



The Cry of the People  
**Te Tangi a Tauira**

**Ka haea te ata  
Ka hāpara te ata  
Ka korokī te manu  
Ka wairori te ngutu  
Ko te ata nui  
Ka horahia  
Ka tangi te umere a ngā  
tamariki  
He awatea**

The daybreak comes forth  
The birds sing  
Welcoming the great day  
Spread before us  
Joy unfolds  
Behold a new day

**Photo credits for artwork (previous page)**

**Main Photo**

*Source: Venture Southland*

**Kererū** (wood pigeon, *Hemiphaga  
novaeseelandiae*)

*Source: Venture Southland*

**Faces**

*Sourced through: SXC*

**Imagery**

*The Kererū is a quiet, humble yet noble bird.*

*Kererū eat the berries of the trees and  
spread the seeds throughout the land.*

*May the message be spread through Te  
Tangi a Tauira.*

# Mihi



*He mihi kau ake kia koutou,  
tātou hoki e noho pai ana kei waenganui te mahanatanga  
a o tātou whānau huri noa.*

*Me mihi hoki ki a tātou e mahi ana hei tiaki ngā taonga  
tuku iho,  
hei oranga mō ngā uri whakatupu.*

*Me hoki mahara ki ngā tini aituā, rātou kua haere ki te tini ki te mano,  
na reira haere, haere atu Rā.*

*Rātou kia rātou, tātou kia tātou, heoi ano tēnā koutou, tēnā koutou,  
tēnā mai ano.*

Acknowledgements to all enjoying life in the warmth and comfort of our families.

We must also acknowledge those of like mind working collaboratively to preserve the treasures that have been handed to ensure a place of well-being for all of us including the generations to come.

We must also turn our thoughts to our ancestors who have departed this world and pay tribute to the knowledge and gifts they have left.

Therefore farewell, farewell, farewell, let those who have departed be united in their spiritual world, and us the living be united in the world of light. That said, greetings, greetings, greetings to all.



# Rūnanga Papatipu o Murihiku

## Statement of Support for Te Tangi a Taurira

The Resource Management Act 1991 (RMA) and Local Government Act 2002 (LGA) are New Zealand's primary pieces of legislation for managing natural and physical resources and promoting the social, economic, environmental and cultural well-being of communities from a sustainable development perspective.

The four Rūnanga Papatipu o Murihiku; Te Rūnanga o Awarua, Te Rūnanga o Oraka/Aparima, Te Rūnanga o Hokonui and, Te Rūnanga o Waihōpai are collectively involved in the protection/promotion of the region's natural and physical resources by providing input into the processes required by the RMA and other relevant legislation. Specific provisions within the Acts require the recognition and provision for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga, to have particular regard to kaitiakitanga and take into account principles of the Treaty of Waitangi. The RMA makes specific provisions for iwi management plans, with councils taking into account any relevant planning document recognised by an iwi authority and lodged with a local authority. The Natural Resource and Environmental Iwi Management Plan that has been developed by Ngāi Tahu ki Murihiku is an important document to aid councils in meeting these statutory obligations.

All four Rūnanga Papatipu have been actively involved in the development of this Plan and have supported its progress through provision of representatives on a working party. Staff support and funding has also been provided by Toi tū te Whenua, Te Rūnanga o Ngāi Tahu, and Regional and Territorial Authorities.

The Plan is to provide a living, working document that can assist Ngāi Tahu ki Murihiku to effectively participate in natural resource and environmental policy and planning. As a resource for local authorities it enables councils to ensure Ngāi Tahu ki Murihiku issues and policies are provided for in planning documents and determines the nature and extent of consultation required with respect to specific activities or areas of importance. All councils recognise that integrating the policies within the Plan into planning and implementation frameworks will enhance relationships, including understanding tangata whenua values and policy and assist communities in achieving good environmental outcomes and healthy environments.

The Regional and Territorial Authorities have an important relationship with Murihiku tangata whenua based on a Charter of Understanding which is endorsed by Te Rūnanga o Ngāi Tahu.

The Charter:

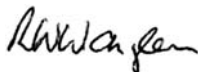
- is based on a co-management model
- is unique in the South Island if not New Zealand
- caters for resources and knowledge flows
- places onus on Te Rōpū Taiao as the management conduit
- provides an open forum at beginning Te Rōpū Taiao hui for matawaka

The success of this unique relationship and the Charter has created interest from other Local Government Agencies and from the Ministry for the Environment. This relationship continues to grow in the spirit of partnership.

The Plan is a forward thinking resource as another step forward in enhancing the relationship. As such the Plan has the endorsement of the undersigned:



Kaiwhakahaere  
Te Rūnanga o Awarua



Kaiwhakahaere  
Te Rūnanga o Hokonui



Kaiwhakahaere  
Te Rūnanga o Oraka/Aparima



Kaiwhakahaere  
Te Rūnanga o Waihōpai

## Southland Council's Statement of Support for Te Tangi a Taurira

The Resource Management Act 1991 (RMA) and Local Government Act 2002 (LGA) are New Zealand's primary pieces of legislation for managing natural and physical resources and promoting the social, economic, environmental and cultural well-being of communities from a sustainable development perspective.

The four councils of Southland; Environment Southland (Southland Regional Council), Southland District Council, Gore District Council and Invercargill City Council are jointly charged with promotion of the region's natural and physical resources and for maintaining and improving Māori contributions within local-government decision making. Specific provisions within the Acts require the recognition and provision of Māori, their culture and traditions, to have particular regard to kaitiakitanga and take into account Treaty principles. The RMA makes specific provisions for iwi management plans, with councils taking into account any relevant planning document recognised by an iwi authority and lodged with a local authority. The Natural Resource and Environmental Iwi Management Plan that has been developed by Ngāi Tahu ki Murihiku is an important document to aid councils in meeting these statutory obligations.

