TAONGA TUKU IHO

HERITAGE STRATEGY 2022—2032

Kia mahi tahi ai te waihoe

Working together for future generations

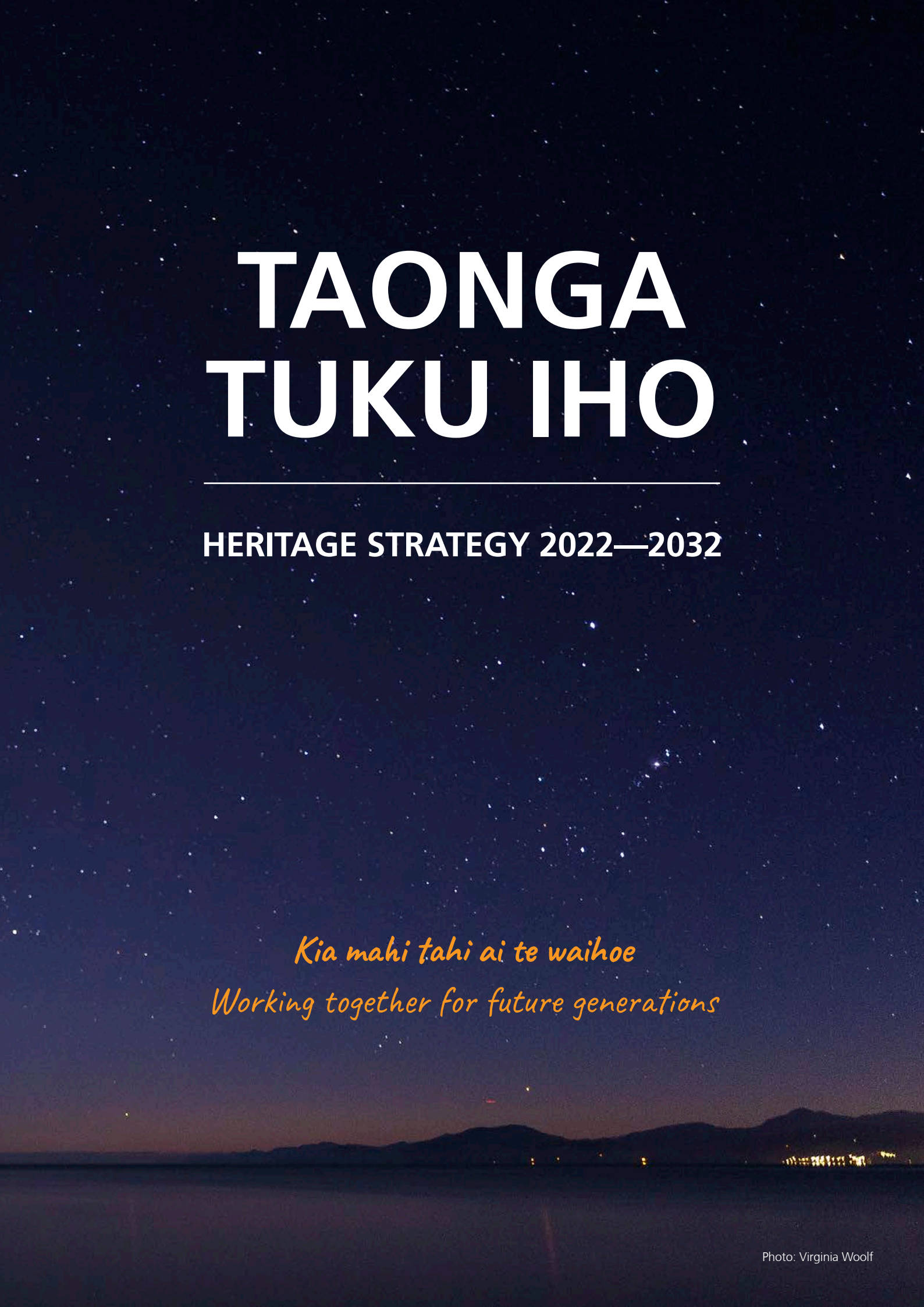
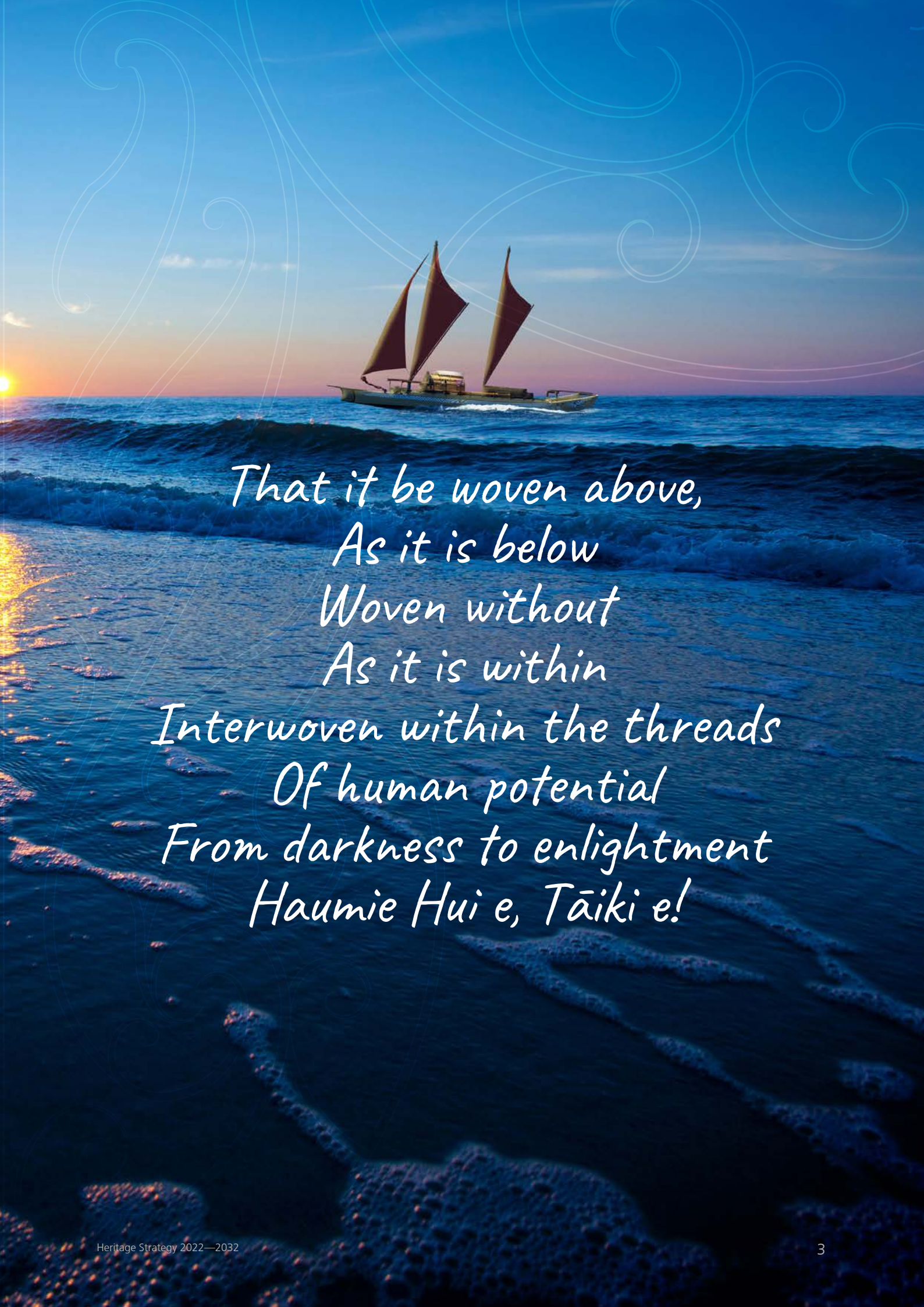


