

Succeeding in a changing world

What is the role of iwi in strategic alliances?

Slide 1. Ngai Tahu slide

Slide 2 Title

Tena koutou Tena koutou kato

Ko Yvette Couch-Lewis ahu

Thank the trust

Slide 3 overview

- **What it is to be Ngai Tahu**
- **Our changing world**
- **Collaboration, partnerships the way forward**

The way we view our world and how we as a community can better work, in a changing world.

Old prejudices are changing, the need to find a better way forward is needed.

Ngai Tahu have a history of working smarter in a changing world.

And still hold onto those old values.

Today Ngai Tahu considers working smarter for the benefit of our environment is within a collaborative relationship.

In doing so, this can benefit all taonga species.

Slide 4. Wheke

- **Strength of position (whakapapa)**
- **We are here for a life time and beyond**
- **My foundation**

Rapaki is my home where I live on my father's ancestral land.

My Whare Tipuna is called Wheke.

This house tells my story through whakapapa of who I am

Welcome to my ancestral house Te Rapaki te Rakiwhakaputa

Slide 5. Whakapapa

- **Celestial**
- **A place for man**
- **My Tūpuna**

The story starts from the beginning of time to me standing here today.

That story is our Whakapapa.

Whakapapa explains the very origins of everything, past and present, within the Maori world.

It is the foundation upon which all things are built, the web that connects all things together,

the anchor which holds them in place and the vehicle by which all things link back to the beginning of time.

Whakapapa accounts for the way in which the earth, the sky, oceans, rivers, elements, minerals, plants, animals and people have been created.

It is through whakapapa that all things are intricately linked, as well as having their individual place in the world.

Ultimately it is the whakapapa that connects people to each other to their ancestors to the land and natural resources.

For Ngai Tahu it is whakapapa that elucidates our descent from the gods of creation and explains our relationship to the natural world around us.

All these things lie at the root of our existence and meaning.

It is our responsibility to pass onto the following generations, the values and resources, and the age-old customs that distinguish Ngai Tahu Whanui from other iwi.

and identify our hapū and iwi as mana whenua of our takiwā within Te Waipounamu.

It gives a sense of identity and pride. It is my responsibility of passing onto the next generation my Mokopuna.

Slide 6 Tūterakiwhanoa, Kahukura and Tangaroa

- **Creators and guardians of our environment**
- **The legacy given to us by these guardians**
- **Kaitiakitanga**
- **Mahinga kai**

Wheke tells me of my role and responsibility as Kaitiaki.

It is my connection and relationship with the natural world and the order of that world.

Manawhenua and the natural world are related and of the same origin.

The welfare of any part of the natural world determines the welfare of Manawhenua whānui.

Therefore, the primary management principle for Manawhenua in respecting its natural world.

Is its inherent Kaitiakitanga role,

to protect, maintain and to enhance the mauri and wairua within the marae of Tāne and Tangaroa.

Slide 7 This is best portrayed by the whakataukī:

Toitū te marae o Tāne

Toitū te marae o Tangaroa

Toitū te iwi

If the marae of Tāne (deity of the forest) survives

If the marae of Tangaroa (deity of the sea) survives

The people live on

The history and Whakapapa of the early Tūpuna are embedded in the landscape and resources of Te Waipounamu. Manawhenua tradition represents the values and beliefs of the land, of the tribe, and of the hapū.

who, by Whakapapa, retain the Manatikanga associated with Ngā Taonga Tūku Iho o Ngā Tūpuna (walk within the footsteps of our tūpuna).

These rights and responsibilities include

Rangatiratanga and Kaitiakitanga.

The Pātaka (storehouse or food basket) within the marae of Tāne and Tangaroa

Sustained the physical, cultural and spiritual well-being of the people.

The Pātaka of Tāne and Tangaroa provided freshwater and saltwater fish species and shellfish.

There was an abundance of bird life for kai and Toi Māori, numerous plant and natural materials for building whare, waka, rongoā species and kai.

The harbour and swamps provided raupō and harakeke and pingao, paru (mud), soils, tree bark and berries for dyes and plant seeds for oils.

Manawhenua also used plants and birds as tohu (Signs) to stop harvesting a species such as tītī,

Also to mark a change of season

Or a place for wāhi tapu or ngā wāhi taonga sites.

Such as a special placement of a number of Ti kōuka.

Slide 8. “Ki uta ki tai” - from the mountains, to the sea -

- **Valuing and protection**

- **Mō tātou, ā, mā kā uri a muri ake nei**

responsibility to sustainability manage

- **Ngāi Te Ruahikihiki**

maintain ancestral connections to the land, water and

mahinga kai

through the principle of:

Rangatiratanga,

ahi ka roa

kaitiaki.

