

*Mātakitaki au ki te takitai o te raki
Ki te pokaikura e tanawhitiā mai*

*Uenuku e tūhanawhana ai ki ruka
Ko te Rau o Titapu ki mua*

*Ka whakapiki te hā ki te taumata kōrero
Kia whakapnakiākihia mai kā mauka pepeha*

*Ko tōku mauka kākāpō e tū ake rā
Ko ahau te takata e whakatika ki ruka*

Tū te ihiihi

Tū te wanawana

Tū te mauri ki waho

Tū te mauri ki roto

*Tāpuketia au kia mārama ai taku titiro
ki āku umu takata*

Puritia tāwhia kia ita

Te mana tupuna

Te mana whenua

Te mana takata

Kia turuturu

Ka whakamana

Kia hua

Tind!

Rona

Tāt-e!

Ngāi Tahu

2025

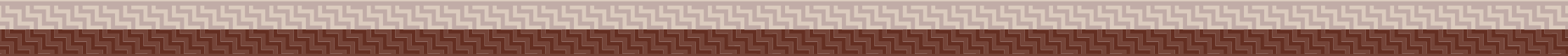
Te Whāinga
Te manako o te Iwi
our mission

Puritia tāwhia kia ita
Te mana tipuna
Te mana whenua
Te mana tangata

*Hold fast and firm
To my inherited authority
To my right to this land
To my freedom and right to self determination*

Tino Rangatiratanga – “Mō tātou, ā, mō kā uri ā muri ake nei”
Tino Rangatiratanga – “For us and our children after us”

Ngāi Tahu 2025

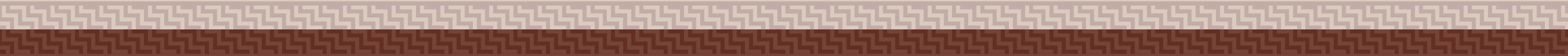


Te Whakatūwheratanga *introduction*

Ngāi Tahu 2025 is about tino rangatiratanga. It is about the ability to create and control our destiny.

It is our tribal map that in the year 2025 will have carried us to the place where we are empowered as individuals, whānau, hapū, Papatipu Rūnanga and iwi to realise and achieve our dreams. Our whakapapa is our identity.

It makes us unique and binds us through the plait of the generations – from the atua to the whenua of Te Waipounamu.



It is the responsibility of each age to learn the lessons of the past, to plan and prepare for the future. Ngāi Tahu 2025 is our vision; many have contributed to its creation and all will benefit from its continued existence.

The planning process started with the appointment of the Vision Focus Group. These were Ngāi Tahu Whānui charged with “dreaming”. Dreaming of the future, of where their whānau, hapū and iwi would be in 25 years time, what they would look like and what the world would look like. Extensive consultation with kaumātua, Ngāi Tahu Whānui, Papatipu Rūnanga, Te Rūnanga o Ngāi Tahu and staff occurred before Vision 2025 was presented to the tribe at the 2000 Hui-ā-Tau held at Kaikōura.

Te Rūnanga o Ngāi Tahu gratefully acknowledges the contributions and insight provided by the group.

Vision 2025 was approved by Te Rūnanga o Ngāi Tahu in March 2001. At the same time, focus groups were charged with developing long-term strategies to realise the vision, to make the dream a reality. Over the months that followed, these focus groups met continually to develop Ngāi Tahu 2025 to the point where it is today – an offering to Ngāi Tahu. The work carried out by the members of the focus groups is gratefully acknowledged by Te Rūnanga o Ngāi Tahu.

Te Rūnanga o Ngāi Tahu then entered into a process of consultation. Ngāi Tahu 2025 was discussed at fourteen hui held throughout Te Waipounamu and Te Ika a Māui and at various wānanga. Value and improvement have been added at every stage and it is beyond question that the consultation process has been of huge benefit.

Where to from here? Ngāi Tahu 2025 will become a living document, subject to annual revision and change, as is the environment in which we operate. The subsidiaries of Te Rūnanga o Ngāi Tahu will be required to develop specific strategies that deliver the document, and they will be measured against these on an annual basis. Likewise, Te Rūnanga o Ngāi Tahu will report progress towards compliance with Ngāi Tahu 2025 in its annual report each year. It will also be reviewed every five years.

Rārangi Ūpoko
contents

| | |
|--|----|
| Te Ao Tūroa <i>natural environment</i> | 8 |
| Ko Ngā Whakapāpātanga <i>tribal communications and participation</i> | 12 |
| Tō Tātou Ngāi Tahutanga <i>culture and identity</i> | 16 |
| Te Whakaariki <i>influence</i> | 20 |
| Te Whakatipu <i>Papatipu Rūnanga development</i> | 24 |
| Whānau <i>social development</i> | 28 |
| Mātauranga <i>education</i> | 32 |
| Te Kaitiakitanga me te Tāhuhu <i>governance and organisational development</i> | 36 |
| Te Pūtea <i>investment planning</i> | 40 |

Te Ao Tūroa *natural environment*

Our natural environment – whenua, waters, coasts, oceans, flora and fauna – and how we engage with it, is crucial to our identity, our sense of unique culture and our ongoing ability to keep our tikanga and mahinga kai practices alive.

It includes our commemoration of the places our tūpuna moved through in Te Waipounamu, and the particular mahinga kai resources and practices we used to maintain our ahi kā anchoring our whakapapa to the landscape. Wherever we are in the world, these things give us our tūrangawaewae. They form our home and give us a place to return and mihi to and provide us with what we need to be sustained as Ngāi Tahu.

THE KEY ISSUES / INFLUENCES

Increasing the ability of Ngāi Tahu to exercise rangatiratanga and kaitiakitanga over wāhi tapu, mahinga kai and other taonga tuku iho, thereby engendering positive outcomes in areas such as;

- The impact of resource use and management methods that affect Te Rūnanga o Ngāi Tahu values and policy, influenced by:
 - Pollution, habitat degradation and species extinction
 - Water quality and quantity degradation
 - Legislative and institutional barriers
 - Intensified and changing land use
 - Lack of “State of the Takiwā” information gathering, monitoring and reporting according to Ngāi Tahu values and interests
 - The effects of other national and international issues on Te Rūnanga o Ngāi Tahu values and policy including:
 - Global warming and climate change
 - Genetic modification and other western science developments
 - International conventions and treaties.

ASSUMPTIONS

- The mauri and wairua of mahinga kai and all natural resources are the ultimate concern for Ngāi Tahu in applying our values and achieving the interests and aspirations of environmental and resource management.
- Mahinga kai, wāhi tapu and other taonga are of paramount importance, being the cornerstone of the spiritual, historical, cultural, social and economic well-being of Ngāi Tahu. Protecting, enhancing, utilising and maintaining such sites and resources and the rights of Ngāi Tahu to access these is the basis of natural resource management by Ngāi Tahu.
- The current work done by Te Rūnanga o Ngāi Tahu will continue, but will be guided by Ngāi Tahu 2025 in the future.
- Ngāi Tahu 2025 will be implemented in an integrated way at all levels with adequate resources being made available to implement it at both Papatipu Rūnanga and iwi level.

WHAT WE WANT TO ACHIEVE...

In the next five years

- Develop a generic ‘Ki Uta Ki Tai’ iwi environmental management plan.
- Compile a natural resource inventory/Geographic Information System (GIS) database of wāhi tapu, taonga and mahinga kai at both Papatipu Rūnanga and tribal level.
- Develop a State of the Takiwā reporting and monitoring programme for Papatipu Rūnanga and Te Rūnanga o Ngāi Tahu.
- Compile a database of current environmental funding sources for both Papatipu Rūnanga and Te Rūnanga o Ngāi Tahu to access.
- Investigate the establishment of a contestable tribal research fund and unit for natural resources.
- Develop a proposal for the formal capacity building of natural resource management for Papatipu Rūnanga. This should include a schedule of regular training wānanga and opportunities for Papatipu Rūnanga collectives for dealing with all environmental issues.
- Develop and hold annual natural resources hui, incorporating a kai-hau-kai festival including wānanga and workshops on mahinga kai practices, kawa and tikanga.
- Identify and work to establish mahinga kai cultural parks (similar to Jericho Farm, Muriwai and Te Nohoaka o Tukiauau – Sinclair Wetlands) in each Papatipu Rūnanga takiwā.
- Develop packages for Papatipu Rūnanga that identify business opportunities that meld environmental and Ngāi Tahu cultural values and make good financial sense, including cultural/eco/heritage tourism and organic farming.

