waikino	is water that is polluted, debased and spoilt. Water in this polluted form has the potential to cause harm to all life forms including humans.
Waimate	is water that is so polluted that its life-force has expired. The mauri has left the water. Waimate has lost its power to rejuvenate itself and other living things. Like waikino, waimate can cause harm to the mauri of other living things. The subtle difference between waikino and waimate seems to be based on the continued existence of a mauri in waikino (though it may be damaged) and the loss of mauri in waimate.
Waitai	Waitai is used to distinguish sea water from waimaori (fresh water).
Wai Whakaheke Tupapaku	translates as water burial sites. Ngai Tahu require some restrictions on the information about these sites as they are culturally sensitive waters.
Wai Ngawha	are hot water springs - geothermal water. There are many in the region linking the mountains to the sea.

Categorising water-types in this manner fixes the states of water in both a temporal and spiritual sense. It demonstrates the spiritual and cultural attachments to water. Water is an agent of bondage between the physical and spiritual worlds.

Mixing of Waters

Ngai Tahu feel strongly about different types of water being mixed. Waters within each Ngai Tahu rohe (traditional boundary) have their own characteristics. Each river, lake and stream has special significance. Each of the water classifications described above determines how they may and may not be used. Where water types are incompatible, the mixing of those waters is unacceptable to Ngai Tahu.

Another thing that is unacceptable to Ngai Tahu is water pollution - 'bad' water being mixed with 'good' water. Water that is polluted by either human, industrial or agricultural waste should not be mixed with a food source or waters used for washing, bathing or fishing. Even if the effluent has been treated so it is almost clean enough to drink in scientific terms, it is still regarded as culturally polluted.



Kaitiakitanga


Kaitiakitanga refers to how people are the guardians and protectors of places, objects and ideas of value to them. Each means of protection is variable to the place or thing being protected. Today regional councils have statutory responsibilities to promote the sustainable management of natural resources. Tangata whenua ['people of the land', those with manawhenua (customary authority) in an area] have had and continue to have an important role as kaitiaki - advisors for the wise uses of water.

Summary

A traditional Ngai Tahu view of water conservation involves caring for water from its source. Hence the interrelationship between the mountains and the sea, and the rivers and springs connecting the two. Water is of vital importance and water quality and water quantity issues are seen as important. As such Ngai Tahu aim to practice sustainable management of water resources.



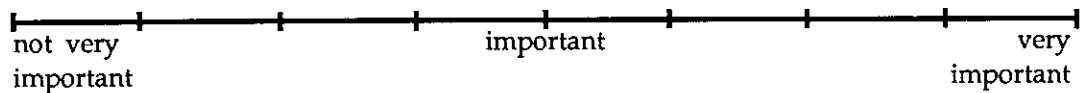
Kaitiaki A Nga Puna Wai O Ngai Tahu
Ngai Tahu The Guardians of Water Resources



4th Form

"A study of the ways some communities and cultural groups approach the use and conservation of resources"

- (1) a Draw onto the continuum line below how important you think water is to Ngai Tahu



- b Add on to the continuum (above) how important you think water is to farmers, people living in the city, recreationalists, businesses and any other groups you wish to add.
- (2) a Why do you think is water important to Ngai Tahu and Maori in general?
 b Why do you think water is important to pakeha?
- (3) What was water traditionally used for by Ngai Tahu?
- (4) What happened if water was polluted, degraded or contaminated?
 What does this tell you about its significance?
- (5) What do you understand kaitiaki to mean?
- (6) What is your understanding of taonga?
- (7) What do you think it means to say 'Ngai Tahu became highly skilled in farming water?' (Write a few paragraphs).
- (8) Why is kai moana important?
- (9) Who is Tangaroa?
- (10) In what ways did Ngai Tahu conserve water resources?
- (11) What does rahui mean?

Extension Activities

- (12) a Mapping exercise: On the map of Te Waipounamu supplied draw in all the places in Canterbury you can find that begin with "Wai".
 b Select five of these places and try to find out what these placenames mean.
- OR Select five street names in the city or town closest to you that begin with "Wai" and find out what they mean.
- (13) Develop a poster to advertise the need for conservation of our water resources. Why do you want to have plenty of clean water in future years?

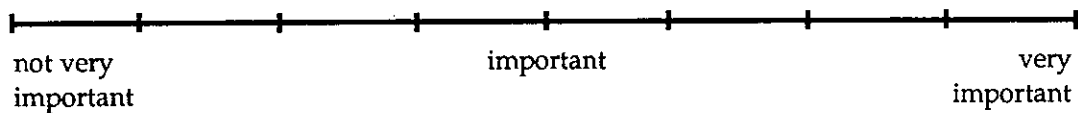


Kaitiaki A Nga Puna Wai O Ngai Tahu
Ngai Tahu The Guardians of Water Resources

5th Form

A case study of Ngai Tahu and their interactions with the environment.

- (1) a Draw onto the continuum line below how important you think water is to Ngai Tahu



- b Add on to the continuum (above) how important you think water is to farmers, people living in the city, recreationalists, businesses and any other groups you can think of.
- (2) a Why do you think is water important to Ngai Tahu?
 b Why do you think water is important to pakeha?
- (3) What was water traditionally used for by Ngai Tahu?
- (4) What happened if water was polluted, degraded or contaminated?
 What does this tell you about its significance?
- (5) What do you understand kaitiaki to mean?
- (6) What is your understanding of taonga?
- (7) What do you think it means to say 'Ngai Tahu became highly skilled in farming water?'
 (Write no more than half a page).
- (8) Why is kai moana important?
- (9) Who is Tangaroa?
- (10) In what ways did Ngai Tahu conserve water resources?
- (11) What does rahui mean?
- (12) a Mapping exercise: On the map of Te Waipounamu supplied draw in all the places in Canterbury you can find that begin with "Wai".
 b Select five of these places and try to find out what these placenames mean.

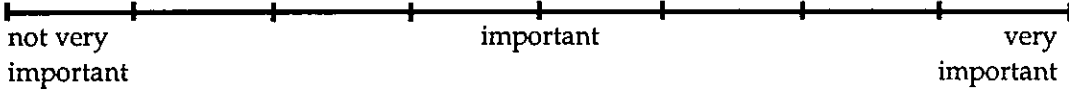
Extension Activities

- (13) How can Ngai Tahu methods of resource management be applied in today's world?
- (14) Develop a poster to illustrate why you want plenty of clean water in either 2000, 2025 or now.

Kaitiaki A Nga Puna Wai O Ngai Tahu
Ngai Tahu The Guardians of Water Resources

7th Form

Culture and perception & introductory material for a study of the role of geographers in planning.

- (1) a Draw onto the continuum line below how important you think water is to Ngai Tahu
- 
- b Add on to the continuum (above) how important you think water is to farmers, people living in the city, recreationalists, businesses and any other groups you wish to add.
- (2) a Why do you think is water important to Ngai Tahu?
 b Why do you think water is important to pakeha?
- (3) What was water traditionally used for by Ngai Tahu?
- (4) What happened if water was polluted, degraded or contaminated? What does this tell you about its significance?
- (5) What do you understand kaitiaki to mean?
- (6) What is your understanding of a taonga?
- (7) What do you think it means to say 'Ngai Tahu became highly skilled in farming water?' In addition to the material provided you may need to find other references - see the Further Resources section. (Write no more than one page).
- (8) Why is kai moana important?
- (9) Who is Tangaroa?
- (10) In what ways did Ngai Tahu conserve water resources?
- (11) What does rahui mean?
- (12) How do most pakeha organisations view water? You may need to phone your regional and district/city council to find out.
- (13) How is this changing in the 1990's?

Extension Activities

- (14) How can Ngai Tahu methods of resource management be applied in today's world?
- (15) Develop a poster illustrating different cultural perceptions of water.
- (16) a Mapping exercise: On the map of Te Waipounamu supplied draw in all the places in Canterbury you can find that begin with "Wai".
 b Select five of these places and try to find out what these placenames mean.



Wairua and Mauri

- (1) Explain in your own words what wairua means. (Write 1-3 paragraphs)
- (2) Rakihia Tau spoke to the Canterbury Water Resources Group in 1989. He compares water systems to _____ (repeat his quote in the space provided).
- (3) How do you think you would treat water if it were like veins and arteries? (Write 2-3 sentences)
- (4) Explain in your own words what mauri means. (Write 1-3 paragraphs)
- (5) Why is the life essence contained in water important to Maori?
- (6) Try to explain in your own words what the following Ngai Tahu words mean:

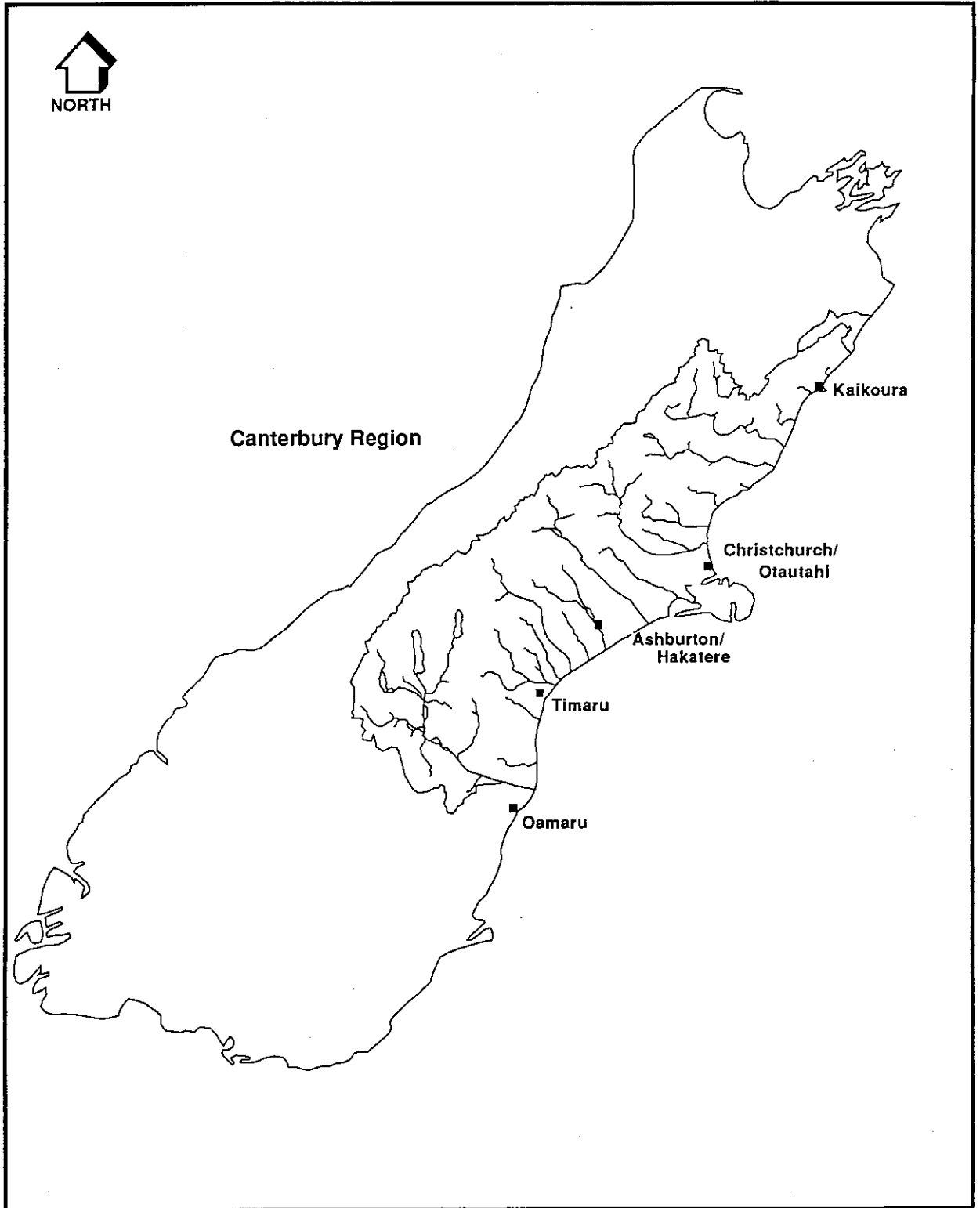
(a) Waiora	(e) Waimate
(b) Waitohi	(f) Waitai
(c) Waimataitai	(g) Wai Whakaheke Tupapaku
(d) Waikino	(h) Wai Ngawha
- (7) What does kaitiakitanga (guardianship) involve?
- (8) Draw a cartoon OR make a mobile OR write a poem to illustrate the importance of water to Ngai Tahu.
- (9) Why do people think, feel and act the way that they do in relation to water?