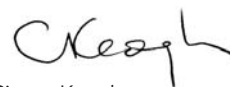
All councils have been actively involved in the development of this Plan and have supported its progress through provision of staff, support and funding. The primary purpose of the Plan is to provide a living, working document that can assist Ngāi Tahu ki Murihiku to effectively participate in natural resource and environmental policy and planning. As a resource for local authorities it enables councils to ensure Ngāi Tahu ki Murihiku issues and policies are provided for in planning documents and determines the nature and extent of consultation required with respect to specific activities or areas of importance. All councils recognise that integrating the policies within the Plan into

planning and implementation frameworks will enhance relationships, including understanding tangata whenua values and policy and assist communities in achieving good environmental outcomes and healthy environments.

The relationships that each council has with Ngāi Tahu ki Murihiku continues to grow in strength. All councils acknowledge the commitment demonstrated through the preparation of this Plan as a step forward in enhancing continued interagency management and collaboration and congratulate Ngāi Tahu ki Murihiku in developing such a useful and forward thinking resource for the Southland region.



Steve Parry  
Chief Executive  
Gore District Council



Ciaran Keogh  
Chief Executive  
Southland Regional Council (Environment Southland)



David Adamson  
Chief Executive  
Southland District Council



Richard King  
Chief Executive  
Invercargill City Council

# Queenstown Lakes District Council

## Statement of Support for the Iwi Management Plan

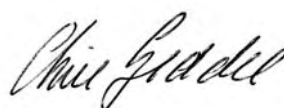
The Resource Management Act 1991 (RMA) and Local Government Act 2002 (LGA) are New Zealand's primary pieces of legislation for managing natural and physical resources and promoting the social, economic, environmental and cultural well-being of communities from a sustainable development perspective.

The Queenstown Lakes District Council is charged with promotion of the region's natural and physical resources and for maintaining and improving Māori contributions within local-government decision making. Specific provisions within the Acts require the recognition and provision of Māori, their culture and traditions, to have particular regard to kaitiakitanga and take into account Treaty principles. The RMA makes specific provisions for iwi management plans, with Council taking into account any relevant planning document recognised by an iwi authority and lodged with a local authority. The Natural Resource and Environmental Iwi Management Plan that has been developed by Ngāi Tahu ki Murihiku is an important document to aid Council in meeting these statutory obligations.

Council has been actively involved in the development of this Plan and have supported its progress through provision of staff, support and funding. The primary purpose of the Plan is to provide a living, working document that can assist Ngāi Tahu ki Murihiku to effectively participate in natural resource and environmental policy and planning. As a resource for local authorities it enables Council to ensure Ngāi Tahu ki Murihiku issues and policies are provided for in planning documents and determines the nature and extent of consultation required with respect to specific activities or areas of importance. Council recognises that integrating the policies within the Plan into planning and

implementation frameworks will enhance relationships, including understanding tangata whenua values and policy and assist communities in achieving good environmental outcomes and healthy environments.

The relationships that the Council has with Ngāi Tahu ki Murihiku continues to grow in strength. Council acknowledges the commitment demonstrated through the preparation of this Plan as a step forward in enhancing continued interagency management and collaboration and congratulate Ngāi Tahu ki Murihiku in developing such a useful and forward thinking resource for the Southland region.



Clive Geddes  
Mayor  
Queenstown Lakes District Council



## Iwi Management Status

In January 2008 the plan was officially endorsed by Te Rūnanga o Awarua, Te Rūnanga o Oraka/Aparima, Te Rūnaka o Waihopai and Te Rūnanga o Hokonui, and on the 14<sup>th</sup> of February 2008, Te Rūnanga o Ngāi Tahu Kaiwhakahaere Mark Solomon endorsed this Plan in accordance with the Te Rūnanga o Ngāi Tahu Resolution (July 2003) to endorse environmental management planning documents prepared by Rūnanga Papatipu. As such, this Plan is a planning document recognised by the iwi authority Te Rūnanga o Ngāi Tahu.





# The Cry of the People Te Tangi a Tauira



Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008

## Acknowledgements

This Natural Resource and Environmental Iwi Management Plan reflects the attitudes and values of the four Rūnanga Papatipu o Murihiku – Awarua, Hokonui, Oraka/Aparima and Waihōpai.

The research, writing, editing, illustrations/artworks, maps and much other industry involved has been a labour of dedication from many people. To arrive finally at journey's end is a fitting tribute to their endurance.

Ilana Batchelor (Environment Southland) and Dyanna Jolly (Dyanna Jolly Consulting) were responsible for the compilation and editing. Their patience and perseverance surmounted the many obstacles encountered during the journey.

The extraction of information from an advisory panel of representatives from the four Rūnanga Papatipu o Murihiku, who drew extensively from the collective rūnanga knowledge, was a valuable learning experience for all involved. Representatives from the four Rūnanga Papatipu o Murihiku and Te Ao Mārama Inc. were Don Mowat (Waihōpai), Rewi Anglem (Hokonui), Stewart Bull (Oraka/Aparima), George Ryan (Awarua) and Michael Skerrett (Te Ao Mārama Inc./Waihōpai).

Ngāi Tahu ki Murihiku also wish to acknowledge key information sources, especially existing iwi management plans developed by existing Ngāi Tahu Whānui. These include Te Poha o Tohu Raumati – Te Rūnanga o Kaikōura Environmental Management Plan 2005, Kai Tahu ki Otago Natural Resource Management Plan 2005 and Te Taumutu Rūnanga Natural Resource Management Plan 2003. These documents provided guidance, leadership and formatting ideas. Tēnā rawa atu katou katoa.

Additional contributions were made by the following:

Art Work/Imagery – Brandon Terekia  
 Graphic Design – Touch Design  
 Maps – Jeremy King, Toi tū te Whenua, Te Rūnanga o Ngāi Tahu  
 Peer Review/Workshop attendance – Toi tū te Whenua Staff, Te Rūnanga o Ngāi Tahu and Environment Southland staff

While the finished product is reward itself for their labours, each of these people is owed a special debt of gratitude.