- Develop integrated policy linking natural resource management with health, social and economic outcomes, which may include:
 - Cultural self-esteem
 - Education/mātauranga
 - Whānau ‘life’ enhancement.
- Establish formal relationships with key external agencies including Ministry of Agriculture and Forestry, Ministry of Fisheries, Department of Conservation, and universities.
- Develop a strategy for Te Rūnanga o Ngāi Tahu environmental education and knowledge transfer (succession planning).
- Produce environmental resources (books, tapes, videos) for use in education programmes.
- Lobby to get mahinga kai education incorporated into National Administration Guidelines.
- Develop a culturally sound marketing brand/trademark.
- Develop a template for environmental performance/audit of all Te Rūnanga o Ngāi Tahu units, companies, Papatipu Rūnanga and marae.
- Lobby for omnibus provisions in all conservation and environmental legislation that supports Te Rūnanga o Ngāi Tahu rights, values and interests.

In the next five to twenty five years

- Develop ‘Ki Uta Ki Tai’ environmental management plans for Papatipu Rūnanga.
- Develop and host an annual national environmental management summit for Papatipu Rūnanga, government agencies, consultants, lawyers and non-government agencies, where Papatipu Rūnanga provide kai-hau-kai for pōwhiri and hākari.

- Develop and host an international indigenous environmental management conference.
- Establish a Ngāi Tahu natural resource management school.
- Set up or purchase an established environmental consultancy business for Te Rūnanga o Ngāi Tahu.
- Lobby for the reduction of persistent organic chemicals and the eradication of all pests, from the Ngāi Tahu Takiwā.
- Implement a tribal Ki Uta Ki Tai environmental management plan and support it with a comprehensive GIS database and monitoring programme.
- Establish a natural resource inventory for all Papatipu Rūnanga using GIS. An annual State of the Takiwā report is produced by Papatipu Rūnanga and reported to Te Rūnanga o Ngāi Tahu.
- Establish a Te Rūnanga o Ngāi Tahu research unit for natural resources along with a contestable tribal research fund.
- Establish and implement a programme of regular wānanga, hiko and hui on natural resources for Papatipu Rūnanga and the tribe.
- Identify and plan to establish at least one mahinga kai cultural park or environmentally based business in their takiwā for all Papatipu Rūnanga.
- Establish and set up environmental protocols for Te Rūnanga o Ngāi Tahu and review annually.
- All Papatipu Rūnanga are competent and confident in managing their own resource consents, Department of Conservation policies and settlement outcomes.

WHAT WE WANT TO ACHIEVE IN 25 YEARS...

Whānau

- Ngāi Tahu education programmes have restored the relationship of Ngāi Tahu with sites, resources and areas so that all understand and appreciate their significance and use, and know how to contribute to their management, and are able to converse in the Ngāi Tahu reo about this.
- The abundance of, access to, and use of mahinga kai is increased.

Hapū

- Papatipu Rūnanga have a range of iwi members working in the natural resource field – including kaumātua, university trained professionals, those with practical skills of site and land management and educators.
- Papatipu Rūnanga have developed to the extent where they are able to meet all their natural resource and environmental management responsibilities.
- Councils have adopted in their everyday practice Ngāi Tahu philosophies such as Ki Uta Ki Tai planning.
- Papatipu Rūnanga are running a range of environmentally based businesses in their takiwā and employ iwi members in these businesses.

Iwi

- All wāhi tapu, mahinga kai and other taonga tuku iho are adequately and appropriately protected according to Ngāi Tahu values and interests.
- Te Rūnanga o Ngāi Tahu is actively managing a number of sites, resources and areas either in joint partnership with another agency or as the sole manager. Iwi members are employed in the management of these sites, resources and areas.
- All waterways are enhanced and restored meeting cultural standards, being void of weeds, having indigenous riparian corridors, with water quality and quantity sufficient to support healthy populations of species of cultural significance.
- Te Rūnanga o Ngāi Tahu is an established provider of natural resource management services – providing a unique perspective and a professional service from appropriately qualified staff.
- Te Rūnanga o Ngāi Tahu fully participates in the decision-making processes of resource management agencies.
- Te Rūnanga o Ngāi Tahu is abreast of developments in the field of science and technology, in particular biotechnology, and is embracing new technologies where appropriate to ensure the protection of Ngāi Tahu values.
- All Te Rūnanga o Ngāi Tahu assets are managed in a manner consistent with Ngāi Tahu environmental practices and polices.

Ko Ngā Whakapāpātanga
*tribal communications
and participation*

Effective communications, as well as the ability of Ngāi Tahu whānau to participate in tribal activities, are vital to ensure a growing affiliation base and the realisation of Ngāi Tahu 2025.

Our dreams, directions and achievements will be well communicated to Ngāi Tahu Whānui, as will the threats we face. If the participation of Ngāi Tahu can be continually expanded, the protection of the unique Ngāi Tahu culture, identity and language is guaranteed.

THE KEY ISSUES / INFLUENCES

- The Ngāi Tahu Takiwā is large, making attendance at tribal activities difficult.
- Ngāi Tahu Whānui reside throughout Te Waipounamu, Te Ika a Māui and the world (approximately 50% of the tribe reside outside the Ngāi Tahu Takiwā).
- There is a need to increase active participation by Ngāi Tahu Whānui in iwi and Papatipu Rūnanga activities.
- There is a significant desire by Ngāi Tahu Whānui to be better informed and to play a role in tribal affairs.
- There is a risk that if increased communication and opportunities to participate do not eventuate, tribal development will be impaired.
- Papatipu Rūnanga expect communications with Te Rūnanga o Ngāi Tahu and Ngāi Tahu Whānui to be efficient and effective.

ASSUMPTIONS

- Postal voting provisions for all Papatipu Rūnanga are in place.
- All Ngāi Tahu Whānui will be provided with opportunities to participate in tribal affairs, with particular emphasis on Papatipu Rūnanga.
- Papatipu Rūnanga desire to grow their membership base and to have systems in place that ensure effective communications with whānau.
- Wherever possible, Te Rūnanga o Ngāi Tahu will use the latest technology as a tool to assist communications and participation.

WHAT WE WANT TO ACHIEVE...

In the next five years

- Funding for the facilitation of communications and participation in tribal affairs and programmes is available, including dedicated resources provided by Te Rūnanga o Ngāi Tahu.
- A comprehensive Te Rūnanga o Ngāi Tahu communication network is in place.
- The completion of the whakapapa database based on the 1848 census (the Blue Book) enables all Ngāi Tahu Whānui to identify with at least one Papatipu Rūnanga. This database will identify the Papatipu Rūnanga linkages to each of the 1848 kaumātua.
- A Ngāi Tahu whānau needs assessment survey is completed and strategies to improve communication and increase participation amongst whānau are implemented.
- Arrangements are in place to ensure that Ngāi Tahu Whānui living outside the takiwā will be better able to participate in tribal activities.
- All Ngāi Tahu Whānui know where to access information with respect to Māori land and land rights.
- All Ngāi Tahu Whānui are able to benefit from Te Rūnanga o Ngāi Tahu initiatives.

In the next five to twenty five years

- The process to access tribal benefits is known to all registered Ngāi Tahu Whānui.
- All Ngāi Tahu Whānui can register their skills and interests on a Ngāi Tahu database.
- Attendance at Ngāi Tahu events is increased due to excellent communication of information and innovative ways of providing access to venues, e.g. video conferencing.

WHAT WE WANT TO ACHIEVE IN 25 YEARS...

Whānau

- All Ngāi Tahu Whānui who are entitled to be registered, are identified.
- All Ngāi Tahu whānau have access to tribal activities and benefits.
- There is a strengthened cultural identity and Ngāi Tahu reo capability amongst Ngāi Tahu whānau.

Hapū

- Papatipu Rūnanga membership is increased through a substantial and efficient communications capability.
- At least 80% of registered Ngāi Tahu Whānui engage in Papatipu Rūnanga activities and affairs.
- All Papatipu Rūnanga members have an opportunity to participate in Ngāi Tahu reo and cultural identity hui.
- The opportunity to contribute to tribal development is enhanced through the implementation of a skills database.
- Effective communication options allow for Papatipu Rūnanga members living outside the Ngāi Tahu Takiwā to participate with their Papatipu Rūnanga.

Iwi

- Tribal registration is approaching 100%.
- Ngāi Tahu Whānui enjoy a high level of participation in tribal activities.
- Ngāi Tahu culture and identity are revitalised.
- The Ngāi Tahu reo is flourishing.
- Te Rūnanga o Ngāi Tahu meetings are a bilingual forum.
- Tribal communications are a recognised organisational strength.

Tō Tātou Ngāi Tahutanga *culture and identity*

Whakapapa is the foundation of our identity as Ngāi Tahu, Ngāti Māmoe and Waitaha, embracing our origins from Tahu Pōtiki and his birthplace on the Tairāwhiti. This is supported by the Ngāi Tahu census of 1848 (the Blue Book). The kaumātua / tipuna recorded therein are the basis for Ngāi Tahu of the present day. It underpins the whanaungatanga that is present at any tribal activity.

History and traditions place us on our land and tie us together as a unique people.

How we engage with our land and its coasts is crucial to our identity, our culture and our tikanga.

