

Wāhi tuarua:

**Te Taumutu Rūnanga
me te kaitiaki o ngā
taonga o te taiao**

Part 2:

**Te Taumutu Rūnanga
and the management
of natural resources**



2.1 Ngāi Te Ruahikihiki ki Taumutu: the people and the place

2.1.1 Māori Settlement of Te Waipounamu, Te Waihora and Taumutu – Our perspective

Following the wreckage of Te Waka o Aoraki (the canoe of Aoraki) that became the South Island, Rakinui (Sky Father) sent a number of his mokopuna (grandchildren) from the heavens to transform the waka into land that would sustain human life. Among these demi-gods were Tūterakihaunoa whose job was to carve the keel of the upturned waka into mountains and valleys, Kahukura who forested the bare landscape and filled it with animals, and Marokura who carved bays, inlets and estuaries and populated them with fish of many varieties. The mana of Tūterakihaunoa remains to this day given his ongoing residence as the Atua Tiaki (a supreme guardian) for Te Waihora. His resting place at Whakamātakiuru (Fishermans Point), Taumutu gives the mana to the people of Taumutu as the tangata tiaki for this area.

The first people to arrive in the central Canterbury area were those on the Uruao waka under the captaincy of Te Rakihouia. Te Rakihouia had been instructed by his father Rākaihautū to seek out the rich resources of the coastal area (ki tai) while he traversed the mountain regions identifying the resources of land (ki uta). Te Rakihouia discovered the wetland of Te Waihora that teemed with fish and birds and upon reuniting with his father took him to the lake where Rākaihautū proclaimed Te Waihora as Te Kete Ika a Rākaihautū – The Great Fish Basket of Rākaihautū. Te Rakihouia equally named the coastline of this area as Kā Poupou a Te Rakihouia.

Some generations later a Ngāti Māmoe/Ngāi Tahu chief named Tutekawa, who had been embroiled in skirmishes with his chiefly relations in the North Island, came to live at Ōhōkana near Kaiapoi. After a time Tutekawa heard that the eels of Te Waihora were of a better quality so he removed to the shores of the lake and built the pa of Waikākahi. His son Te Rakitāmau meanwhile built his pa at Taumutu which he named Hakitai. Surrounded by his allies, and at a distance from his enemies, Tutekawa felt quite safe. After many years though his hapū were growing anxious with the rapid southward advance of Ngāi Tahu. They urged the old chief to escape while the opportunity remained but his only reply was “What will then become of the basket of flat fish spread open here?”

Upon the arrival of the Ngāi Tahu forces at Waikākahi, Tutekawa was killed. The various chiefs of Ngāi Tahu then set out to secure land for themselves. Prior to their arrival on Banks Peninsula a young chief Te Ruahikihiki had received reports about the abundance of inaka, patiki and tuna in Te Waihora and proclaimed “Tāku kaikā ko Orariki” (Orariki at Taumutu is my place),

thus placing a tapatapa (claim) on it. Once at Banks Peninsula though, Te Ruahikihiki claimed several places with his first landing at Wainui (Akaroa) where he commenced to dig fern root and cook it. He then passed around the coast leaving his stepson Manaia at Whakamoa, other relatives at Waikākahi, and finally took up his permanent residency at the pā of Orariki, Taumutu.

The remaining Ngāi Tahu chiefs equally set about claiming areas of Mid Canterbury. Moki (son of Tuahuriri) settled at Kaiapoi; Turakipo at Sumner; Te Rakiwhakaputa at Rapaki; Huikai at Koukourarata; Tūtakahikura at Pōhatu and the eastern side of Akaroa Harbour; Te Rakitaurewa and Te Ake at the head of Akaroa Harbour and Mako at Wairewa.

The ahi kā of these Ngāi Tahu chiefs and their hapū remain to this day. For Ngāi Te Ruahikihiki at Taumutu this ahi kā status together with the residence of Tūterakihaunoa instils the primary responsibility of kaitiaki or guardianship of Te Waihora. In this role though the hapū recognises the surrounding related hapū of Banks Peninsula and Kaiapoi whose rights all extend to the lakeshores.