*He nui maunga e kore e tae a te whakaneke, he nui ngaru moana Mā te ihu o te waka e wāhi*

A great mountain cannot be moved, but a giant wave can be broken by the prow of a canoe

(Do not give up too easily – some things are possible).

Ngāi Tahu ki Murihiku is grateful for the provision of funds and support during the development and publication of this document from the following:

- Environment Southland
- Southland District Council (Southland Regional Council)
- Gore District Council
- Invercargill City Council
- Te Rūnanga o Ngāi Tahu
- Department of Conservation
- Solid Energy
- Meridian Energy
- Trustpower
- Alliance Group
- Fonterra
- Dongwha Patinna NZ Ltd
- New Zealand Aluminium Smelter
- Venture Southland
- The Community Trust of Southland



# Rārangi Upoko

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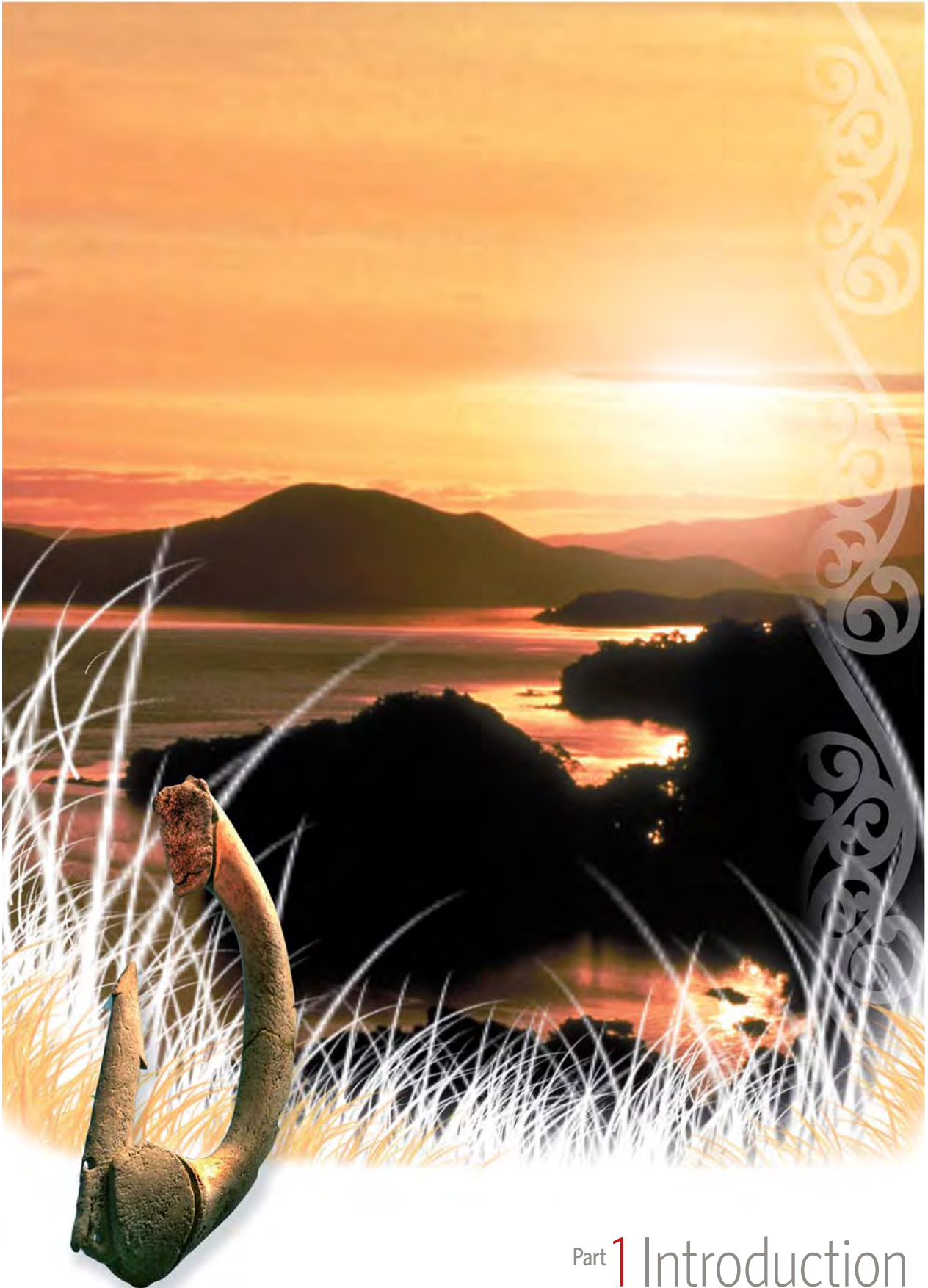
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Part 1 Introduction

# Wāhi Tuatahi - He Kupu Whakataki

## Kanohi kai nukere

The eye to see the seal in the dark  
*Said of people with good vision or eyesight*

### Photo credits for artwork (previous page)

#### Main Photo

*Source: Venture Southland*

#### Matau (fishhook)

*Source: Southland Museum*

### Imagery

#### *matau, fishhook*

*Symbolic of Maui Tikitiki fishing up Te Ika a Maui (North Island).*

*The use of barbed fish-hooks and new technologies.*

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## PART 1

# Wāhi Tuatahi - He Kupu Whakataki

## Introduction



### 1.1 Introduction

“The Māori system of traditional rights and attitudes towards land, water and natural resources evolved over time to incorporate a unique blend of religious belief, societal structure, the nature of the surrounding environment and people’s reliance on that environment.

While retaining traditional values, this framework also absorbed the changes in societal organisation which emerged through adaptation to new environments and the development of a new economy. These changes required the adoption of new skills, new technologies, and new methods of resource management, control and labour utilisation.

The land, water and resources in a particular area are representative of the people who reside there. They relate to the origin, history and tribal affiliation of that group, and are for them a statement of identity. These natural resources also determine the welfare of the tribal group which owns or controls them.

