




Te Taki Haruru

MĀORI STRATEGIC FRAMEWORK



DUNEDIN | kaunihera
CITY COUNCIL | a-rohe o
Ōtepoti

dunedin

A person with a tattoo on their arm and a red vest is holding a plant in a wooden container. The background is a field of yellow flowers and green grass. The person is wearing a red vest with a logo that says "KARITANE Māori Tours".

Kāika Ōtepoti, Kāika Ora A thriving home, a thriving village

Dunedin City Council

e auahi,
e auora,
e aumoana,
aua tonu atu



Waharoa at Puketeraki Marae, Karitāne

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Te hiraka o Taki Haruru

The significance of Te Taki Haruru

Taki Haruru is the name given by mana whenua to the Dunedin City Council's Māori Strategic Framework. Takiharuru is also the original name for Pilots Beach, where, in June 1840, Te Tiriti o Waitangi was signed by chiefs Kōrako and Karetai. It is also said the famous demi-god Maui took shelter there to mend his sails following a vicious storm.

The name is rich in meaning: "Taki" (or "tangi") signifies a cry, while "haruru" refers to a roar. This connection to sound reflects the constant rhythm of waves crashing at Takiharuru, a sound that, much like the framework itself, cannot be ignored.

The name Taki Haruru thus serves as a metaphor, linking the people of Ōtepoti Dunedin to their shared history and reminding them of the ongoing commitment under Te Tiriti o Waitangi and the enduring presence of mana whenua (Māori who have a genealogical connection to the land, and hold authority or jurisdiction over land or territory) and the relationship between the Crown and te iwi (the tribe) Kāi Tahu.

Tame Parata

Tame Parata was born on Ruapuke Island, in Foveaux Strait, in 1837. His mother, Koroteke, was of Kāti Huirapa, Kāti Mamoe, and Waitaha descent. When Parata was 10, his great-uncle brought him to Karitāne. Parata established a successful farm after acquiring land in Puketeraki in 1868, where any skills or knowledge he learnt from Europeans, he would then pass onto others in Karitāne – like how to plough fields. Parata believed having a basic understanding of the European world was necessary to survive in a continually changing Aotearoa. This whakaaro (thought) was echoed by Parata in the need for tamariki (children) in Karitāne to be educated in European teachings.

Parata was elected as the Southern Māori MP in 1885. Parata was known to consistently bring forward issues pertaining to Māori – such as economic and financial difficulties, health, education, and welfare of Kāi Tahu people, with a particular focus on redress for the broken promises made by the government during the land sales.



Tīmataka kōrero

Introduction

“It’s a city that we can say is ours.
We’re part of it and proud of it.”

Te Taki Haruru is a values-based framework dedicated to supporting Ōtepoti Dunedin communities to thrive. Developed through a collaborative process, Taki Haruru seeks to bring to life the vision of Kāika Ōtepoti, Kāika Ora – a thriving home, a thriving village. This vision aspires to see everyone in the city flourish, shaping a future we all want for future generations.

For mana whenua and Māori, Taki Haruru provides a pathway to actively support local government in meeting its commitments under The Treaty of Waitangi. It envisions a future where local government, mana whenua, and the wider Māori community collaborate with shared intent to enhance collective wellbeing—anchored in deep connections between people, place, and environment.

Taki Haruru creates opportunities for the Dunedin City Council to build meaningful partnerships with mana whenua on projects that uphold our shared commitment to The Treaty of Waitangi. It also provides a direction for collaboration, ensuring efforts align with the aspirations of this framework.

Through Taki Haruru, the DCC has a powerful opportunity to be bold, to grow as a Treaty partner, and to foster genuine relationships with mana whenua and Māori in Ōtepoti Dunedin. It recognises the importance of working together with a shared vision and collective purpose to support Kāika Ōtepoti, Kāika Ora – a thriving home, a thriving village.



Rua tūi, Orokonui Wildlife Sanctuary



Ōtākou marae, Otago Peninsula

Kāika Ōtepoti, Kāika Ora – a thriving home, a thriving village.