2.1.2 Te Taumutu Rūnanga Takiwā

The area of interest for Ngāi Te Ruahikihiki ki Taumutu radiates north, south, east, and west, to places that hold whakapapa associated with the hapū of Ngāi Te Ruahikihiki, as well as important mahinga kai areas. In various places, these interests are shared with other hapū, including Ngāi Tūāhuriri at Kaiapoi, Ngāti Huirapa at Arowhenua, and the hapū of Horomaka / Banks Peninsula.

This area can be summarised as:

Ka timata i te Waikakahi me haere mai ki te akau o Te Waihora o nehera, ara, Te Kete Ika a Te Rākahautu tae atu ki Ahuriri. Me whai te awa o Huritini ki te matapuna, a, ki te Rakipaoa me huri ki Pukehinau, haere tonu ki te taha toka o te Waimakariri. Haere taha ki Tutepiriraki whakawhiti ki te maunga o Puke Te Raki tae atu ki te raki. Mai te taha hauauru o enei mauka, haere tika tonu ki Noti Raureka tae atu ki te mauka o Te Ruahikihiki. Ka haere ki ka matapuna a te awa Orakaia, whakawhiti ki te rakau tapu o Hinepaaka. Rere tonu ka wai o Hakatere tae atu ki Tuhinapo.

Starting at Waikakahi (Pa site on Birdlings flat) follow the original lake shore to Ahuriri. From here follow the Halswell River to it's source then on to Upper Riccarton, Christchurch. Turning northwest to Yaldhurst and on to the south bank of the Waimakariri River travel up this side of the river to the Gorge. Crossing the river follow the ridge of the Puketeraki Range to the end

of the Dampier Range. From this western point, follow a line to Browning's Pass and on to the mountain known as Te Ruahikihiki. From here a straight line is followed to the source of the Rakaia River and then crossing over the Black Hill Range to the old tree at Alford Forest. From here follow the North Branch of the Ashburton River to the main Ashburton river and on to its mouth.

For coastal matters the area of interest is:

Mai te Pa o Waikakahi ki Kaitōrete tae atu ki Tuhinapo ki te awa o Hakatere, te kāinga. Mai tenei takutai atu ki te moana, ara, Te Tai o Mahaanui.

The inshore coast extends from Waikakahi on Kaitōrete southward to the mouth of the Ashburton River and extends seaward into the Canterbury Bight and out into the Pacific Ocean.

2.1.3 Mahinga kai and customary rights

For Ngāi Tahu, Ngāti Mamoe and Waitaha people who inhabited Te Waipounamu, the South Island, access to food resources was paramount to survival in this harsh environment. Each resource had a creation story that detailed the characteristics of the resource, how it was best harvested and the way it was cooked or preserved. Today, we maintain these stories to preserve the tikanga (customs) of our tūpuna.

The traditional inhabitants of Te Waipounamu moved over nearly the whole of the island as they hunted and gathered the animals and plants found in each area. They would gather these foods at different times in different places depending on variations in climate, season and locality. There were a large number of sites that were occupied year round, each specialising in the preparation of different mahinga kai such as kiore or weka from the Selwyn Catchment. These food reserves were generally gathered as winter reserves or for the purposes of trade.

Individual hapū and/or whānau occupied and controlled resources that provided them with mahinga kai and materials pertinent to life. The gathering of mahinga kai was carried out firstly under a system of whakapapa (hereditary right) and wakawaka (family gathering sites) thus regulating access, and secondly in accordance with the resources lifecycle ensuring resource management and sustainability. Whakapapa is the vehicle by which resource use rights were transferred from tūpuna (ancestors) to their uri (descendants) hence the concept taonga tuku iho (values passed from the ancestors).

In particular, tuna were widespread and abundant thus making them a staple food important to Ngāi Tahu values, culture and social order. Hence at times of mahinga tuna, which were largely communal activities, whakapapa, histories, tikanga and politics were discussed and handed down from one generation to the next.