The traditional Ngāi Tahu system of resource allocation and control contained and reflected all of those beliefs and practices which were important to society’s welfare and identity. In this way, the physical environment and the Ngāi Tahu interaction with it was an unbroken combination of the past, the present and the unfolding future.”

*Te Whakatau Kaupapa o Murihiku 1997, pp 29-30*

Ngā tomairangi o ngā Tūpuna, hei whangaia  
ngā kākano Mō apopo

The efforts of today will give life to the seeds  
of tomorrow

## 1.2 Kaupapa of this Plan

The kaupapa of this Plan is *Ki Uta Ki Tai* - From the Mountains to the Sea. It is a culturally based natural resource framework developed by and for Ngāi Tahu Whānui and has been identified and advocated as a key tool in assisting Ngāi Tahu achieve more meaningful rangatiratanga and kaitiakitanga in natural resource management. It is about an indigenous understanding of the environment that can be used to help address the wide range of issues rūnanga face with regards to environmental management. *Ki Uta Ki Tai* is based on the idea that if the realms of *Tāwhirimātea* (god of the winds), *Tāne Mahuta* (god of all living things), *Papatūānuku* (mother earth) and *Tangaroa* (god of the sea) are sustained, then the people will be sustained.

The kaupapa reflects the knowledge that resources are connected, from the mountains to the sea, and must be managed as such. Furthermore the kaupapa reflects that we belong to the environment and are only borrowing the resources from our generations that are yet to come. It is considered our duty to leave the environment in as good or even better condition than received from our tūpuna. The historical practices were established by our tūpuna and must be passed on to *ngā uri kei te heke mai*, the generations to come.

Ngāi Tahu ki Murihiku use this symbolism in the naming of this Plan.

The name of this plan is *Te Tangi a Tauira* - The Cry of the People

<i>Mai ea, mai ea, mai ea,</i>	From the very beginning of time
<i>I te more I Hawaiiiki</i>	From the taproot of Hawaiiiki
<i>Ko te whakaaro nui</i>	Come the great thoughts
<i>Ko te whakaaro roa</i>	The long thoughts
<i>Ko te whakaaro whānui</i>	The expansive thoughts
<i>Ki te whei ao</i>	To this environment
<i>Ki Te Ao Mārama</i>	To the world of light
<i>Here tangata</i>	Binding the people
<i>Here whenua</i>	To the land
<i>Ka tū te po</i>	Let night come
<i>Ka tū te ao</i>	Let day come
<i>Tihewa mauriora</i>	(It will always be)
	Aah, such is life

*Takahia ngā tupuwae a kui a koro mā kia kore koe e ngaro*

Walk in the footsteps of the ancestors so that you will never be lost or walk in the footsteps of the ancestors for they are the steps of the future

We are all *pononga* (servants), no matter what our station in life, there is always someone above us. We are *tauira* (students), continually learning and striving to understand the *tikanga* (knowledge) and *kawa* (rules) handed down from our *tūpuna* (ancestors).

*Te manu e kai te miro, nāna ke te ngahere*  
*Te manu e kai te maturanga, nāna ke te ao*

The bird that feeds on miro, his/hers is the forest  
The bird that feeds on knowledge, his/hers is the world

*Whakarongo mai ke te tangi a tauira*

Listen to the cry of the people

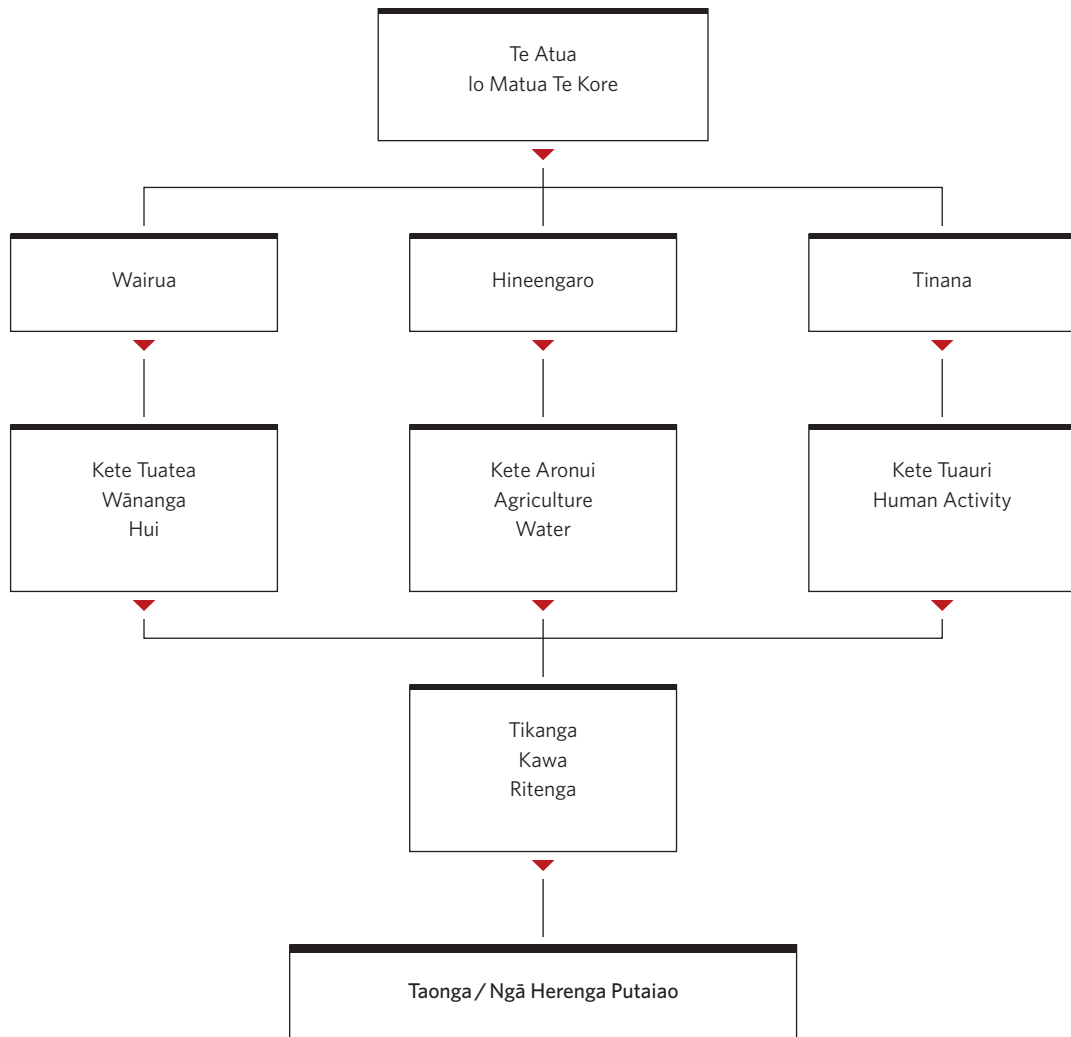
*"There is nothing new in these things that we write  
in this document, they are the teachings handed  
down from the ancestors. We are the students  
and so will be the ones who come after us."*