Extension Activities:

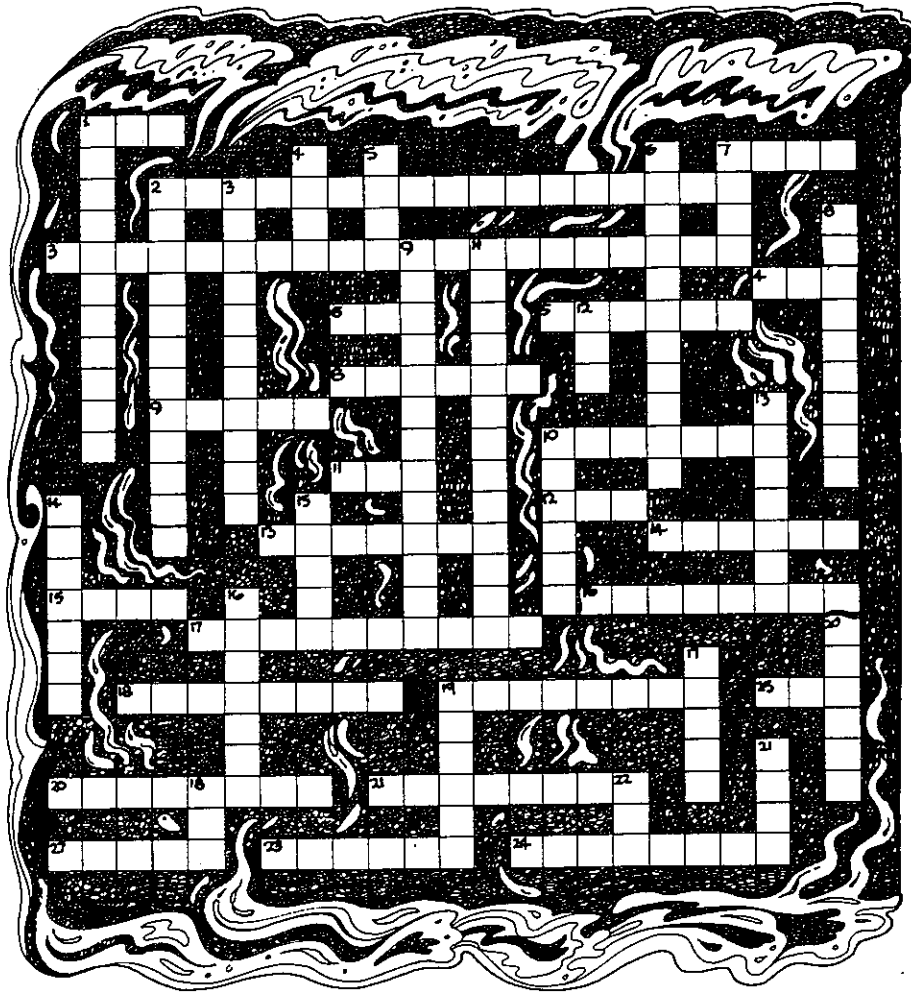
- (10) Explain the differences and similarities between Ngai Tahu attitudes to water and pakeha attitudes to water in Canterbury.
- (11) Referring to the material provided in this unit and the *Cleaning up the Waimakariri River - Case Study* unit of the *Managing Canterbury's Natural Resources* education kit find out about how rivers are classified near where you live in terms of:
 - (a) Maori Classification
 - (b) Pakeha Classification

To do this will require some extra research. What differences and similarities exist between the two?
- (12) Write an essay on whether or not you foresee any problems in mixing water from one waterbody with that of another waterbody. In your essay consider what you think may be the perspective of different people in the area of the water, such as Ngai Tahu, a pakeha developer.

Map of Te Waipounamu (South Island)



Crossword on Ngai Tahu Relationship to Water



Crossword Clues

You will find that some important words occur more than once

Across

- 1 Water (3)
- 2 Ngai Tahu Resource Management Strategy (2, 8, 7)
- 3 Water burial sites (3, 9, 8)
- 4 Food (3)
- 5 Ancestors (6)
- 6 Water (3)
- 7 Subtribe, family (4)
- 8 Sea water (6)

- 9 Burial Site (3)
- 10 Water polluted, debased or spoilt (7)
- 11 Tribe, people (3)
- 12 Tribe, people (3)
- 13 Water of poor quality (7)
- 14 Settlement, (6)
- 15 Deity of the forest (4)
- 16 Seafood (8)
- 17 Food resources and areas (7,3)

- 18 Tangata Whenua in Canterbury (4,4)
- 19 Deity of the sea (8)
- 20 Guardians (8)
- 21 Sky Father (8)
- 22 Life force (5)
- 23 Spirit or source of existence, being, life (6)
- 24 Tangata Whenua in Canterbury (4, 4)
- 25 Water (3)

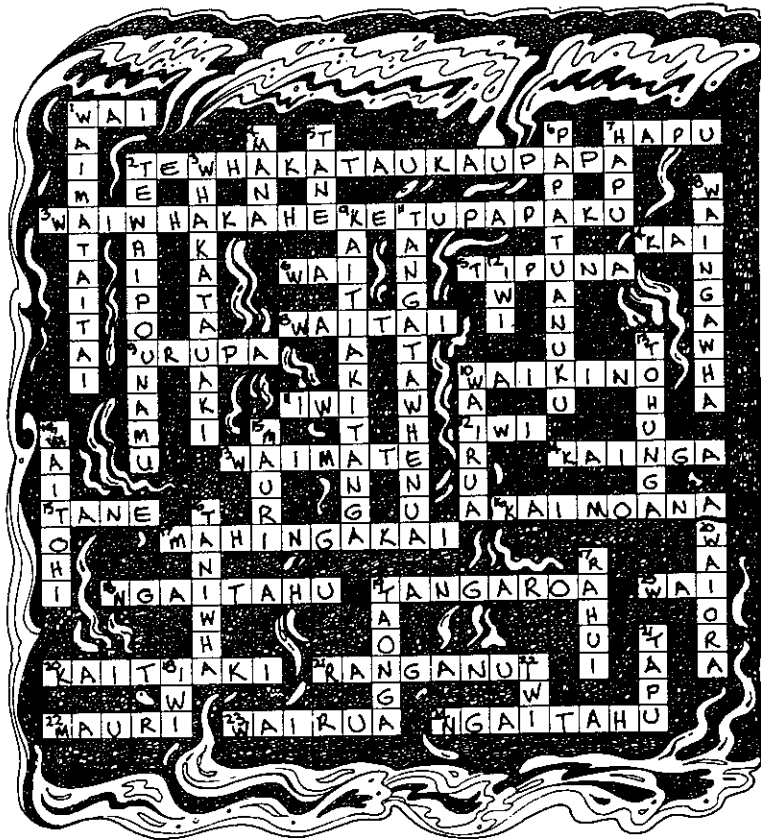
Down

- 1 The sea and estuary water where the two waters mix/brackish (11)
- 2 South Island (2, 10)
- 3 Proverbial saying (11)
- 4 Authority, influence, prestige (4)
- 5 Deity of the forest (4)
- 6 The Earth Mother (11)
- 7 Subtribe, family (4)
- 8 Hot water springs, geothermal spring (3,6)

- 9 To practice guardianship (13)
- 10 Spirit or source of existence, being, life (6)
- 11 "People of the land" (7, 6)
- 12 Tribe, people (3)
- 13 Priest (7)
- 14 Waters used by Tohunga ceremony (7)
- 15 Life force (5)
- 16 Supernatural being(7)

- 17 Restrictions, controls (6)
- 18 Tribe, people (3)
- 19 Treasured possessions (5)
- 20 Pure, fresh, running water (8)
- 21 Tribe, people (3)
- 22 Spiritual protection or restriction (4)

Crossword Answers



Across

- 1 wai
- 2 Te Whakatau Kaupapa
- 3 wai Whakaheke Tupapaku
- 4 kai
- 5 tipuna
- 6 wai
- 7 hapu
- 8 waitai
- 9 urupa
- 10 waikino
- 11 iwi
- 12 iwi
- 13 waimate
- 14 kainga
- 15 Tane
- 16 kaimoana
- 17 mahinga kai
- 18 Ngai Tahu
- 19 Tangaroa
- 20 kaitiaki
- 21 Ranginui
- 22 mauri
- 23 wairua
- 24 Ngai Tahu
- 25 wai

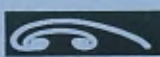
Down

- 1 waimataitai
- 2 Te Waipounamu
- 3 whakatauaki
- 4 mana
- 5 Tane
- 6 Papatuanuku
- 7 hapu
- 8 wai ngawha
- 9 kaitiakitanga
- 10 wairua
- 11 tangata whenua
- 12 iwi
- 13 tohunga
- 14 waitohi
- 15 mauri
- 16 taniwha
- 17 rahui
- 18 iwi
- 19 taonga
- 20 waiora
- 21 tapu
- 22 iwi



Part B
Te Tiriti O Waitangi
The Treaty of Waitangi





Te Tiriti O Waitangi

The Treaty of Waitangi

The following section provides a broad and brief sketch of some important aspects of Te Tiriti O Waitangi/ The Treaty of Waitangi. It acts only as a basis for discussion in Part C of this unit, and as an introduction to "Treaty issues". It is strongly recommended that teachers and students contact Waitangi Workshops, Network Waitangi Otautahi, (contacts on page 32) or Monty Daniels and Ross Paniora - Education Advisory Services, phone 3650 315 and participate in a workshop or contact Maori resource teachers in this area. It is now widely recognised by both Maori and Pakeha that in order to understand the implications of agreements made in Te Tiriti O Waitangi/ The Treaty of Waitangi, it is necessary to complete at least a weekend workshop.

Aims:

- To stress the importance of the Treaty of Waitangi and illustrate that people make Treaties or agreements to protect their rights and specific responsibilities. Conflict may occur when different groups have different interpretations of Treaties or agreements.
- To provide background information as the basis for discussion about the role of Tangata Whenua in resource management.

Te Tiriti O Waitangi/ The Treaty of Waitangi

(Adapted with permission from the Waitangi Tribunal's Resource Kit and from information supplied by Waitangi Workshops and Network Waitangi Otautahi.)

What Is the Treaty of Waitangi?

In 1835 the Declaration of Independence resulted in recognition of this country in the International community. In 1840 there were mainly Maori people living in Aotearoa (New Zealand). More and more British people were coming to settle in Aotearoa. So, the British Government drew up a treaty for the people living in Aotearoa.

Ngai Tahu Rangatira (chiefs) signed the Treaty of Waitangi at four different locations in the Te Waipounamu (South Island) on behalf of their Iwi. Ngai Tahu have consistently argued for Treaty-based rights since the 1840s.

- If it were honoured the Treaty gives the settlers the right to stay in this country.
- The Treaty promises Maori people that they will make decisions about, and own, their lands, forests and fisheries and other resources. It also promises that they will make decisions about the way they live as a sovereign people.

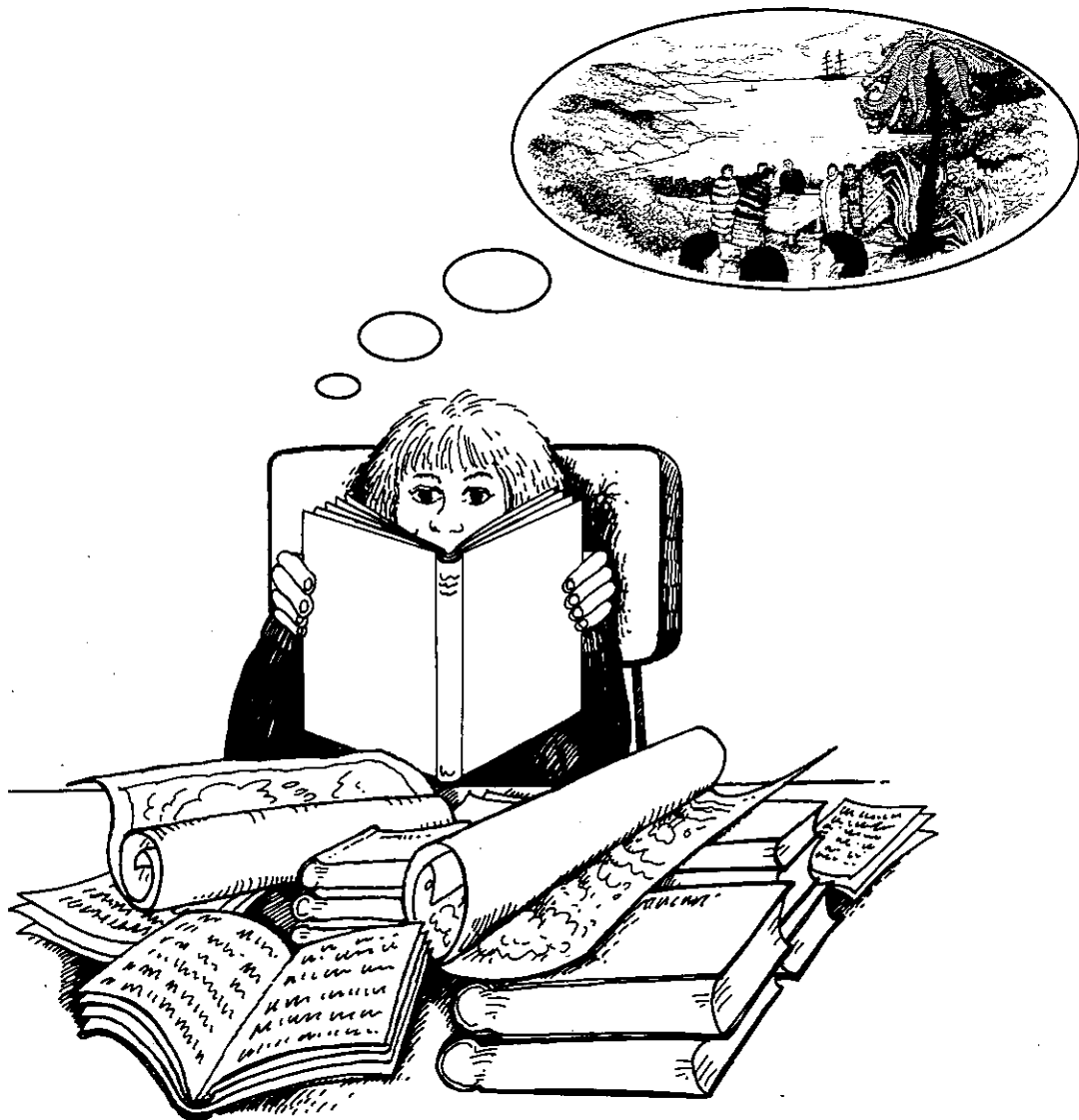


- The Treaty promises to establish a government so there would be peace and order for all. It also promises to protect taonga (all things precious to Maori people).