Photo: Virginia Woolf


Tuia i runga
Tuia i raro
Tuia i waho
Tuia i roto
Tuia te here tangata
Ka rongo te Pō
Ka rongo te Ao
Haumie Hui e, Tāiki e!



That it be woven above,
As it is below
Woven without
As it is within
Interwoven within the threads
Of human potential
From darkness to enlightment
Haumie Hui e, Tāiki e!

Taonga Tuku Iho (2022-2032)

The compilation of this resource has been a collaborative effort involving many people.

Thank you to all the whānau, iwi members, rangatahi, heritage sector individuals, organisations and agencies and staff who participated in our wānanga and contributed to the development of this strategy.

Following consultation the finalised strategy will be adopted and fully endorsed by the Nelson City Council and the eight Te Tauihu iwi on behalf of the Whakatū/Nelson community.

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Kupu Whakataki | Foreword

The compilation of this document sets a precedent for community engagement and consultation, that is meaningful and inclusive. Engaging community early ensures we all can have input into a strategy that impacts us directly and where resource should be prioritised. Furthermore, the inclusion of iwi in discussions on heritage within Whakatū is at the heart of building true and practical partnerships.

Nelson's taonga tuku iho is precious and contributes significantly to the city's unique character and sense of place. The city's rich history, both Māori and non-Māori, is reflected in the number of agencies, organisations and groups with an active interest in heritage. In recognition of the importance of Nelson's remaining heritage, our Council is committed to the protection and management of the city's heritage resources.

It has been 16 years since Nelson City Council adopted the Whakatū Nelson Heritage Strategy in 2006. Over this time, we have seen a quantum shift in how our community understands heritage and how we see ourselves within it. Taonga Tuku Iho offers an holistic approach to understanding heritage located within a te ao Māori framework. This approach encompasses built heritage, as well as the importance of natural and metaphysical heritage, such as language, stories and the arts.

Taonga Tuku Iho is locally relevant and suggests a pathway where we may appreciate many histories, traditions and unique stories that weave together our collective story and legacy of tupuna pono or being good ancestors. While the Council has led the revision of this strategy, it is a community-wide strategy that values the support of everyone for effective protection and management of outcomes. As stated in the Council's Long-Term Plan Oranga Tonutanga, Council recognises the importance of having effective and meaningful partnerships with the community that contribute to building our 'smart little city'. Through engagement with iwi partners and the heritage community, a vision and principles have emerged that have shaped this revised strategy.

The Wai 262 claim in 1991 (supported by original claimant John Hippolite of Ngāti Koata) considers who is entitled to make or participate in decisions affecting indigenous flora and fauna, the environment, Māori culture and the products of Māori culture. The Waitangi Tribunal Report Ko Aotearoa Tēnei discusses many of these topics and encourages the Crown and Māori to advance their relationship as Treaty partners in a positive and future-focussed way.

This strategy applies to the Nelson City Council boundaries but recognises that the iwi of Te Tauihu span across the Te Tauihu region. This is a limitation of the strategy, but it is hoped that the strategy may be a useful resource for others to improve taonga tuku iho outcomes across Te Tauihu. Iwi have a clear view that heritage for iwi is across Te Tauihu and not located within Council boundaries. Te Tauihu o Te Waka a Māui is home to a diverse community, with whakapapa or genealogy that spans generations of human settlement.

Our migration history begins with the arrival of tangata whenua, the people of the land, followed by tangata tiriti, including British settlers, Pacifica, Asian cultures, and the recent arrival of other diverse cultures, all of whom contribute to how we understand ourselves locally, nationally and internationally.

This strategy has aspirations for the recognition and protection of our many understandings of taonga, for us and for future generations. It is a strategy that requires all agencies and organisations to collaborate effectively to manage and implement community aspirations for our taonga.

We can look forward to working together to consolidate new initiatives. We are proud to release this reviewed and updated Strategy as a commitment for effective partnership and action to protect and manage our taonga tuku iho together for future generations.Taonga Tuku Iho offers something for everyone and transforms how we imagine and traverse our future together.

Nā mātou, nā

Rachel Reese

Mayor of Nelson

Te Waka a Māui Iwi Chairs Forum

Hei Tirohanga | Our Vision



Kia mahi tahi ai te waihoe

Working together to ensure taonga tuku iho is respected, protected and valued by our community and passed to future generations.

Kia mahi tahi ai te waihoe, is a whakatauki offered by iwi to describe the vision of the strategy - to work in unison for the collective benefit of everyone to protect and maintain taonga tuku iho.

'Mahi tahi' means working in collaboration and refers to the tipuna awa Mahitahi. The Mahitahi has been an important access route and a source of food and taonga such as the prized pakohe (argillite stone). 'Te waihoe' means to paddle in unison together.