Our taha wairua flourishes and is emphasised by the passion and energy we have to carry our culture forward.

THE KEY ISSUES / INFLUENCES

- We are currently rebuilding and revitalising our culture.
- Cultural redevelopment requires the active participation of people of all ages and of diverse interests.
- Many Ngāi Tahu Whānui, are a long way from traditional cultural environments.
- Ngāi Tahutanga is strong and there will be opportunities to create identifiable and credible ways for Ngāi Tahu to access culture in both traditional and modern forms.
- Globalisation is increasing the number of external influences on Ngāi Tahu culture, but communication technology is also providing new avenues for our people to be enriched and to contribute to our Ngāi Tahutanga regardless of time and location.
- For many Ngāi Tahu, engaging in our culture happens in our leisure time. We can create fun, enriching and attractive ways for our people to participate in, and strengthen, their Ngāi Tahutanga.

ASSUMPTIONS

- The crucial place for cultural development is in the home.
- Wairua and whakapapa are manifest in connecting with the whenua and activity within te pūtaiao.
- Ongoing events and celebrations enhance Ngāi Tahu culture and identity.
- Ngāi Tahutanga requires ongoing and respected leadership and expertise.
- Cultural preservation now is better than cultural restoration later.
- Ngāi Tahutanga exists wherever our people are.
- The Ngāi Tahu dialect is intrinsic to our Ngāi Tahutanga.

WHAT WE WANT TO ACHIEVE...

In the next five years

- Regular kaumātua hui/wānanga.
- Mahinga kai programmes engaging Ngāi Tahu of all ages.
- A strategy for iwi cultural leadership development.
- A strategy for engaging with other iwi on cultural enhancement kaupapa.
- Ongoing Ngāi Tahu sports festivals.
- Ngāi Tahu dialect integrated throughout all cultural development activity.
- Ongoing Ngāi Tahu cultural festivals.
- External interests that influence our cultural development have mechanisms that ensure the management of taonga for the benefit of Ngāi Tahu.
- Use of modern technology in cultural redevelopment.
- Individual knowledge of personal whakapapa.

In the next five to twenty five years

- A comprehensive five yearly review of our cultural outputs and outcomes, including implementation of recommendations.
- Continued awareness of whakapapa and tikanga for future generations.

WHAT WE WANT TO ACHIEVE IN 25 YEARS...

Whānau

- Whānau know their whakapapa and are strong in their taha wairua.
- Ngāi Tahu is entrenched as a positive influence in Ngāi Tahu homes.
- Kotahi Mano Kāika vision is realised.
- Cultural initiatives and directions supported by kaumātua.
- New generations are learning mahinga kai values, protection of these and tikanga applied in mahinga kai.
- Whanaungatanga and hapū identity, are advanced through contemporary sporting activity.
- Increased exposure to Ngāi Tahu dialect and learning opportunities for all whānau.
- All Ngāi Tahu can easily access, be enriched by and contribute to the ongoing development of our culture from anywhere in the world and at any time.

Hapū

- Tikanga is applied in caring for our wāhi taonga and the use of well-nurtured and maintained mahinga kai.
- Ngāi Tahu regularly celebrate our culture and identity.

Iwi

- The cultural integrity of our leaders is respected, and the expertise to nurture arts, heritage and cultural practices can be found among our own people.
- Opportunities are created for the celebration of Ngāi Tahu.
- The integrity of our culture and all new manifestations of it are apparent to all.
- Ngāi Tahu Whānui enjoy all aspects of our culture and a large number are positively contributing to it.
- Competent iwi cultural leadership is ensured for the future.
- Systems are in place to ensure the ongoing protection of taonga and access to these by all Ngāi Tahu Whānui.
- Tikanga ensures that mokopuna display an interest in whakapapa and that they are nurtured in this respect by kaumātua.

Te Whakaariki *influence*

External parties, including the government and business, impact upon all tribal aspirations.
The tribe's ability to influence these external decision-making processes is critical to the achievement of Ngāi Tahu 2025.

THE KEY ISSUES / INFLUENCES

- Maintenance of the integrity of the Ngāi Tahu Claims Settlement Act 1998.
- Maintenance of the integrity of the Treaty of Waitangi (Fisheries Claims Settlement) Act 1992.
- Treaty of Waitangi breaches.
- Internal Treaty issues, e.g. health-funding legislation.
- Relationships with and support of other iwi.
- Relationships with and support of other external groups, Māori and non-Māori.
- Ministerial relationships.
- Legislative environment.
- Political influence.

ASSUMPTIONS

- The immediate priority issues are boundary disputes and fisheries allocation.
- Diplomacy and the application of influence is a preferred mechanism for resolving issues of strategic importance to Ngāi Tahu.
- Current political and public service relationships are positive, providing the consequent opportunity to impact upon our strategic need. This positive position needs to be entrenched and strengthened.
- There is a desire by other parties to reach resolution and good faith negotiation is a preferred mechanism for conflict resolution.
- All Ngāi Tahu governing structures maintain a non-partisan approach to politics.
- Ngāi Tahu conducts its relationships with external parties, other iwi and other Māori groups according to the principles of whakapapa, tikanga and kotahitanga.
- Te Rūnanga o Ngāi Tahu communications with, and influence through, tribal members are strengths of the organisation.
- Our influence with business leaders is strong and allows for unrestricted commercial development.

In the next five years

- A Ngāi Tahu census exercise is scoped and a strategy developed for enhancing Ngāi Tahu whānau development skills.
- Organisational structures and the capability to directly influence central government and local body government decisions across all activities impacting on Te Rūnanga o Ngāi Tahu are in place.
- Ngāi Tahu Seafood Group manage Te Rūnanga o Ngāi Tahu owned pre-settlement assets (PRESA) quota.
- Ngāi Tahu Seafood Group manage Te Rūnanga o Ngāi Tahu owned post settlement assets (POSA) quota.
- Ngāi Tahu are opinion leaders.
- Appropriate Papatipu Rūnanga constitutions are in place.
- Access to business leaders is evident through our participation in national and local forums.

In the next five to twenty five years

- Te Rūnanga o Ngāi Tahu has an increased eco-cultural tourism holding.
- Legislation or court rulings confirm the takiwā of Ngāi Tahu.
- Department of Conservation (DOC) responsiveness determines the Aoraki gifting.
- An indigenous nations co-operative (including Ngāi Tahu) is in place.
- A needs assessment and performance measurement is undertaken.
- Statistical measurement of education performance is undertaken.
- Ngāi Tahu maximise influence through external representatives by putting in place structures and communications to support them.

OUTCOMES – Te Whakaariki *influence*

WHAT WE WANT TO ACHIEVE IN 25 YEARS...

Whānau

- Māori property rights are recognised by the Crown and customary management regimes are in place.
- The proportion of Ngāi Tahu Whānui graduating from tertiary institutions exceeds the national average.

Hapū

- The principle of inclusiveness is entrenched in all Papatipu Rūnanga constitutions with specific mechanisms to involve Ngāi Tahu Whānui living outside the takiwā.
- Papatipu Rūnanga have a strong influence in their takiwā.

Iwi

- Te Rūnanga o Ngāi Tahu is consulted in the development of all government social, environmental and other policy impacting on Ngāi Tahu Whānui.
- Fisheries allocation is made (PRESA), based on the optimum allocation model.
- Ngāi Tahu festivals are part of the national calendar of events.
- Fisheries allocation is made (POSA), on the same basis as PRESA.
- Te Rūnanga o Ngāi Tahu has a strategic influence with all tertiary institutions in Te Waipounamu.
- Eco-cultural tourism, encompassing authenticity, is a major influence area of Ngāi Tahu.
- The tribunal process regarding northern boundary disputes is complete.
- The settlement agreement is complied with by both parties, including Aoraki gifting.
- Constructive and proactive relationships with other iwi are in place.
- Ngāi Tahu is involved in a global network of indigenous nations.

- Eighty percent of tribal members participate in tribal initiatives. Tribal members' needs and aspirations have been assessed and targeted percentage needs met.
- There is a Ngāi Tahu influence upon Cabinet.
- Iwi have a major and coordinated say in the fishing industry.
- The Treaty partnership is specifically provided for in all legislation and implemented.
- Ngāi Tahu is the major economic and political force in Te Waipounamu.
- Ngāi Tahu is acknowledged nationally as a significant contributor to the welfare of Te Waipounamu and Aotearoa.
- New Zealand has a constitution in place that has the Treaty as its cornerstone document.

Te Whakatipu *papatipu rūnanga* *development*

Papatipu Rūnanga are supported in their initiatives to develop an infrastructure that offers security and that advances whānau, hapū and iwi well-being. In addition, Te Rūnanga o Ngāi Tahu exists to support Papatipu Rūnanga and whānau. Papatipu Rūnanga have the opportunity to enhance their individual rangatiratanga and to generate significant and sustainable economic returns to meet their needs. This is to be achieved without compromising the ability of future generations to achieve their aspirations.