Two Documents of the Treaty

There are two documents of the Treaty; one English (The Treaty of Waitangi) and one Maori (Te Tiriti O Waitangi) and one is not an exact translation of the other. Both versions were signed by Maori and Pakeha. There are 512 signatures but only about 30 of these are on the English one. The Treaty is written as three articles. Both Maori and English versions of the Treaty are valid, however, both have different interpretations of the three articles (or agreements).

Keeping in mind that there are situations when Maori and pakeha view things differently, and that Maori have not always been listened to, study the following sheets from Network Waitangi Otautahi on the Treaty documents and answer the questions on Activity Sheet 2.





Graphic Source: Waitangi Tribunal



TE TIRITI O WAITANGI

HE KUPU WHAKATAKI,

Ko Wikitoria, te Kuini o Ingarani, i tana mahara atawai 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 ata noho hoki, kua waka(a)ro ia he mea tika kia tukua mai tetahi Rangatira hei kaiwakarite ki nga tangata Maori o Nu Tirani. Kia wakaaetia e nga Rangatira Maori te Kawanatanga o te Kuini ki nga wahi katoa o te wenua nei me nga motu. Na te mea hoki he tokomaha 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 e puta mai ki te tangata Maori ki te Pakeha e noho ture kore ana.

Na kua pai te Kuini kia tukua ahau, a Wiremu Hopihana, he Kapitana i te Roiara Nawi, hei Kawana mo nga wahi katoa o Nu Tirani i tukua aiane i mua 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, kihai 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 wakaae 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 tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te wenua ki te ritenga o te utu e wakritea ai e ratou, ko te kaihoko e meatia nei e te Kuini hei kaihoko 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.

William Hobson

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 ki Waitangi, i te ono o nga ra o Pepueri, i te tau kotahi mano, e waru rau, e wa tekau o to tatou Ariki.

TREATY OF WAITANGI

A TRANSLATION OF THE MAORI TEXT

Signed at Waitangi, February 1840, and afterwards by over 500 chiefs.

Victoria, the Queen of England, in her kind (gracious) thoughtfulness to the Chiefs and Hapus of New Zealand, and her desire to preserve to them their chieftainship and their land, and that peace and quietness may be kept with them, because a great number of the people of her tribe have settled in this country, and (more) will come, has thought it right to send a chief (an officer) as one who will make a statement to (negotiate with) Maori people of New Zealand. Let the Maori chiefs accept the governorship (Kawanatanga) of the Queen over all parts of this country and the Islands. Now, the Queen desires to arrange the governorship lest evils should come to the Maori people and the Europeans who are living here without law. Now, the Queen has been pleased to send me, William Hobson, a Captain in the Royal Navy to be Governor for all places of New Zealand which are now given up or which shall be given up to the Queen. And she says to the Chiefs of the Confederation of the Hapus of New Zealand and the other chiefs, these are the laws spoken of.

THIS IS THE FIRST

The Chiefs of the Confederation, and all these chiefs who have not joined in that Confederation give up to the Queen of England for ever all the Governorship (Kawanatanga) of their lands.

THIS IS THE SECOND

The Queen of England agrees and consents to the Chiefs, hapus, and all the people of New Zealand the full chieftainship (rangatiratanga) of their lands, their villages and all their possessions (taonga: everything that is held precious) but the Chiefs give to the Queen the purchasing of those pieces of land which the owner is willing to sell, subject to the arranging of payment which will be agreed to by them and the purchaser who will be appointed by the Queen for the purpose of buying for her.

THIS IS THE THIRD

This is the arrangement for the consent to the governorship of the Queen. The Queen will protect all the Maori people of New Zealand, and give them all the same rights as those of the people of England.

William Hobson, Consul and Lieutenant-Governor

Now, we the Chiefs of the Confederation of the Hapus of New Zealand, here assembled at Waitangi, and we, the chiefs of New Zealand, see the meaning of these words and accept them, and we agree to all of them. Here we put our names and our marks.

This was done at Waitangi on the 6th day of February in the year of our Lord 1840.

At a meeting before any of the Chiefs had signed the Treaty, Hobson agreed under questioning from the Catholic Bishop Pompallier to read the following statement which was a record of discussion on religious freedom and customary law, which the Bishop Pompallier had had with the Anglican Missionary William Colenso.

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

Translation:

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.

This is sometimes referred to as the fourth article or protocol.



An English Version

PREAMBLE

Her Majesty, Victoria, Queen of the United Kingdom of Great Britain and Ireland, regarding with Her Royal Favour 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 properly authorised to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of these 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 authorise 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 the 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 maintain 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.

W. Hobson, Lieutenant-Governor

Now therefore, We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria, in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the 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 of February in the year of Our Lord, one thousand eight hundred and forty.

AS YOU CAN SEE THERE ARE TWO DOCUMENTS:

the Treaty in Maori (including its translation into English) and the English version.

The Treaty in Maori was signed by Captain Hobson and over 500 chiefs, over 40 of them at Waitangi on 6 February 1840.

The English version was signed only at the Waikato Heads and Manukau. There the Treaty in Maori was promoted but the English version was signed (by approximately 40 chiefs).

WHAT HAPPENS WHEN TWO TREATIES ARE INTERPRETED DIFFERENTLY?

In International Law

- in any ambiguity the contra preferentem principle applies which means that a decision is made against the party that drafts the document and
- the indigenous text takes preference.

For the Treaty of Waitangi this means that the text in Maori takes precedence on both these counts.

THE TREATY

- is like an instrument of the Declaration of Independence of New Zealand - He Wakaputanga o te Rangatiratanga o Nu Tirani - which was made on 28 October 1835.
 - Thus te tino rangatiratanga was retained by Maori in Article Two of the Treaty.
 - Kawanatanga was given to the Crown in Article One.
 - Article Three assured to Maori rights equal to non-Maori.
- is between the Crown and hapu.
- is a document of rights for Pakeha, not Maori. It established a relationship with Maori. It did not give Maori any rights they did not already have.

Network Waitangi Otautahi (June 1992)



For use with third and fourth formers

Te Tiriti O Waitangi - The Treaty of Waitangi

- (1)
 - a Have you ever had an agreement with someone about something you think is very important?
 - b Explain why you had this agreement.
 - c How would you have felt if the other person had broken that agreement with you?
 - d What would you do if this important agreement was broken?
 - e Role play your agreement in groups of two to four.

- (2) What does the term Treaty mean?
 - a Write your own definition of what treaty means to you.
 - b Write down the dictionary definition of the word too.
 - c What does the term covenant mean to you?
 - d Write down the dictionary definition of the term as well.

- (3) Why are Treaties important?

- (4) When was the Treaty of Waitangi signed?

- (5) Who was the Treaty between?

- (6) Write down all you know about the Treaty of Waitangi. You will have 15 minutes to do this then you will have a classroom brainstorm to share your ideas.

- (7) After writing down your present understanding of the Treaty of Waitangi (question 6), write two questions you would like answered about it. As a class discuss ways of finding answers to your questions.

- (8) Maori people view the Treaty as having status and meaning to their ancestors, the chiefs who signed in 1840 and to their descendants who follow.
 - a. How many chiefs signed the Maori version?
 - b. How many chiefs signed the English version?

- (9) Write an essay on what you believe Maori people thought was being agreed to when they signed the Treaty of Waitangi.

Extension Activities

- (10) Create a Fact File (a collation of all the material you can find) of all the information you can gather on the Treaty of Waitangi with class members.

- (11) Role play the signing of the Treaty of Waitangi as a class. Afterwards reflect on your feelings and ideas during this exercise.



For use with fifth formers

Te Tiriti O Waitangi - The Treaty of Waitangi

- (1) a Have you ever had an agreement with someone about something you think is very important?
 b Explain why you had this agreement.
 c How would you have felt if the other person had broken that agreement with you?
 d What would you do if this important agreement was broken?
 e Role play your agreement in groups of two to four.
- (2) What does the term Treaty mean?
 a Write your own definition of what treaty means to you.
 b Write down the dictionary definition of the word too.
 c What does the term covenant mean to you?
 d Write down the dictionary definition of the term as well.
- (3) Why are Treaties important?
- (4) When was the Treaty of Waitangi signed?
- (5) Who was the Treaty between?
- (6) Write down all you know about the Treaty of Waitangi. You will have 15 minutes to do this then you will have a classroom brainstorm to share your ideas.
- (7) After writing down your present understanding of the Treaty of Waitangi (question 6), write two questions you would like answered about it. As a class discuss ways of finding answers to your questions.
- (8) Maori people view the Treaty as having status and meaning to their ancestors, the chiefs who signed in 1840 and to their descendants who follow.
 a How many chiefs signed the Maori version?
 b How many chiefs signed the English version?
- (9) What mandate or authority does the Treaty of Waitangi give to Maori in terms of natural resources? What did the Treaty of Waitangi promise Maori people?
- (10) Write an essay on what you believe Maori people thought was being agreed to when they signed the Treaty of Waitangi.
- (11) Make a visual statement to express the ideas in your essay for question 10.
- (12) Role play the signing of the Treaty of Waitangi as a class. Afterwards reflect on your feelings and ideas during this exercise.

Extension Activities

- (13) Create a Fact File (a collation of all the material you can find) of all the information you can gather on the Treaty of Waitangi with class members.
- (14) Debate one of the following motions:
 "The Treaty of Waitangi is the country's founding document"
 OR "Waitangi Day - Commemoration or Celebration?"
 Write down your ideas and share them with the rest of the class in a debate.
- (15) Look at the benefits of "Te Reo (the language) should be compulsory at school" in small groups and then report these back to the full class.



For use with sixth and seventh formers

Te Tiriti O Waitangi - The Treaty of Waitangi

- (1) a Have you ever had an agreement with someone about something you think is very important?
 b Explain why you had this agreement.
 c How would you have felt if the other person had broken that agreement with you?
 d What would you do if this important agreement was broken?
 e Role play your agreement in groups of two to four.
- (2) What does the term Treaty mean?
 a Write your own definition of what treaty means to you.
 b Write down the dictionary definition of the word too.
- (3) Why are Treaties important?
- (4) When was the Treaty of Waitangi signed?
- (5) Who was the Treaty between?
- (6) Write down all you know about the Treaty of Waitangi. You will have 15 minutes to do this then you will have a classroom brainstorm to share your ideas.
- (7) After writing down your present understanding of the Treaty of Waitangi (question 6), write two questions you would like answered about it. As a class discuss ways of finding answers to your questions.
- (8) Maori people view the Treaty as having status and meaning to their ancestors, the chiefs who signed in 1840.
 a How many chiefs signed the Maori version?
 b How many chiefs signed the English version?
- (9) View the English and Maori versions of the Treaty. (Pages 29 and 30)
 a Name the major differences between the two texts.
 b What does kawanatanga mean?
 c What does Rangatiratanga mean?
 d In your view how much has been lost in translation of the Treaty?
- (10) What mandate or authority does the Treaty of Waitangi give to Maori in terms of natural resources? What did the Treaty of Waitangi promise Maori people?
- (11) Write an essay (approximately 1000 words) on what you believe Maori people thought was being agreed to when they signed the Treaty of Waitangi.

Extension Activities

- (12) Create a Fact File (a collation of all the material you can find) of all the information you can gather on the Treaty of Waitangi with class members.
- (13) Debate one of the following motions:
 "The Treaty of Waitangi is the country's founding document"
 OR "Waitangi Day - Commemoration or Celebration?"
 Write down your ideas and share them with the rest of the class in a debate.
- (14) Role play the signing of the Treaty of Waitangi as a class. Afterwards reflect on your feelings and ideas during this exercise.
- (15) Look at the benefits of "Te Reo should be compulsory at school" in small groups and then report these back to the full class.

For Further Resources on the Treaty:

For further resources on the Treaty of Waitangi - go to your nearest library. Alternatively it may be useful to do a workshop.

There is an information sheet on Waitangi Workshops provided on the following page. Waitangi Workshops are two day Treaty Workshops to address the Treaty and its implications in a safe, non-confrontational, participatory environment. The workshops are primarily for Pakeha and are open to all who wish to attend.

Network Waitangi Otautahi run community workshops so that non-Maori people can understand more about the Treaty of Waitangi, and their own and Maori culture. An information sheet on Network Waitangi Otautahi is provided.

- * For Maori wishing to gather further resources on the Treaty, contacts are Monty Daniels and Ross Paniora (Maori Primary/Secondary Advisors), at Education Advisory Services, phone 365 0315.



NETWORK *Waitangi* OTAUTAHI

WORKSHOPS

One of the activities of NETWORK WAITANGI OTAUTAHI (Christchurch) - NWO - is introductory workshops. These workshops are designed to give everyone in the group the opportunity to learn from each other's experiences. They start from where people are and are non-confrontational. They are aimed at helping Pakeha learn who we are as people, what the Treaty of Waitangi says and how we might begin to work for a society based on the Treaty. Anyone is welcome to attend.