*Michael Skerrett 2007*

## Understanding the Māori Resource Management and Conservation Ethic

### Tikanga Ngāi Tahu: A Perspective

To understand anything properly is to first go back to its roots, its origins. So too, in the search for an understanding of the Māori ethic for resource management and conservation, we must go back to our roots. These are found in creation mythology.



Our understanding is that *Io Matua Kore* is the supreme deity. Rangi and Papa were the first parents who bore many children. Led by Tāne, the children separated the parents – thus creating light; Te Ao Mārama.

Those children (celestial beings - Atua) were empowered by *Io Matua Te Kore* and set about the business of creating the natural and physical world, including mankind.

Figure 1: Understanding the Māori Resource Management and Conservation Ethic

From the understanding of creation comes the Māori notion that man does not own the natural and physical world, but is part of it, at the command of his creator.

A gift that *Io Matua Te Kore* gave to the Atua was the gift of **Mauri**. It is the preservation of this Mauri that is the essence of resource management and conservation.

The next gift to be sought and obtained by Tane from Te Atua was the divine gift of knowledge as presented by the “Three Kete (baskets) of Knowledge”. These were:

#### **Te Kete Tuatea**

Of prayers, incantations and all rituals, acts and formula with all things on earth and universe.

Referred to as Te Kete Uruuru Rangi (*Ritenga and Kawa*)

#### **Te Kete Aronui**

Of war, agriculture, woodwork, stonework and earthwork, pertaining to celestial and universal information designed to benefit human kind.

Referred to as Te Kete Uruuru Tau (*Whakaaro*)

#### **Te Kete Tuauri**

Of peace, goodness and love pertaining to human activities and natural phenomena to the kingdom of nature.

Referred to as Te Kete Uruuru Matua (*Mātauranga*)

*Mātauranga* based values are reflected within the need to protect resources and their Mauri through the use of institutions such as *Rāhui* and *Tapu*.

Te Kete Tuatea, Te Kete Aronui and Te Kete Tuauri combined to form the notion *Tikanga*.

This knowledge or *Tikanga* combines the spiritual, scientific and practical knowledge and are regarded as absolute, as they are derived from divine knowledge.

From *Tikanga*, comes *Kawa*, the rules, then *Ritenga*, the customs. The application of *Tikanga* are demonstrated through *Kawa* and *Ritenga* and represent the Māori world view. *Tikanga* therefore applies to our taonga, (being the physical assets) and is applied by *Kawa* and *Ritenga* (protocols, rituals and practices). These all tell us whether or not the use is sustainable, prohibited or requires further action.

Māori perceive the environment in a holistic way, and see themselves as part of that environment.

The holistic view includes three dimensions, these are:

From our three kete of knowledge,

Mātauranga represents the scientific

Whakaaro represents the spiritual

Tinana represents the physical

The central component of the Māori perspective on the environment is the recognition of Mauri, the life principal in all objects, animate and inanimate. The presence of Mauri in all things entrusts people to appreciate and respect that resource. In this way, overuse, depletion or desecration of natural resources is not an accepted practice. *Tikanga* regulate activities concerning the conservation and sustainable use of natural resources in order to protect the Mauri.

Tapu is the status accorded to all elements of the natural world in recognition of the Mauri that exists in them. Tapu involves the appreciation of, and respect for another life force, and life in general. Tapu is also used as a protective measure, a means of social control for understanding and awareness of the spirituality of all things.

Resource management is undertaken through the Kaitiaki (guardian) role. Kaitiaki entails those principals as they apply to specific resources within a defined tribal area.

Kaitiaki is the interface between the spiritual and the physical dimensions of natural resource management. The regulatory function is derived from mana – the exercise of power. It is important to note that the role of Kaitiaki differ from tribe to tribe, and even rūnanga to rūnanga.

### 1.3 Why the need for review of our existing iwi management plan

*Te Whakatau Kaupapa o Murihiku* – Ngāi Tahu Resource Management Strategy for the Southland Region was published in 1997. *Te Whakatau Kaupapa o Murihiku* essentially focused on pre Ngāi Tahu Settlement issues and legislation. Subsequent to the publishing of *Te Whakatau Kaupapa o Murihiku*, there have been a number of legislative changes or new legislation enacted that impact on the currency of that Strategy. Furthermore as part of these legislative changes, Ngāi Tahu ki Murihiku have an increased ability to respond and participate in the management of natural and physical resources. Therefore it is timely that a review of that document is undertaken by Ngāi Tahu ki Murihiku.