This traditional concept of mahinga kai is maintained to this present day. However, with the loss of habitat, the decline in water quality and quantity, the drainage of wetlands, intensification of agricultural activity, and differing views of land and animal management, the environment of the Taumutu takiwā has changed immensely over the past 160 years. The weka and kiore populations in the area are extinct and main water courses such as the Waikirikiri/Selwyn River no longer carry the volume of water they once did. This has dramatically affected the contemporary practice of mahinga kai for tāngata whenua.

The huge decrease in access to these resources has hence prompted the loss of traditional knowledge in food gathering techniques and the actual locations of the food gathering sites. For example, the use of drains for catching eels, both on Kaitōrete Spit and at the site of the original lake opening, is rarely practiced today. The size, scale and location of the present day lake opening site, combined with safety concerns mean that other ways of catching eels are used. The fact that many of the food resources once gathered have disappeared has also affected the contemporary use of this area.

Since his original claim to the Taumutu takiwā, the manawhenua of Te Ruahikihiki to the area has never been overturned. The descendants of Te Ruahikihiki continue to hold customary manawhenua, ahi kā and kaitiaki.

The Ngāi Tahu Claims Settlement Act 1998 defines mahinga kai as "... the customary gathering of food and natural materials and the places where those resources are gathered".

The concept of mahinga kai encompasses the whole process of gathering food and other resources. It includes the act of fishing, hunting or gathering; method used to procure resources; the places where those resources are found, and the actual resource itself. Thus, fishing at Te Waihora, the nets used to catch eels, the point of access to the lake, the lake, and the flounder in the lake are all mahinga kai.

2.1.4 Kemp's Deed and Te Kerēme

Ngāi Tahu occupation of Te Waipounamu changed with a series of land purchases beginning in 1844. Eight major land purchases (with three Banks Peninsula purchases considered as one) occurred between Ngāi Tahu and the Crown.

The Canterbury Purchase, or Kemp's Deed, occurred in 1848. Henry Kemp, acting on behalf of the Crown, purchased 13, 551, 400 acres of land for £2000. Out of this purchase, the Crown set aside 6 359 acres for Ngāi Tahu. Under the terms of the sale, adequate reserves were to be set aside for the present and future wants of Ngāi Tahu. In addition, all mahinga kai areas were to be set aside. In the years following Kemp's Deed, it was apparent that the Crown failed to meet these obligations. Ultimately, Ngāi Tahu lost ownership, control and access to almost all of their lands and waters. By 1849, the lack of good faith on the part of the Crown gave rise to the beginnings of the Ngāi Tahu Claim – Te Kerēme.

Ngāi Tahu took its first case to the Māori Land Court in 1868. The generations that followed continued to bring Ngāi Tahu grievances against the Crown forward. In 1986, following The Treaty of Waitangi Act in 1975 and its amendment in 1985, Ngāi Tahu lodged a claim with the Waitangi Tribunal for Treaty breaches related to the loss of land and mahinga kai. The Tribunal found that:

... the Crown, in acquiring the Canterbury Block, failed to negotiate fairly, failed to meet its undertaking to reserve sufficient food resources for Ngāi Tahu, and failed to meet its obligation to provide ample reserves for the existing and future needs of Ngāi Tahu. The Crown did not set aside the area defined by the Waimakariri and Kāwari Rivers, as requested by Ngāi Tahu. The Tribunal found that, in so acting, and in its subsequent failure to remedy these faults, the Crown breached its duty to act with the utmost good faith towards Ngāi Tahu.

With specific reference to mahinga kai, the Waitangi Tribunal found that:

When purchasing Ngāi Tahu lands, the Crown failed to ensure that Ngāi Tahu retained reasonable access to places where the tribe produced or procured food, and especially unimpeded access to Lakes Waihora and Wairewa.

