



**He Kaupapa Tikanga-Rua:  
Applying indigenous landscape knowledge to planning in Aotearoa New Zealand**





## Who are Maori?



*Sir Apirana Ngata*



*E tipu e rea, mo nga ra o te ao,  
 Ko to ringa ki nga rakau a te Pākehā,  
 Hei oranga mo to tinana.  
 Ko to ngakau ki nga taonga a o tipuna,  
 Hei tikitiki mo to mahunga.  
 Ko to wairua ki te Atua,  
 Nana nei nga mea katoa.*

Grow up O tender child in the days of your world,  
 In your hands the tools of the Pākehā,  
 As means to support and sustain you.  
 In your heart the treasures of your ancestors,  
 As a plume for your head.  
 Your spirit given to God,  
 The source of all things.



Maori  
Cosmology

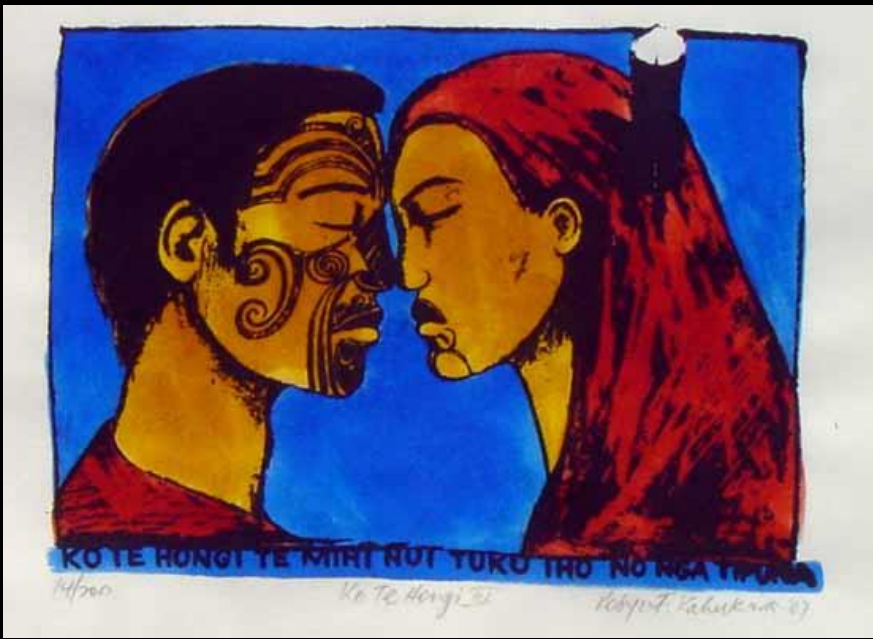


TE WEHENGANGA O RANGINUI  
RĀUA KO Papatūānuku  
NGĀ ATUA MĀORI - PUKA TUARUA



'He aha te mea nui i  
te ao?  
He tangata,  
he tangata,  
he tangata'