The waka hourua or double hulled waka symbolises our collective journey together. It signals a long journey ahead as we venture into uncharted territories and navigate towards future horizons. The interwoven whenu or strands of the waka hourua sails represent the individual stories that weave together the rich whakapapa of our region that, like wind-filled sails, drives our journey still further.

Ahikā | Indigenous People of the Land

This plan acknowledges ahikā and their longstanding kaitiakitanga and unbroken connection to this whenua across generations. Many iwi have migrated to Te Tauihu o Te Waka a Māui and eight iwi have tribal interests within Whakatū.

Kurahaupō Waka – Ngāti Kuia, Rangitāne and Ngāti Apa ki te Rā Tō

Tainui Waka – Ngāti Koata, Ngāti Rārua and Ngāti Toa Rangatira

Tokomaru waka – Ngāti Tama and Te Ātiawa

Te Tiriti ō Waitangi is the foundational basis of the relationship and power sharing arrangements between ahikā and the Crown across Aotearoa. This Strategy honours tino rangatiratanga of ahikā and their authority as kaitiaki of their lands and taonga, as well as their significant contribution as co-governors in this region.

We recognise whakapapa as the basis for Māori identity. Whakapapa establishes that everything in Te Taiao (the natural world) shares a common ancestry, including people. This recognition of our interconnection and interdependence with the natural world fosters an awareness of the importance of our relationships to one another and to taonga.

Even Māori perspectives of time and history prevailing view and can be better understood through the whakataukī "Kia whakatōmuri te haere whakamua – I walk backwards into the future with my eyes fixed on my past." This proverb gives effect to the dynamic perspectives of history and time in Te Ao Māori, which see the past, present and future as intertwined. In this context, the restrictions of time do not apply, as it merges both past and present. And it shapes our current and future identity. It is said that we don't leave our past behind, we carry it with us into the future.

A key outcome of Taonga Tuku Iho will be to work alongside Te Tauihu iwi to support the protection and management of taonga Māori in Whakatū. This strategy seeks to contribute in a positive way to uplift the imbalance of voice and a significant gap in the visibility of kōrero tuku iho, toi Māori and te reo Māori within the Whakatū region.

Te Aronga | Purpose of the Strategy

The purpose of Taonga Tuku Iho is to inspire a step change in the way we view and approach our heritage and collective identity, together as people of Te Tauihu o te Waka a Māui (Te Tauihu). It will act as a blueprint and set the direction for the protection and delivery of taonga tuku iho outcomes for Whakatū through a partnership approach.

We acknowledge our unique partnership of Te Tauihu iwi as tangata whenua, tangata tiriti and all the diverse ethnic groups who call Whakatū home and have settled within the community over generations. By nurturing and honouring these diverse relationships, our aim is to enhance the cultural wellbeing and sense of identity and connection of our community as a whole.



Photo: Melissa Banks

Through working together to preserve taonga using these principles we will improve our sense of belonging and collective identity. Thereby elevating our collective community wellbeing - socially, economically, environmentally and culturally to be inclusive of all histories and cultural backgrounds.

Taonga Tuku Iho | Rethinking Heritage

Heritage can be described as something handed down by or acquired from a predecessor, and whilst it is still a commonly used term, it fails to recognise and ignite the significant and special place our history holds.

Taonga Tuku Iho seeks to understand the very foundations from which we stand and our relationships to each other and the natural world that contains and surrounds us. It seeks to understand everyone's place here and to explore the richness and potential of those stories to guide our future endeavours and decisions, to strengthen relationships and community, and to take us from a sense of belonging to the substance of belonging.

The previous Whakatū Nelson Heritage Strategy (2005) focused on Council's role in the protection of built heritage (such as historic buildings, infrastructure, trees, archaeological sites and waahi tapu or iwi sites of significance). Taonga Tuku Iho invites an holistic approach to recognising heritage and a collective responsibility to care for and protect built heritage, but also to consider the protection of intangible heritage in the interests of community wellbeing.

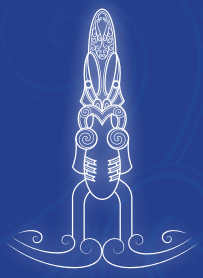
For many people the word 'heritage' focuses on physical objects like buildings and monuments. For iwi Māori and many other cultures, heritage also encompasses natural and metaphysical taonga, including traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, music and sounds, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the skills to produce traditional crafts.