A Māori wellbeing vision for Ōtepoti

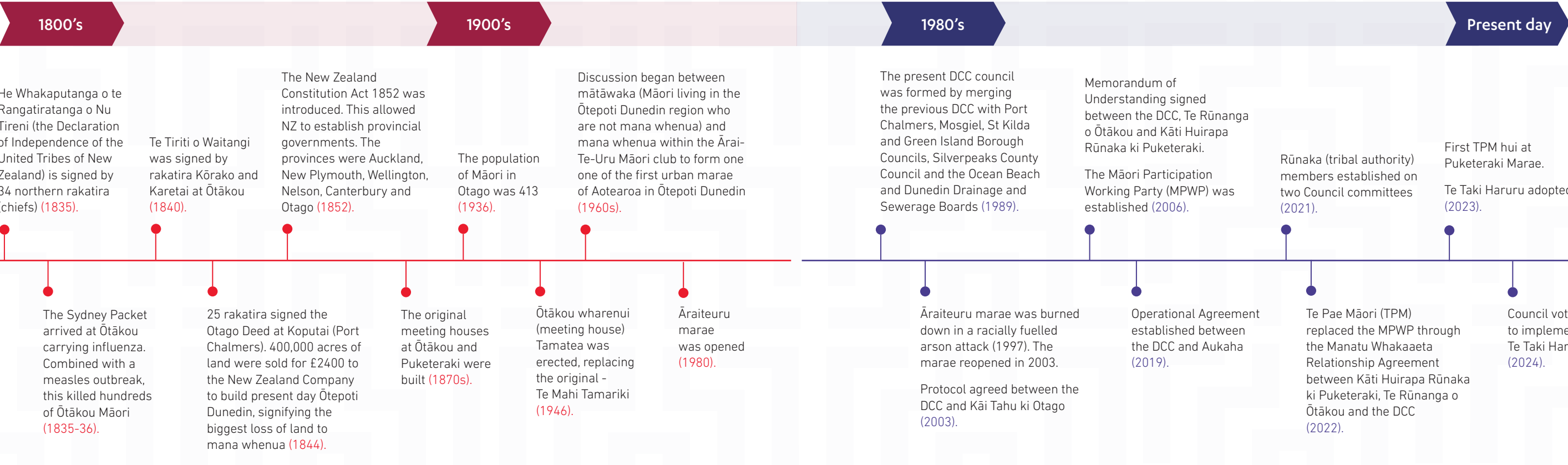
Mana whenua and other Māori communities have imagined their future and what a vision for Ōtepoti Dunedin whānau could look like. The focus is not on the next 10 years, but on reimagining the future for our mokopuna as empowered, sustainable and healthy. The vision for this future is encapsulated as Kāika Ōtepoti, Kāika Ora – a thriving home, a thriving village.

At the centre of this vision statement is an unrelenting pursuit of wellness, for mauri ora (healthy life force). Mauri ora can be something that is tangible and intangible, spiritual and physical. It is grounded in the vitality of the environment, which sustains and nourishes thriving whānau who are strong and connected.

Kāika Ōtepoti, Kāika Ora – a thriving home, a thriving village is the vision that inspires us to seek wellness across environmental cultural, social and economic spheres.

Te hītori The history

1800's to present



Te haereka The journey

For many years, the DCC and mana whenua have been on a long journey towards a more meaningful Treaty-based partnership. Over the last twenty years, the DCC has progressed partnership more proactively through a range of formal mechanisms, designed to give effect to the principles of The Treaty of Waitangi.



Mahika kai commissioned by Aukaha, George Street

He aka i whakaawe i kā uara

A values-inspired framework

Taki Haruru breaks new ground for Ōtepoti Dunedin, illuminating a thriving future built on a foundation of abiding care for the land, waters and people of this place. It is based in mātauraka Māori (Māori knowledge), which reflects a holistic and interconnected world view. Taki Haruru weaves together a matrix of principles, values, key intents and wellbeing directions:



Principles and values

high-level concepts that guide and direct us

The four pillars of the framework are the principles established by mana whenua and their core values. These concepts are complex, grounded in Kāi Tahu reo (language), mātauraka (knowledge) and tikaka (correct procedure).



