

MĀPUA MASTERPLAN

TE AO MĀORI

VALUES AND VISION

For Tangata Whenua, connection to Māpua is an inseparable bond between people, from the land to the sea, and the natural world from the past to present. Our vision and values are intergenerational and works to improve the balance between people and the environment – *‘what we do to the environment, we do to ourselves’*.

These values include but are not limited to:

KAITIAKITANGA

Inherited and upheld by whānau, hapū and iwi to ensure the protection of the taiao (environment) for future generations.

RANGATIRATANGA

Affirmed under Te Tiriti o Waitangi which protects the customary rights of Māori to have authority over our whenua (lands), kainga (homes) and taonga (treasures).

MANAAKITANGA

Our inherent ability to provide and care for our whānau and others.

WHANAUNGATANGA

Our interconnectedness with each other through whakapapa (genealogy) and relationships.



Overlooking Waimeha towards Māpua by J C Richmond [1869?]

This forms the foundation for Tangata Whenua to protect wāhi tapu (sacred sites), taonga (treasures) māhinga kai (food gathering places) and preserving the mauri (lifeforce) of te Taiao (the natural world).



Wāhi tapu or burial place by W. M. Smith et al [1845]

The commitment of Tangata Whenua to uphold these values forms the basis of our contribution to the wellbeing of the environment and our communities and is intricately linked to the use of natural resources and the application of mātauranga.

Māpua holds significant cultural value to Tangata Whenua. There are burial grounds within Māpua – sites of significance that prompt the need for caution and a shared understanding. The lowland ngahere (forest) and repo (wetlands) are also significant and were abundant areas for mahinga kai, rongoā (food gathering/medicine) and other raranga (weaving)/building resources, providing a rich variety of food sources and fertile soil for settlements and occupation sites. These places also served as natural corridors for species migration and trading routes.

However, degradation and loss of these taonga, habitat loss, introduction of non-native species and vegetation clearance has resulted in not only the loss of traditional resources and associated mātauranga but the destruction of these areas. Discharges into the environment reduces water quality and directly impacts the mauri and wairua of the water. The consequences of such are immensely devastating for Tangata Whenua values, as well as for the community and the ecological impacts

on flora and fauna associated to the estuary and repo and how that in turn impacts on the area as a whole. Degradation of wetlands will result in diminishing cultural and biodiversity values.

The coastline of settlement, including pā sites, mahinga kai areas and urupā, extends along the wider occupation area from Waimeha to Kina, with extensive occupation, movement, trade, and utilisation of resources. Additionally, to being a place of settlement, Māpua was a place of trade, due to its accessibility by land and sea to the wider Tasman Bay area. Tangata Whenua exercised customary rights in the Māpua area in accordance with tikanga, kawa (customs) and whakapapa, maintaining ahikāroa (occupation) in the rohe (region).

Our tūpuna studied these taonga and used this science about their ecology as kaitiaki to harvest resources and ensure balance and sustainability. They shaped our traditional maramataka (seasonal calendar) and ultimately daily life. From Kōanga (spring) to Ngahuru (autumn) our tūpuna would focus gathering seafood (kaimoana) from the coastline and sea of Te Tai Aorere. Fishing camps were based at the entrance to the Waimeha, the entrance to the Waimeha Estuary at Te Rerewā, Māpua, and Moturoa/Rabbit Island. The entire coastline was a highway for Iwi accessing seasonal resources.

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Our tūpuna communities were not confined to just the physical structure of the pā/kāinga/pahi. These were supported by settlement area and environs which include:

Whare Ohonga (Birthing House)

Whare Wānanga (House of Learning)

Urupā, Ana, Torere (Burial Sites)

Atāmira (Ceremonial Structures)

Mārā (Cultivations)

Ahu Otaota (Middens)

Waipuna (Water/Springs)