The concept of whakapapa spans over time and provides a fundamentally different starting point to the concept of "heritage". It also offers a unique view from which to view our history from "events based" to "relationship based". This opens up a world of opportunity to expand the scope, influence and impact of our pūrakau and recognise that history is complex, interwoven and interconnected. It also gives effect to the universal idea that history lives through all of us – Māori and non-Māori.



Photo: Naomi Aporo-Manihera

Taonga Tuku Iho is an all-encompassing framework for both physical and metaphysical expressions of:



Tohu Whenua:
sites of cultural significance such as wāhi tapu, wāhi tīpuna and archaeological sites



Taonga:
physical (built heritage) and metaphysical heritage



Te Taiao:
the environment and natural heritage



Kōrero Tuku iho:
histories and stories



Tikanga/kawa:
cultural practices, customs and traditions

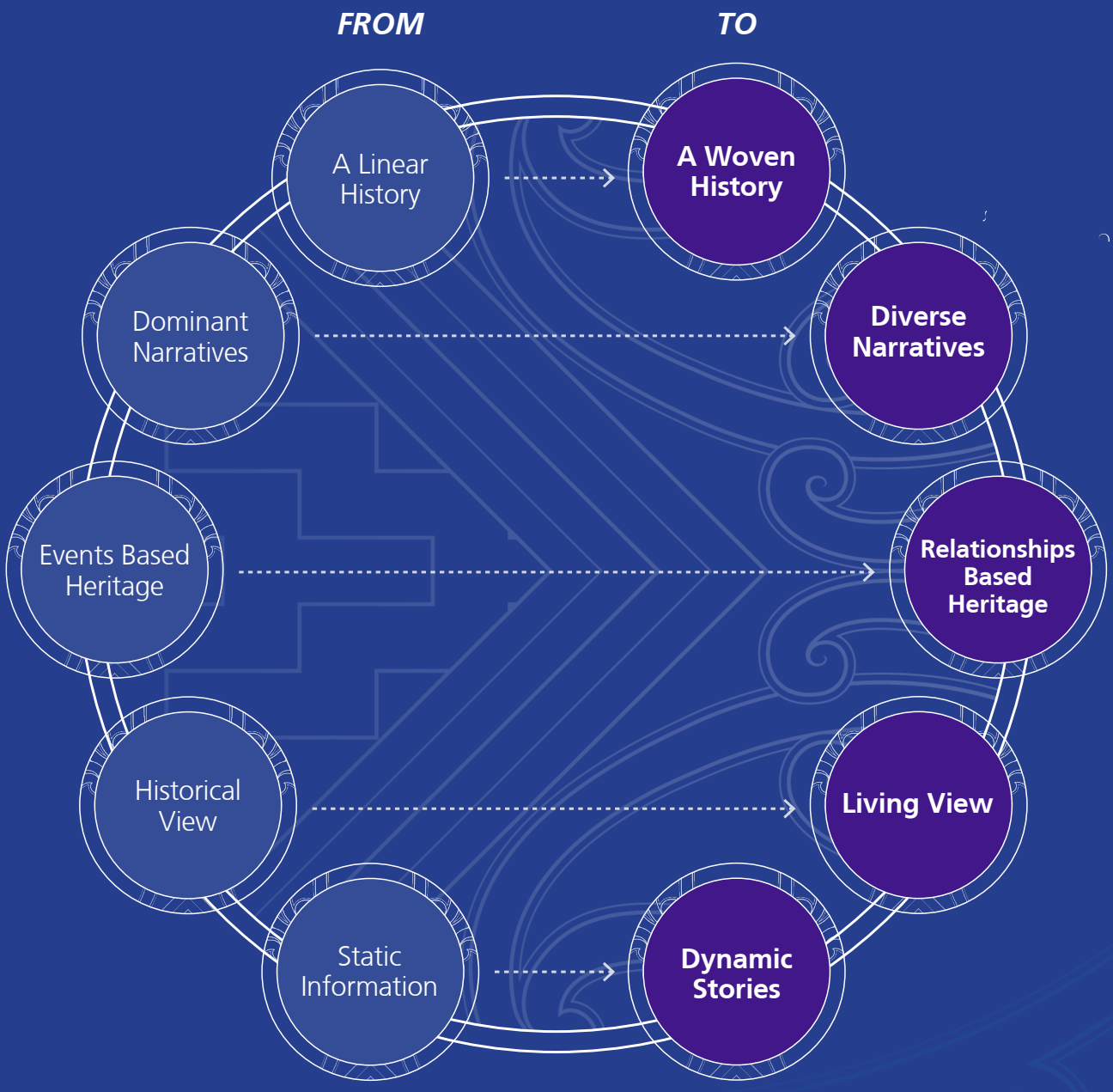


Te Reo:
our languages and dialects



Toi:
highest aspirations of arts

With this shift in approach, we can all expect to experience heritage in Whakatū Nelson differently.



Hei Tirohanga | Our Work Together

Kia mahi tahi ai te waihoe

For the vision of the Strategy to be successful, it relies on the collective input of key partners, heritage groups, organisations and agencies.

In 2020 Council began engagement with the community on the strategy. A mixed engagement approach was used, through interviews with individuals and group workshops. Interviews and workshops were held in person, and online Zoom hui. Although COVID-19, restrictions had an impact on our ability to kōrero in person, participation using Zoom was well attended. Participants included iwi representatives, multi-organisation, multi-agency participants from the heritage community, rangatahi/youth and others.

The Strategy builds on the initiatives and actions that already exist, aligning them under a common vision. There are opportunities and synergies for organisations to work together to protect and maintain taonga tuku iho. These are explored within the Taonga Tuku Iho Action Plan 2022-2025. The outcomes of the Action plan are intended to be managed by a Taonga Tuku Iho Steering Group involving key heritage representatives.

Taonga Tuku Iho recognises that a diverse number of groups have responsibility for caring for our heritage, and to meet the objectives of this strategy the community needs to work together and support each other. Taonga Tuku Iho Strategy takes a community engagement approach aligned with other community strategies such as:

- Nelson Long-Term Plan 2021-2031
- Te Tauihu Intergenerational Strategy: Tūpuna Pono, To Be Good Ancestors
- He Tātai Whetu - Whakatū Nelson Arts& Creativity Strategy
- Nelson Tasman Regeneration Plan
- Nelson Biodiversity strategy
- Other key community partnership documents across other organisations

Pou Kōrero | Principle Outcomes of the Strategy

This strategy is guided by five pou kōrero identified through interviews and workshops to guide the prinicple outcomes of the strategy. The pou orient us using a Māori ancestral framework of knowledge that applies to universal understandings that may assist us to navigate towards the aspirations of the strategy.

Turning Aspirations into Reality

To achieve the aspirations of the strategy, Taonga Tuku Iho requires active partnerships, actions, and an action plan. Led by a steering group comprising individuals and organisations with a passion for maintaining and protecting Taonga Tuku Iho, the action plan will define and prioritise the activities and resources necessary to bring our stories to life. Reviewed annually, the action plan will be a living document outlining individual and collective projects by the strategy partners. It will be constantly evolving and informing our practice and mahi.



Kaitiakitanga
Guardianship

We acknowledge the importance of a high level of advocacy and responsibility as kaitiaki to advance the protection and care of our taonga.



Te Taiao
The Natural World

The health of the environment, land, water, and air are viewed as taonga and directly impact our wellbeing. We will work together to protect and improve our natural and built environment, as well as our culture and traditions associated with ancestral lands, water, wāhi tapu, and other taonga.



Mana Motuhake
Uniqueness

We acknowledge every community has a unique heritage, tikanga (culture) and reo (language). We support engagement with our community and opportunities to celebrate our unique heritage.



Whanaungatanga
Community Relationships

The whole community has a role to play in actively preserving our taonga and we respect the importance of building community relationships to do this. This strategy is committed to bringing together diverse groups from the Whakatū Nelson community.



Rangatiratanga
Leadership

We have a collective duty of care to uphold the mana of communities through learning and critiquing the policy and practices relating to taonga tuku iho. We appreciate that opportunities can be developed by the community to lead the teaching and sharing.