THE KEY ISSUES / INFLUENCES

Papatipu Rūnanga:

- are members of Te Rūnanga o Ngāi Tahu.
- support whānau, hapū and iwi rangatiratanga within their takiwā.
- strengthen hapū identity.
- are a conduit for whānau access and participation in community and iwi matters.
- continue to be a contributor to Te Rūnanga o Ngāi Tahu.
- are in a growth phase.
- play an important role in enabling all Ngāi Tahu 2025 strategies.
- operate in a dynamic and changing world (intergenerational change).
- rely upon resources and the ongoing availability and sustainability of these.
- and whānau aspire to be leaders in their local economy.

ASSUMPTIONS

Papatipu Rūnanga:

- are represented collectively by Te Rūnanga o Ngāi Tahu.
- have legal identity.
- and whānau economic development enhances their ability to exercise tino rangatiratanga at all levels.
- and whānau economic development enhances their ability to meet Ngāi Tahu social (health, education, housing, employment) and environmental needs.
- need financial autonomy.
- will support their membership in seeking the achievement of economic aspirations.

WHAT WE WANT TO ACHIEVE...

In the next five years

Papatipu Rūnanga:

- have a membership database.
- have access to Te Pūtea Whakamahi.
- have policies and procedures manuals and all supporting documentation.
- employees have employment agreements, position descriptions and a performance measurement mechanism.
- have strategic plans aligned with Ngāi Tahu 2025.
- have an appropriate level of resource (human and monetary) to meet their operating needs.
- are able to communicate with at least 60% of their members through at least one channel.
- are able to access funding from within the structure.
- have an investment analysis framework.
- have in place an accounting system and financial controls.
- have a dividend/disbursements policy.
- All Ngāi Tahu Whānui have the right to membership of at least one Papatipu Rūnanga.
- Wealth generation by Te Rūnanga o Ngāi Tahu, to provide tribal support, includes ongoing Papatipu Rūnanga development.
- Te Rūnanga o Ngāi Tahu infrastructure supports rūnanga and whānau in achieving their goals.
- Existing resources and capacity are identified for each Papatipu Rūnanga.
- Organisational structures, systems and processes are established for Papatipu Rūnanga.

- Twenty percent growth in members' attendance at monthly meetings.
- Appropriate Papatipu Rūnanga members and executives have received training in investment appraisal, asset management, portfolio management and business administration.
- Individual Papatipu Rūnanga resources have been identified (human, physical and financial).

In the next five to twenty five years

Papatipu Rūnanga:

- have established and implemented annual operating plans.
- are online, distribute pānui, and employ the latest IT and communications technologies.
- have formalised relationships with their major stakeholders.
- and marae and rūnanga facilities are fully functional and maintained.
- are working together and gaining advantage through economies of scale.
- have an infrastructure that is able to cope with all changes (both internal and external).
- are able to lead changes in their external environment.
- fulfil their requirements in an efficient, effective and professional manner.
- uphold the mana of their members.
- have robust processes and procedures to evaluate all potential investments.
- have access to all available business, business training and economic information.
- are the main entry point for whānau wishing to access benefits from the Ngāi Tahu Settlement.

- are the main entry point for Ngāi Tahu Whānui wishing to engage with the iwi.
- are able to communicate with all of their members through at least three channels.
- All registered Ngāi Tahu are enrolled with at least one Papatipu Rūnanga.
- Eighty percent of members engage with their Papatipu Rūnanga.

OUTCOMES – Te Whakatipu *papatipu rūnanga* development

WHAT WE WANT TO ACHIEVE IN 25 YEARS...

Whānau

Papatipu Rūnanga:

- ventures are major employers of whānau in their takiwā and other communities.
- and whānau are economically robust and independent.
- are able to assist whānau with business/ commercial/ economic issues.

Hapū

Papatipu Rūnanga:

- are leaders in their local economy and hold a widely diversified investment portfolio.
- management and executive are better able to manage their financial affairs.
- are building a portfolio of assets/investments.
- have at least one operational commercial venture.
- are working together and gaining advantage through economies of size and scale.
- participate in the economic affairs of their communities.

- Papatipu marae are supported by an economic, cultural and social infrastructure.
- Papatipu marae have flourishing ahi kā presence.
- Several Papatipu Rūnanga businesses are seen as being industry leaders (e.g. tio, eco-cultural tourism).

Whānau *social development*

Ngāi Tahu whānau wellbeing is improved through the targeting of dedicated resources to meet identified whānau needs and aspirations. Whānau will be supported to engage in activities that enhance their physical, emotional, mental and spiritual health.

- Whakapapa** ● *identifies and unites us*
- Whānau** ● *is our social foundation*
- Hapū** ● *upholds ahi kā and maintains tūrangawaewae*
- Rūnanga** ● *supports our development*
- Whenua** ● *sustains our existence*

THE KEY ISSUES / INFLUENCES

- Information is needed about the circumstances, needs, and aspirations of Ngāi Tahu Whānui.
- Ngāi Tahu Whānui participation in iwi affairs is low.
- The human resource potential of Ngāi Tahu Whānui is largely untapped.
- The status of hapū and whānau health and well-being remains low.
- The age structure of Ngāi Tahu Whānui will change significantly over the next 25 years.
- Social, cultural, and Papatipu Rūnanga development are inextricably linked.
- Whānau well-being encompasses education, te reo Ngāi Tahu, employment, health, and welfare.

ASSUMPTIONS

- Ngāi Tahu are firmly located in a development phase and seek a sustainable future – “Mō tātou, ā, mō kā uri ā muri ake nei”.
- Our whakapapa identifies, unites and secures us to a common purpose.
- The eighteen Papatipu Rūnanga offer an appropriate political, social, economic, cultural mechanism for hapū and whānau development.
- The Ngāi Tahu takiwā has unique and diverse geographical features that offer challenges and opportunities for pursuing sustainable development.

In the next five years

- Crown agencies that are responsible for delivering health and social services to Māori have their performance monitored.
- Ngāi Tahu children receive their entitlement to Well Child Services.
- A whānau needs survey is operational.
- Te Rūnanga o Ngāi Tahu has an understanding of tribal demographics.
- Information is gathered about Ngāi Tahu Whānui needs and aspirations so as to influence government policy and strategic outcomes.
- Databases are developed to support Te Rūnanga o Ngāi Tahu strategic direction.
- Whānau development models that improve whānau life circumstances are implemented.
- Ngāi Tahu Whānui are linked into sophisticated communication devices.

In the next five to twenty five years

- Research and analysis reveals the nature and extent of whānau need, as well as where to target resources.
- Ongoing quality information about Ngāi Tahu whānau needs and preferences inform and influence policies that improve whānau well-being.
- Crown funded health education and health promotion services are effective in supporting rangatahi to make safe lifestyle choices.
- Ninety-five percent of Ngāi Tahu children are fully immunised by the age of five.
- Kaumātua have improved quality of life and mobility throughout their aging years.
- There are decreasing disparities in health gains between Māori and non-Māori.
- Barriers that prevent Ngāi Tahu Whānui achieving their full health potential are actively addressed and progressively removed, including cost, transport and opportunity.
- External and internal policies are well targeted and are improving choice and well-being of Ngāi Tahu Whānui.

- Papatipu Rūnanga, Ngāi Tahu Whānui and iwi bodies have the capacity to sustain a substantial migration of their membership to the home base.
- Ngāi Tahu leaders have emerged and are instrumental in tribal development.
- Innovative solutions to whānau well-being are providing Ngāi Tahu with greater choice.
- Te Rūnanga o Ngāi Tahu contributes to improved health outcomes for Ngāi Tahu Whānui and Māori living in Te Waipounamu.

WHAT WE WANT TO ACHIEVE IN 25 YEARS...

- Ngāi Tahu is a political force, which can present robust arguments for change.
- Pakeke and kaumātua continue to experience quality of health that enables them to support and nurture their whānau.
- Barriers that prevent Ngāi Tahu Whānui achieving their full health potential have been significantly removed.
- Good information, analysis and planning have allowed Te Rūnanga o Ngāi Tahu to maximise opportunities arising from demographic changes.
- Whānau well-being has improved significantly as whānau are empowered to take charge of their lives – government policies and programmes successfully assist whānau towards these goals.
- Changes in Ngāi Tahu demographics are well understood and are used to identify where policies need to be adjusted to maximize benefits and reduce the threats of change.
- Investments in the education and development of Ngāi Tahu Whānui result in a wealth of opportunities for tribal development and the development of new leaders.
- Sufficient dividend and better targeted government funding result in well-resourced initiatives that improve Ngāi Tahu well-being and provide greater life choices.