Key intents

simple statements that describe what success looks like

Each value informs a key high-level statement of intent. These are simple statements that have been distilled through a series of values workshops and hui (meetings) with mana whenua and mātāwaka Māori. They describe the future we are striving to achieve through this framework.



Key directions

clear directions aligned with the wellbeings

Each intent in turn drives key directions framed to achieve environmental, cultural, social and economic wellbeing. In this framework, the order of the wellbeings represents their whakapapa (geneology) in te ao Māori (the Māori worldview).

The key directions are practical and easy to understand, designed to guide the DCC as it considers actions it can take to embed the Treaty of Waitangi in its work.



Waterfall walk, Nichols Falls

Kā ariā ahurea o Kāi Tahu

Kāi Tahu cultural concepts

“Our projects have focussed on reclaiming the powerful message that fire and smoke signified our presence, a presence that was hidden for too long. It’s about our enduring connection to this place and showing the value we bring by reigniting that visibility”

In identifying the principles of Taki Haruru, mana whenua were inspired by a southern whakataukī (proverb):

“E auahi, e auora, e aumoana, aua tonu atu” Smoke on land is a sign of life, smoke at sea, who knows. For this framework, the whakataukī was interpreted as “A village with the home fires burning is a thriving village.”

Auahi means smoke – in the past, the sign of a fire and life. In considering this whakataukī, the co-design team thought about the vibrancy of Ōtepoti Dunedin people and our communities – one of the beauties of this place is that it is small enough to operate like a village. Re-imagining the city as a thriving village for our people, our environment and our future, the vision was coined: “Kāika Ōtepoti, Kāika Ora” – a thriving home, a thriving village.

The principles inspired by the whakataukī are Autūroa, Auora, Autikaka and Autakata. Each principle is connected with a value of deep importance to mana whenua.

Autūroa	refers to mana (authority) – tūroa is about longevity, ongoing influence and leadership in our community.
Auora	refers to the mauri of Ōtepoti – ora is about health and wellbeing, not only in people but also in the land and waterways.
Autikaka	refers to tapu (restricted) and noa (unrestricted) – this is about the protection of resources, people and particular areas, enabling us to look forward sustainably.
Autakata	refers to whakapapa – tākata is people, and whakapapa is about genealogy. In a Māori world, we take the past with us and whakapapa is forever generative.



AUTŪROA
MANA

AUORA
MAURI

	Mana	Mauri
KEY INTENT	Mana whenua are leaders, influencers and partners.	The mauri of Ōtepoti is restored and enhanced.
ENVIRONMENTAL	Māori are leaders in the management of our natural resources and built environment.	Mātauraka is incorporated through the co-design and co-management of our environment and resources.
CULTURAL	Māori will participate and demonstrate leadership in the community.	Māori heritage and culture is visible, celebrated, protected and future-proofed.
SOCIAL	Māori will have access to opportunities that enable social equity.	Whānau are thriving and connected.
ECONOMIC	Māori are active across all sectors of the economy.	Economic directions consistently enhance outcomes and equality for Māori.



AUTIKAKA
TAPU AND NOA

AUTAKATA
WHAKAPAPA

	Tapu and noa	Whakapapa
KEY INTENT	Balance is restored, and the future of our people and resources are protected.	The traditional authority of mana whenua in Ōtepoti Dunedin is recognised through partnerships based on reciprocity and respect.
ENVIRONMENTAL	The environment is regenerated and a sustainable future is secured.	Te Ao Māori informs policy, planning and decision-making.
CULTURAL	Communities, resources and customary practices are protected through responsible regulatory measures and processes.	Māori values frameworks are embedded within policy, initiatives and practices.
SOCIAL	We are guided by tikaka and kawa (protocols) for the wellbeing of our whānau and wider community.	Public facilities and services meet the cultural needs, practices and values of Māori.
ECONOMIC	The Māori economy is recognised as a critical part of our collective wellbeing.	Māori networks are well-connected and supported to build a prosperous future.