2.2 Ngā Ture: Tiaki i te Taiao

The Legal Context: Māori and resource management

The management and use of the natural resources of Te Waipounamu must take into account the values and policies of tāngata whenua. The Treaty of Waitangi affirmed the resource rights of Ngāi Tahu, and subsequent legislation such as the Conservation Act 1987, the Resource Management Act 1991, and the Ngāi Tahu Claims Settlement Act 1998 have further articulated the Crown's obligations to ensuring tāngata whenua participation in natural resource management.

2.2.1 Te Tiriti O Waitangi

In 1840, Te Tiriti o Waitangi (Treaty of Waitangi) was signed between the Chiefs of Aotearoa and the Queen. With the Treaty as founding document, Ngāi Tahu believed that while they sold land during the land sales of 1844 – 1864, their rangatiratanga (chieftainship) over mahinga kai and other taonga would be protected and maintained. This belief was well articulated during the Waitangi Tribunal hearings:

“Article Three of the Treaty offered fellowship and brotherhood, a world where all men would be free, that we may be one people (kotahitanga) for these were the rights of all British citizens. Article Two of the Treaty would give protection to the Maori and this was to include the protection of Maori property rights, i.e. Rangatiratanga over our mahinga kai that we desired to retain. Articles Two and Three were our Treaty partner's commitment that would earn them the right to Kawanatanga, the right to Govern under Article One of the Treaty” (Rakihiia Tau, 1987, in Waitangi Tribunal, 1991, p. xvi).

Article the Second:

Maori Text:

“Ko te Kuini o Ingarani ka whakarite ka whakaae ki nga Rangatira, ki nga Hapū, ki nga tāngata katoa o Nu Tirani, te tino rangatiratanga o ratou whenua o ratou kāinga me o ratou taonga katoa. Otiia ko nga Rangatira o te Whakaminenga me nga Rangatira katoa atu, ka tuku ki te Kuini te hokonga o era wahi whenua e pai ai te tāngata nona te whenua, ki te ritenga o te utu e whakarite ai e ratou ko te kai hoko e meatia nei i te Kuini hei kai hoko mona”.

English Text:

“Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand 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....”.

A number of statutes refer to the principles of the Treaty. There is no exhaustive or conclusive list of the principles, however the courts and the Waitangi Tribunal established that they include such provisions as:

- Māori retain rangatiratanga over their resources and taonga and have all the rights and privileges of citizenship
- Redress for past grievances
- Active protection of Māori interests by the Crown
- Partnership and reasonable cooperation
- Equal status of the Treaty partners
- Mutual benefit leading to the duty to act reasonably, honourably and in good faith
- The courtesy of early consultation
- The Government should make informed decisions
- Options – the principle of choice
- The Crown cannot evade its obligations by conferring its authority on another body.

2.2.2 The Ngāi Tahu Claims Settlement Act 1998

The Ngāi Tahu Claims Settlement Act 1998 records the apology given by the Crown to Ngāi Tahu, for injustices suffered by the Crown's actions in purchasing Ngāi Tahu land. It also gives effect to the provisions of the Deed of Settlement entered into between Ngāi Tahu and the Crown.

Many of these provisions are part of the Cultural Redress offered by the Crown. They are aimed at restoring the ability of Ngāi Tahu to give practical effect to kaitiaki responsibilities. Such provisions included:

- Ownership and control of various resources and areas of land of significance to Ngāi Tahu
- Statutory Acknowledgements/Deeds of Recognition as a tool for incorporating Ngāi Tahu values into environmental management
- Tōpuni, as an 'overlay' of Ngāi Tahu values on specific areas of land managed by the Department of Conservation, in order to provide public symbols of Ngāi Tahu mana and rangatiratanga

- The re-establishment of customary place names on the landscape
- Nohoanga, or temporary campsites adjacent to lakes and rivers, to facilitate access to mahinga kai
- Greater access to customary fisheries of importance
- Coastal tendering
- Increased Ngāi Tahu input into management with provisions for statutory advisory roles, dedicated memberships, Department of Conservation protocols, Resource Management Act 1991 implementation improvements and heritage protection reviews.

