

Te Ao Māori

Māori Worldview

03

Introduction

- 3.01 Te Tangi a te Manu: Aotearoa New Zealand Landscape Assessment Guidelines provide a framework for assessing landscapes from both Te Ao Māori and Te Ao Pākehā perspectives within the statutory planning context. Bear in mind that there are other motivations and applications for assessing landscapes than those relating to the statutory planning focus of these Guidelines.
- 3.02 The Guidelines promote using the assessment method most appropriate for the context (both natural and cultural) and the matter under consideration. This approach works equally well from a Te Ao Māori perspective as from a ‘Western’-derived Te Ao Pākehā perspective. Such an approach provides for new methodologies and methods to emerge. This is important because truly bi-cultural approaches to landscape assessment (together with design, planning, and management) continue to evolve as our maturity in this area of practice grows. Tāngata whenua landscape approaches and frameworks are a rapidly developing area of landscape architecture that can sit comfortably amongst other Te Ao Māori and kaupapa Māori tools and approaches to (amongst others):
- whenua
 - taonga tuku iho (treasures handed down from the ancestors)
 - wāhi tūpuna (a place with ancestral connection)
 - wāhi tawhito (a place holding historical importance)
 - wāhi tūturu (a place holding deep or particular meaning)
 - ngā wawata a mua (future aspirations).
- 3.03 The following concepts are important foundations with respect to Te Ao Māori and landscape.

Te Reo Māori

- 3.04 Te Reo Māori is the first human language of Aotearoa; one of our three recognised national languages. It is a taonga tuku iho nā ngā tūpuna Māori—a treasure handed down by the ancestors.
- 3.05 Te Reo Māori is the key to accessing Te Ao Māori. Te Ao Māori values, concepts, and constructs only gain full relevance and meaning within that language. English terms may not necessarily have direct translation to Te Reo Māori, and vice versa.
- 3.06 These Guidelines promote the use of Te Reo Māori within landscape assessment. The convention is for the English translation to be provided in brackets after the first use of a Te Reo Māori term, after which the Te Reo Māori term should be used alone. Where both languages are used, Te Reo Māori comes first in recognition of precedence.

43. The Treaty of Waitangi (English version)

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 Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption 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.

Whenua

- 3.07 Whenua encompasses all of Aotearoa. All whenua carries association(s) with tāngata whenua. Whenua precedes the concept of landscape in Aotearoa New Zealand and expresses physical, associative, and perceptual dimensions within a Te Ao Māori cultural framework. In Aotearoa New Zealand, therefore, landscapes sit within whenua in space and time.
- 3.08 There is continuity and connection between land and sea: whenua extends beneath moana. Mana whenua includes mana moana of relevant parts of the sea.
- 3.09 Whenua is a word with layered meaning that refers to the land and the relationship between people and land. But those relationships have a specific cultural context and perspectives.
- 3.10 Whenua is central to tāngata whenua—physically and conceptually. Tāngata whenua whakapapa (trace descent) through tūpuna to the whenua and the natural world. The concept of mana whenua (and mana moana) includes identity, belonging, and rights and responsibilities with respect to place. Whenua gains its highest potency through association with iwi (tribe)/hapū (sub-tribe)/whānau (extended family) over time.
- 3.11 For tāngata whenua, associations with whenua are confirmed through whakapapa (genealogical links/connection), ahi kā (occupation) and belonging.
- 3.12 Tāngata whenua associations with areas across Aotearoa have changed repeatedly over time. However, all occupation leaves imprints (tangible and intangible) that maintain validity and carry meaning within Te Ao Māori.

Te Whakaputanga o Te Rangatiratanga o Nu Tirene

- 3.13 Te Whakaputanga o Te Rangatiratanga o Nu Tirene (Declaration of Independence of New Zealand 1835) established the sovereignty of the Chiefs and tribes of Aotearoa/Nu Tirene over all whenua within these islands.