Te Taniwha Matamata

Matamata our guardian taniwha (powerful creature) was closely associated with Te Rakitauneke - a Kāti Mamoe rakatira. The fierce movements of this giant taniwha caused great upheaval and opened the land, so that water flowed in behind him. With his fierce teeth, sharp claws and immense tail, Matamata gouged out the jagged bays of the Ōtākou harbour.

Another story of Matamata is revived in the Mosgiel area within the structure of Te Pūna o Whakaehu (Mosgiel Swimming Pool) - Whakaehu (Silverstream) was the dwelling place of Matamata. At one point Matamata lost his connection with Te Rakitauneke and in his frenzied search, he writhed across the land and carved the pathway of the Taieri river.

Matamata now lies solidified in the Saddle Hill. The humps of the hill are named Pukemakamaka and Turimakamaka.

“

I think that the DCC is very privileged to have such a strong Māori Strategic Framework that is **embedded with really distinctive Kāi Tahu values, mātauraka, and pūrākau [creation narratives]** and this is something that is a taoka [prized possession], really. The day when it is naturalised, and becomes the bones of Council, will be a very different Dunedin... and will be a really **special** place to live.”

”

Tātou tohu

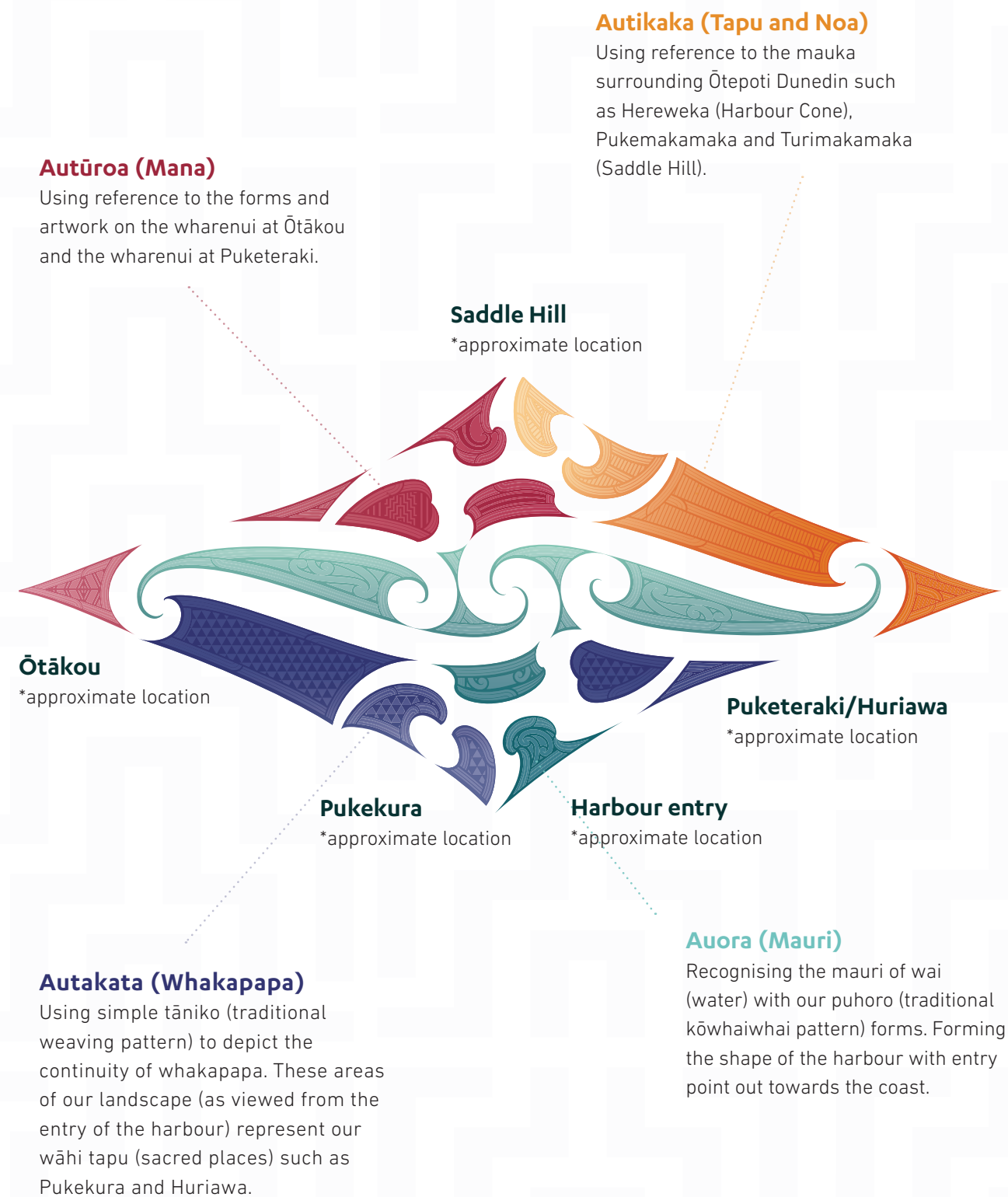
Our design



“The aspiration is that we’re a vibrant city, that our culture is evident; loud and proud. People are thriving and healthy, they’re warm, they’re home and they have access to healthy kai and a healthy environment. We are always thinking about everybody.”

The imagery used in this framework depicts Ōtepoti Dunedin – from the mountains to the sea. It incorporates significant mana whenua ancestral landmarks and marae.

The design represents mana whenua ancestral landmarks and provides the inspiration for the principles and values that form the foundation of Taki Haruru. Key elements are landscapes, mauka (mountain) and moana (sea) unique to the Ōtepoti rohe (region). The design also references mahika kai (food-gathering places), whakapapa, and pattern and form from the wharenui (meeting houses) of Ōtākou and Puketeraki. Each quadrant represents a principle and the value connected with it.



Rock art forms echoing the aesthetic of artwork and forms within the region. Recognising the collaboration/partnerships and referencing the values of the strategy, impacting the cultural, social, economic and environmental wellbeing of the community.

Rautaki whakahaere

Operational strategy

Through Taki Haruru mana whenua have expressed what the Treaty of Waitangi means to them in the context of Dunedin City Council. Understanding this is key to achieving meaningful change and implementation needs to go beyond a single set of values and encompass a more comprehensive approach.

The operational strategy includes collaborative partnerships with Māori and will use existing DCC work programmes to promote the values and stories of tākata Māori (Māori people). This will help ensure that, while the strategy is implemented, we all understand the importance of a dedicated Māori strategic framework.