Mātauranga *education*

The educational aspirations of Ngāi Tahu require an environment of life-long learning that provides opportunities for Ngāi Tahu Whānui to be well educated, trained and strong in their knowledge of Ngāi Tahutanga. The ability to access quality education and training will provide choices and give whānau the opportunity to create their own destiny.

THE KEY ISSUES / INFLUENCES

- Ngāi Tahu educational achievement has a positive impact on New Zealand society.
- Ngāi Tahu Whānui choices must be enhanced so that they can participate at any chosen level of education.
- All initiatives and programmes must be future orientated.
- Mainstream educational institutions need to be more accountable and responsive to Ngāi Tahu whānau.
- The capacity for Te Rūnanga o Ngāi Tahu to negotiate with key stakeholders must be strengthened.

ASSUMPTIONS

- All outcomes require the efficient and effective use of available resources.
- Whānau well-being encompasses Ngāi Tahu reo, employment, health and welfare, as well as education.
- Te Rūnanga o Ngāi Tahu will form strategic relationships with education funding agents to achieve its objectives.
- Education is integrated with the other major focus areas identified in Ngāi Tahu 2025.
- Knowledge of the connection between early childhood education and increased opportunities in future education is essential for informed decision-making by whānau.
- Education status is integral to iwi development and wider participation in society.

In the next five years

- The Memorandum of Understanding between the Minister of Education and Te Rūnanga o Ngāi Tahu is regarded as a pivotal document for the advancement of Ngāi Tahu educational aspirations.
- Positive relationships with government and education institutions support the advancement of Ngāi Tahu educational aspirations.
- Ngāi Tahu early childhood centres are established.
- Initiatives that improve Ngāi Tahu tamariki and rangatahi literacy and numeracy skills are implemented.
- There are a greater number of Ngāi Tahu “parents as first teachers”.
- Mātauranga Ngāi Tahu resources are developed and distributed.
- Initiatives to increase the number of Ngāi Tahu teachers across the education spectrum are in place.
- A development programme for Ngāi Tahu Whānui has been established that increases management skills and secures succession plans within Te Rūnanga o Ngāi Tahu.
- Relationships exist between Papatipu Rūnanga and all educational institutions in their takiwa.
- Educational initiatives have been developed with other iwi and Māori organisations.

- Ngāi Tahu whānau are showing significant improvement relative to New Zealand education indicators.
- All Ngāi Tahu will have the opportunity to learn the Ngāi Tahu reo.

In the next five to 25 years

- There is a range of training and educational opportunities available and all Ngāi Tahu can develop multilingualism (including knowledge of dialect differences) and other life skills.
- Ngāi Tahu parents are able to send their children to educational centres imbued with the values of Ngāi Tahu culture and identity; such centres provide the best academic opportunities.
- All Ngāi Tahu children are bilingual in te reo Māori and English and conversant with the Ngāi Tahu dialect.
- Ngāi Tahu has established relationships, based on educational outcomes, with other indigenous peoples.
- Ngāi Tahu has increased participation in the early childhood education sector.
- Appropriate learning and support programmes are provided that focus on the needs of individuals within primary and secondary education.

WHAT WE WANT TO ACHIEVE IN 25 YEARS...

Whānau

- New Zealand education indicators, show that Ngāi Tahu Whānui are equal to, or better than, the general population.
- Upon completion of their education, Ngāi Tahu Whānui have optimal employment opportunities.
- Effective working relationships with educational institutions that support Ngāi Tahu aspirations, within primary and secondary education, have been developed.
- Ngāi Tahu enjoy increased participation and education success in the post-compulsory sector.
- Ngāi Tahu Whānui show significant improvement in New Zealand education indicators.
- Ngāi Tahu Whānui are knowledgeable in their Ngāi Tahutanga.

Hapū

- Whānau and Papatipu Rūnanga are the foundation that supports educational excellence for all Ngāi Tahu.
- Education support and funding opportunities are accessed through Papatipu Rūnanga.

Iwi

- Ngāi Tahu is a participant in all innovation/research centres established within its takiwā.
- There is full participation by Te Rūnanga o Ngāi Tahu in the international education community.
- Ngāi Tahu Whānui hold key management positions in private and public sector organisations throughout the world.
- All Ngāi Tahu tamariki are bilingual (Māori and English) and conversant with Ngāi Tahu dialect.

Te Kaitiakitanga *governance* Te Tāhuhu *organisational development*

GOVERNANCE Te Rūnanga o Ngāi Tahu Act 1996 establishes Te Rūnanga o Ngāi Tahu as the governing body and representative of Ngāi Tahu Whānui. The eighteen Papatipu Rūnanga constitute the members of Te Rūnanga o Ngāi Tahu and through each of them are elected the eighteen representatives who collectively form the governing body of the iwi. The authorisation for the governance of Ngāi Tahu through Te Rūnanga o Ngāi Tahu is further provided for in the Te Rūnanga o Ngāi Tahu Charter and Kawenata.

ORGANISATIONAL DEVELOPMENT-Te Rūnanga o Ngāi Tahu is a relatively young organisation, enjoying rapid growth. Current organisational structures and governance mechanisms reflect the youth of Te Rūnanga o Ngāi Tahu and the need to concentrate on short-term imperatives.

Efficiencies have been maximised through decentralised structures that allow for a high degree of management and governance autonomy in both Ngāi Tahu Holdings Corporation and Ngāi Tahu Development Corporation. Decision-making has been placed in the hands of those recruited for their ability to optimise short-term tactical objectives. This need continues.

The existing structure has served Te Rūnanga o Ngāi Tahu well, but growth and progress dictate that Ngāi Tahu 2025 is achieved through a change process that will deliver the long-term strategic objectives of Te Rūnanga o Ngāi Tahu.

THE KEY ISSUES / INFLUENCES

Governance

- Te Rūnanga o Ngāi Tahu is recognised for its leadership, stability, adaptability and excellence of performance.
- Te Rūnanga o Ngāi Tahu is responsible for tribal policy and strategic direction.
- Te Rūnanga o Ngāi Tahu Act and Charter specify the basic form of governance for Te Rūnanga o Ngāi Tahu.
- There is a need to identify the respective governance responsibilities of Te Rūnanga o Ngāi Tahu and the 18 Papatipu Rūnanga.

Organisational Development

- Fundamental to the current organisational structure of Te Rūnanga o Ngāi Tahu, is the separation of “protection and growing the asset base” from “the delivery of benefits”. These roles are the responsibility of Ngāi Tahu Holdings Corporation, and Ngāi Tahu Development Corporation, respectively. They will jointly share in and promote the values and vision of Te Rūnanga o Ngāi Tahu. (Te Rūnanga o Ngāi Tahu acts as the Trustee of the Ngāi Tahu Charitable Trust).

ASSUMPTIONS

Governance

- Te Rūnanga o Ngāi Tahu will exercise responsibility, on behalf of Ngāi Tahu Whānui, for major decision-making on iwi direction, policies and issues subject to the collective will of its members, as expressed by Te Rūnanga o Ngāi Tahu representatives.
- The policy of decentralized structures that allow for a high degree of governance autonomy obliges Te Rūnanga o Ngāi Tahu to ensure that an effective system of checks, balances and monitoring is in place.

Organisational Development

- All organisations within Te Rūnanga o Ngāi Tahu will keep under review their mandates, goals and objectives, and will annually confirm these with Te Rūnanga o Ngāi Tahu.
- The values of Ngāi Tahu are the primary consideration for Te Rūnanga o Ngāi Tahu Group.
- All Ngāi Tahu initiatives are culturally appropriate, economically responsible and environmentally sustainable.
- Management of tribal social policy and the benefits of common tribal programmes will ensure a continuing centralised distribution role.
- Papatipu Rūnanga will have substantial responsibility for the distribution of benefits to tribal members.
- Te Rūnanga o Ngāi Tahu is an organisation whose employees and structure reflect the culture and the values of Ngāi Tahu. It is cost-effective and lean.
- Tribal ownership of assets ensures centralised economic strength, although efforts and means to support Papatipu Rūnanga commercial development is a core tribal strategy.
- All subsidiaries will ensure that appropriate consultation with Papatipu Rūnanga is an integral part of their operational processes.

WHAT WE WANT TO ACHIEVE...

In the next five years

Te Kaitiakitanga / governance

- Te Rūnanga o Ngāi Tahu is to reaffirm the mandates of Ngāi Tahu Development Corporation, Ngāi Tahu Holdings Corporation and the Office of Te Rūnanga o Ngāi Tahu.
- Te Rūnanga o Ngāi Tahu is to clearly state its goals for Ngāi Tahu Development Corporation and Ngāi Tahu Holdings Corporation, including the risk/return profile it wishes Ngāi Tahu Holdings Corporation to assume.
- Training programmes for Te Rūnanga o Ngāi Tahu Representatives have increased their skill levels to the benefit of tribal governance.
- The role of Te Rūnanga o Ngāi Tahu in setting priorities and expectations for the Ngāi Tahu Group is to be strengthened through their development and ownership of a five year Statement of Strategic Intent. This is to include clear accountabilities for delivery.
- Te Rūnanga o Ngāi Tahu, in its role as Trustee, annually review the trade-offs between protecting and growing the asset base and delivering benefits to Ngāi Tahu Whānui.
- Te Rūnanga o Ngāi Tahu include in its annual reports a narrative account of how it applies the broad principles of corporate governance.