Ngāi Tahu 2025

Ngāi Tahu 2025 is a tribal map, developed to help carry Ngāi Tahu into the future.

One of the goals set out in Ngāi Tahu 2025, is the development of a generic “Ki Uta Ki Tai” tribal environmental management plan, and “Ki Uta Ki Tai” environmental management plans for Papatipu Rūnanga.

Some of the other key outputs for Te Ao Tūroa (the natural environment) in Ngāi Tahu 2025 include:

- State of the takiwā reporting and monitoring programme for Papatipu Rūnanga and TRoNT
- GIS database – natural resource inventory – database of taonga, wāhi tapu, mahinga kai at both Papatipu Rūnanga and tribal level
- Capacity building for natural resource management for Papatipu Rūnanga
- Development of annual natural resources hui, including wānanga, workshops on mahinga kai, kawa and tikanga
- Work to establish mahinga kai parks in each Papatipu Rūnanga takiwā
- Develop business opportunity packages for Papatipu Rūnanga that meld environmental and cultural values
- Development of policy linking natural resource management with health, social and economic outcomes
- Establishment of formal working relationships with key external agencies in natural resource management.

2.2.3 The Resource Management Act 1991

The purpose of the RMA 1991 is to promote the sustainable management of natural and physical resources (Section 5). This means:

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

The Act requires local authorities to recognise the relationship of tāngata whenua with ancestral lands, water ways and wāhi tapu. Provisions in the Act establish that Māori have an interest in resource management greater than the general public.

The primary provisions that recognise Māori interests in natural resources are as follows:

Section 6 "... all persons... managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance:

- (e) The relationship of Māori and their cultural traditions with their ancestral lands, water, sites, wāhi tapu and other taonga."

Section 7 "...all persons...managing the, development and protection of natural and physical resources, shall have particular regard to

- (a) Kaitiakitanga..."

"Kaitiakitanga means the exercise of guardianship by tāngata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship" (1997 amendment)

Section 8 "...all persons... managing the, development and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)."

Section 66 When preparing or changing a regional plan, the regional council shall have regard to:

- (c) (i) Any relevant planning document recognised by an iwi authority affected by the regional plan;

Section 74 When preparing or changing a district plan, a territorial authority shall have regard to:

- (b) (ii) Any relevant planning document recognised by an iwi authority affected by the district plan;

Other relevant sections include Section 7 (e) - protection of heritage values, Section 33 (2) – the transfer for powers, Section 45 (2) (h) - the purpose of national policy statements, and Part VI Resource Consents.

2.2.4 The Conservation Act 1987

The Conservation Act 1987 promotes the conservation of natural and historic resources. The Act established the Department of Conservation, the New Zealand Conservation Authority and seventeen regional conservation boards.

The Act is considered to be one of the strongest legislative statements of Treaty Responsibility. Section 4 provides that:

“This Act shall be interpreted and administered as to give effect to the principles of the Treaty of Waitangi.”

2.3 Te Taumutu Rūnanga and Natural Resource Management: Ngā Mea Hira, Ngā Ariā me Ngā Mātāpono - *Values, concepts and principles*

Ngāi Te Ruahikihiki ki Taumutu cultural values, principles and concepts provide the contextual framework within which Te Taumutu Rūnanga natural resource management planning and policy occurs.

Kaupapa – Wairua me te Mauri

All things are considered to have the qualities wairua (spiritual dimension) and mauri (life force), to be living, and to have a genealogical (whakapapa) relationship with one another.

- **Wairua**
The spirit, or source of existence and all life. Wairua is upholding, sustaining, replenishing and regenerating to all things by its hau or mauri.
- **Mauri**
Mauri is the life force that flows from wairua. Maintaining the mauri of waterways, land, and all resources is primary to the well-being of the people.
- **Whakapapa**
Whakapapa explains the origins and creation of all things. It connects people to their ancestors, the land and natural resources. It binds tāngata whenua to the mountains, foothills, plains, rivers, coasts and other landscapes, linking the health of the people with the health of the environment.
- **Maunga**
Maunga play an important role in the spiritual and cultural beliefs of Ngāi Tahu. They are the gateway to the atua (gods) and heavens, and the gatherers of the tears of Rakinui whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku.