#### Putting the review in context

The Treaty of Waitangi (Te Tiriti o Waitangi) is the founding document of Aotearoa, Te Waiponamu/ New Zealand. It recognises the partnership between Māori and the Crown and provides for the exercise of Kawanatanga/Governance by the Crown, while actively protecting Te Tino Rangatiratanga/Full Tribal Authority, of the Iwi in respect to their natural, physical and metaphysical resources. In exercising governance, the Crown make laws relating to the promotion of the sustainable management of natural and physical resources and enhancing the role of local government. The relevant legislation requires that in achieving the purpose of the Acts, all persons exercising functions and powers under them shall as a matter of national importance:

- ☉ recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga as a matter of national importance ( Resource Management Act 1991);
- ☉ have particular regard to Kaitiakitanga (Guardianship) (Resource Management Act 1991);
- ☉ recognise and respect the Crown’s responsibility to take account of the Treaty of Waitangi under Section 4 of the Local Government Act 2002;
- ☉ to maintain, improve and provide for opportunities for Māori to contribute to local government decision-making processes (Local Government Act 2002).

In that regard local authorities have a significant duty to give effect to these statutory requirements in respect to consultation with, and participation of, all Māori, in local government decision making.

### 1.4 Purpose of this Plan

This Iwi Management Plan is written as a statement that consolidates Ngāi Tahu ki Murihiku values, knowledge and perspectives on natural resource and environmental management issues. It is an expression of kaitiakitanga.

While this Plan is first and foremost a planning document to assist Ngāi Tahu ki Murihiku in carrying out kaitiaki roles and responsibilities, it also recognises the role of communities in achieving good environmental outcomes and healthy environments, and thus is designed to assist others in understanding tangata whenua values and policy. Given this, continued interagency integrated management of resources is essential.

The purpose of the Plan is to:

- ☉ describe the values underpinning the relationship between Ngāi Tahu ki Murihiku and the natural environment;
- ☉ identify the primary issues associated with natural resource and environmental management in the takiwā, from the perspective of Ngāi Tahu ki Murihiku;
- ☉ articulate Ngāi Tahu ki Murihiku policies and management guidelines for natural resource and environmental management, wāhi tapu and wāhi taonga.

Further, this Plan provides a tool to:

- ☉ enable Ngāi Tahu ki Murihiku to effectively and proactively apply cultural values to the management of natural resources, wāhi tapu and wāhi taonga;
- ☉ assist regional, territorial and national authorities to understand Ngāi Tahu ki Murihiku values and perspectives, and thus fulfill their statutory obligations under the Resource Management Act 1991, Ngāi Tahu Claims Settlement Act 1998, Local Government 2002 and other relevant legislation;
- ☉ provide a tool recognising the importance of consultation, but as such does not replace the need for direct communication and dialogue with Ngāi Tahu ki Murihiku.

*“What we write today, our policies, should not limit us..  
Rather, they should always improve the way we do things”*

*Michael Skerrett 2007*

## 1.5 Roles and Responsibilities

For the purposes of this Plan the following roles and responsibilities should be acknowledged.

**Table 1: Roles and Responsibilities**

Organisation/Agency/Trustee Group	Role/Responsibilities
Te Ao Mārama Inc.	Represents Murihiku tangata whenua for resource management purposes and is made up of representatives of the four Murihiku Rūnanga Papatipu – Oraka/Aparima, Waihōpai, Awarua and Hokonui.
Te Rōpū Kaitiaki o Murihiku	Represent Murihiku Rūnanga on Conservation matters, in terms of the Conservation and National Parks Acts.
Te Rōpū Taiao	Represent Murihiku Rūnanga on Local Government Issues (LGA 2002).
Tangata Tiaki/Kaitiaki	Manage customary fisheries in terms of the Fisheries (SI Customary) Fisheries Regulations 1999 and Fisheries Act 1996.
Māori Land Trustees	Matters concerning Māori Land in terms of Te Ture Whenua Māori Act 1993 and Māori Land Act 1993 is the responsibility of the relevant trustees and/or beneficial owners.

## 1.6 Manawhenua/Manamoana

In 1996, Te Rūnanga o Ngāi Tahu Act was passed. This recognises Te Rūnanga o Ngāi Tahu as a tribal entity (exercising manawhenua and manamoana – see glossary for definitions) enabling it to receive and manage assets returned to it through Treaty settlements, as well as participate in Resource Management Act matters as a mandated iwi authority. Te Rūnanga o Ngāi Tahu is the iwi authority and overall representative governing body of Ngāi Tahu Whānui being descendents of the Ngāi Tahu, Ngāti Mamoe and Waitaha tribes. Te Rūnanga o Ngāi Tahu is made up of 18 rūnanga papatipu, four of which are in Murihiku: Oraka/Aparima, Waihōpai, Awarua and Hokonui (a further description of each rūnanga is found in Part Two – Kaitiakitanga).

Te Ao Mārama Incorporated was established in 1996 in response to Resource Management Act requirements for consultation with Māori. This organisation represents Murihiku tangata whenua for resource management purposes and is made up of representatives of the four Murihiku rūnanga.

The mission of Te Ao Mārama Incorporated is:

*“Mutual understanding of Iwi and Council values and responsibilities with respect to the environment, effective management of resources by councils, and effective performance as kaitiaki by rūnanga”*

The functions of this organisation are:

- ☉ to give effect to the partnership developed between local authorities and iwi in Murihiku;
- ☉ to assist in the understanding and appreciation of *Tikanga Māori*;
- ☉ to enhance the consultation process required.

The organisation is currently active in the following ways:

- ☉ co-ordinates iwi input and liaison with respect to processes established under the Resource Management Act and associated legislation;
- ☉ provides a one-stop shop for Resource Consent applicants requiring assistance with consent applications;
- ☉ promotes understanding of the role of iwi, by visiting and communicating with relevant organisations and groups as required;

- ⊗ receives and distributes information to rūnanga, council and organisations;
- ⊗ organises hui on behalf of iwi/councils;
- ⊗ develops and implements short and long term policies and guidelines for the co-ordination of consultation;
- ⊗ promotes a positive image of the iwi;
- ⊗ promotes and participates in hui/meetings/seminars which may be of benefit to iwi and/or councils/agencies and reports back accordingly.