Te Tāhuhu / organisational development

- Further processes are developed for evaluating the performance of Te Rūnanga o Ngāi Tahu subsidiaries and reporting the results to Te Rūnanga o Ngāi Tahu.
- Reconstituted organisational structures are consistent with the mandates reaffirmed by Te Rūnanga o Ngāi Tahu.
- To increase management skills, a mentoring programme is in place that secures succession planning within Te Rūnanga o Ngāi Tahu.

In the next five to twenty five years

Te Kaitiakitanga / governance

- Governance and legal structures are consistent with any Te Rūnanga o Ngāi Tahu mandates to Ngāi Tahu Development Corporation and Ngāi Tahu Holdings Corporation.

Te Tāhuhu / organisational development

- A skills database is completed which will deliver opportunities for increased participation by Ngāi Tahu Whānui.

WHAT WE WANT TO ACHIEVE IN 25 YEARS...

Te Kaitiakitanga / governance

- With the direction established by Ngāi Tahu 2025, Te Rūnanga o Ngāi Tahu will annually consider and approve Statements of Strategic Intent (SSI), and consider Statements of Principles and Objectives (SPO) from the subsidiaries and units of the Ngāi Tahu Group.
- Te Rūnanga o Ngāi Tahu will develop a plan and programmes to encourage leadership in iwi governance roles amongst tribal members and representatives. This is to include “cultural competency”.

Te Tāhuhu / organisational development

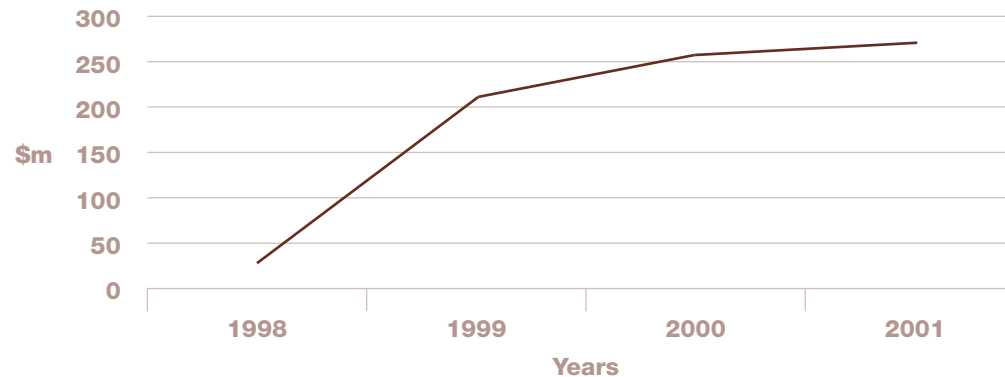
- Te Rūnanga o Ngāi Tahu and its interests are a major employer of Ngāi Tahu Whānui who are appointed on the basis of “best person for the job”.
- Te Rūnanga o Ngāi Tahu own businesses and investments, in New Zealand as well as offshore, that collectively rival the top New Zealand corporations.
- Whilst the stand-alone entities determine their own strategies, the iwi values and collective vision shape all activities and development initiatives.

Te Pūtea *investment planning*

Te Pūtea is the means by which a large element of Ngāi Tahu 2025 will be achieved. Kaitiakitanga of our economic base will ensure that a growing resource is available to meet the needs and aspirations of whānau, hapū and iwi.

Since the passing of the Ngāi Tahu Crown Settlement Act in 1998, tribal equity has increased from \$30 million to \$270 million as at June 30, 2001. The significant increases in 1998 and 1999 were largely a result of the settlement, including the Deferred Selection Process (DSP).

The increase in tribal equity is illustrated in the graph below:
Distribution Ratio – Increase in Tribal Equity 1998 - 2001

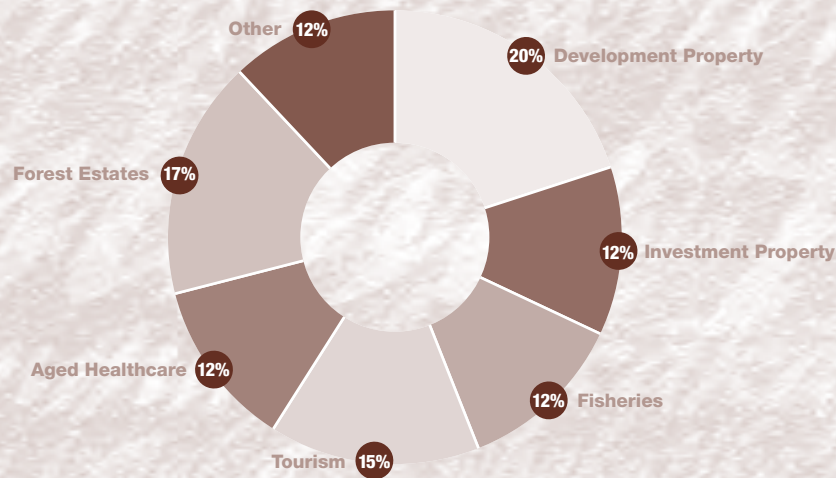


In the five years from 1998 – 2002 (including the 2002 budgeted performance) the tribe’s operating surpluses, before distribution, total \$102 million.

In addition to these operating surpluses, increases in the asset revaluation reserve, totalling \$36 million, have resulted in a total increase in tribal equity of \$138 million. Of this amount, distribution of \$49 million has been made.

THE KEY ISSUES / INFLUENCES

- Te Rūnanga o Ngāi Tahu are dependent upon the growth of Te Pūtea to meet tribal needs and aspirations.
- Total funds employed are forecast to total \$334 million by the end of June 2002.
- The existing portfolio mix includes investments in property (both investment and development), fisheries, tourism, aged healthcare, forest estates and other.
- The breakdown by category is illustrated in the following graph:



“Other” includes Cash, Te Wakatipu High Country Stations, Finance, and vineyards.

The DSP and the Right of First Refusal process (RFR), together with the selection of “Must Takes” which became embedded parts of the settlement of the Claim, each had a strong influence on the mix of assets which make up the above illustrative chart.

A special financial benefit was achieved in making a forestry land selection choice, as that carried with it the additional bonus of substantial sums accumulated in the Crown Forestry Rental Trust.

The Wakatipu High Country Stations were selected for reasons of cultural and strategic significance to Ngāi Tahu and were included in the “Must Take” category. They are now proving to have farming and tourism potential.

The purchase of the police stations, courts and forest estates were financed in special ways for the long-term benefit of the tribe, due to the length of term and “Crown” substance of their leases.

Our statutory right to purchase Crown properties will continue to be a very important part of the overall investment strategy.

ASSUMPTIONS

Investment Principles

Investment Portfolio/Asset Mix.

A diversified portfolio of investments will give exposure to other opportunities and smooth out some of the volatility in returns long-term. Diversification means the organisation is not over-exposed to one business sector or market and, as a result, the chance of suffering a significant decline in overall value is lessened considerably. Consequently, the existing Charter parameters are considered appropriate.

Risk Profile

Te Rūnanga o Ngāi Tahu is charged with holding and administering its assets and liabilities as kaitiaki on behalf of Ngāi Tahu Whānui. The risk profile in any investment planning strategy should reflect this kaitiaki responsibility. Te Rūnanga o Ngāi Tahu should in general adopt a low to medium risk profile, but accepts that in special circumstances exceptions will be made.

Direct v Indirect Investment

Direct investment is advantageous when it is available in areas in which Ngāi Tahu Whānui have special expertise and traditional interests. Fishing is a prime example. A cornerstone of the investment strategy is that Te Rūnanga o Ngāi Tahu will endeavour to find direct investments that give rise to employment, training, and leadership opportunities for Ngāi Tahu Whānui. A joint venture approach in respect of investments that are too large to be tackled alone, or where we have no current expertise in the field, will be pursued.

Te Rūnanga o Ngāi Tahu will consider whether management pressures dictate that they use an indirect investment strategy for a significant part of the investment portfolio. Te Rūnanga o Ngāi Tahu has the opportunity to choose its investment strategy, including direct, joint and indirect investment. Ngāi Tahu leadership will always need to manage the best possible mix to achieve an appropriate distribution, diversity of investment types, and strong growth opportunity.

Separation of Objectives

The existing structure provides for the separation of commercial and development objectives. This mandate is periodically reconfirmed by Te Rūnanga o Ngāi Tahu.

