

## Mana whenua

### Recognition of hapū and Iwi

The District's territorial area sits within the takiwā (territory) of Ngāi Tūāhuriri which is one of eighteen Ngāi Tahu regional papatipu rūnanga, constituted under the Te Rūnanga o Ngāi Tahu Act 1996 to represent mana whenua interests. Mana whenua represents the ability to influence and exercise control over a particular area or region and to act as kaitiaki (guardian).

Kaitiakitanga is fundamental to the relationship of Ngāi Tahu and the environment. It is the intergenerational responsibility and right of tangata whenua to take care of the environment and resources that sustain life and culture. The responsibility of kaitiakitanga is twofold: first, there is the ultimate aim of protecting mauri; and second, there is the duty to pass the environment to future generations in a state that is as good as, or better than, the current state.

Through Ngāi Tūāhuriri, the tāngata whenua who hold mana whenua over a particular area or resource, will be able to determine the characteristics of kaitiakitanga and how it should be given expression.

Descendants of Ngāi Tūāhuriri (along with other Ngāi Tahu whanui) have resided in the Waimakariri District for over 40 generations. This rich Ngāi Tahu history and tribal authority is underpinned by spiritual and whakapapa connections, occupation, land and the use and management of resources.

Māori tradition embodies the vision of Papatuanuku, a mother earth figure and land from which all things are born including people. Land, soil and water are regarded as taonga of which Māori people are the kaitiaki and draw from this a sense of unity and identity for tangata whenua. This is why the natural environment is of such importance and spiritual connection to Māori people. Papatuanuku, sustains and maintains all life and holds many significant places which allow Ngāi Tahu to connect with their heritage and cultural practices. It is important to recognise the ancestral and continuing modern cultural relationships with the environment, land and resources that Ngāi Tūāhuriri hold and the role these play in their community development and kaitiakitanga.

Rights to mahinga kai and other wāhi tapu and wāhi taonga have been passed down the generations allowing hapū and whanau to gather mahinga kai and engage in cultural rituals in places that were historically rich in both. These rights are now commonly referred to as customary rights and are protected under Article 2 of the Treaty of Waitangi. Through all the years within individual whanau, Ngāi Tahu have preserved their cultural identity and maintained their ahi kā roa.

As a whole, the District is rich in places of cultural significance, mahinga kai and ancestral values. The resources of significance in the District include, but are not limited to:

1. Coastal and inland waterbodies and areas of indigenous vegetation.
2. Protection of culturally significant sites and areas, such as urupā (burial sites) and other wāhi tapu, occupancy sites, and other important cultural landscapes.
3. Kaiapoi is the previous location of a pā established by Tūrākautahi, the son of Tūāhuriri and one of the principal rangitira who led the Ngāi Tūāhuriri migration to Canterbury.
4. Māori Reserve 873 and other identified areas of Māori land.

### Tangata whenua / mana whenua – local authority relationships

Te Ngāi Tūāhuriri Rūnanga and the District Council have entered into a Memorandum of Understanding (MOU) that has been in place since 2003. The goal of the MOU is *“providing formal understanding and operational implementation of the sustainable management of resources for the*

*benefit and environmental, social, cultural and economic well-being of the community, both now and in the future”.*

The MOU seeks to establish and provide for a clear understanding of the basis and ongoing conduct of the partnership relationship between the District Council and Te Ngāi Tuahuriri Rūnanga. The MOU acknowledges and affirms Te Ngāi Tūāhuriri Rūnanga and the District Council’s status, authority, character, history, knowledge base, values, aspirations, interests, constituents, shareholders, stakeholders and responsibilities.

### **Hapū and Iwi planning documents**

The preparation and change of a district plan must take into account relevant iwi documents. For the District, Ngāi Tahu has set out its resource management values, issues, objectives and policies within the Mahaanui Iwi Management Plan (2013).

The Mahaanui Iwi Management Plan identifies objectives, issues and policies for natural resource and environmental management for six pāpatipu rūnanga (including Te Ngāi Tūāhuriri Rūnanga). It seeks to ensure that the taonga and resources of Ngāi Tahu mana whenua are recognised and protected in the decision-making of statutory agencies. The Mahaanui Iwi Management Plan contains a comprehensive suite of policies and objectives addressing the range of resource management matters of significance to tangata whenua. The District Council shall have regard to the Mahaanui Iwi Management Plan when preparing or changing the District Plan, to the extent its content has a bearing on resource management issues of the District.

### **Involvement and participation with tangata whenua / mana whenua**

In matters of consultation under the RMA, Te Rūnanga o Ngāi Tahu is the iwi authority established under the Te Rūnanga o Ngāi Tahu Act 1996. Under that Act, Te Rūnanga is required to consult with pāpatipu rūnanga (Te Ngāi Tūāhuriri Rūnanga) in relation to the district plan (and other) matters. Te Rūnanga encourages council to consult directly with pāpatipu rūnanga on planning matters and consider the views of pāpatipu rūnanga when taking a position on such matters as the iwi authority.

For Ngāi Tahu, consultation between the Crown and Ngāi Tahu is a cornerstone of the principles of Te Tiriti o Waitangi (Treaty of Waitangi). The RMA requires the principles of Te Tiriti and the iwi management plan to be taken into account when developing the District Plan. The District Plan recognises the significance of the principles of Te Tiriti and the importance of its relationship with Ngāi Tahu.