## 1.7 Scope of this Plan

This Iwi Management Plan is applicable to Resource Management Act 1991 planning processes. However the plan is more encompassing than the Resource Management Act and has a broader 'environmental' focus including various other legislation (including the Conservation Act, Hazardous Substances and New Organisms Act, and the Crown Minerals Act) and issues such as fisheries (especially Section 10 (a) of the Fisheries Act 1996).

Furthermore, the values and principles which underpin the Plan (Part Two - Kaitiakitanga) also include matters relating to social, economic, health and communities and have subsequently been incorporated within the policy of this Plan.

## 1.8 Methodology for Developing this Plan

The following outlines in brief the methodology followed through design and development of this Plan.

- ⊗ Identify need for review - issues and options paper presented to Te Rōpū Taiao in October 2005. Environment Southland would assist (with support from territorial authorities) in the review of the existing plan of which progress would be reported to Te Rōpū Taiao. Initial brainstorming hui were held with members of Te Rōpū Taiao, and Te Rūnanga o Ngāi Tahu staff to identify areas for review, key issues, structure, purpose and content of the revised plan;
- ⊗ An Iwi Management Plan Committee (IMP) comprising the four local rūnanga papatipu, Te Ao Mārama and council planning staff was formed to review each Part of the Plan and report back accordingly to Te Rōpū Taiao;
- ⊗ Decisions were made as to the layout and division of the Plan. Plan to be divided into four parts, Part One Introduction, Part Two Kaitiakitanga, Part Three Policy and Part Four Implementation. Part Three consisted of seven policy sections;
- ⊗ External contractors were engaged in the initial drafting of some Plan parts/sections. Handover of the drafting of the Plan to council staff occurred in April 2007;
- ⊗ Each Part of the Plan went through an extensive consultation phase with the IMP committee through a series of intensive workshops. Each workshop comprised of a review of a drafted part/section and a brainstorming session for the next part/section of the plan to be drafted. Prior to workshops, extensive research was undertaken to ensure existing information was incorporated and any new information outlined. A number of the workshops were attended by various others from a number of organisations to provide expertise and help with mapping etc. Information was also drawn from a number of people within the rohē. Following workshops part/sections were updated and amended where necessary. Drafts were also peer reviewed externally by members of Toi tū te Whenua, Te Rūnanga o Ngāi Tahu and other interested parties;
- ⊗ Ongoing duplication and editing checks continued throughout drafting;
- ⊗ A summary document outlining the content of the first draft of the Plan was circulated in November 2007 for a one month consultative period. Those wishing to comment on the draft were directed where to locate a full copy. A local hui was held during this one month period with agencies/organisations to outline the purpose of the Plan and how it should be used. The draft plan in its entirety was circulated widely among local rūnanga, Te Rūnanga o Ngāi Tahu, Ngāi Tahu Holdings and Te Rōpū Taiao for comment;
- ⊗ The IMP committee began working with artists and graphic designers from an early stage to ensure the final plan incorporated the desired look and represented the artists work appropriately;
- ⊗ Endorsement of the final plan was sought from local rūnanga in January 2008;
- ⊗ Formal approval for the Plan was sought from Te Rōpū Taiao and Te Rūnanga o Ngāi Tahu in January/February 2008.



## 1.9 Relationship with other Plans and Policies

The Ngāi Tahu ki Murihiku Iwi Management Plan will function as part of a larger network of tribal, regional and territorial planning documents.

The Plan is intended for use alongside Te Rūnanga o Ngāi Tahu tribal policy, including the Te Rūnanga o Ngāi Tahu Freshwater Policy (1999) and other *Ki Uta ki Tai* tribal policy or plans that may be developed.

This Iwi Management Plan supersedes *Te Whakatau Kaupapa o Murihiku* (1997). However *Te Whakatau Kaupapa o Murihiku* (1997) remains an historical reference and should be used as such.

Section 61(2A), 66 (2A) and 74 (2A) of the Resource Management Act requires regional councils and territorial authorities to take into account any relevant planning documents recognised by an iwi authority and lodged with a local authority when preparing or changing policy statements, and regional and district plans.

### 1.10 Who should use this Plan

The content and structure of this Plan reflects its primary purpose: to provide a living, working document that can assist Ngāi Tahu ki Murihiku to effectively participate in environmental policy and planning.

The information in this Plan also provides a resource for local authorities and other government agencies that have an influence over or manage environmental and natural resources. The plan may be used to:

- ☉ ensure that Ngāi Tahu ki Murihiku, issues and policies are clearly visible in local regional planning documents;
- ☉ determine the nature and extent of consultation that may be required with regards to particular activities or places of importance; and
- ☉ determine the kinds of information Ngāi Tahu ki Murihiku may require to make informed decisions.

This Plan is divided into four parts:

#### Part 1 – Wāhi Tuatahi

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**He Kupu Whakataki** - Introduction: introduces the purpose, scope and organisation of the Plan, and identifies desired outcomes

#### Part 2 – Wāhi Tuarua

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**Kaitiakitanga**: provides that context for the plan: the history and identity of Ngāi Tahu ki Murihiku and the key concepts and values related to natural resource and environmental management

#### Part 3 – Wāhi Tuatoru

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**Ngā Kaupapa**: sets out ngā take (issues) and ngā kaupapa (policies) associated with natural resource and environmental management in seven areas:

- ☉ **Huringa Ahua o Te Rangi** – Climate Change
- ☉ **O Te Pū Hau** – Air
- ☉ **Te Atawhenua** – Fiordland
- ☉ **Takitimu Me Ona Uri** – High Country and Foothills
- ☉ **Te Rā a Takitimu** – Southland Plains
- ☉ **Te Ākau Tai Tonga** – The Southern Sea Coast, Southland’s Coastal Environment
- ☉ **Ngā Moutere o Murihiku** – Offshore Islands

#### Part 4 – Wāhi Tuawhā

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**Te Whakatinanatanga**: Implementation methods

### 1.11 How to use this Plan

Part Three of this Plan addresses *ngā take* and *ngā kaupapa* associated with natural resource and environmental related activities and topics of importance to Ngāi Tahu ki Murihiku.