The Treaty of Waitangi

- 3.14 The Treaty of Waitangi⁴³ is the English wording of the foundational document that established the rights of the indigenous people of Aotearoa and equally those who settled here. The document contains complex terms and concepts that had no precedent or relevance to an indigenous consciousness and context—cultural, philosophical, or political.

Those who lead give sight to those who follow, those who follow give life to those who lead

**Mā mua ka kite a muri,
mā muri ka ora a mua**





Above: Pureora Forest, Waikato
Image: Simon Button

44. Te Tiriti o Waitangi (te reo Māori version)

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

Ko te tuarua:
Ko te Kuini o Ingarani ka wakarite ka 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 wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru:
Hei wakaritenga mai hoki tenei mo te wakaetanga 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.

45. The Reo Māori text of Te Tiriti is not an exact translation of the English text, the one for the other. Under the Treaty of Waitangi Act 1975, the Waitangi Tribunal is tasked with determining the meaning and effect of the Treaty for the purposes of inquiring into Māori claims. The Act further requires the Tribunal to decide issues raised by the differences between the Te Reo version and the English version.

With regard to these Guidelines, the following statement of Dr Moana Jackson has resonance: “The Treaty for me has never been about Treaty rights. It’s always been about the rightness that comes from people accepting their obligations to each other. And that was a profound, and I think, visionary base upon which to build a country”.

3.15 Te Tiriti o Waitangi⁴⁴ is the Te Reo Māori wording of the foundational document that established the rights of the indigenous people and equally of those who settled here. These eight separate hand-written documents that were taken around Nu Tirene attempted to translate complex terms and concepts that had no precedent or relevance to a British consciousness and context—cultural, philosophical, or political.⁴⁵ The Treaty of Waitangi is generally taken as the document that provides the foundation of a bi-cultural nation and is an expression of the potential and promise of reciprocal benefit seen by both cultures through kōrero at the time of signing.

3.16 The Treaty of Waitangi, as captured within its articles in the English and Te Reo texts and the principles derived from those articles, has evolved and will continue to evolve, in response to its application to the challenges and opportunities of the past, present, and future.

3.17 The Treaty of Waitangi has deep relevance to matters relating to whenua, tāngata whenua, and landscape.

Māori

3.18 The term Māori is a cultural construct arising out of contact with Western European culture. As an accepted term for collective identity enshrined in the Te Reo Māori version of the Treaty of Waitangi, Māori culture is unique to Aotearoa.

3.19 As first peoples, Māori are tāngata whenua of Aotearoa. Tāngata whenua are people who hold mana whenua over an area.

3.20 The natural primary grouping for Māori is the hapū. However, in a contemporary sense, the term tāngata whenua can be applied at iwi, hapū and/or whānau level.

3.21 Expressions and understandings of ‘culture in place’ become clearer, stronger, and more specific from Māori to iwi to hapū to whānau. These Guidelines, therefore, advocate for landscape matters to be considered at the most local appropriate level (e.g. hapū ahead of iwi where the matters are most relevant to a hapū).