Kaupapa – Whakakaha te mauri

Maintenance and enhancement of mauri or life-giving essence of a resource.

- **Whakakaha te Mauri**

The mauri of land, water or the sea is degraded if it no longer has the capacity to support traditional uses and values. Mauri can be tangibly represented through elements of health, abundance, vitality, the pristine and unpolluted.

Key indicators reflecting the status of mauri include aesthetic qualities (clarity, natural character and indigenous flora and fauna), life supporting capacity and ecosystem robustness, continuity of flow from the mountain source of a river to the sea, fitness for cultural usage, productive capacity, mahinga kai (abundance and condition of flora and fauna), and sound (birds, water, wind).

Kaupapa – Mō tātou, ā, mō kā uri ā muri ake nei – the Responsibility to Sustainably Manage

Ngāi Te Ruahikihiki maintain ancestral connections to the land, water and mahinga kai through the principles of rangatiratanga, ahi kā roa and kaitiaki. These principles encompass the responsibility to care for, protect and wisely use resources.

- **Ahi Kā Roa**

Rights to a place or resource through continuous occupancy or use.

- **Kaitiakitanga**

The right and responsibility of guardianship and protection of the land, water and environment. Kaitiakitanga includes ensuring the continued capacity for future generations to access, use and protect resources.

- **Rangatiratanga**

Rangatiratanga is about chieftainship and ownership rights, and the authority to decide how the resources to which tāngata whenua history and identity are bound, should be managed.

Rangatiratanga is traditionally embodied within the concept of manawhenua. It is about continuing to have the mana or authority to exercise the relationship between Maori and their culture and traditions, with the natural world.

Traditionally, rangatiratanga incorporates the right to make, alter and enforce decisions pertaining to how a resource is to be used and managed, and by whom. It includes the concept of communal ownership and use of resources, rather than focusing on individual property. Hapū management plans are an expression of rangatiratanga.

Kaupapa – Ngā Wai Tūpuna

The spiritual and cultural connection to water is of utmost importance.

- **Ngā Wai**

The connection of tāngata whenua to water is extremely important. The intangible qualities of water such as mauri (lifeforce) are central to the management philosophies of Ngāi Te Ruahikihiki ki Taumutu, as are qualities associated with the spiritual presence of water.

- **Waiora**

This water is the purest form of water and has the potential to give life, sustain well-being and to counteract evil. Waiora is used in sacred rituals to purify and sanctify. Tohunga (priests) used these waters for healing.

- **Waitohi**

Tohunga used these waters during initiation and baptismal ceremonies. The function was to remove tapu from people – whakanoa. For this reason, restrictions were imposed on these waters in order to ensure their purity.

- **Waihāpua**

These waters refer to coastal estuaries and lagoons where salt and fresh water mix. The water quality and productivity of these swampy areas is good enough to sustain food, and thus they are important mahinga kai.

- **Waipuna**

Waipuna, or springs, play an integral role in the natural environment as well as the cultural practices of tāngata whenua. They had various uses, including mahinga kai, tūāhu (altars), and waiwhakaheketūpāpaku (water burial sites).

- **Waikino**

Waikino is water that is polluted or contaminated. Water in this polluted form has the potential to cause harm to humans and mahinga kai.

- **Repo Raupō**

Repo raupō is the general term applied to wetlands. These areas are rich in biodiversity, providing habitat for wildlife. They also provide important ecosystem functions such as filtering impurities from water and carbon absorption. Wetland areas have always been important as mahinga kai, valued for resources such as fish, waterfowl, and cultural materials such as raupō, harakeke, toe toe, and paru (mud) used for dye.

Kaupapa – Hurihia ki te tai - Coastal values

Upholding the integrity of coastal areas for tāngata whenua.