**Hineahuone**

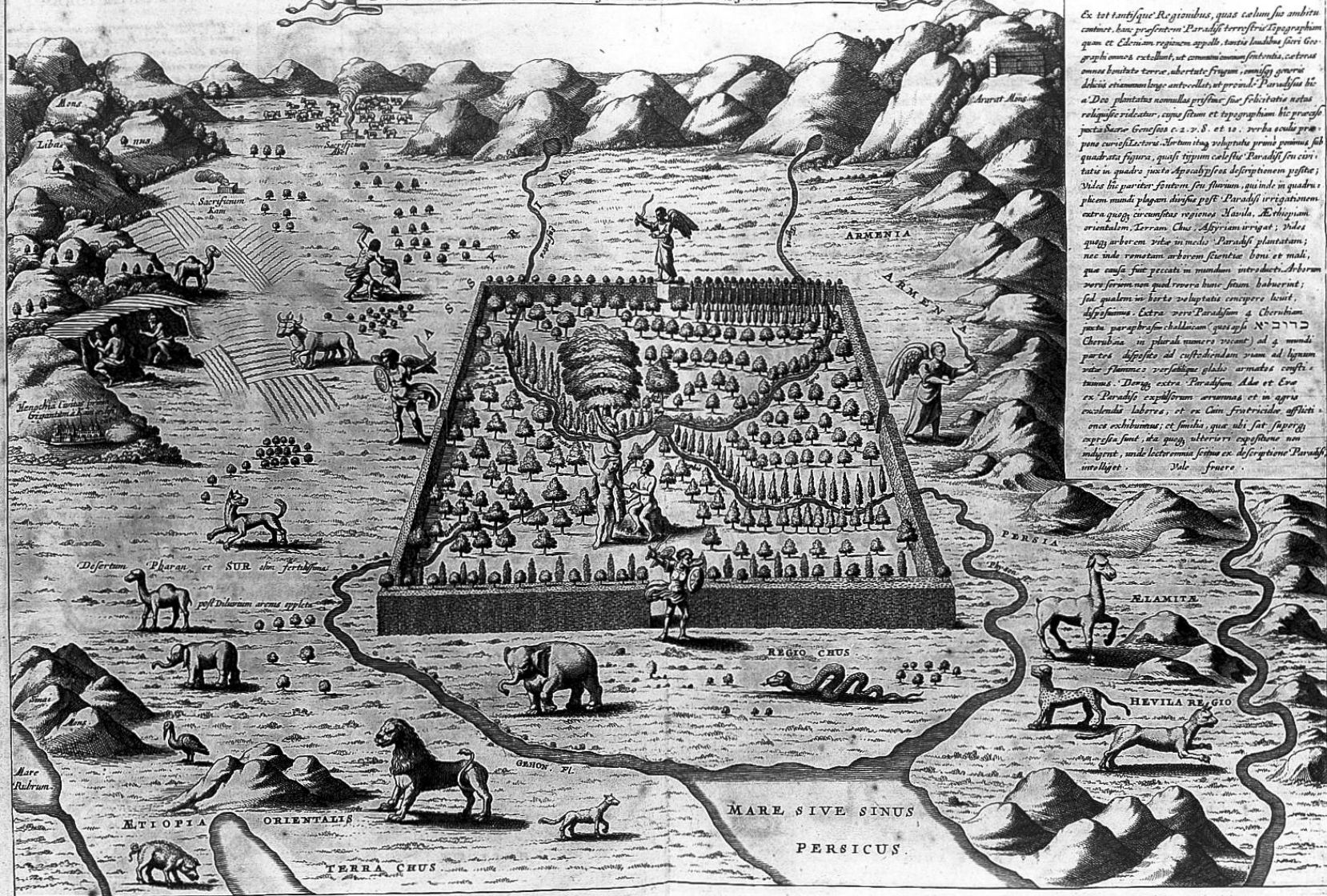


Ngakau Mahaki

TOPOGRAPHIA PARADISI TERRESTRIS JUXTA MENTEM ET CONJECTURAS AUTHORIS.