- **Intergeneration responsibility**

Links to natural resources directly determined by the welfare and future of the tribe.

Those with resources flourished while those without perished.

Therefore, the management and maintenance of resources was the foremost concern.

This acknowledged inter-dependence with the environment is central to Māori creation stories, religious belief, and resource management techniques.

The land, water and resources in a particular area are representative of the people who reside there.

They relate to the origin, history and tribal affiliations of that group, and are for them a statement of identity.

The Ngāi Tahu approach to natural resources is based on the philosophy of

“Ki uta ki tai” - from the mountains, to the sea

the whole resource chain from mountain top to ocean floor.

Always asking what is happening at the source.

What is happening downstream.

For the many Ngāi Tahu generations to come that will value and protect the many resources and qualities associated with our natural environment.

These principles encompass the responsibility to care for, protect, and wisely use all resources.

This is my world and that of my mokopuna, Tamara, it is one that has been passed down for generations.

Slide 9. Wheke and Te Rakiwhakaputa

- **Rangatiratanga sovereignty**
- **Demonstrate leadership: start at home**
- **Mātauranga**

The word rangatiratanga comes from the word rangatira as chief. Rangatiratanga, which refers to chieftainship, approximates to oversight, responsibility, authority, control or sovereignty.

The word tino meaning variously: very, full, total, absolute.

So tino rangatiratanga approximates to total control, complete responsibility, full authority or absolute sovereignty.

There are discussions on the two translations of Tino Rangatiratanga

As used in the Declaration of Independence of 1835.

And at the signing of Te Tiriti o Waitangi in 1840

“It is mostly the Maori text that Maori talked about, signed, and have understood.

It was the Maori text that the Crown presented for signature.

The Maori version of the Treaty of Waitangi clearly confirmed

tino Rangatiratanga or Maori sovereignty over all things Maori (Article 2).

It granted to the Crown kawanatanga (being a transliteration of the word governorship (Article 1)).

Maori would have been in no doubt as to the meaning of Rangatiratanga

And, on the basis of its being guaranteed in the Treaty, willing to sign it.

In 1840 Maori had no desire and no need to give away their tino Rangatiratanga.

What they gave to the Crown was limited power to control new settlers.

That power was kawanatanga.

In retaining tino Rangatiratanga it was clear to Maori that their ability to control their own destiny was not diminished.

In granting kawanatanga they saw that they would benefit from limited controlled immigration and the introduction of new technology” (justice.net.nz/justwiki/tino-rangatiratanga)

Slide 10. Whakataukī

kaumatua, Cath Brown, from Taumutu expressed Rangatiratanga in relation to the great lake Te Waihora, As saying

“Rangatiratanga has to be expressed by us, a leadership role in looking at how we can use the lake, what we can do on it, what sort of role we can play that we know the expectations, and that we need to be recognised that we do have the knowledge”

As expressed by Kaumatua Cath Brown

We do have the knowledge,

Mātauranga, as being ‘the knowledge, comprehension, or understanding of everything visible and invisible existing in the universe’,

historic, local, and traditional knowledge;

systems of knowledge transfer and storage;

and the goals, aspirations and issues from an indigenous perspective.

Restoring Rangatiratanga through demonstrating leadership through building capacity and develop frameworks for managing their own resources and to ensure sustainable customary harvesting of taonga species.

Slide 11. Our external world is changing

- **know that we cannot do it alone**
- **Setting strategic alliances**
- **YEP Trust DoC and Ngai Tahu**

The take (issue) is larger than us, and we do not want to spend another 100 years on the battle-fields.

History has shown, and it is still demonstrated today, that where a genuine working co-management relationship is not in place Māori are disadvantaged by the destruction and loss of Wahi Tapu and Mahinga Kai sites.

Ngāi Tahu has sought to protect their natural resources and to work alongside individuals, communities, non-government organisations, local government and the crown

in a co-management role since the signing of the Treaty in 1840, and is still trying to do so today.

The time has come to actively pursue collaborative relationships locally, nationally and internationally.

Ngāi Tahu is known at a national and international level,

It is a billion-dollar business with home grown roots and values that span generations.

The challenge is maintaining those values in a forever changing world.

We adapted in the past and we will into the future for the betterment and wellbeing of the tribe.

Kaiwhakahaere, Mark Solomon said at a presentation on the great lake Te Waihora:

“Building an alliance is an admission

is also in part, an admission that Ngāi Tahu cannot do this on our own.

And eventually we will need everyone in the community on-board this waka.

We all need to work together through our differences and focus on the health and mauri of the environment.