Overseas Investment

The Charter of Te Rūnanga o Ngāi Tahu restricts the extent of overseas investment to a maximum of 30% of total assets. This threshold is considered appropriate and unlikely to be approached in the short to medium term. Notwithstanding this, the concept of reducing exposure to downturns in the New Zealand economy by international diversification is important and will be significant in any longer term investment strategy. When considering the levels of overseas investment, the following will be taken into account:

- There is an inherent diversification in some of the existing activities, e.g. fisheries, which is largely export driven and has substantial income that is \$US based.
- Indirect investment (e.g. managed funds) will likely be preferable to direct investment in the short to medium term.
- Given the closeness of the New Zealand and Australian economies and currencies, investment in Australia may not necessarily provide the diversification sought.
- Robust internal processes will need to be implemented prior to direct investment overseas.

Fisheries Allocation

The early allocation of fisheries assets held by Te Ohu Kai Moana (TOKM) on behalf of iwi is essential if the tribe wishes to maintain a significant presence in the fishing industry. If Te Rūnanga o Ngāi Tahu is unable to secure allocation, the result will be a major drawback to the Ngāi Tahu Seafood Group and consequently Te Rūnanga o Ngāi Tahu.

Liquidity and Cash Flow

The liquidity of the portfolio needs to be monitored, as most direct investments cannot quickly be realised into cash. The maintenance of adequate and constant cash flows to make a distribution to meet the ongoing requirements of Te Rūnanga o Ngāi Tahu, is paramount to the investment strategy.

Debt Levels

The Charter of Te Rūnanga o Ngāi Tahu states that the ratio of debt to equity should be fixed on the basis of prudent commercial practice. Prudential limits as to total debt (including non-recourse*) will be set from time to time by Te Rūnanga o Ngāi Tahu. It is considered that the current maximum debt ratio (including non-recourse) should be 35%. Wherever possible, debt funding will be sought on a non-recourse basis.

* secured by specific assets

Distribution /Reinvestment

In May 2000 Te Rūnanga o Ngāi Tahu resolved to achieve a distribution ratio of 50% distribution 50% reinvestment by the year 2005. This ratio should be maintained, while retaining appropriate flexibility to meet special circumstances as necessary.

Taxation

Currently, the Ngāi Tahu Charitable Trust and operating entities have tax-exempt charitable status and where possible, this exemption should be maintained and Te Rūnanga o Ngāi Tahu must keep up to date with relevant legislation.

WHAT WE WANT TO ACHIEVE...

In the next five years

- Incorporate Te Rūnanga o Ngāi Tahu values into all investment strategies.
- Investment analysis will include investigation of the benefits of creating employment for Ngāi Tahu Whānui, but without inhibiting investment opportunities.
- Encourage investments in businesses that have a good fit with other Te Rūnanga o Ngāi Tahu enterprises.
- Take all steps necessary to maintain tax-exempt charitable status.
- Achieve constantly increasing cash flows and sustainable distribution requirements.
- Limit borrowing levels to 25% recourse and 35% total including non-recourse, until reviewed by Te Rūnanga o Ngāi Tahu.
- Vigorously pursue the allocation of the Pre-Settlement Fisheries Assets (PRESA) and thereafter the Post-Settlement Fisheries Assets (POSA) in order to further develop Ngāi Tahu fishing interests.
- A balanced investment portfolio within the prescribed levels is maintained.
- Central ownership of tribal assets to ensure maximum synergies and economies of scale is maintained.

- Maintain a low to medium risk profile, accepting that in special circumstances exceptions will be made.
- The right to purchase Crown properties to maximum advantage, and monitor its operation by the Crown.
- Recognise that some assets have cultural significance for Ngāi Tahu Whānui and may not therefore be subject to the same earnings or investment criteria as other investments.
- Utilise direct investment as much as possible.
- Seek appropriate joint venture partners to share risk.
- Make appropriate passive overseas investments.
- Ensure liquidity ratios are appropriate in order to achieve a totally functioning Treasury capability.
- Ensure total integrity of financial systems, including internal and external audit and a thorough examination of all proposed investments.
- Maintain the highest possible levels of financial control systems including delegated financial authorities and review these on a regular basis.

In the next five to 25 years

- Retain not less than 50% of earnings for re-investment and growth, while maintaining the appropriate flexibility to meet special circumstances as necessary.
- Make direct overseas investments in selected cases.

Whānau

- The distribution of funds by Te Rūnanga o Ngāi Tahu, ensures that the social, cultural and economic needs of Ngāi Tahu Whānui are met.
- Employment opportunities for Ngāi Tahu Whānui are enhanced through operation of direct investments.

Hapū

- Papatipu Rūnanga continue to enjoy the benefits of funding by Te Rūnanga o Ngāi Tahu and have developed to the point where all are self-sustaining.
- Papatipu Rūnanga have taken advantage of individual economic opportunities and have a substantial asset portfolio base.

Iwi

- Te Rūnanga o Ngāi Tahu is recognised as an organisation of excellence and its commercial operations match the best in New Zealand. It is the dominant economic force in Te Waipounamu.

Glossary

TERM

1848 census (the Blue Book)

1848 kaumātua

Ahi kā

Aoraki

Asset revaluation reserve

Crown agencies

Crown Forestry Rental Trust

Crown properties

Cultural identity

Customary management regimes

Deferred selection process (DSP)

Delegated financial authorities

Direct investment

Distribution

Distribution ratio

Early Childhood

Fisheries allocation

MEANING

The census of Ngāi Tahu kaumātua/elders collected in 1848 which has come to be known as the Blue Book on account of its colour.

Those kaumātua/elders listed in the Blue Book.

Occupation rights or the term given to those holding those rights/living on the land.

Mt Cook.

The excess of the market values of listed company investments, livestock, fish quota and properties over the price Ngāi Tahu paid for them.

A Crown agency or entity is defined in section 2(1) of the Public Finance Act 1989 and, for the purposes of Part 9 of the Ngāi Tahu Claims Settlement Act 1998, includes the New Zealand Railways Corporation.

The forestry rental trust established under the Crown Forest Assets Act 1989 that distributes research funds to claimants.

Crown assets (properties) available to Te Rūnanga o Ngāi Tahu to be purchased under the Deferred Selection Process (DSP) or Right of First Refusal (RFR).

Uniqueness of an individual or people based on their ethnic origins.

Management of natural resources by tāngata whenua in accordance with the tikanga and kawa handed down by ngā tūpuna (mana tuku iho).

A mechanism in the Deed of Settlement that permitted Te Rūnanga o Ngāi Tahu an opportunity to purchase a range of Crown assets, many of which, such as the courts and police stations, would not have normally been sold by the Crown.

The amount of expenditure within an organisation an individual can authorise.

An investment in which Ngāi Tahu plays an active management role.

The distribution of funds by Ngāi Tahu Holdings Corporation (NTHC) entities to the Ngāi Tahu Charitable Trust which funds the Office of Te Rūnanga o Ngāi Tahu and Ngāi Tahu Development Corporation (NTDC) expenditure on administration, tribal development programmes and rūnanga expenses.

The ratio of operating surpluses distributed to fund the Office of Te Rūnanga o Ngāi Tahu and NTDC expenditure on administration, tribal development programmes and rūnanga expenses, over operating surpluses held for reinvestment by NTHC.

Pre-school.

The allocation of assets (cash, shares and quota) held in trust for iwi by Te Ohu Kai Moana. This allocation to iwi is in satisfaction of their claims on the assets based on rights guaranteed by the Treaty of Waitangi and includes ownership of, amongst other things, “their fisheries”.

TERM

Focus groups

Geographic Information System (GIS)

Globalisation

Hākari

Hapū

Hikoī

Hui

Hui-ā-Tau

Indirect investment

Iwi

Joint venture

Kaihaukai

Kaitiakitanga

Kaumātua

Kaupapa

Kawa

Ki Uta Ki Tai

Kotahi Mano Kāika

Kotahitanga

MEANING

Groups established to develop specific areas of Ngāi Tahu 2025.

A tool that allows the user to view data on a map. GIS can perform all the functions of a conventional database but rather than generating information on a spreadsheet the information can be illustrated visually on a map. Information systems and networks have made instantaneous worldwide communications a reality.

Globalisation refers to international trade and international markets.

Feast – normally at ceremonial gatherings.

Sub-tribe, clan.

Walk, journey.

Gathering, meeting.

Annual tribal hui.

A passive investment in which Ngāi Tahu does not play any active management role.

Tribe, collective of people based upon common genealogy.

A direct investment by a member of the Te Rūnanga o Ngāi Tahu Group and one or more other partners.

Ritual exchange of food resources generally as part of a joint hapū ceremony. These semi-competitive rituals are also an indication of mana.

Guardianship, governance.

Elders.

Strategy, theme, policy, topic.

Protocol.