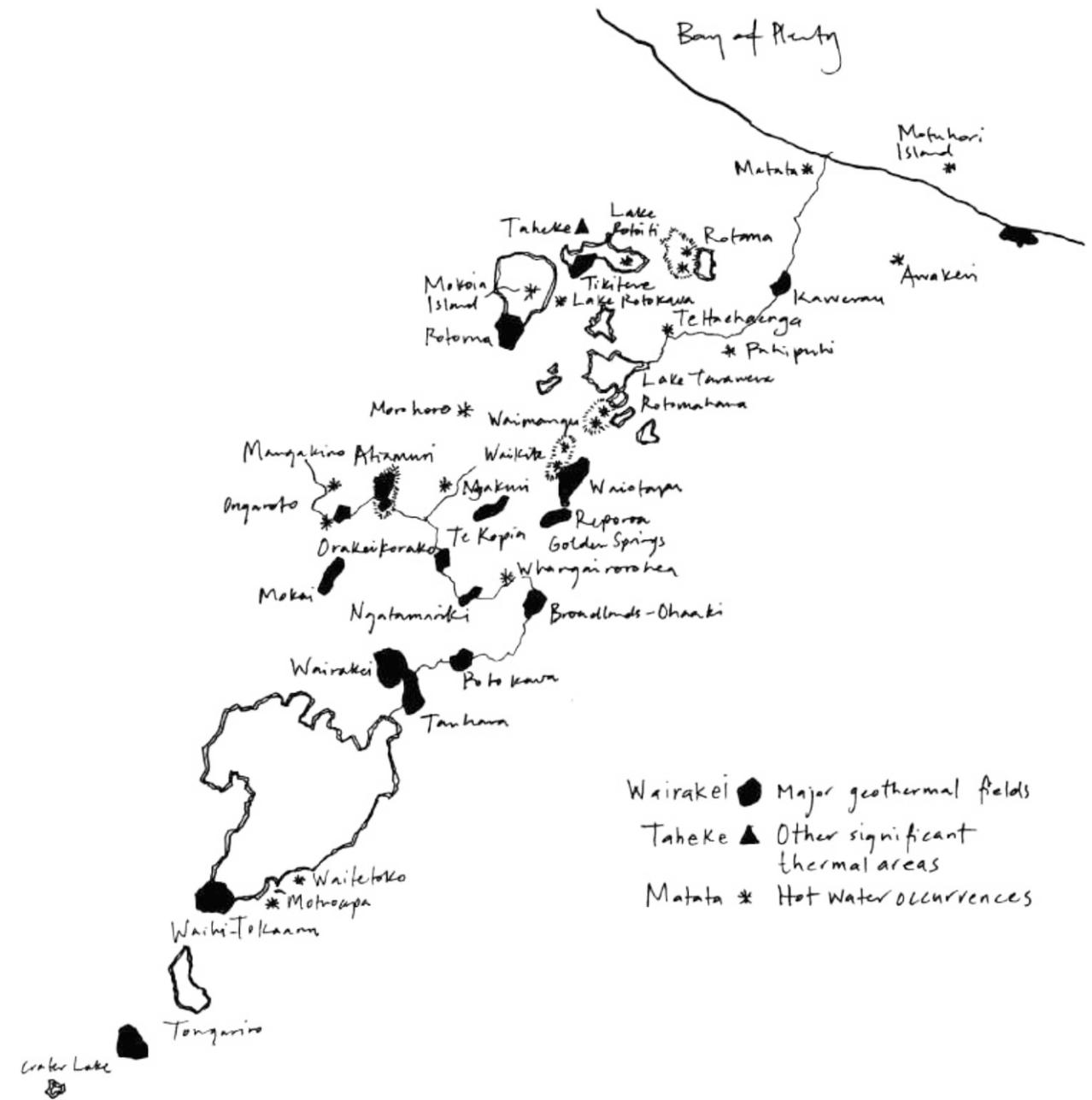
Te Ao Māori

3.22 Te Ao Māori is a term for an indigenous world view within Aotearoa. Te Ao Māori comprises Te Reo Māori, tikanga Māori, values, beliefs, and histories: collectively framing a world view by which tāngata whenua in Aotearoa can engage with, and make sense of, the world.

3.23 Te Ao Māori is not static or definitive. Rather, it is constantly being renewed and reaffirmed through fresh challenges and opportunities that occur within Te Ao Hurihuri—the emerging world.