General areas covered are ancestry and culture, including cultural difference; history of pre-Treaty times and events leading to the Treaty; the Treaty; post Treaty legislation etc; personal and cultural racism; bicultural / multicultural / partnership issues; colonisation; cultural safety; institutional racism and social statistics, models and possible actions for moving towards a Treaty based society.

OTHER ACTIVITIES

- * organising meetings on topics of interest
- * ensuring a commitment to accountability to each other and to mana whenua
- * follow-up from introductory workshops
- * supporting those who wish to learn to lead workshops

We are a not-for-profit, community-based group and set our fees for workshops etc. on the basis of what groups and individuals can afford, while taking into account the need to ensure that any fees we charge will not disadvantage mana whenua planning and will not put people off engaging in the workshops etc.

NWO belongs to NETWORK WAITANGI INCORPORATED. The aim of this national body is to provide a network for groups and individuals who are working for a society based on the Treaty of Waitangi. Focussed on Pakeha responsibility the NETWORK is open to all tangata whenua, people from the Pacific Island nations and other tauwi who share this aim.

Membership of the national Network is open to groups which acknowledge and promote its aim. Associate membership is open to individuals, provided they acknowledge and promote the aim of the Network. Groups and individuals are admitted to the Association at an Annual General Meeting of the national Network. NETWORK WAITANGI OTAUTAHI is an inaugural member of the national Network.

June 1993

Trustbank Community House, 187 Cashel Street, Otautahi (Christchurch).
Telephone: 033655 266 Fax: 033668 535

Waitangi Workshops

Organiser *Robert Consedine*

P.O. Box 35089, Otautahi/CHRISTCHURCH Ph BUS(03) 383 3182 A.H.(03) 383 3238 FAX(03) 383 3182

BACKGROUND INFORMATION:

The basic aims of a Two day Treaty Workshop is to provide an environment for people to address the Treaty and its implications in a safe, non-confrontational, participatory process. The workshops are primarily for Pakeha, and are open to all who wish to attend such a programme.

PROGRAMME: One purpose of the Workshop is to deal with the Treaty issues which people bring into the group. Within this framework, general areas covered are ancestry and culture; cultural difference; history of pre Treaty times and events leading to the Treaty; the Treaty and the issues surrounding the signing of the Treaty; post Treaty legislation etc; personal, cultural and institutional racism, bicultural/multicultural partnership issues; social statistics; implications of the Treaty for the 1990s and models and possible actions for moving towards a Treaty based society.

WHY SEPARATE WORKSHOPS FOR MAORI AND PAKEHA? Pakeha workshops are about 'being Pakeha'. Pakeha culture and ancestry are explored as the basis for discussion about the Treaty. Alongside this exploration are the contentious issues of personal, cultural and institutional racism. Maori workshops are about 'being Maori' and issues from the Maori perspective. The guiding principles here relate to a question of Cultural Safety for Maori and Cultural Safety for Pakeha. This issue is discussed further in each Workshop.

During the last five years I have organised or lead more than 500 workshops for more than 12,000 people from almost every walk of life. Client groups come from all major sectors of Society - Government Departments: Health, Housing, Education, Welfare, Conservation; Tertiary institutions; Local Bodies and Regional Councils; Social Service Agencies; Primary and Secondary Schools; Churches; Trade Unions. A range of Community Groups.

Treaty Workshops are participatory, enjoyable, interesting, non confrontational and provide a framework to learn from each others experiences. They enable participants to explore who we are as people and what kind of Society we want. Issues are explored from the 'head' and the 'heart' and open us to a more holistic vision of Aotearoa/New Zealand.

If you require further information please contact me at any of the above numbers.

Robert Consedine.

1 June 1992.





Part C
The Resource Management Act 1991
and Tangata Whenua





Resource Management and the Resource Management Act 1991

Aims

- To introduce students to resource management planning under the Resource Management Act 1991 which marked a change in the way resources are planned for and managed in New Zealand.
- To highlight how Maori interests have become part of the statutory framework for resource management in New Zealand.
- To provide material to enable students to work through important aspects of the resource management planning process and the scenario in Part D of the unit.

TEACHERS NOTE:

Sections C and D are for senior students studying the role of geographers in planning and decision-making process.

Managing Our Future

View the 10 minute Ministry for the Environment video *Managing Our Future* and reflect on the discussion in Information Sheets 4, 5 and 6. For more detail on the Resource Management Act 1991 refer to the Ministry for the Environment's Information Sheets on Resource Management.

The 10 minute *Managing Our Future* video is a useful educational resource to introduce Resource Management Planning. It is available to purchase for \$25.00 from Jillian King, Ministry for the Environment in Wellington. Alternatively the video may be hired subject to limited availability from Jennie Hunt, at the Canterbury Regional Council's Christchurch office.

Our Environment - The Global Picture

There are environmental concerns on a global scale. Soil erosion, the loss of indigenous forests, water pollution and shortages, the disposal of waste, concerns about noise, waste and congestion in cities and natural hazards are problems all over the world. We all contribute to environmental problems and we are all threatened by them.

In June 1992 the United Nations Conference on the Environment and Development (UNCED) was held in Rio De Janerio, Brazil to discuss sustainable development. Sustainable development is defined in the Brundtland Report as *development that meets the needs of the present without compromising the ability of future generations to meet their own needs*. At the UNCED (or Earth Summit) 178 countries, including New Zealand - Aotearoa agreed to the Rio Declaration and *Agenda 21* which is a programme of actions to deal with important environment and development issues into the 21st century. Co-operation and partnership is a major theme. The participation of indigenous peoples and their communities was viewed as particularly important for policy formulation and decision-making.



Resource Management

Resource Management for the environment means determining how best to use, develop or protect resources. Resources include water, (such as rivers, lakes, coastal and geothermal areas) land, (including soils, forests and farmland) air, plants, animals and structures (the buildings, bridges and other structures in towns and cities) (Ministry for the Environment, 1991).

In the past people have tended to use resources as if they will never run out. Our resources are rapidly being used up and destroyed. People can greatly affect the quality of the natural environment and the resources on which we depend for our survival. Human wellbeing depends on a healthy environment, access to clean air and water, and fertile land on which to grow food. If all our resources are used up or the environment is too polluted human life (and hence further economic growth) will be threatened.

The Resource Management Act 1991

The enactment of the Resource Management Act 1991 marked a change in the way resources are managed in New Zealand. The Act deals with the management of natural and physical resources and replaced or amended many laws affecting resource use in New Zealand. For example it replaced the Town and Country Planning Act 1977 and the Water and Soil Conservation Act 1967, and other water and soil laws, and laws about air, noise pollution and coasts. It is the first law of its kind in the world, because it deals with most natural and physical resources under one act. This means that laws relating to land, air and water resources, pollution and hazards, will be dealt with as a whole in decision-making. There will be greater efficiency in ways resources are managed.

Sustainable Management

The purpose of the Resource Management Act 1991 is to "promote the sustainable management of natural and physical resources". Sustainable management is defined as:

"Managing the use, development and protection of natural and physical resources in a way, or at a rate, which ENABLES people and communities to provide for their social, economic and cultural wellbeing and their health and safety, WHILE-

- (a) *sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonable and foreseeable needs of future generations; and*
- (b) *safeguarding the life supporting capacity of air, water soil and ecosystems; and*
- (c) *avoiding remedying or mitigating any adverse effects of activities on the environment".*

It is not easy to say in simple terms what all of this means. There is a general understanding that there are problems with the quality of the environment that need planning. These include the quality of water, air and soil, how land is used, the protection of the coast, plants and animals, and planning requirements in built areas.

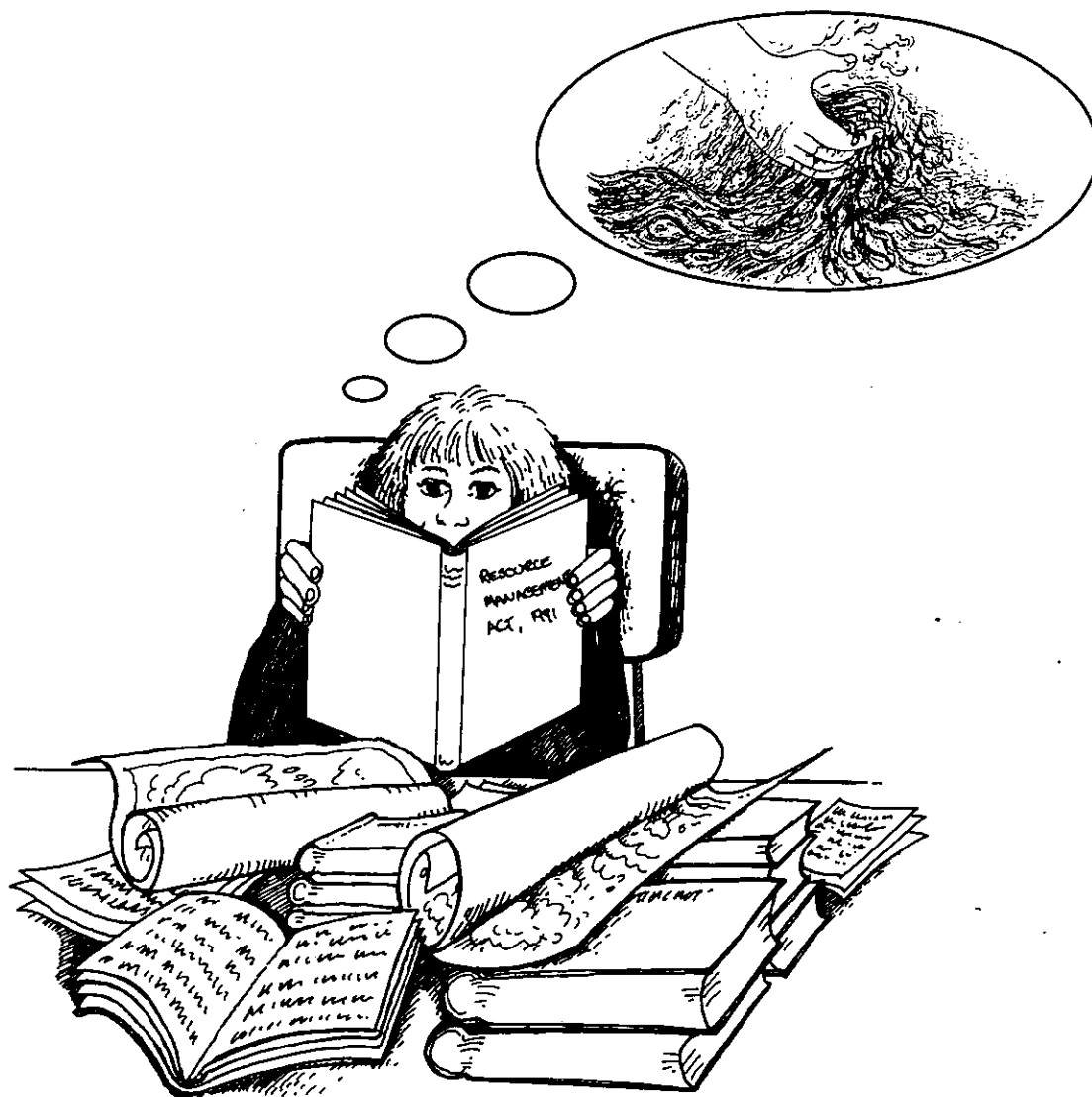
Sustaining, or looking after resources (like land, air, water) means there is a need for very careful and sensitive planning so future generations can enjoy some of the same resources we enjoy today. Sustainable management in practice means looking after the life-supporting capacity of the environment and sustaining resources for future generations. It means preventing environmental damage.

The focus of the Resource Management Act 1991 is on the *effects of proposed activities on the environment*; this means how their use or protection affects people and the natural environment. Decision-making under the Act will focus on results or 'intended outcomes' rather than on the regulation of resource use (as in the past). People involved in resource management planning must be clear about the environmental outcomes they wish to achieve, for example the reduction of air pollution to a desired level by a particular date.



The Resource Management Act 1991 is part of New Zealand's response to international efforts to recognise the wide values of resources and the environment to put development onto a sustainable basis. This includes increasing recognition of Maori values and concerns related to natural and physical resources.

The Resource Management Act is a complex piece of legislation with many sections. Of particular relevance is its purpose and principles which are photocopied and provided here in Resource Material B. They include section 5 - the purpose of promoting sustainable management of resources, section 6 - matters of national importance which must be provided for, section 7 - other matters to be taken into account and section 8 - the Treaty of Waitangi. These will be explained further in Information Sheets 5 and 6 to follow.



*Purposes and Principles of the
Resource Management Act 1991*

**PART II
PURPOSE AND PRINCIPLES**

5. Purpose (1) The purpose of this Act is to promote the sustainable management of natural and physical resources.

(2) In this Act, "sustainable management" means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural wellbeing and for their health and safety while-

- (a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and
- (b) Safeguarding the life-supporting capacity of air, water, soil, an ecosystems; and
- (c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment.

6. Matters of national importance - In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance:

- (a) The preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use, and development;
- (b) The protection of outstanding natural features and landscapes from inappropriate subdivision, use, and development;
- (c) The protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna;
- (d) The maintenance and enhancement of public access to and along the coastal marine area, lakes, and rivers;
- (e) The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.