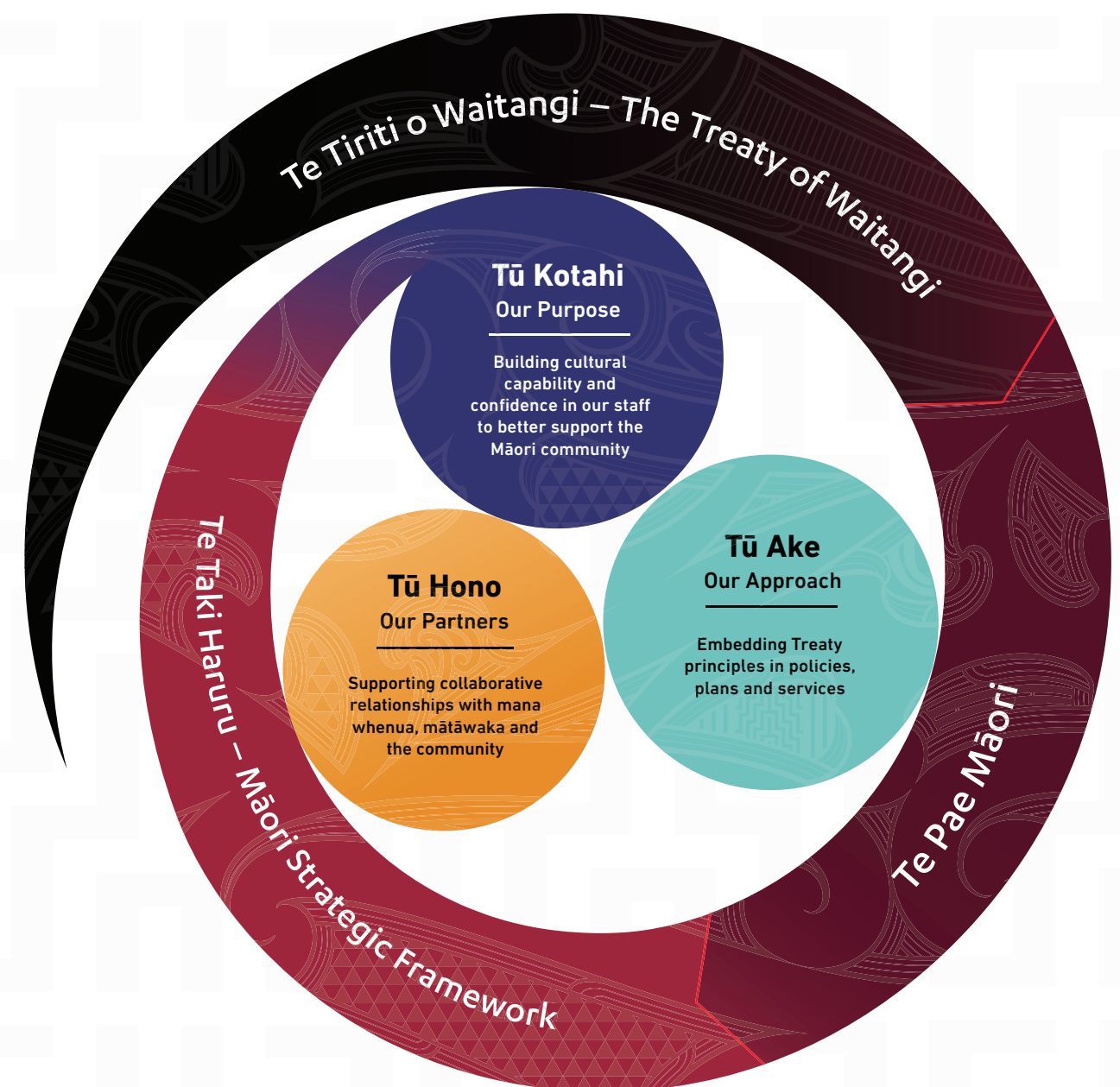
The strategy is anchored by three foundational pou (pillars) that break down the implementation process.

Tū Kotahi builds a foundation of understanding local history and the Treaty in the context of local government. Tū Kotahi focuses on developing DCC's cultural understanding through a series of programmes.

Tū Ake operationalises Taki Haruru across the organisation. Staff will identify measurable outcomes and indicators through their work programmes and projects that take into account the priorities identified, including through Taki Haruru and Te Pae Māori.

Tū Hono supports staff to engage with mana whenua and mātāwaka. It provides guidance on partnering with mana whenua and moves beyond a reliance on individual relationships.

While initially the focus will be on building internal capability, these three pou support the strategy of Taki Haruru and foster outcomes that will benefit the entire community.



“

Te Taki Haruru will help to build those skills in engaging with mana whenua and therefore communities all around Dunedin. Biculturalism is not a Māori problem. We are there already and have been for generations. It is important now that other New Zealanders become more competent and more skilful in their growing biculturalism.

Metiria Stanton Turei

”

HK Taiaroa

H.K. Taiaroa was one of the first southern Māori leaders born on the cusp of a merging European and Māori society. H.K. was born at Ōtākou in the 1830s. Kāi Tahu elders knew H.K. by his birth name, Huriwhenua, but he was better known by his Christian name, Hori Kerei (H.K), after the former Governor Sir George Grey. He was the son of Te Mātenga Taiaroa, an important chief at Ōtākou.