Tāngata whenua

- 3.24 A range of responsibilities is associated with the term tāngata whenua, such responsibilities extending to the area (and all who live in it) over which tāngata whenua hold mana whenua.
- 3.25 Mana motuhake is the term whereby tāngata whenua maintain the right to express their mana and to make decisions on matters relating to or affecting them and their rohe.
- 3.26 Tāngata whenua are the definitive holders of mātauranga and kōrero relating to their rohe—including matters relating to landscape. The mātauranga and tikanga of each tāngata whenua group informs contemporary tāngata whenua resource management in each landscape setting. Mātauranga varies from group to group and is specific to that group and whenua. Access to this knowledge can only be achieved through appropriate and meaningful engagement with, and at the discretion of, tāngata whenua. (See ‘Engaging with tāngata whenua when assessing landscapes’ at paragraph 5.40).
- 3.27 Areas of tāngata whenua jurisdiction may overlap with those of different iwi, hapū, and whānau—particularly where such groups have different historical associations with the whenua.
- 3.28 Subtleties and distinctions of tāngata whenua can be added through such concepts as hau kāinga (the ‘home people’ at a marae) and ahi kā (those who occupy that area and keep the home fires burning).
- 3.29 Tāngata whenua is the appropriate term rather than Māori in matters relating to landscape.
- 3.30 The relationship between tāngata whenua and whenua is unique to Aotearoa. It binds the primary relationships between people and the connections developed across time between people and whenua. Explaining such perspectives is the prerogative of tāngata whenua which may be iwi, hapū, or whānau (or a combination) depending on context.
- 3.31 Whakapapa instils tāngata whenua with a duty—kaitiakitanga—to protect and enhance the wellbeing of ngā taonga katoa (all resources) in accordance with the mātauranga, tikanga (customary values and practices) and kawa (protocols) of that group. Kaitiakitanga aligns with many of the fundamental beliefs and norms of behaviour of Te Ao Māori including mana, whakapapa, whanaungatanga (kinship/relationships), mauri (life force/essence) and kotahitanga (collective sense of unity), among others. The nearest equivalent meaning to kaitiakitanga is stewardship or guardianship although the terms are not strictly synonymous.



Above: Taupō Volcanic Zone, Tauhara II, Taupō
Sketch: Nada Stanish

The blood of man
(is supplied by) food;
the sustenance of man
(is supplied by) land

Te toto o te tangata, he kai; te oranga o te tangata, he whenua



Above: Rangitoto wharf, Tāmaki Makaurau
Image: Simon Button

Pūkenga

- 3.32 Knowledge is held in many places within Te Ao Māori and amongst tāngata whenua. Very often, the groups and individuals who hold knowledge and expertise specific to their group have not gained this through mainstream education. This knowledge and those genuine knowledge holders are highly respected and valued by their respective groups.
- 3.33 Such knowledge is equally as valid as knowledge held in Western knowledge systems. Indeed, in some circumstances, it may be appropriate that knowledge held by pūkenga is afforded primacy over that held according to Western knowledge systems, including in consequent consideration of effects. Consideration of what has primacy is a matter for decision-makers.
- 3.34 Access to pūkenga and their knowledge may require the seeker to show some commitment and demonstrate the context and purpose for which the information is sought. Pūkenga expertise should be resourced in a way and at a level that is commensurate with those of a Western knowledge system expert.



Above: Te Rerenga Wairua/
Cape Reinga, Northland
Image: Sophie Fisher

With your basket, and
with my basket, the
people will thrive

Nāu te rourou, nāku te rourou, ka ora ai te iwi

Whakarāpopototanga

Summary

The Treaty of Waitangi is the foundation of Aotearoa/New Zealand as a bi-cultural nation. It is deeply relevant to tāngata whenua, whenua, and landscape. It entails both challenges and opportunities.

The full relevance and meaning of Te Ao Māori concepts are best explained in Te Reo Māori.

Whenua is central—physically, socially, and conceptually—to tāngata whenua. All whenua carries associations for tāngata whenua. Tāngata whenua whakapapa (trace descent) through tūpuna to the natural world.

Tāngata whenua are the definitive holders of mātauranga, tikanga, kawa, and kōrero relating to their rohe. Culture in place becomes clearer, stronger, and more specific from iwi to hapū to whanau.

Pūkenga hold knowledge and expertise relating to an iwi, hapū or whanau, including on landscape matters. Commitment, relationships, and resourcing are important to accessing such information. Pūkenga may undertake the role of an expert in terms of the Code of Practice.

Bi-cultural approaches to landscape assessment will continue to evolve. The emphasis on transparency and reasoned explanation will help ensure that such evolving practice is not hindered by prescribed methods.