NOTA AD LECTOREM

Ex tot tantisque Regionibus, quas calum suo ambitu  
 continet, hanc præfertur Paradisi terrestri Topographiam  
 quam et Elysium regionem appellat, tanta laudibus fieri Geo-  
 graphi omnes extollunt, ut communis sententia, ceteras  
 omnes locitates terre, abertate frugum, omnij generis  
 ditionis etiamum longe antecellit, ut præcidi Paradisi hic  
 a Deo plantatus nonnullis præstat sue felicitatis notas  
 reliquæ videtur, cupis sciam et topographiam hic præcipi  
 juxta Sacra Genesim c. 2. v. 8. et 10. verba scilicet præ-  
 pone curiosi Lectores. Arborem itaq; voluptatis præmis summa sub  
 quadrata figura, quasi typum celestis Paradisi sui cari-  
 tate in quadro juxta Apocalypses descriptionem posuit;  
 Vides hic pariter fontem seu fluvium, qui in 4. quadra-  
 tes mundi plagas dividit, præ Paradisi irrigationem  
 extra quoq; circumstantes regiones. Nobile, Æthiopianam  
 orientalem, Terram Chus, Ægyptiam irrigat; Vides  
 quoq; arbor em vite in medio Paradisi plantatam;  
 nec inde remotam arborem scientiæ boni et mali,  
 que causa fuit peccati in mundum introducti. Arborem  
 vero ferum non quod revera hunc situm haberint;  
 sed qualem in horto voluptatis concepere licuit  
 Ægyptiis. Extra vero Paradisum a Cherubim  
 juxta pariter sephallicam quasi q. כרובים  
 Cherubim in plurali numero vocant ad 4. mundi  
 partes, Ægyptos ad custodiendum primum ad hunc  
 vite fluvium, vestigia gladii armatas consti-  
 tuimus. Deiq; extra Paradisum Æthi et Euse  
 ex Paradisi expulsum armeniam et in agro  
 excolenda libere, et ex Cim fratricidæ afflicti  
 onis cochibimus; et finibus, que ubi fati superiq;  
 expulsi sunt, ea quoq; ultioris expulsi sunt non  
 indigent, unde lector omnia scitus ex descriptione Paradisi  
 intelliget. Vale. Franco.





The Persian word 'paradise' simply meant a 'walled enclosure'. The word Paradise was subsequently used for the Garden of Eden, the abode of God, and the place where the virtuous live after death. It was thought of as the 'garden of the gods'. Earthly gardens were made as representations of paradise. Water symbolised life, as it was believed to be the source of life. Irrigation canals made cultivation possible. Ceramic representations of the world divided into four quarters with a pool of life at the centre date to 4,000 BC. The chahar bagh (quadripartite garden, from chahar, four + bagh, garden) idea dates to at least 2000 BC but it is not known when the first gardens were laid out on this pattern.



*Double Chahar Bagh garden, Isfahan, Iran*



*Te Hahi o te Whakapono*



*Tama-te-Kapua*



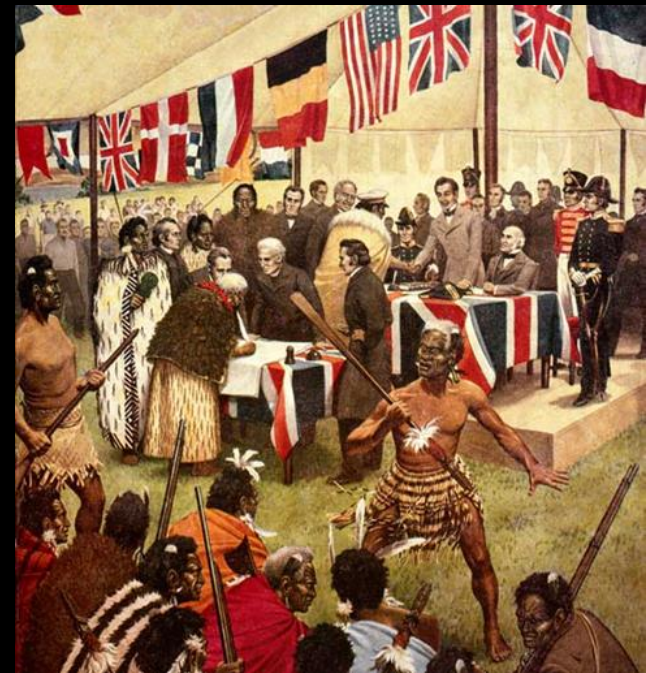


These are and were a people with no notion of linear time. Theirs was one of the great experiments in human thought. **The notion that the world existed as a perfect whole, and that the singular duty of humanity was to maintain through ritual activity the land precisely as it existed when the Rainbow Serpent embarked on the journey of creation.** The logos of the Dreaming was constancy, balance, symmetry. In the moment there is deductive logic, on a hunt for example, when the men pay attention to signs with a perspicacity that would put Sherlock Holmes to shame. But in life there is only the Dreaming, in which every thought, every plant and animal, are inextricably linked as a single impulse, the inspiration of the first dawning. Had humanity followed this track, it is true that we would have never placed a man on the moon. But we would most certainly not be speaking of our capacity to compromise the life support of the planet. I have never in all of my travels been so moved by a vision of another possibility, born literally 55,000 years ago.