7. Other matters - In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have particular regard to -

- (a) Kaitiakitanga;
- (b) The efficient use and development of natural and physical resources;
- (c) The maintenance and enhancement of amenity values;
- (d) Intrinsic values of ecosystems;
- (e) Recognition and protection of the heritage values of sites, buildings, places, or areas;
- (f) Maintenance and enhancement of the quality of the environment;
- (g) Any finite characteristics of natural and physical resources;
- (h) The protection of the habitat of trout and salmon.

8. Treaty of Waitangi - In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

Resource Management and the Resource Management Act 1991

After viewing the *Managing the Future* video and referring to Information Sheet 4 and Resource Material B answer the following questions:

- (1) List four environmental problems at a global scale.
- (2) What happened in June 1992 in relation to development and the environment?
- (3) Briefly explain what sustainable development means to you.
- (4) What were two important themes from the Earth Summit? Explain what you think these themes mean. Then in small groups mime out your understanding of the themes.
- (5) Explain what resource management means (brief comment required).
- (6) How have resources tended to be used in the past?
- (7) Resource management impacts on human wellbeing. How does the natural environment affect people?
- (8) Describe in your own words how you think resource management affects you, your friends and family.
- (9) When was the Resource Management Act passed?
- (10) What is it all about?
- (11) What is different about the Resource Management Act 1991 and past legislation for the environment?
- (12) What is the purpose of the Resource Management Act?
- (13) View Resource Material B and answer the following:
 - a How are future generations dealt with in the Resource Management Act?
 - b What does the Resource Management Act say about ecosystems?
 - c What does it say about adverse effects on the environment?

Write your understanding of what these factors actually mean.

- (14) List two matters of national importance under the Resource Management Act.
 - (15) Find out the meanings of the following Maori words in matters of national importance: waahi tapu, taonga, kaitiakitanga.
 - (16) Refer to the Resource Material B and keeping the purpose of the Act in mind, write a paragraph about a development you believe is inappropriate for the natural environment.
 - (17) Using all the material provided in this section of the resource unit, list (in not more than one page) some of the environmental issues you feel are of significance in Canterbury. (Think of issues in a broad sense).
- OR
- Imagine you are a Resource Management Planner for the Canterbury Regional Council. List the things you would like to achieve, and projects you would like to focus on as part of your job. What will assist and deter your involvement in these areas of work?

Extension Activities

- (18) Predict what the environment might look like after ten years under the Resource Management Act 1991. What will be the role of geographers in this planning process?
- (19) Draw a diagram or make a visual statement to express your understanding of what the Resource Management Act is all about.
- (20) Phone your regional, district or city council and ask them if staff are prepared to give you a talk on what their role in resource management is. For the Canterbury Regional Council contact Mr John Talbot, Group Manager Resource Management.



Resource Management Planning

Resource Management Planning

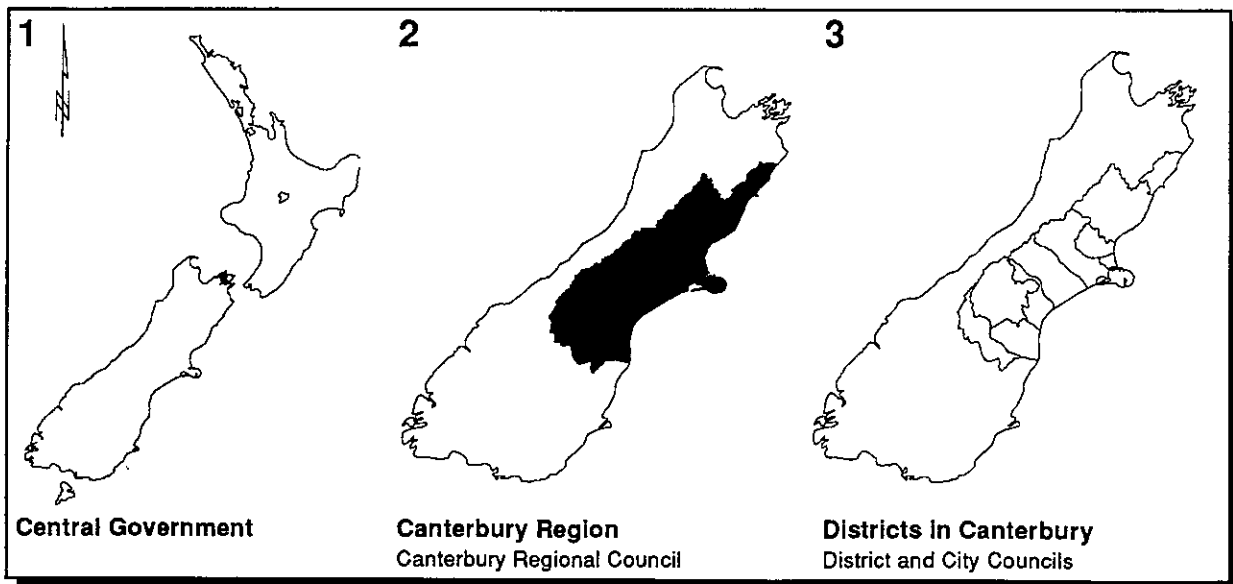
Planning for the natural environment is the responsibility of local authorities and government departments. Planning consultants are also employed to carry out planning work. Resource management planning has replaced the old Town and Country Planning system. Resource management planning is now under the Resource Management Act 1991. It deals with the management of water, air, land and soil resources, pollution management, hazard mitigation, hazardous substances management, lake and riverbed management and coastal management.

People in organisations with functions and duties under the Resource Management Act 1991 establish what resource management issues there are in a particular location. They then work on policies and methods which sort out how to deal with environmental and development issues. They work in consultation with the public, with Iwi (tribe, people) and with other organisations involved with resource management. They also monitor the environment and whether their policies to manage the environment are working.

A vital difference between the old and new legislation is that plans and policy statements must be outcome oriented. They must set clear objectives for what the community wants to see happen in the environment. Resource management demands that planners take a wide view of their area of work. They have to consider all aspects of the environment as a whole - the natural and physical as well as the social, cultural and economic factors. And they have to justify their policies, methods and rules for the environment as being the best option.

Responsibility For Resource Management Planning

Planning is undertaken at three levels. Some aspects of planning are of local interest and are dealt with by district or city councils, for example whether it is alright to build a house in a particular area. Matters of regional significance are managed by regional councils, such as water quality standards. The central government deals with matters of national significance, such as how best to manage our coasts.



Although each level has its own broad functions and responsibilities in terms of administration, there are considerable overlaps in practice. All planning authorities must provide for sections 5, 6, 7, and 8 of the Resource Management Act 1991 (refer to resource Material B). Sustainable management of resources is to be promoted by every organisation involved in resource management planning. Sections 6 and 7 of the Resource Management Act specify matters of national importance and other matters to be considered in all planning documents. Section 8 a commitment to the Treaty of Waitangi must also be included in planning at all levels.

Central Government

Government (the Minister of Conservation for the coast and the Ministry for the Environment) have an overseeing role in all planning matters, particularly matters of national importance. The central government develops National Policy Statements to promote sustainable management. For example, the New Zealand Coastal Policy Statement, which outlines policies in relation to the coastal marine area. In addition to issuing national policy statements, central government provides direction and advice to district and regional councils.

Central government has set the following matters, which are considered to be of national importance. They must be recognised and provided for in all planning documents:

1. The preservation of the natural character of the coastal environment, wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use and development.
2. The protection of outstanding natural features and landscapes from inappropriate subdivision, use and development.
3. Protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna.
4. The maintenance and enhancement of public access to and along the coastal marine area, lakes and rivers.
5. The relationship of Maori and their culture and traditions with their ancestral lands, sites, waahi tapu and other taonga.

Regional Councils

Regional Councils have a key role in the new resource management regime. Regional councils were formed in local government reforms in 1989. They must plan for hazard mitigation, soil conservation, water resources, geothermal resources, pollution control, and with the Department of Conservation must manage the coast.

Regional councils are required by law to prepare a Regional Policy Statement for their region and to prepare with the Department of Conservation a Regional Coastal Plan to ensure there is co-ordinated management of the resources in their region.

What is a Regional Policy Statement?

A Regional Policy Statement is an umbrella policy document that deals with all the regional resources to ensure a consistent approach to planning. The Regional Policy Statement considers:

- resource management issues of significance to the region
- the community's objectives (specific goals) for the environment
- the policies necessary to meet these objectives
- the methods to ensure the policies work



Regional Coastal Plans

The Resource Management Act 1991 identifies the importance of the coast to New Zealanders. The coast will be jointly managed by regional councils and the Minister of Conservation. The Minister of Conservation is preparing a New Zealand Coastal Policy Statement to guide coastal management. Each regional council is preparing (with the Department of Conservation) a Regional Coastal Plan for their region. These plans outline the policies and rules for the use, development and protection of the coast and must be approved by the Minister of Conservation. Regional Coastal Plans must not conflict with policies in the New Zealand Coastal Policy Statement.

Regional Plans

Regional Councils may also prepare regional plans for a particular resource or resource use, for example a plan for management of a particular river catchment, or a statement on water resource use for the whole region. Regional Plans are not compulsory. They set out the rules for people using resources in that region.

In the administration of policy statements and plans, regional councils must promote sustainable management of resources and take into account specific matters of national importance, other matters and the Treaty of Waitangi (refer to earlier comments).

Territorial Authorities - District and City Councils

District councils are required to prepare a District Plan, and City Councils, a City Plan. They deal mainly with the effects of land use on the environment, for example the impact of the land use allocation. City and District Plans are reasonably similar to existing City and District Schemes, which outline the rules for land use in each city and district. District Plans must promote sustainable management of resources, take into account specific matters of national importance, other matters and the Treaty of Waitangi.

Hierarchy of Policy Statements and Plans

The Resource Management Act provides a hierarchy of policy statements and plans (illustrated). The hierarchy of planning documents is as follows: the central government issues National Policy Statements, regional councils prepare Regional Policy Statements for each of the regions and the third tier comprises regional and district plans. Plans or policy statements at the lower levels may not be inconsistent with those above. So in Canterbury, for example, the Regional Policy Statement and the Regional Coastal Plan may not be inconsistent with the National Coastal Policy Statement; and all district plans must be consistent with the Regional Policy Statement. The policies contained in these statements (when operative) are legally binding.

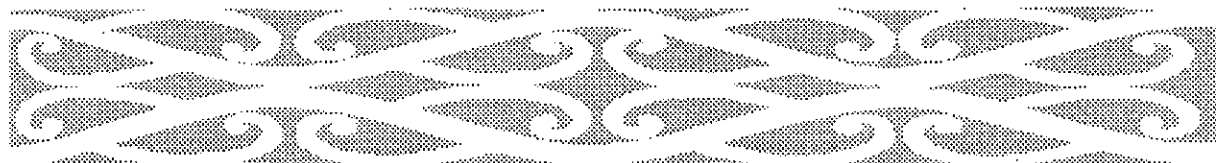
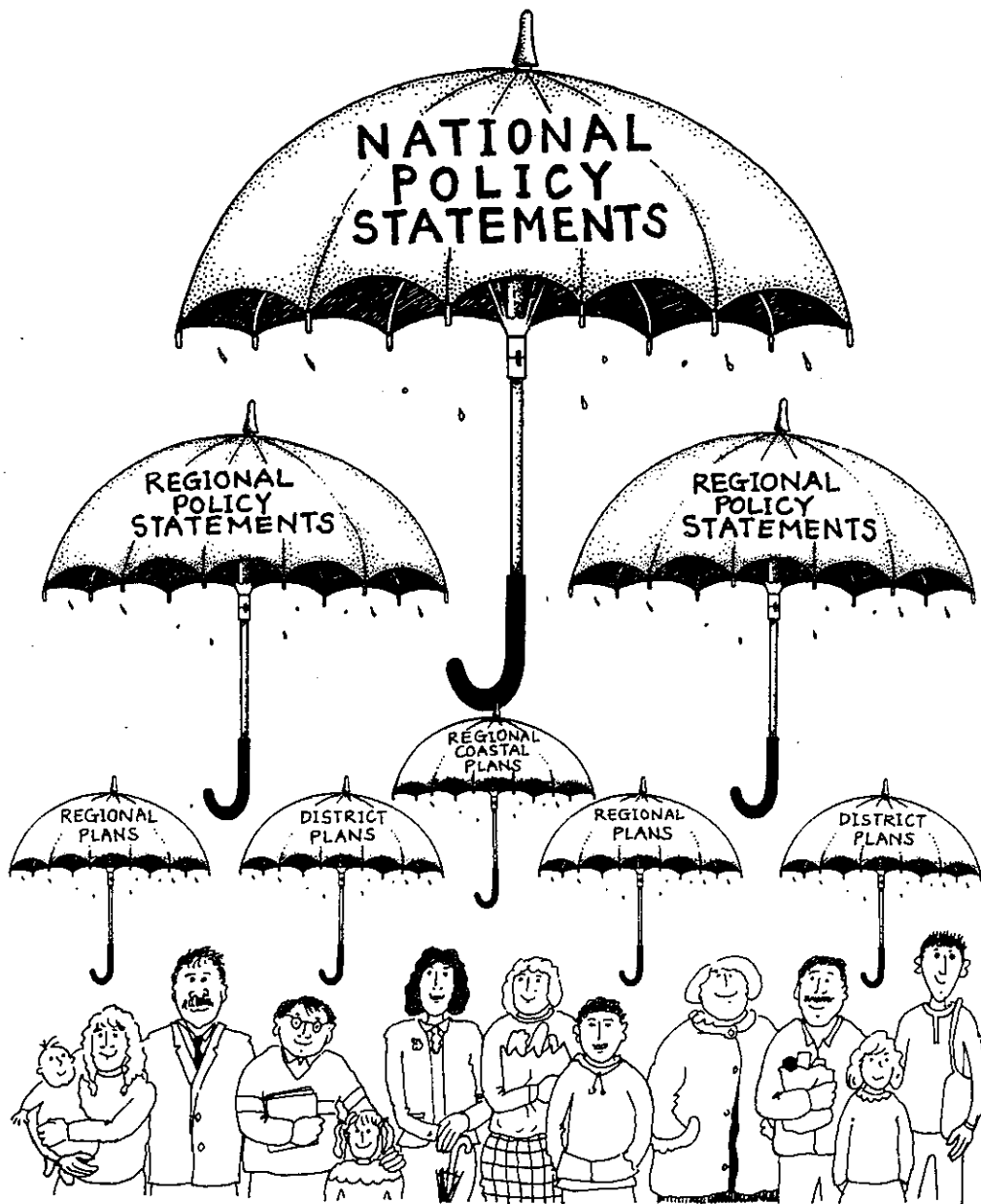