To chip away at influencing values, changing practices, sharing the burden of responsibility and sharing our resources.

A partnership with Ngāi Tahu relies completely on both parties committing to the cause and our success depends on good relationships, awareness and on-going communication at all levels”

We are no longer a “tick the brown box”

We have rights and interests within the rohe (area) of Ngāi Tahu.

We have the experience, knowledge and the science that we can share

and contribute to on the ground and at the governance level.

Slide 12 whakataukī

***Mā te Tuakana e tika ait e teina, mā te teina e tika ait e
Tuakana***

***Through relationships and respect we can find a way
forward***

We as Ngāi Tahu continually ask,

Have we got the kaupapa right?

We acknowledge that it is also ok to be wrong

And we can learn from our mistakes.

Strategic alliances have many forms,

including the obligation between the crown and its enduring
treaty contractual agreement with iwi.

Section 4 of the Conservation Act is not a gift;

it is about partnership through the treaty principles.

Another being that of the alliance with DOC and the YEP Trust,
Ngāi Tahu sits at the table as a treaty partner and thus it has a
strategic alliance with the Trust.

This partnership brings together the customary and statutory responsibilities of governance partners

To achieve a common purpose: being to undertake a Stock-take against the species recovery objectives for the hoiho.

The parties are committed to achieving the current review and preparing the way for stage two being,

The development and confirmation of the recovery strategy for the next 10 years.

The parties are committed to the review and the wellbeing of the hoiho.

There is another partner in this relationship and that is all the people working for the betterment of present and future hoiho generations.

By working collaboratively, we can all have the confidence in achieving the greatest outcomes for the hoiho,

And for the living relationship and interactions people enjoy with observing hoiho standing tall within its own space.

Slide 13. Benefits of Collaboration for taonga species

- **Building Partnerships**
- **The strength in going together on issues**
- **Working together we are a partnership**

Ngāi Tahu believe that it's time to work together better.

To ensure the long term benefit and well-being of our land, water, indigenous species and our communities.

Action will come of good relationships and willingness to consider change, examine our practices, reassess our values and improve our attitudes towards the use of resources.

The development of relationships between and among partners and stakeholders can be an enormous challenge.

Through mutual respect for each other's values and contributions (no surprises policy)

A willingness to engage in open communications (many heads are better than one)

Kaiwhakahaere, Mark Solomon said in relation to Te Waihora

A collaborative partnership where all parties are committed and has an enduring, quality relationship

which is resilient enough to weather the short-term political cycles that can undermine the effectiveness of many organisations today.

The strategic decision of our founding document, Te Tiriti o Waitangi; at the time was to build alliances with the crown.

As today

it is just as important to carry that theme through to completion to ensure the wellbeing of our taonga species.

Slide 14 In unity there is strength

**Mā whero, mā pako, ka oti ai te mahi - He waka kōtuia
kāhore e tukutukua ngā mimira.**

The task shall be achieved through unity. (A canoe that is interlaced will not become separated at the bow. In unity there is strength.)

What is it that I can leave you with today?

My message would be;

Consider an equal partnership with iwi as the kaitiaki of these tāonga.

Be open to working within a collaborative relationship

Were as partners we are joint decision-makers.

Invite all stakeholders on board, the crown, scientists, the farming sector, commercial sector, local communities and groups.

The Stocktake Review partners have endeavoured to do this, by

The three parties have made a commitment to the task

They have endeavoured to have open communications

And to respect each other's views at a governance level,

And engaged with the wider YEP community.

Change will only happen if everyone pitches in together to achieve the common goal.

So what about Yvette in all of this,

I have given you a look into who I am

And endeavoured to give you an insight into why

Ngā Rūnanga are committed to Hoiho.

We take our responsibility as Kaitiaki seriously.

It enables us to practice our cultural traditions that have been handed down for generations

And will be passed on to our future generations.

From the time of the arrival of the first whaling boats

Māori have sought to work collaboratively with the new arrivals.

We extend the hand of knowledge,

As “In unity there is strength”

Slide 15 Whakataukī

Good relationships take time to nurture.

Outcomes that are good for the environment also take time to achieve

***(Source: Principles for effectively co-governing natural resources:
Controller Auditor General Feb 2016)***

In closing I leave you with these words from Auditor General and Kaiwhakahaere, Mark Solomon

“The cornerstone of Ngāi Tahu is our environment and we simply won’t compromise on it. That would undermine the efforts of our elders and take away some of the true joys of life for those who come after us.”

Slide 16 Thank you

- **Hoiho is a taonga for future generation**
- **Mō tātou, ā, mō kā uri ā muri ake nei**

For us and our children after us.