*Canadian anthropologist Wade Davis reflecting on a month in the NT in 2008*



# The Treaty of Waitangi



<p> <i>Te Ihu o te Mōwhiri *              Te Ihu o te Karuwhiri *              Te Ihu o te Makohiri *              Te ahu              Awhiwhiri              Te tohu o Haru no te uiu              Te Haru o Haru              Te tohu o Hahitara              no te rawara              Te tohu o Hauaiti (Taranaki)              no te uri o hua              Te tohu o te Uatatariki         </i> </p>	<p> <i>Te Ihu o te Mōwhiri *              Te Ihu o te Karuwhiri *              Te Ihu o te Makohiri *              Te tohu o Paraka *              Te tohu o Paraka *              Te Ihu o Te Ihu *              Te tohu o te Korokoro - Waikato              Te Rangi ita - Taupo - Te              Te tohu o Te Ihu - no te              Turu Uatatariki - Taupo              Raweti Tiroko              Na te Kura.         </i> </p>
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## Generations of Grievance



Bastion Point, Orakei,  
Auckland



Passing of the Te Awa Tupua (Whanganui River Claims Settlement) Bill in March 2017 confers a legal personality on the Whanganui River. A legal person is an entity that has the same rights and responsibilities as a person.

“We can trace our genealogy to the origins of the universe. And therefore rather than us being masters of the natural world, we are part of it. We want to live like that as our starting point. And that is not an anti-development, or anti-economic use of the river, but to begin with the view that it is a living being, and then consider its future from that central belief.” (Gerrard Albert)



# Waitangi Day



## RESOURCE MANAGEMENT ACT 1991 (RMA)

5 The purpose of this Act is to promote the sustainable management of natural and physical resources

### 6 Matters of National Importance

(e) The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.

(f) the protection of historic heritage from inappropriate subdivision, use, and development.

(g) the protection of protected customary rights.

### 7 Other Matters

(a) Kaitiakitanga

### 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).



Recent developments in relation to tangata whenua provisions and participation in planning processes include:

- Changes to Maori participation under the RMA that came into effect on 19 April 2017.
- National Planning Standards introduced as part of the 2017 amendments to the RMA, including for tangata whenua provisions in district and regional plans.