- **Ākau**

Reefs are an important resource that provide habitat for specific marine species that could not be caught from shore. Ākau are often associated with tauranga ika.

- **Ara Moana**

The coastal waters of Te Waipounamu were historically linked through a complex system of sea trails, marking routes between settlements, access to food resources and trade networks. Knowledge of ara moana is still held by whānau and hapū and is regarded as a taonga.

- **Kaimoana**

The coastal waters are rich in marine food resources. Historically, Ngāi Tahu developed seasonal harvesting cycles for kaimoana that matched the availability, location and abundance of different species.

- **Motu**

Islands are important tohu, or markers, for fishing grounds. They are associated with habitat for some fish species, and also as a place of shelter for those gathering kai.

- **Tauranga Ika**

Tauranga ika are specific fishing grounds in the marine environment. They are often located near ākau or motu.

- **Tauranga Waka**

Tauranga waka are traditional marine vessel or canoe landing places along the coastline.

- **Te Here Taunga**

This principle refers to the relationship that different species of fish, living on the edge of sea trenches, have to one another. It also includes the relationship between the southern currents that emerge from the trenches and the open waters of Te Waipounamu.

- **Waha Awa**

River mouths are important mahinga kai areas for tāngata whenua, containing both marine and freshwater fish species. Waha awa link Raki (Sky Father), Papatūānuku (Earth Mother) and Takaroa (God of the Sea) to each other.

- **Wāhi Tohu**

Wāhi tohu are markers on the landscape or seascape that symbolise whakapapa, routes, trails and mahinga kai networks. The names of these markers depict who may access and use resources from a specific area.

Kaupapa – Wāhi tapu me te wāhi taonga

The protection of wāhi tapu and wāhi taonga.

- **Wāhi Tapu**

Places or sites that hold special historical, spiritual, cultural associations for tāngata whenua. Wāhi tapu may be a specific site, general location or a landform, such as a mountain or river. Such places or sites include urupā (burial sites), sites associated with birth or death, sites associated with ritual, ceremonial worship or healing practices, places imbued with the mana of

chiefs or tūpuna, and battle sites or other places where blood has been spilled.

- **Wāhi Taonga**

Wāhi taonga are places that hold the respect of the people, of tribal significance in accordance with kawa and tikanga. There are physical taonga (mountains), and also places names and tribal stories. Wāhi taonga can include wāhi tapu.

- **Wāhi Pakanga**

Wāhi pakanga are places where historical battles took place between iwi, hapū or whānau. The sites automatically inherit a wāhi tapu status given that blood has been shed upon them. Equally, those killed in battle were often buried in close proximity to the site, and thus wāhi pakanga may also have associated urupā. In the absence of a known burial site, the wāhi pakanga is treated in the same reverence as if it were an urupā.

- **Urupā**

Urupā are the burial sites associated with Māori occupation of an area. Generally, the larger urupā are associated with the more permanent living settlements. However, there have been many accidental discoveries of urupā that contain only one or two people. Urupā are wāhi tapu and must be protected.

- **Tūāhu**

Tūāhu are sacred altars and important sites of significance. They play a role in Ngāi Tahu tikanga, including matakite (foretelling the future), waitohi (blessings and baptisms), karakia (incantations), whakanoa (cleansing), as well as being a medium that connect tāngata whenua with the ngā atua. Tūāhu could range from being a specially arranged area within a pā or living area, to being a clump of vegetation, a tree or a waipuna.

- **Umu**

Umu are ovens, once used in the preservation of foods such as kiore and weka.

- **Tuhituhi Neherā**

Tuhituhi neherā are natural caves and other land formations used as shelters by tāngata whenua during seasonal cycles of mahinga kai gathering. Often the walls of these shelters were used to record stories and tribal lore. Thousands of these drawings are still present today.

Kaupapa – Toitū te marae nui a Tane, Toitū te marae nui a Takaroa, Toitū te iwi

Recognising and maintaining relationships between people and the environment; that community well-being and the health of the environment are linked to each other.

