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ELABORATION ON SUBMISSIONS TO THE PROPOSED THAMES-COROMANDEL DISTRICT PLAN - JULY 2014

Preliminary submissions were made 12 March 2014 relating to

1. Mining
2. Cultural Heritage

1. MINING

Section 14:2 "ISSUES" fail to capture mining impacts on Maori cultural values.

While ISSUE 14:2 (e) quotes-Mineral extraction and processing can result in the degradation and loss of (e)"Sites and areas of significance to Maori " it implies that only particular sites are significant to Maori thus failing to recognise and provide for the Maori cultural reality that all land is significant to Maori in that Maori genealogically descend (whakapapa) from the union of Papatuanuku (Earth Mother) and Ranginui (Sky Father).

1. Mining has to be seriously considered within the context of profit optimisation and the consequences of this in the reality of gold and all metals being finite, non-renewable taonga (precious resource) that are absolutely fundamental to sustaining the backbone of Papatuanuku. Mother Earth.
2. Modern society has to analyse the critical need for gold and the contribution it makes to not only the needs of humankind but just as importantly the stability of Papatuanuku's backbone.
3. In todays world of corporate control, Gold is only considered as a profit maker, which as a consequence, subsumes its critical function as sustaining Papatuanuku's integrity
4. Gold, and all metals, must be considered as a critical, non-renewable natural element, sustaining the Earth's integrity and to this end calls for the analysis of some important issues:-
 - (a) what do we need gold for?
 - (b) how much do we need to extract to fulfil these needs?
 - (c) what must we do if our needs outweigh the natural resource?
 - (d) who do we get to extract gold to meet our needs?
 - (e) how do we implement the WHO?

To resolve the aforementioned I submit that :-

The TCDC establish a strategic working party including representatives of Hauraki iwi . local authorities (TCDC, EW, DOC.), Mining coy et al. to critically analyse the impacts of mining within the context of preserving and maintaining the integrity of the Earth Mother (Papatuanuku).

2. CULTURAL HERITAGE

The "COMMUNITY PLAN-A vision for Coromandel's Communities 2010-2020" PP 5&6 adequately covers Maori cultural heritage which the TCDC should acquire to help in achieving some of the objectives and policies expressed in Section 17.

See Att.1: Maori Cultural Heritage

3. CONCLUSION

Notwithstanding the foregoing submission I feel positive about Section 17
TANGATA WHENUA

This section of the plan makes positive attempts to provide for Tangata Whenua requirements which will have positive outcomes in the context of 17:3
OBJECTIVES AND POLICIES, 17:2 ISSUES, and 17:4 NON-
REGULARITY METHODS.

Implementation of these objectives, policies, and non-regulatory methods should have positive outcomes in relation to the concerns expressed in the foregoing submission relating to "Mining" and "Cultural Heritage".

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MAORI CULTURAL HERITAGE

Ko Moehau te Maunga	Moehau is the mountain
Ko Tikapa te Moana	Tikapa is the sea
Ko Hauraki te Whenua	Hauraki is the land
Ko Marutuahu te Tangata	Marutuahu the ancestor

Maori cultural heritage is based on the fundamental belief that we are genealogically interconnected (whakapapa) to everything in the natural creation from Te Kore (The Void) to Io, Papa and Rangi Tangaroa. Tane ... (Io, Earth, Sky, Sea, Forests...) down to humankind. It is the interconnections back to Te Kore (The Void) that provides the passageway for the mauri, (life-energy force), to descend to nature and thence to humankind

Maori whakapapa connections to the natural creation gives no choice but imposes responsibilities on everyone to maintain the life-energy force, that is to maintain the mauri (life-energy), wairua (spirit), and tino rangatiratanga (power) of all natural taonga (treasures). In other words, to ensure our survival it is paramount that we conduct our daily lives, whether it be fishing, hunting, food gathering, gardening, building, etc.. in ways that will ensure that the mauri, wairua, and tino rangatiratanga of the Earth, Sky, Sea, Forests, and all natural beings remain inviolate. Thus it is paramount to ensure that the whakapapa/whakaeke (connection and passageway) of the mauri, life-energy force of all things from Te Kore is strong and healthy and preserved for the sustainability of all natural taonga, and thus for future generations.

The close relationship of Maori to their natural world is revealed in the Maori tendency to liken significant parts of their natural environment to treasured and familiar beings. This is revealed in the perception of their natural domain, the Coromandel Peninsula, being shaped like the barb of the stingray, hence the naming of the peninsula as "Te Tara a te Ika a Maui".

It is also perceived that the Moehau range is the backbone of the ancestor and the rivers that flow into Tikapa Moana (Hauraki Gulf) are the ancestor's ribs.

Reverence towards, and pride in our natural domain is also enshrined in our waiata, art and crafts, stories, and in our Tauparapara above.

Tauparapara is recited by our leaders when we visit marae outside of Hauraki to indicate to the host tribe the significant features of our natural domain as clues to where we are from rather than who our speakers are.

While Marae, kapa haka, pa, waahi tapu sites are separate cultural features they all adhere to the principle of preserving the mauri. For example when visitors are welcomed to the marae the principle (Kawa) of maintaining the mauri (life-energy force) and mana (prestige and power) of the people is reflected in the ritual of how the welcoming ceremony is conducted (tikanga). The kawa for Manaia marae is that our side provides the last speaker in order that we retain the mana and mauri within our domain when everything is over.

Our whakapapa interconnections is the underlying principle of KAWA that determines how we treat everything in our natural world, TIKANGA.

Whatungarongaro te tangata	People perish
Toitu te Whenua	The land remains

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