Diagram One - The Hierarchy of Policy Statements and Plans



The Planning Tribunal

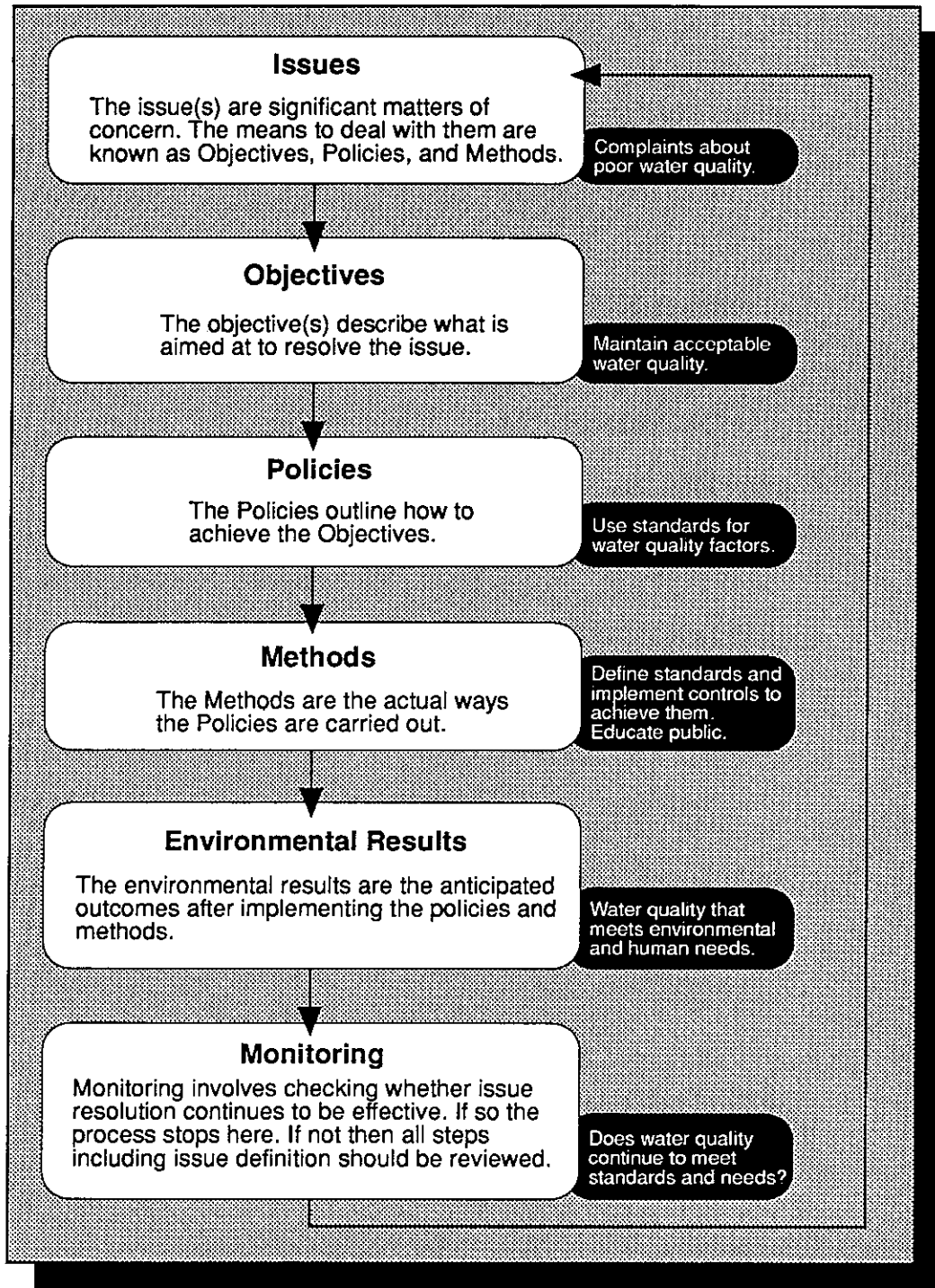
There is another party involved in planning - the Planning Tribunal. The Planning Tribunal has the role of being the arbitrator in disputes and has a strong enforcement role under the Resource Management Act 1991.

Policy Statement and Plan Formulation

Every organisation approaches the formulation of their resource management planning document (their Regional Policy Statement or District Plan) to deal with resource issues slightly differently. There are however, many overlaps in the processes that occur to develop a plan or policy statement. The example provided here is from the Canterbury Regional Council *Draft Regional Policy Statement*.



Diagram Two - The Resolution of Resource Management Issues



The process for resolving resource management issues is illustrated in Diagram Two.

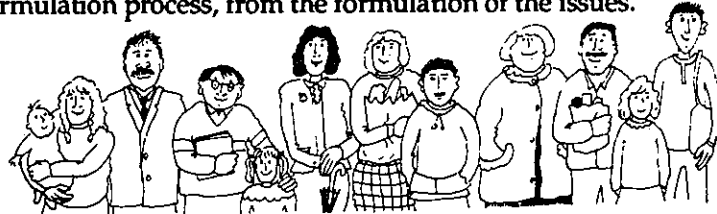
- The resource management issues or significant matters of concern are established, for example a concern about water quality.
- To deal with these issues the regional council arrives at some **objectives** or aims to deal with the issue of water quality. For example to protect the quality of water so it can be used by future generations.
- **Policies** are established to outline how the objectives will be achieved. An example may be that by 1995 a particular area of water will have a certain level of water quality.

- The **methods** show the ways in which the policies will be carried out, for example more detailed water plans with rules, educational programmes, and so on.
- The **environmental results** are the anticipated outcomes for the environment from the objectives, policies and methods to deal with the issue of water quality. They may include increased standards of water quality.

There are two other significant parts to the planning process and the resolution of resource management issues: consultation and monitoring and review.

Consultation

The Resource Management Act 1991 requires consultation to ensure that a wide range of perspectives are included in plans and policy statements. Talking and listening to a wide range of interested people ensures that planning is practical, relevant and works. Having input from a wide range of people in the community also fosters a sense of responsibility and ownership towards the goals and policies established. Consultation with tangata whenua is very important to fulfill obligations to Maori under the Treaty of Waitangi (Ministry for the Environment, 1991). Consultation should occur throughout the policy and plan formulation process, from the formulation of the issues.



Monitoring and Review

It is important to measure in some way how effective plans and policy statements are. They must work and be cost efficient. The Resource Management Act (section 32) requires decision makers, before adopting any objective, policy, rule or any other method, to consider alternative courses of action, and their costs and benefits. This section, therefore, means planners and elected representatives **MUST** consider why they are doing things and the best way of achieving the outcomes they seek. Furthermore the methods to achieve these outcomes must be considered. Each objective, policy, rule or method must be necessary to achieving the purpose of the Resource Management Act. Section 32 provides a significant change in planning in New Zealand because consents authorities must assess the effectiveness and efficiency of issues, outcomes and methods before policies are adopted.



Resource Management Planning

After viewing the *Managing the Future* video and referring to Information Sheets 4 & 5, and Resource Material B answer the following questions:

- (1) Who is responsible for resource management planning in general?
- (2) What statute does planning for the environment come under?
- (3) What is planned for in resource management planning?
- (4) Who do the organisations involved in resource management planning consult with?
- (5) What is a vital difference between the new law for resource management planning and the old legislation?
- (6) How many levels of planning are there and what are they?
- (7) Explain some of the overlaps in what national, regional and local government do. i.e what must all levels take into account?
- (8) What is central government responsible for in planning?
- (9) Give an example of a national policy statement.
- (10) What are regional councils required to do in planning?
- (11) What is a Regional Policy Statement?
- (12) What is a Regional Coastal Plan?
- (13) What is a Regional Plan?
- (14) What are district and city councils responsible for in planning?
- (15) What is the role of the Planning Tribunal?
- (16) What does it mean to say there is a hierarchy of planning documents?
- (17) Draw a flow chart of the hierarchy of planning documents. Add to your flow chart visual statements explaining the importance of each planning document.
- (18) List the five components included in the Canterbury Regional Council's *Draft Regional Policy Statement*.
- (19) Why is consultation important to the planning process?
- (20) Explain what you think section 32 of the Resource Management Act 1991 is all about.
- (21) Why is it important to monitor and review policy statements and plans?

Tangata Whenua and the Resource Management Act

The Resource Management and Maori

Maori knowledge of the environment, accumulated over centuries of interaction with it, has direct relevance to the concept of sustainable management of resources. The Resource Management Act 1991 provides significant opportunities for resource management decision-makers to incorporate, for the first time, a distinctly Maori dimension to resource management planning. It will be challenging to develop appropriate approaches for taking full account of tangata whenua in decision-making processes.

The Resource Management Act 1991 recognises the experience of Maori in managing their ancestral lands and waters, *waahi tapu* (sacred places) and *taonga* (treasured resources). It places significant duties on local authorities to listen and act upon the views of Tangata Whenua on how resources should be managed. In addressing sustainable management, everybody with functions under the Act (district councils, regional councils etc) shall take into account over 30 sections giving attention to matters of significance to tangata whenua (see Appendix One). Of particular importance are the following sections:

1st Schedule, Part I:

3. *During the preparation of a policy statement or plan the local authority concerned shall consult ... the tangata whenua*

Purpose and Principles:

Matters of National Importance:

- 6e *recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga*

Other Matters:

- 7a *have particular regard to Kaitiakitanga... and*

The Treaty of Waitangi:

- 8 *take into account the principles of the Treaty of Waitangi*

Sections 61 and 66 of the Act require consideration of any relevant planning document recognised by an iwi authority in the preparation of policy statements and rules. This may be an Iwi Management Plan.

Consultation

All people involved in resource management planning MUST consult with Tangata Whenua when preparing policies and plans. Most matters of resource management planning will be of interest to Tangata Whenua. Tangata Whenua have special status as Treaty partners under the Treaty of Waitangi.



This is recognised in the Resource Management Act 1991. Both the Ministry for the Environment and the Office of the Parliamentary Commissioner for the Environment have published guidelines on consultation with Tangata Whenua (refer to further resources).

There are also great benefits in utilising Tangata Whenua resource management knowledge and their values in relation to resources (such as water). It can help to ensure that plans, policies and rules are practical, effective and relevant. Furthermore, consultation can reduce conflicts over resource use.

In recognition of the importance of consultation with Tangata Whenua the Canterbury Regional Council has developed a working partnership with Ngai Tahu. A unit comprising of six people work to ensure that there is Tangata Whenua input into policies and plans. The unit has three Ngai Tahu people (selected by the Iwi and directly accountable to particular runanga) and three council staff. All six members of the Iwi Liaison Unit are employed by the Canterbury Regional Council.

Issues for Tangata Whenua

Policy statements and plans must state, among other things, *matters of resource management significance to iwi authorities*. All resource management issues will have some implications for Tangata Whenua. So most resource management issues are of interest to tangata whenua.

In order to *recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga*, as required in section 6e of the Resource Management Act 1991, it is important to understand any activities may impact negatively on these values. For example, as discussed in Part A of this unit mahinga kai is a taonga (treasure) to Ngai Tahu. Therefore if water quality (the issue identified in Information Sheet 5) is poor this will mean Ngai Tahu cannot collect mahinga kai. Issues such as water quality are of importance to Tangata Whenua and an understanding of this type of issue must be included in plans and policy statements.

Integration of policies to deal with issues for Tangata Whenua

In addition to stating issues for Tangata Whenua in policy statements and plans, it is important to identify objectives (aims to improve the problem) and policies and methods (to show how the problem will be dealt with). These objectives, policies and methods for dealing with resource management issues for Tangata Whenua should not conflict with other objectives, policies and methods in the plan or policy statement.

Monitoring and Review

"It is important that local authorities (regional, district and city councils) establish, maintain and utilise clear lines of communication with Tangata whenua (people of the land) when monitoring the environment and its performance in implementation as stated under section 35 of the Resource Management Act 1991. Ngai Tahu, as Treaty partner, must play a major role in the monitoring process at all levels. Ngai Tahu are Kaitiaki of all water bodies from the mountains to the sea including the coast that surrounds Te Waipounamu (the South Island). Section 7a of the Resource Management Act 1991 states that all people exercising functions under the Act "shall have particular regard to kaitiakitanga". It is still being established between the Canterbury Regional Council and Ngai Tahu how this will be made effective."