In this context describes environmental policy and planning that takes a holistic “From the Mountains to the Sea” approach and encapsulates rangatiratanga and kaitiakitanga.

One thousand homes. The name adopted in the Te Reo Māori Strategy of Ngāi Tahu Development Corporation. It derives from the proverb “Kotahi Mano Kāika, Kotahi Mano Wawata” – A Thousand Homes, a Thousand Dreams.

Unity.

TERM

Liquidity ratios

Mahinga kai

Mahinga Kai Cultural Parks

Mana

Marae

Mātauranga

Mātauranga Ngāi Tahu

Mauri

Mentoring programme

Mihi

Mō tātou, ā, mō kā uri ā muri ake nei

Mokopuna

Must takes

National Administration Guidelines

Ngāi Tahu Charitable Trust

Ngāi Tahu Development Corporation

Ngāi Tahu Holdings Corporation

Ngāi Tahu reo

Ngāi Tahu whānau needs

MEANING

Measures of the levels of cash or near-cash held by NTHC Treasury at any given time, to ensure that the tribe is in a position to meet all its financial commitments as they fall due.

Food-gathering area or cultivation.

A concept used to refer to a natural area (either land- or marine-based) that is managed and/or owned by Ngāi Tahu (either at a tribal level by Te Rūnanga o Ngāi Tahu or by Papatipu Rūnanga or jointly) for mahinga kai. This area can be likened to a “national park” but managed for and by Ngāi Tahu. Examples include Jericho Farm (in Murihiku) and Rarotoka (Centre Island).

Integrity, status, prestige, power.

Meeting area of whānau or iwi, focal point of settlement, central area of village and its buildings.

Education.

Ngāi Tahu knowledge.

Life principle, special character.

A programme to mentor young Ngāi Tahu to positions in management.

Greet, admire, congratulate.

“For us and our children after us”, a vision adopted by the former Ngāi Tahu Māori Trust Board.

Grandchildren, children.

Crown assets sought by Te Rūnanga o Ngāi Tahu under the Deed of Settlement, which the Crown agreed to make available if Te Rūnanga o Ngāi Tahu made a firm commitment to complete the purchases after the Deed of Settlement.

The national education blueprint.

A charitable trust established on March 23, 1994, declared for the benefit of Ngāi Tahu Whānui.

The Ngāi Tahu entity charged with delivery of social, cultural and economic benefits to the tribe.

The Ngāi Tahu entity charged with creating wealth and guarding commercial assets.

Ngāi Tahu language.

Ngāi Tahu family needs

TERM

MEANING

Ngāi Tahu Whānui

The extended tribe of Ngāi Tahu incorporating individuals of Waitaha, Kāti Māmoe, Ngāi Tahu and Rapuwai descent.

Ngāi Tahutanga

Ngāi Tahu identity and culture.

Northern Boundary Disputes

Challenges to the rangatiratanga of Ngāi Tahu Whānui by other iwi claiming that they have rights or interests within the Ngāi Tahu Takiwā.

Operating surpluses

The profits generated from the NTHC investments as measured in the financial accounts.

Optimum allocation model

A model for the distribution of Pre-Settlement fisheries assets agreed to by 76% of iwi representing 56% of Māori.

Pakeke

Adult.

Pānuī

Announcement, advertisement.

Papatipu marae

Land with Māori title, ancestral home, solid mass.

Papatipu Rūnanga

Marae-based councils.

Papatipu Rūnanga commercial development

The development and management of commercial enterprises by Papatipu Rūnanga.

Papatipu Rūnanga constitutions

Constitutions of Ngāi Tahu's traditional local councils.

Parents as first teachers

A programme that stresses the importance of parents in childhood education.

Portfolio mix

The mix of different classes of assets in the Ngāi Tahu Holding Corporation portfolio.

Post Settlement Assets (POSA)

Fisheries assets in the form of shares, quota and cash that are currently held in trust by Te Ohu Kai Moana for their iwi owners, in accordance with the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992.

Post-compulsory sector

The education sector for students beyond the school-leaving age.

Pōwhiri

Welcome, invitation.

Pre Settlement Assets (PRESA)

Fisheries assets in the form of shares, quota and cash that are currently held in trust by Te Ohu Kai Moana. These are held for their iwi owners in accordance with the Māori Fisheries Act 1989 and Treaty of Waitangi (Fisheries Claims) Settlement Act 1992.

Rangatahi

Youth.

Rangatiratanga

Sovereignty, leadership.

Right of First Refusal (RFR) process

A mechanism contained in the Ngāi Tahu Deed of Settlement which gives Te Rūnanga o Ngāi Tahu a pre-emptive right (or first opportunity) to buy, at market rates, almost all Crown-owned assets within the Ngāi Tahu Takiwā, in the event the Crown decides to dispose of those assets.

Risk/return profile

The balance between the perceived levels of risk and the profitability of investments within the NTHC portfolio.

Rūnanga

Assembly, institute, council.

Skills database

A database listing the skills of individual tribal members.

TERM

State of the Takiwā reporting and monitoring programme

Taha wairua

Takiwā

Tamariki

Taonga

Taonga tuku iho

Te Ika a Māui Wānanga

Te Ohu Kai Moana (TOKM)

Te Pūtaiao

Te Pūtea Whakamahi

Te Rūnanga o Ngāi Tahu

Te Rūnanga o Ngāi Tahu Act 1996

Te Rūnanga O Ngāi Tahu Charter and Kāwenata

Te Rūnanga O Ngāi Tahu mandates

Te Rūnanga O Ngāi Tahu Representatives

Te Waipounamu

Te Wakatipu High Country Stations

The Ngāi Tahu Claims Settlement Act 1998

MEANING

An environmental monitoring and reporting process that integrates Mātauranga Māori and Western science to gather information about the environment and to establish a baseline for the creation of policy and improvement of environmental health. A programme being developed as an alternative to conventional state of the environment reporting used by the Ministry for the Environment, that takes into account tangata whenua values.

Spirituality.

Tribal district.

Children.

Treasure.

Treasures passed down/inherited.

North Island Seminar.

Treaty of Waitangi Māori Fisheries Commission.

The Natural World.

The Working fund.

The Ngāi Tahu Tribal Council.

The Act of Parliament by which Te Rūnanga o Ngāi Tahu was established.

The Charter is the prime constitutional document of Te Rūnanga o Ngāi Tahu that permits it to exercise rangatiratanga over its subsidiaries and defines the relationships between itself, Papatipu Rūnanga and Ngāi Tahu Whānui. The Kāwenata or Covenant is part of the Charter and is a guide to how the authority vested in Te Rūnanga o Ngāi Tahu by Ngāi Tahu Whānui and the Act should be exercised.

The operating instructions from Te Rūnanga o Ngāi Tahu.

The representatives authorised by Papatipu Rūnanga to represent them on Te Rūnanga o Ngāi Tahu.

The South Island.

The farming lands owned by Ngāi Tahu in the Wakatipu basin.

The act of parliament which gives legislative effect to the negotiated agreements between the Crown and Ngāi Tahu as set out in the Ngāi Tahu Deed of Settlement 1997.

TERM

The Office of Te Rūnanga o Ngāi Tahu

The ratio of debt to equity

**The Treaty of Waitangi
(Fisheries Claims Settlement)
Act 1992**

The values of Ngāi Tahu

Tikanga

Tino rangatiratanga

Tō Tātou Ngāi Tahutanga

Total funds employed

Treasury

Treaty of Waitangi

Tribal equity

Tupuna

Tūrangaawae

Vision 2025

Vision Focus Group

Wāhi tapu

Wairua

Whakapapa

Whakapapa database

Whānau

Whanaungatanga

Whenua

MEANING

The administrative arm of Te Rūnanga o Ngāi Tahu.

The proportion of the amount of debt held to equity invested as a percentage.

The act of parliament which gives legislative effect to the negotiated agreements between the Crown and the Māori fisheries negotiators as set out in the Fisheries Deed of Settlement 1992.

The values that underpin all Ngāi Tahu activity.

Meaning, custom, obligations and conditions.

Self-determination.

Our Ngāi Tahu culture.

The total of current assets plus non-current assets employed in Ngāi Tahu Holdings Corporation's businesses and investments less current liabilities.

The Ngāi Tahu Holdings Corporation function responsible for managing cash, borrowing and foreign exchange transactions.

The agreement between the Crown and Māori which gives legitimacy to the constitutional arrangements by which New Zealand is governed.

Total net worth of Ngāi Tahu as measured in the financial accounts.

Ancestor, grandparent.

Home, place to stand, ancestral homeland.

The long-term "dream" of Ngāi Tahu.

The group charged with developing the dream.

Sacred areas of tribal significance.

Spirit.

Tribal ancestry

This consists of the combined records of the Ngāi Tahu members register (electronic register), the approximately 400 paper whakapapa files and various electronic files and reference books.

Family, immediate and extended.

Relationship, kinship.

Soil, country, land.