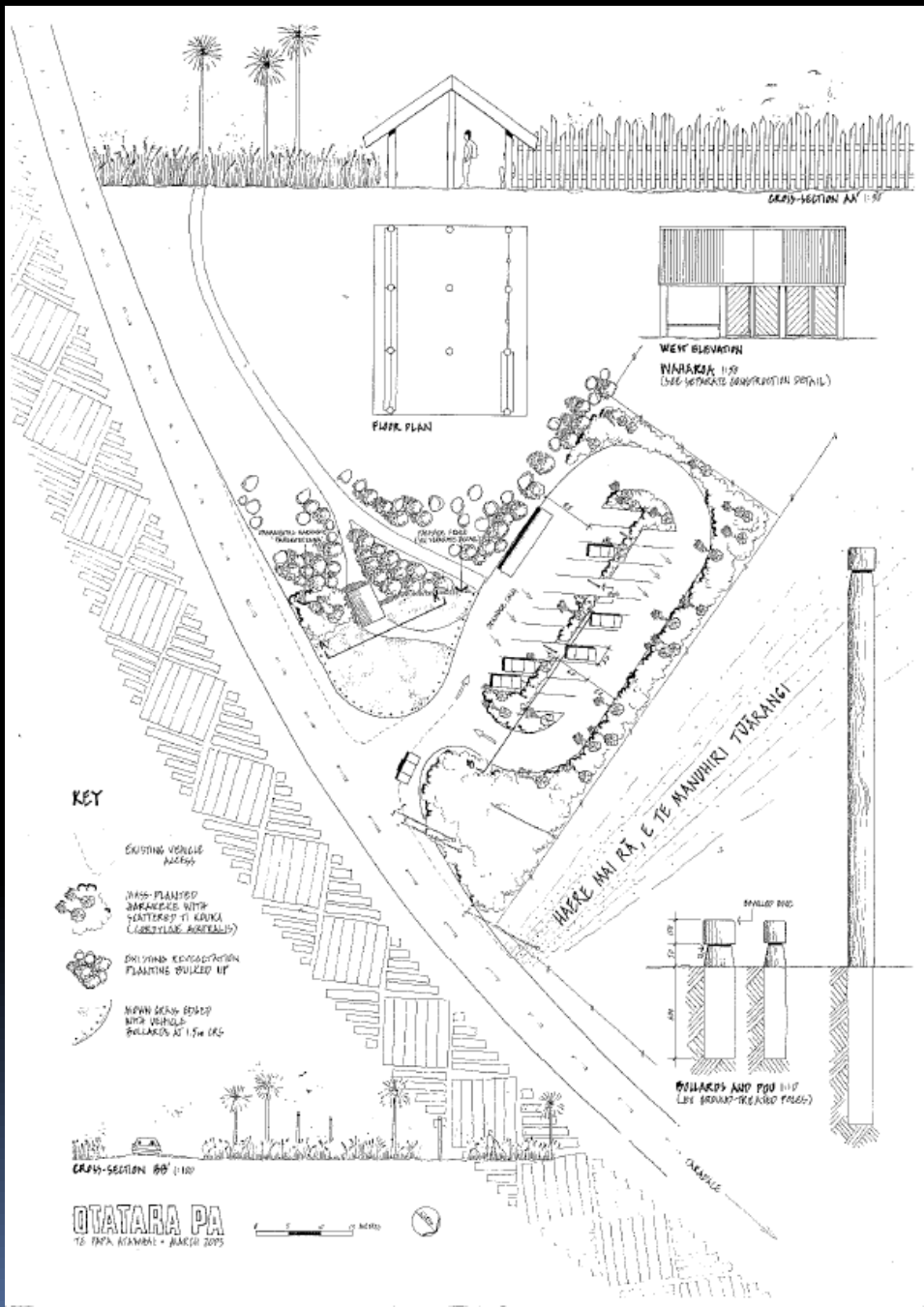
The two key principles of the act are

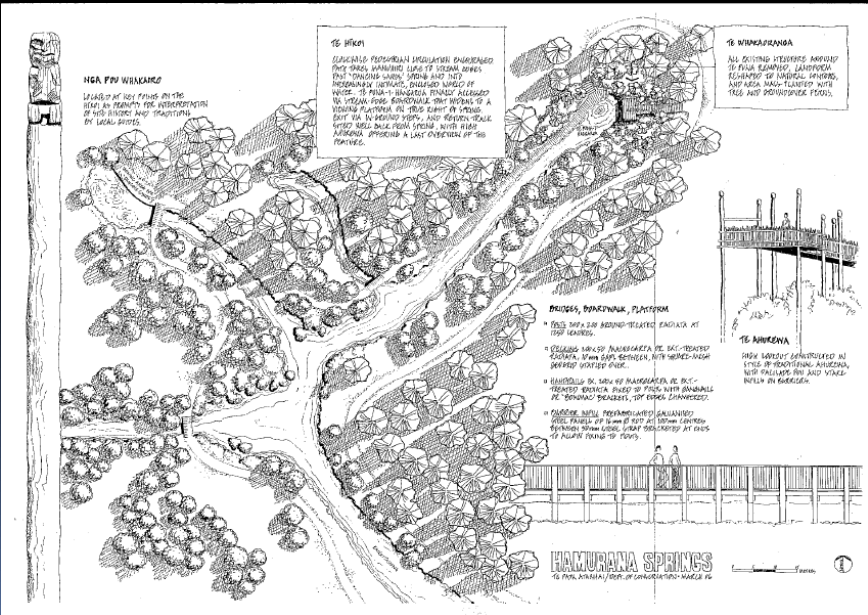
**environmental protection**

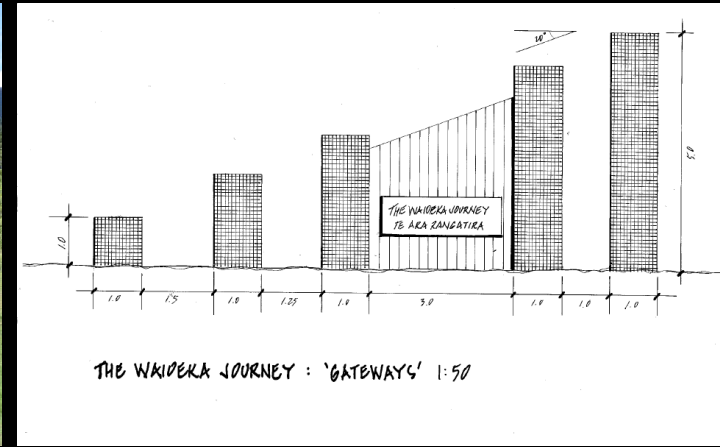