(Ngai Tahu Member of the Iwi Liaison Unit)

Tangata Whenua have their own traditional means of managing resources and the environment. They can play an important role in the monitoring and review process under the Resource Management Act 1991. For example, Ngai Tahu could play a role in Canterbury with the Canterbury Regional Council monitoring water.

Tangata Whenua and the Resource Management Act

- (1) The Resource Management Act 1991 provides opportunities. What is an opportunity provided in relation to Maori?
- (2) What does the Resource Management Act 1991 recognise in relation to Maori?
- (3) Is there a statutory responsibility to consult Tangata Whenua in relation to planning matters? If so, what does this mean?
- (4) Why is it important to consult with Tangata Whenua in planning matters?
- (5) What has the Canterbury Regional Council done to ensure tangata whenua input into plans and policy statements?
- (6) List the sections of the "Purpose and Principles" of the Resource Management Act 1991 that are of particular significance to Ngai Tahu.
- (7) What must be included in policy statements and plans in relation to Maori?
- (8) From reading Parts A, B and C what resource management issues do you think may be of interest to Tangata Whenua?
- (9) As well as stating resource management issues for Tangata Whenua, what else must be included in plans and policy statements?
- (10) What does kaitiaki mean? and why do you think it is important for Maori to be involved monitoring and review of plans and policy statements?

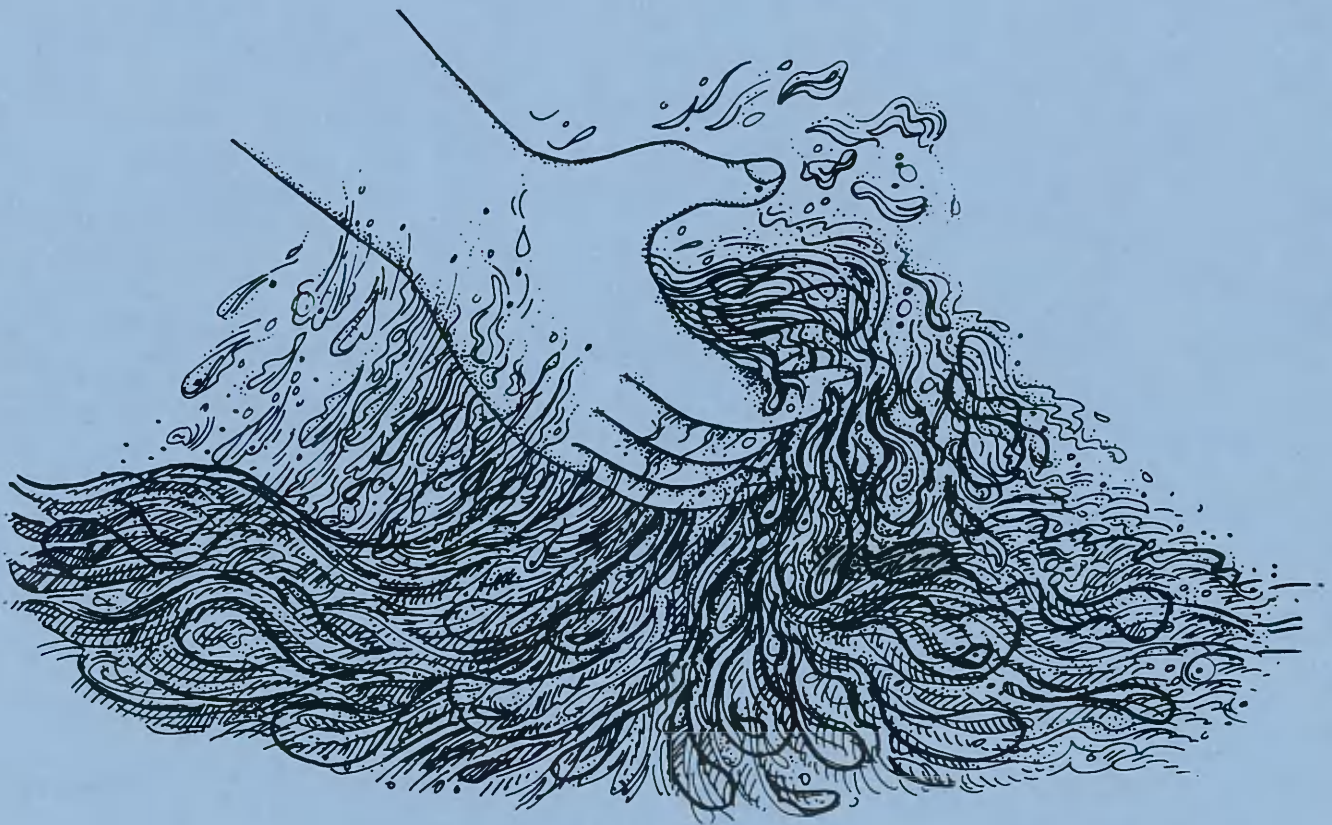
Extension Activity

- (11) How would you take into account the Treaty of Waitangi, if you were a Resource Management Planner for a district, city or regional council?





Part D
Summary Review
Resource Management Scenario





Summary Review

- Resource Management Scenario

You are a Planner

How would you deal with this resource management issue?

You are a Resource Management Planner for the Canterbury Regional Council. Today you received the following statement on water from Ngai Tahu. It includes the Iwi's policies regarding water.

General Water Policy Statement by Ngai Tahu

"The maintenance of water quality and quantity are perhaps the paramount resource management issues to Ngai Tahu.

....Ngai Tahu resource management is primarily focused on the ethic of sustainability and the long term welfare of the environment, and therefore the long term welfare of the people within that environment.

....the welfare of people and the success of their activities within the environment depends on water being maintained in the best possible condition.

....the utmost effort must be made to maintain and increase both the quality and quantity of water in all waterways. Further deterioration, of either water quality or quantity, is unacceptable to Ngai Tahu.



Policy

- 1 That no discharge into any water body should be permitted if it will result in contamination of the receiving water.*
- 2 That no lowering of water levels in identified waiwhakaheketupapaku (water burial sites) should be allowed.*
- 3 That the quality and quantity of water in all waterways be improved to the point where it supports those fish and plant populations that were sourced from there in the past and that these makinga kai are fit for human consumption.*



- 4 That the Canterbury Regional Council should actively encourage the disposal of effluent onto land rather than into water, provided that the groundwater is not polluted in the process.
- 5 Management plans should be prepared for each river, their tributaries and catchments, and a coherent list of all water permits made, whether to abstract water or discharge effluent. These management plans should be developed in consultation with the appropriate Runanga, (tribal authority) and only adopted with their consent.
- 6 That when consents (water permits) come up for renewal, investigations should be undertaken to determine if more modern technology would permit an improvement in the quality of any discharge.
- 7 That in the case of abstraction more efficient use of water be encouraged. Any water "saved" in this manner should be returned to the waterways to enhance river flows, and not reallocated to other users.
- 8 That water right charges should reflect the extent to which the Canterbury Regional Council needs to monitor and supervise rights and ensure compliance.
- 9 That methods of storing excess water, for example wetlands and dams, should be actively encouraged.
- 10 That wetland areas be created and expanded. All existing wetlands should be maintained at their present area in recognition of their value as "buffers" in times of high rainfall and also their crucial importance to fish and plant communities.
- 11 That no further reclamation of wetlands be allowed.
- 12 That those runanga which possess beneficial rights to a particular water body should be consulted on all management practices which will impact on that waterway or its resources.....
- 14 That agricultural and chemical spraying be prohibited in any case where the effects of such spraying will be to degrade the quality of any water body or affect the flora and fauna in the immediate vicinity of such water bodies.
- 15 That the Canterbury Regional Council should encourage land owners or occupiers to plant vegetation on riparian strips to prevent contaminated run-off into any wetland, waterway or lake."

Sourced from: *Te Whakatau Kaupapa (Te Maire Tau, et al, 1990).*

In addition to receiving the water statement from Ngai Tahu you also received a request from a developer wanting to take water from a large river and divert it to a smaller separate river system for irrigation purposes. To do so the developer must obtain a resource consent, which is a permit to carry out same activities with the potential to affect the sustainable use, development and protection of resources.

Keeping in mind that the purpose of the Resource Management Act 1991 is to promote the sustainable management of natural and physical resources, use all the material provided in this educational unit to assess whether or not you would allow the developer to take water from the larger river and direct it to a smaller river for irrigation purposes. You are to develop, creatively, a picture of the geographical location of the development proposal, who is involved and how you will deal with the different value positions they hold for water. It may prove useful for you to refer to the *Cleaning Up the Waimakariri River Case Study* educational unit produced by the Canterbury Regional Council in 1992 for ideas. In working through the resource management scenario you should answer the following questions. This will be good practice for you for the planning project you will complete as part of internal assessment.



Summary Review Scenario Questions

- (1) Describe the issue relating to water quality and/or quantity that requires action. Check the issue you wish to describe with your teacher.
- (2) In what ways is there geographic significance in the issue?
- (3) Which groups or individuals are interested in the use of water and why? What are their value positions on this issue?
- (4) What methods are required to investigate the issue and by whom? In your answer you should consider the role of local authorities.
- (5) What natural and cultural processes are involved in the management of water? To what extent are the problems inter-related?
- (6) Why is it important to consult with Tangata Whenua on resource management issues such as the one you are dealing with?
- (7) What do you think may be some of the issues of concern for Tangata Whenua?
- (8) How do you propose to find out what the issues are for Tangata Whenua?
- (9) How are you going to deal with Tangata Whenua issues in the planning process?
- (10) How will you deal with the issues? For example what will your policies include?
- (11) What methods will you use to ensure these policies are incorporated into plans and policy statements?
- (12) What can geographers add to an understanding of the nature of natural and cultural processes involved?
- (13) What are the constraints or alternative courses of action for dealing with the issue you identified in question one?
- (14) How is a decision on the course of action being made? What decisions would you make for dealing with the issue?
- (15) What are the implications of the decisions for different groups and individuals?



8

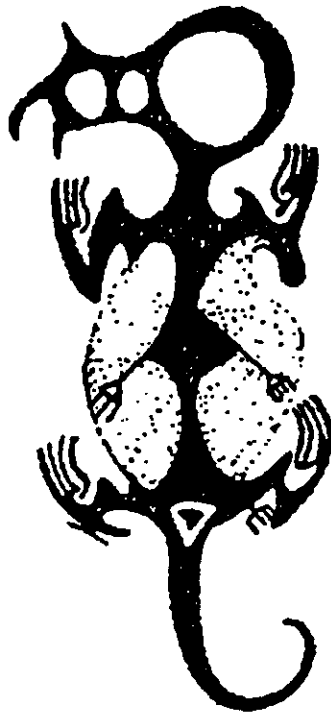
Glossary of Maori Terms

Hapu	- sub-tribe, section of a larger tribe
Iwi	- tribe, people
Kai moana	- seafood
Kainga	- settlements
Kaitiaki	- guardian(s)
Kaitiakitanga	- to exercise guardianship
Mahinga kai	- food and other resources, and the areas that they are sourced from
Mana	- authority, influence, prestige
Manawhenua	- the customary authority exercised by an Iwi or hapu in an identified area
Mauri	- life-force
Ngai Tahu (Kai Tahu)	- the tribal group holding manawhenua in Te Waipounamu.
Papatuanuku	- Earth Mother
Rahui	- restrictions, controls, also a statement that a resource is being actively managed, 'No Trespass' sign, reserve, reservation
Rangatiratanga	- full chieftainship and authority, inherent sovereignty
Tangaroa	- deity of the sea and fish and other marine life
Tangata Whenua	- 'people of the land', the people who hold turangawaewae and the manawhenua in an area, according to Tribal and hapu custom
Taniwha	- supernatural being, often acting as messengers Taonga - treasured possessions, includes both tangible and intangible treasures, for example the Maori language
Taonga	- treasured possessions; tangible and intangible
Tapu	- spiritual protection or restriction, best described by the context in which it is used
Te Reo	- the language
Te Tiriti O Waitangi	- the Treaty of Waitangi, often used to mean specifically the Maori version which Ngai Tahu and most other chiefs signed
Te Waipounamu	- the South Island
Tino Rangatiratanga	- full chieftainship and authority, inherent sovereignty
Urupa	- places where Maori bury their dead, often enclosed
Waahi taonga	- treasured possessions (tangible and intangible); also wāhi taonga
Waahi tapu	- places of sacred and extreme importance; also wāhi tapu
Wai ngawha	- hot water springs - geothermal springs
Wai whakaheke tupapaku	- water burial sites
Waikino	- water polluted, debased or spoilt





- Waimataitai** - refers to the coastal sea and waters in estuaries where the two waters are mixed, brackish. Also includes areas of coastal swamps.
- Waimate** - water of poor quality
- Waiora** - waters used for healing by Tohunga. Like waitohi, these waters were pure, fresh running.
- Wairua** - spirit or source of existence, being, life
- Waitai** - sea rather than fresh water
- Waitohi** - waters used by Tohunga during initiation and baptismal ceremonies. The function was to remove the tapu from people - whakanoa.
- Whakapapa kupenga** - family tree/geneology



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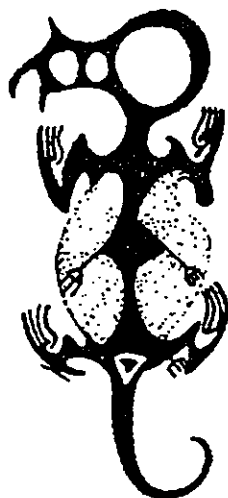
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Ngai Tuahuriri Runanga - Our Forgotten History, Rakihihia Tau (1990)

The Coastal Frontier, Canterbury Regional Council (1992) Anake Goodall talks about Te Waihora

Managing the Future Ministry for the Environment (1991)



Appendices





Appendix A

Reference In The Act To Maori Terms



Part I

Section 2 (1) Definitions including *maataitai*, *mana whenua*, *tangata whenua*, *taonga raranga*, *tauranga waka*, *tikanga Maori*, *iwi authority*, *kaitiakitanga*.