- **Whanaungatanga**

Encompasses the view that in the Māori world, relationships are everything. Humans are not considered superior, but an equal part of the natural world.

Kaupapa – Whakautu me te Manaakitanga

Balancing our mana with our manaaki. Extending a hand in welcome, but upholding our mana by saying what we are going to do.

- **Utu**

A general principle that for every thing gifted another of at least equal value should be returned. Utu also denotes reciprocity between the living and departed. It is through this reciprocity that balance is achieved.

- **Manaakitanga**

The giving of gifts and other expressions of generosity and hospitality are customary mechanisms for asserting and maintaining rights to resources, including the sustainable use of those resources.

- **Koha**

Koha is a gift of the heart. The giving of koha is an opportunity to reciprocate for something you have been given. The size of a koha reflected the mana of the manuhiri.

Kaupapa – Mahinga Kai, Mahinga Whenua

Protecting the historical presence and enhancing the current presence of tāngata whenua on the landscape.

- **Mahinga Kai**

The concept of mahinga kai reflects the customary gathering of food and other resources. It includes the act of fishing, hunting or gathering; the method used to procure food resources; the places where the resources are found, and the actual resource itself.

- **Wāhi Ingoa**

Wāhi ingoa are place names. These names hold the history of the tāngata whenua, providing oral maps of Te Waipounamu. They reinforce the longstanding association between the iwi and the land and resources.

- **Huarahi**

Huarahi are the trails and access routes that covered Te Waipounamu, linking Ngāi Tahu settlements and providing a network for inter-tribal trade. Huarahi were also the routes along which food could be accessed. Most of the current transportation routes follow old Ngāi Tahu trails. Their extensiveness is an indicator of the distances and places Ngāi Tahu travelled. Knowledge of these routes continues to be held by whānau and hapū and is regarded as taonga.

- **Wāhi Kōhatu**

Kōhatu are rock formations, often linked to stories from the past. Thus, kōhatu often carry the names of ancestors, and with this spiritual personification, become kaitiaki that watch over the surrounding area and bind the whakapapa of the tāngata whenua to the land.

- **Wāhi Mahi Kōhatu**

Wāhi mahi kōhatu are the places that tāngata whenua gathered and mined the stones and minerals from implements were manufactured.

Kaupapa – Ngā Ture Māori

The use and passing on of knowledge related to kawa/tikanga/ngā ture – tāngata whenua management systems.

- **Rāhui**

Rāhui is a temporary restriction or tapu intended to prohibit a specific activity from occurring or continuing. Rāhui may be applied to restore or retain the productivity and abundance of a resource. A spiritual rāhui may be applied if a tapu invoking event such as a drowning occurs, affecting the land, water and resources.

- **Mātaitai**

Mātaitai are places of customary importance to tāngata whenua that are managed to ensure the sustainability of a valued customary food resource. Under Fisheries legislation a mātaitai can be established over any New Zealand fishery waters of the South Island. Mātaitai Reserves are areas that may provide for tikanga Māori and scientific resource management practices to work in complementary ways.

- **Wānanga**

Wānanga are used to promote the sharing, learning and understanding of tikanga and kawa.

- **Kōhanga**

Tāngata whenua management of marine resources includes the setting aside of fish spawning grounds, for the purpose of allowing fish species to rear their young. This includes the placing of restrictions on fishing activities in that area.

Kaupapa – Ki uta ki tai

Catchment based management, long term thinking and recognising cumulative effects.

- **Ki Uta Ki Tai**

The concept of ki uta ki tai encompasses thinking in terms of a whole catchment, rather than individual waterways. It means always assessing what is happening at the source, the long-term effects of any activity; and the potential impacts on other resources.

- **Mō tātou, ā, mō kā uri ā muri ake nei**

This whakatauaiki refers to the making of decisions based on the principle of managing resources “for us and our children after us”. This means ensuring the continued capacity for future generations to access, use and protect natural resources, and is a traditional reference to the concept of sustainable resource management.