and

**community participation.**

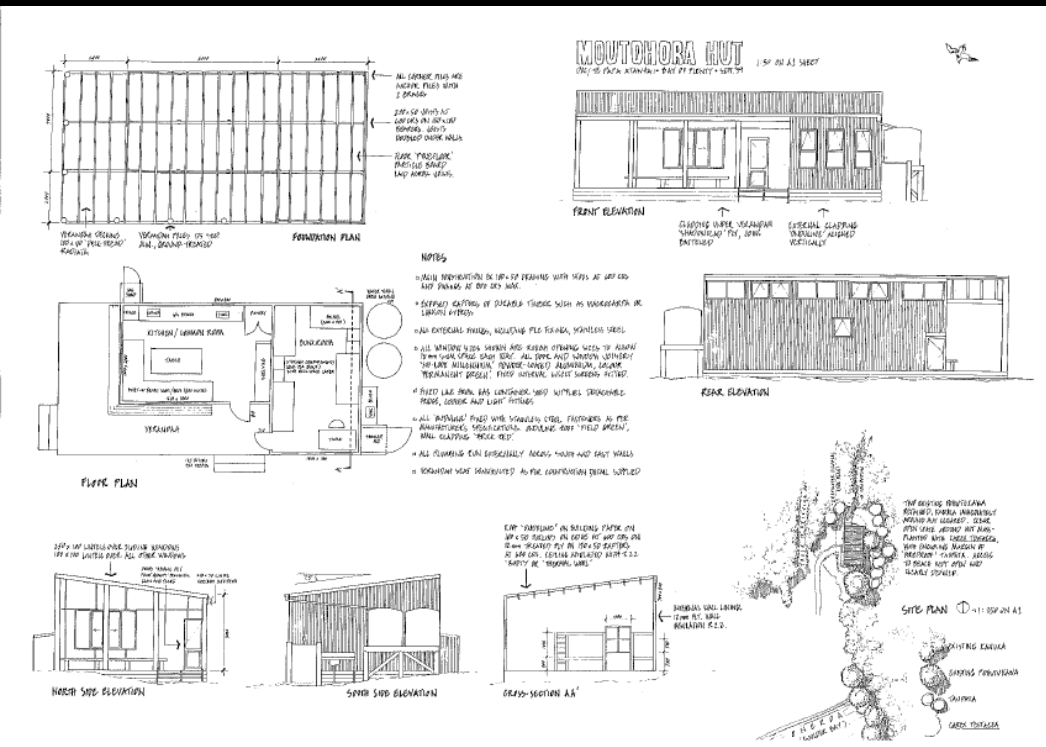














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