Part II

Section 6 (e) Relationship of Maori and their culture and traditions with their ancestral lands, waters, sites, *waahi tapu* and other *taonga*.

Section 7 (a) Reference to *kaitiakitanga*.

Section 8 Duty to take into account the principles of the Treaty of Waitangi (*Te Tiriti o Waitangi*)

Part III

Section 11 (1) (c) Reference to Maori Affairs Act re subdivisions and State Owned Enterprises Act 1986 s27D.

(2) Reference to Maori Affairs Act 1953.

Section 14 (3) (c) Reference to geothermal water and *tikanga Maori*

Part IV

Section 33 (1) (a) Transfer of functions by local authority to *iwi authority*.

Section 39 (2) (b) Reference to *tikanga Maori* and receiving evidence in Maori.

Section 42 (1) (a) Protection of information to avoid serious offence to *tikanga Maori* and disclosure of the location of *waahi tapu*. Part V

Section 45 (2) (h) Reference back to Treaty of Waitangi in the context of statements of Government policy.

Section 58 (b) Refers to protection of *waahi tapu*, *tauranga waka*, *mahinga mataitai* and *taonga raranga* in New Zealand coastal policy statements.

Section 61 (2) (a) (ii) Regional authority to have regard to management plans prepared under any other Act (for example, *iwi management plans*), and *taiapure fisheries* when preparing regional policy statements.

Section 62 (1) (b) Regional policy statements to state matters of resource management significant to *iwi authorities*.

Section 65 (3) (e) Regional council to consider preparing a regional plan where *tangata whenua* have concerns about their cultural heritage re natural and physical resources.

Section 66 (2) (b) (ii) Regional plans and *iwi management plans* and management of *taiapure fisheries*.

Section 64 (2) (b) (ii) District plans and *iwi management plans* and *taiapure fisheries*.

Section 93 (1) (f) Notification of *iwi authorities* re resource consent applications.

Section 140 (2) (h) Treaty reference for Minister's power of call in.



Part VII

- Section 187 (a) (ii) Refers to Minister of Maori Affairs as heritage authority.
(b) Refers to iwi authority.
- Section 189 (1) (a) Preserving or protecting an area of significance to tangata whenua.
- Section 199 (2) (c) Refers to protection of water body considered to be significant to Maori.
- Section 204 (1) (c) (iv) Iwi authority to be notified of application to special tribunal.

Part X

- Section 249 (2) Reference to Maori Land Court Judge eligible as alternate Planning Judge
- Section 250 (1) Minister of Maori Affairs may recommend appointment of Planning Judge or alternate Planning Judge.
- Section 253 (e) Planning Tribunal members to have a mix of knowledge and experience, including Treaty of Waitangi and kaupapa Maori matters.
- Section 254 (1) Minister of Maori Affairs may support appointment of Planning Commissioner.
- Section 269 (3) Planning Tribunal to recognise tikanga Maori where appropriate.
- Section 276 (3) Refers to evidence in Maori
- Section 353 Notices and consents re Maori land.

Schedules

First Schedule

Part I

- Clause 3 (1) (d) Local authority to consult with tangata whenua when preparing policy statements.
- Clause 5 (4) (f) Notification of proposed policy statements to tangata whenua.
- Section 20 (4) (f) Provision of copy of operative coastal plan to tangata whenua.

Second Schedule

Part I

- Clause 4 (c) Reference to waahi tapu in regional policy statements and plans.

Part II

- Clause 2 (c) Reference to waahi tapu in district policy statements and plans.

Fifth Schedule

- Clause 24 (d) Provisions requiring the Hazards Control Commission to operate a personnel policy that includes provisions which recognise the aspirations of Maori people. This is not yet in force.

Eighth Schedule

Part I

Reference to the Maori Affairs Act 1953.

Source: Ministry for the Environment, 1991



Enclosures





Response Coupon for *Nga Wai O Ngai Tahu - The Waters of Ngai Tahu* An Education Unit for Use in Geography and Social Studies

This education unit was produced by the Canterbury Regional Council in partnership with Ngai Tahu. Feedback from teachers, students and runanga on the relevance and usefulness of this unit would be appreciated. It will help the Canterbury Regional Council in the development of any further educational material.

1 Which part of the Geography and Social Studies syllabus did you use *Nga Wai O Ngai Tahu - The Waters of Ngai Tahu* for?

2 Which part of the education unit do you intend to use in the future?

3 Name a part of the unit you have used: _____

Which information and activity sheets were most useful and why?

What did you like about this part of the unit?

What could be improved?

Did the unit fit with your syllabus requirements? If not, why not? If so, how was it most useful?

4 Name a part of the unit you have used: _____

Which information and activity sheets were most useful and why?

What did you like about this part of the unit?

What could be improved?

Did the unit fit with your syllabus requirements? If not, why not? If so, how was it most useful?

5 What was the students' reaction to the material?

Thank you for your comments

Name: _____

School/Runanga: _____

Address: _____

Phone: _____



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CHRISTCHURCH

Riverside Maori villages of Christchurch

HALFWAY across the Armagh Street Bridge I stop and gaze at the old and new Justice Department buildings and my thoughts go back in time. What was here before the arrival of European settlers?

Being of Ngai Tahu descent I have heard many interesting and varied stories from my tipuna (ancestors) about the settlement of Te Wai Pounamu (South Island), and, in particular, the Canterbury area.

The area now occupied by the Justice Department was once a Maori kainga (village) known as Puari. Because this village was owned and occupied by families of Kaiapoi the guardianship of the swamplands and uru pa (cemetery and burial sites) was bestowed on the tohunga of Puari. This bestowal could only be given by the council of wise men from Kaiapohia Pa.

Puari was one of many kainga on the banks of the Avon. Relatives from Banks Peninsula or further south on a visit to Kaiapoi, or vice versa, would travel along the river and stop at one of the settlements. They would rest for a few days and exchange foodstuffs, such as muttonbirds and koura (crayfish) for eels, dried shark, whitebait, and weka.

Today it is difficult to visualise part of the Canterbury Plains as a massive swampland. The main vegetation was harakeke (flax) and raupo (bullrush). The soil of this swampland was rich for cultivation, and the land became a noted mahinga kai (food gathering) area.

The kumara plant that grew so well in the North Island was cultivated only as far south as Temuka. Although it grew reasonably well in this area, heavy frosts meant that the kumara was more a South Island luxury than a staple part of the

By LULA TAU

diet. Eels were plentiful from rivers and streams.

With the arrival of the European settlers in 1850, Market Square (known today as Victoria Square) became a market place for vegetable produce. Maori from the outlying areas of Tuahiwi and Rapaki would bring their produce here for sale. They would tether their horses at Puari and any dogs accompanying them would also be left at the kainga. Because there were no stablehands to clean up the animal dung the settlers protested. It was suggested by certain settlers that the Maori be given a small reserve in Hagley Park to keep the stock and mess out of the inner city square.

Puari was claimed on behalf of the owners of Kaiapoi by Pita Te Hori. But it was only when he appeared before Chief Judge F. D. Fenton at the Native Land Court in Christchurch in 1868 that Pita Te Hori and his people discovered that they no longer owned the land. It had been Crown-granted to the Europeans. Records of the original owners of Puari still exist, and this area is part of the Ngai Tahu claim which is before the Waitangi Tribunal.

As I leave the Armagh Street bridge and continue along the Avon towards Victoria Street thoughts of another Maori settlement come to mind.

Putaringamotu, the largest of the many kainga, started on the river banks and extended out to what is known today as Riccarton. Like Puari, the village was occupied by the people of Kaiapoi, with the gift of guardianship bestowed on the tohunga of Putaringamotu, who was protector of the various healing springs found in the Avon River.



The kainga was a large bush area which provided much-needed shelter during the many strong nor-westerly gales in summer and cold easterlies in winter. From the bush, firewood was gathered to provide warmth and comfort. The large native bush area was made up of kahikatea, totara, matai, hinau, and pokaka.

Kahikatea and totara were used by the Maori for building the waka (canoes) and whare (houses). The hinau and pokaka in pre-European times were used by the Maori for palisades. European settlers used them extensively for fence posts. Thus the Maori had their first experience of individual land ownership title and prosecution of trespassers under English law.

Like their whanaunga (family, relatives and extended family) at Puari, the people of Putaringamotu found that their staple foodstuffs such as tuna (eel), whitebait, freshwater shellfish (such as pipis and cockles), waterfowl, and birds of all description were in plentiful supply.

The quickest and easiest way to travel the Avon was by canoe. Visitors to Putaringamotu were able to row westward to the Riccarton area.

In the early 1840s the Deans brothers approached the Maori about leasing land in the Putaringamotu area. In August,

1845, the paramount chief of the area referred the question of leasing land to the Deans brothers to Major Richmond, the superintendent acting for the Government in the Middle Island. Consent for the lease of land, part of which was later to be known as Riccarton Bush, was approved later in 1845, but the necessary document was not signed until December 3, 1846.

Looking eastward along the river I decide to change my mode of travel. I retrace my steps to the former Canterbury Provincial Council building on the corner of Worcester Street and Oxford Terrace, then hire a punt. As we approach the Madras Street Bridge I try to visualise this area in the time of Tautahi.

Tautahi — the son of Huikai, a Ngai Tahu chief of Koukourarata (Port Levy) — was given the blessing of his people to branch out and build his own kainga. After much meditation Tautahi chose a site beginning on the banks of the Avon close to what was later known as "The Bricks" in the vicinity of the Madras and Barbadoes street bridges and the Christchurch Fire Station.

The people of Tautahi, like their neighbours, found that the swampy environment was a food source paradise. Family and relatives from the peninsula would journey up the river, passing the

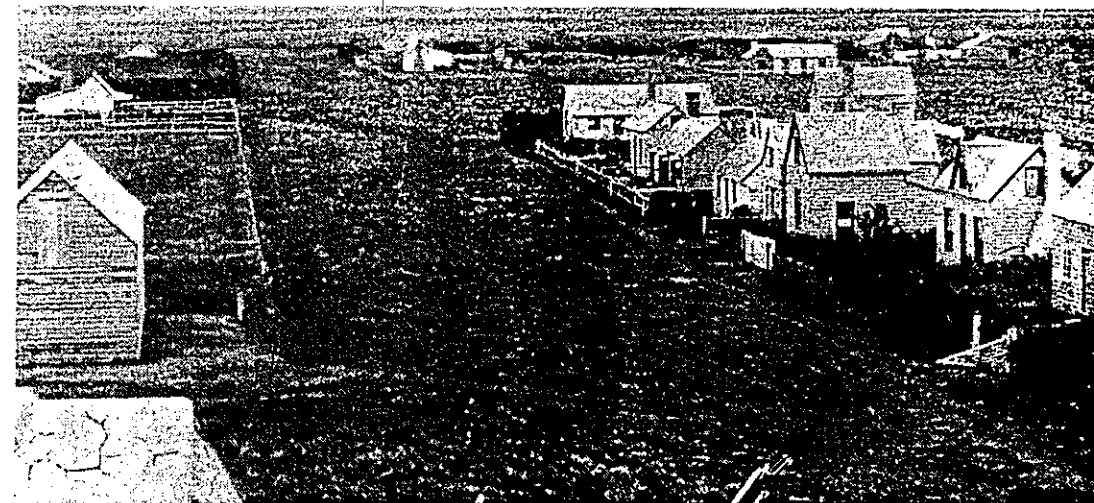
small kainga of Te Kai o te Karoro at South New Brighton. This Maori settlement occupied the site now known as South New Brighton Park. Many Maori ovens scattered about the area were in evidence until the early 1920s.

At the New Brighton Spit, Maori ovens were also to be seen; Te Karoro Karoro (Seagulls' Clatter) was the Maori name for the spit. Upstream, manuka eeling weirs were visible along the river until yachting enthusiasts removed them in 1920.

With the settlement of Christchurch, local Maori gradually began seeking employment and residence in the city. To foster a bond of unity the Maori Association of Christchurch was formed in the late 1920s. The convener of the project was Te Ari Taua Pitama.

Within the association the cultural group of Ngati Otautahi was established. This was to encourage cultural participation and help in the retention of the reo (language). Mr Pitama also had his own cultural group and dance band at his home marae of Tuahiwi. The band played at least two Saturday nights a month at the Mayfair Lounge and also at their own marae dances. Later, money from these dances helped to send food parcels to Ngai Tahu members of the Maori Battalion.

After formation of the Maori Association the city of Christchurch was given the name of Otautahi by Mr Pitama. The name is of historical significance to the Ngai Tahu people as it relates to Tautahi kainga, which was first occupied in the mid-18th century and only disappeared under bricks and mortar with the arrival of the early English settlers. Before the new name was chosen, the Maori name was Karaitiana, a transliteration of Christchurch.



The general area of Putaringamotu is shown in this 1860 view from the Provincial Government Buildings, looking west down Armagh Street.

— Photographs by A.C.BARKER



Victoria Street Bridge in 1860. The foreground was part of the Puari site.