Haere Whakamua | Activating this strategy

Valuing Storytelling

Central to the thinking that has shaped this strategy is a shared understanding that we are ultimately shaped by the stories that we tell. Our experience as peoples of Aotearoa and the world is fundamentally about the stories of the past, present and the future.

Stories bind us together, give us a sense of belonging, and help us understand each other and the world around us. They are a way of navigating our individual and collective identity and they offer wisdom and learnings as we make decisions for the future. In that sense, stories are our koha to future generations, and the gift handed down to us.

But telling our stories is not an end in itself. It is about the power of stories to help us evolve and grow, together, in a way that strengthens our connective tissue as a diverse community. These stories have transformational potential, they can make a real difference to the world around us and give people a stronger connection to the place in which they stand.

Storytelling is a creative expression that gives people a sense of agency over their history and helps reveal our relationships to the places in which we reside. Every person has a story to tell and many of us share common threads in our individual stories, which helps us to connect with neighbours, friends, whānau and even strangers. Taken together, these stories shape the personality and identity of this place, Te Tauihu.



Photo: Light Nelson and Daniel Allen



Photo: Light Nelson and Ana Galloway

Bringing Our Stories Alive

Once upon a time stories were told as part of everyday life and learning, and shared orally between people, long before the arrival of written communication or visual aids, such as photography and videography. Today our stories are told in a multitude of ways from live streaming to virtual and augmented reality.

Storytelling is an artform that has been constant for as long as communities have existed, but the way we craft and share stories has fundamentally changed. There have been many turning points in the art of storytelling, from the use of waiata and kōrero, to the introduction of physically recorded histories, to the way media has influenced our ability to share stories.

As we present this Taonga Tuku Iho Strategy, we are in the midst of perhaps the most significant shift in the way we create, curate and share stories in human history. The advancement of digital technologies isn't just introducing new tools for storytelling, it's creating unprecedented behaviour change and impacting our connectivity, attention and relationships.

Stories told today are more immersive and dynamic, they are delivered instantly through technology which offers a world of opportunity. But with that comes its own challenges and considerations as our stories are now easily accessible to the whole world. And despite having more storytelling tools at our disposal than ever before, it has never been harder to capture and hold people's attention for those stories.

This change is not slowing down. To protect, maintain and enhance storytelling in our region, we must champion a new innovative approach. This new approach allows us to reach more people, to share the wisdom and knowledge that our taonga tuku iho stories have to offer.

Kupu Āwhina | Glossary

Below is a glossary of kupu Māori used in this Strategy to help you understand and appreciate this diversity.

Kupu Māori	English Translation
Ahikā	Home people, people of the land
Iwi	Extended kinship group, tribe, nation
Kaitiaki / Kaitiakitanga	Custodian, guardian / guardianship
Kawa	Etiquette, protocols
Kōrero	Speak, stories, conversations, dialogue
Kupu	Words
Mana	Integrity, authority, influence
Mana Motuhake	Uniqueness, autonomy, self-determination, sovereignty
Ngā iwi ō Te Tauihu	Iwi descendants of the Top of the South Island
Pou	Pillars, principles
Rangatahi	Youth, young adults
Rangatiratanga	Leadership, chieftainship, exercise authority
Taonga	Physical and metaphysical treasures
Te Reo Māori / Te Reo	Māori language / language
Te Taiao	Environment
Te Tauihu o Te Waka a Māui / Te Tauihu	Top of the South Island
Te Tauihutanga	Our unique identity in the Top of the South
Te Tiriti o Waitangi	The Treaty of Waitangi
Tikanga	Customary practice
Tino Rangatiratanga	Māori authority, self-determination, autonomy
Toi Māori	Highest aspiration of arts
Tohu whenua	Sites of cultural significance
Tuku Iho	Passing down of histories and stories, intergenerational transmission
Wāhi Tapu	Iwi sites of significance
Wāhi Tīpuna	Ancestorial lands
Waiata	Song, to sing
Waka	canoe, boat
Waka hourua	Double hulled canoe, canoe, boat
Whakapapa	Genealogy, lineage, descent, layers
Whakatauki	proverb, significant saying, adage, aphorism
Whakatū/Wakatū	Nelson
Whānau/Whanaungatanga	Relationships, community, partnerships
Whenu	Strand



Photo: Naomi Aporo-Manihera



Photo: Phillip Rollo