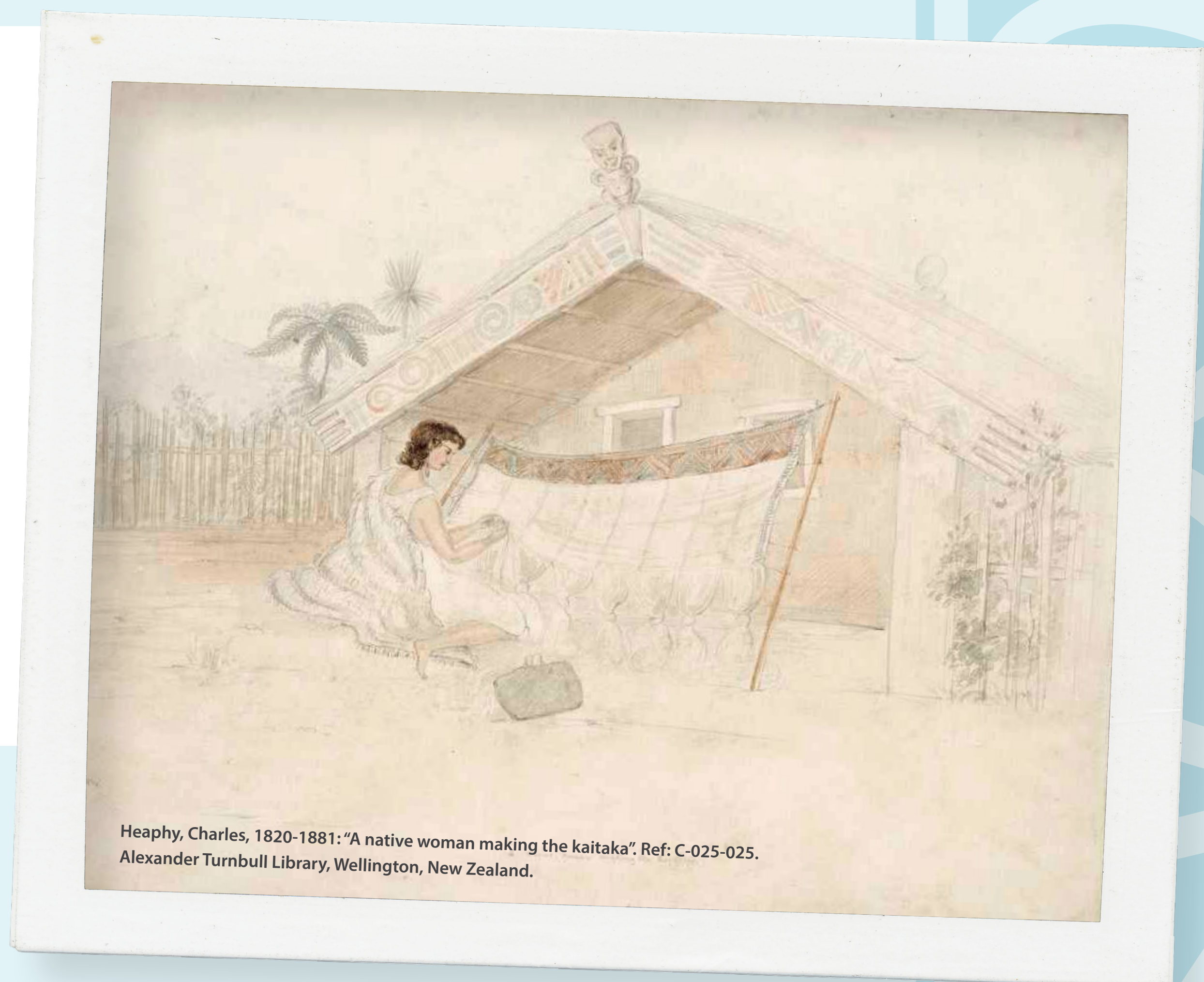
Tūahu (Sacred Places)

Taonga tūturu (artefacts) such as tools, implements, fireplaces, post holes all demonstrate occupation and evidence of such continues to be found today. Significant events occurred in and outside of these occupation sites such as hui (gatherings), hui mate (funerals), tomo (marriages), whānau (births), pakanga (battles) and raupatu (conquest). Therefore, the mauri of an occupation area extends beyond its physical structure.

The tikanga around the concept of tapu and noa, being what is sacred and how it becomes ordinary, reflects how cultural safety is applied to ensure the protection of all. For example, rāhui are used in this way to protect people from contaminants that may be present in the moana after a large weather event. Using tikanga and setting rāhui makes a place tapu, and it is only after certain tohu (signs) or conditions are met that the rāhui may be lifted – or deemed safe to re-enter.

For Tangata Whenua, the destruction of urupā, wāhi tapu and other taonga, as well as the destruction/alteration of significant landforms, including headlands and pā sites, is unacceptable.

Tangata Whenua consider this Māpua Masterplan to be a starting point, not an end. It is important that a process for sustaining and maintaining on-going dialogue between Tangata Whenua, council and the community is developed. This will help everyone work towards more mutually beneficial outcomes and the protection of the cultural values identified above and the protection and enhancement of the environment for the generations to come.



Heaphy, Charles, 1820-1881: "A native woman making the kaitaka". Ref: C-025-025. Alexander Turnbull Library, Wellington, New Zealand.

TANGATA WHENUA ASPIRATIONS FOR THE FUTURE:

A partnership between Tangata Whenua, community and council that prioritises the protection, enhancement, and restoration of cultural and natural values

- Using collaborative decision-making that provides equal space for Te Ao Māori and Western approaches
- Indigenising spaces, visual interpretations of narratives and cultural significance, use of Te Reo Māori names
- Indigenous flora and fauna associated with the area are maintained and enhanced for present and future generations

Tangata Whenua maintain good working relationship with council and community in looking after the mauri, health and wellbeing of the area

- Enhancement and restoration of wai must be centred on the provisions of Te Mana o Te Wai
- A systematic process must be undertaken that considers all water requirements and infrastructure

Tangata Whenua customary practices, tikanga and mātauranga is sustained and improved over time

- People are healthy and able to maintain a good quality of life
- Cultural indicators for monitoring, restoration and enhancement plans. Specifically restoration of the repo (wetland), an established and important area for mahinga kai

Protection and enhancement of wāhi tapu and wāhi taonga. Wāhi tapu are protected and managed according to tikanga

- Planning and management of infrastructure in Māpua should be culturally grounded, site-specific, and adequately resourced

These aspirations are explicitly written by Tangata Whenua. If achieved the end result is beneficial for the whole community.