H.K. worked the significant land holdings he had around the Kāi Tahu rohe and tirelessly on addressing the grievances of his people. He began as a Southern Māori Member of Parliament in 1871 and it was in Parliament that he would prove himself to be the most able and experienced person to represent his people. He married Tini Burns of Kaiapoi, another Kāi Tahu kāika (village) and had six sons. He died in Wellington in 1905 not living to see the completion of Te Kerēme (Ngāi Tahu Claim) but his battles for Kāi Tahu ensured the claim persisted to its settlement in 1998.

He Kuputaka Reo Māori

Glossary

This document uses Kāi Tahu dialect, which replaces the ‘ng’ with the ‘k’ sound. Some examples are taoka/taonga and tikaka/tikanga. These dialect changes are particularly common for hapū (kinship groups) south of Waitaki but are found across most of Te Waipounamu.

Where appropriate, we have based this glossary on translations sourced from The Raupō Concise Māori Dictionary (Reed, 2012) or from Te Aka Online Māori Dictionary.

Kupu	Definition/explanation
Atua	Ancestor with continuing influence, god, demon, supernatural being, deity, ghost, object of superstitious regard, strange being – although often translated as ‘god’ and now also used for the Christian God
Hapū	Kinship group, clan, subtribe – section of a large kinship group and the primary political unit in traditional Māori society
Hereweka	Harbour Cone
Hui	Gathering, meeting, assembly, seminar, conference
Iwi	Nation, tribe, people, bone, strength
Kāika	Home, address, residence, village, settlement, habitation, habitat, dwelling
Kawa	Protocol
Mātāwaka / Mātāwaka Māori	Māori living in the Ōtepoti Dunedin region who are not mana whenua. Kinship group, tribe, clan, race, ethnic group
	Māori knowledge
Mātauraka	Garden, cultivation, food-gathering place
Mahika kai	Garden, cultivation, food-gathering place of seafood and shellfish
Mahika kaimoana	Prestige, authority, control, power, influence, status, spiritual power, charisma mana is a state of being for a person, place or object
Mana	
Mana whenua	Māori who have a genealogical connection to the land, and hold authority or jurisdiction over land or territory. A tribe’s history and narratives are based in the lands they have occupied over generations; the land provides sustenance for the people and hospitality for guests
	Mountain, mount, peak
Mauka	
Mauri	Life principle, life force, vital essence, a material symbol of a life principle – the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located

Moana	Sea, ocean, large lake
Mokopuna	Grandchildren
Noa	To be free from the extensions of tapu, ordinary, unrestricted, void
Ora	Healthy, thriving, wellbeing
Ōtepoti	The Māori name for Dunedin. Poti refers to the corner shape of a food gathering kete made from flax
Pou	Pillar
Puhoro	Traditional kōwhaiwhai pattern
Pukemakamaka & Turimakamaka	Saddle Hill
Pūrākau	Creation narrative
Rakatira	Chief, leader
Reo	Language, dialect, tongue, speech
Rohe	Boundary, district, region, territory, area, border (of land)
Rūnaka	Council, tribal council, assembly, board, boardroom, iwi authority – assemblies called to discuss issues of concern to iwi or the community
Tākata	People
Tāniko	Border for cloaks, etc. made by finger weaving
Tamariki	Children
Taniwha	Water creature, powerful creature
Taoka	Prized possession, treasure
Tapu	To be sacred, prohibited, restricted, set apart, forbidden, under atua (deity) protection
Te Ao Māori	Māori world view
Te Kerēme	Ngāi Tahu Claims
Tikaka	Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol – the customary system of values and practices that have developed over time and are deeply embedded in the social context
Wāhaka	Section, part
Wāhi tapu	Sacred place, sacred site – a place subject to long-term ritual restrictions on access or use, e.g. a burial ground, a battle site or a place where tapu objects were placed
Wai	Water, liquid, juice, stream, creek, river, tears
Whānau	Be born, family (in a broad sense), offspring
Whakaaro	Thought, idea
Whakaehu	Silverstream
Whakapapa	Genealogy, genealogical table, lineage, descent
Whakataukī	Proverb, significant saying, formulaic saying, cryptic saying, aphorism
Wharenuī	Meeting house, large house – main building of a marae where guests are accommodated. Many are decorated with carvings, rafter paintings and tukutuku panels

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