In this Plan, **Ngā Take** are issues of concern about activities, management approaches or processes that adversely impact on Ngāi Tahu ki Murihiku values. An issue as defined in this Plan is an existing or potential problem that must be resolved to address adverse effects on Ngāi Tahu ki Murihiku values.

In this Plan, *Ngā Kaupapa* are policies. They are compiled lists of Ngāi Tahu ki Murihiku management guidelines on such things as specific activities, species, ecosystems, landscapes or places. Ngā kaupapa may include process, implementation or objective related information. They are intended to provide management guidance, according to Ngāi Tahu ki Murihiku values, in resolving significant environmental management issues and promoting the sustainable management of natural resources in Murihiku.

Ngā Kaupapa may include:

- ☉ statements asserting the view of Ngāi Tahu ki Murihiku on a particular issue;
- ☉ statements that identify a desired action in order to protect Ngāi Tahu ki Murihiku values, address a specific issue and achieve the best environmental outcomes;
- ☉ statements that address how to avoid or remedy adverse or undesirable effects of specific activities;
- ☉ process statements, describing how things should occur in a given situation, or how Ngāi Tahu will address or approach an issue or problem;
- ☉ statements of intent, identifying specific objectives or goals that Ngāi Tahu ki Murihiku intend to implement or work towards;
- ☉ an intended action;
- ☉ an attitude towards an issue;
- ☉ a substantive policy- what is going to be done.

The following are policy conventions that have been adopted throughout this Plan. The intended meaning behind each of these conventions by Ngāi Tahu ki Murihiku is as follows:

**Require** means that an action/method must occur in order to achieve the objectives and/or principles of this Plan and to protect Ngāi Tahu ki Murihiku values and recognise environmental effects.

**Ensure** means to make certain that an action/method (by other agencies or Ngāi Tahu ki Murihiku) recognises and protects Ngāi Tahu ki Murihiku values, works towards achieving the objectives and/or principles of this Plan and reduces environmental effects.

**Avoid** means to take adequate measures to avoid unnecessary conflicts and protect the environment, people and property from adverse environmental effects.

**Promote** means to encourage the progression or existence of an action/method. Such promotion will often mean working with other agencies to achieve and recognise for Ngāi Tahu ki Murihiku values, achieve the objectives and/or principles of this Plan and achieve the best environmental outcome.

**Encourage** means to provide support, stimulate and give confidence to others through actions/methods that recognise Ngāi Tahu ki Murihiku values. Such encouragement will provide support to other agencies.

**Advocate** means to support an action/method or defend an existing action that recognises Ngāi Tahu ki Murihiku values and works towards achieving the objectives and/or principles of this Plan and environmental outcomes. This may include actions undertaken by Ngāi Tahu ki Murihiku or other agencies.

**Discourage** means to express disapproval of an action/method that will not support Ngāi Tahu ki Murihiku values and work towards achieving the objectives and/or principles of this Plan. Such actions may have undesirable environmental and cultural effects.

**Support** means to give strength and recognition to an action/method that recognises and protects Ngāi Tahu ki Murihiku values, work towards achieving the objectives and/or principles of this Plan and has positive environmental outcomes. This may include actions undertaken by Ngāi Tahu ki Murihiku or other agencies.

**Protect** means that an action/method should assist in safe-guarding Ngāi Tahu ki Murihiku values including key environmental values. Often such protection will mean collaboration with other agencies.

**Control** means to regulate an action/method that may if unchecked cause adverse affects on the environment, Ngāi Tahu ki Murihiku values and undermine the objectives and principle of this Plan.

**Limit** means to place a boundary or maximum level on activities by way of an action/method to protect Ngāi Tahu ki Murihiku values including key environmental values.

**Cross Referencing** is provided to facilitate working with the different sections of this Plan. Cross referencing also aims to avoid duplication of material throughout the Plan. It is therefore important that where noted other sections are read in conjunction/alongside the policy at hand.

**Information Sources** are references to obtain further information on a particular issue or topic. Full references are recorded under the appendices.

**Table 2:** Topics covered in each Section of Part Three of this Iwi Management Plan

<i>Section One</i>	<b>Huringa Ahua o Te Rangi – Climate Change</b>		
	- Localised Influences on the Global Environment	- Economy and Industry	- Influences of Climate Change on Society and Health
<i>Section Two</i>	<b>O Te Pū Hau – Air</b>		
	- Discharge to Air	- Amenity Values	
<i>Section Three</i>	<b>Te Atawhenua – Fiordland</b>		
	- Mountains and Mountain Ranges	- National Parks policy and Planning	- Customary Use
	- Mining and Gravel Extraction	- Cultural Interpretation	- Nohoanga
	- Pounamu – Access and Management	- General Water Policy	- Native Forest Ecosystems
	- Piopiotahi – Milford Sound	- Hydro Development	- Pest Management
	- Future Development	- Ngā Roto Waimāori	- Species Recovery
	- Visitor Management	- Commercial Surface Water Activities	- Protecting Sites of Significance in Fiordland National Park
	- Concessions		
<i>Section Four</i>	<b>Takitimu Me Ona Uri – High Country and Foothills</b>		
	- Tenure Review	- Vegetation Clearance and Burning	- Mahinga kai
	- High Country Pastoral Farming	- Access and Tourism	- General Water Policy
	- Energy Generation and Efficiency	- Plant Pests	- Protection of Sites of Significance in the High Country and Foothills
	- Mining and Exploration	- Animal Pests	- Rock Art
	- Forestry (Exotic)	- Hazardous Substances and New Organisms	
	- Forestry (Indigenous)		

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**Section Five Te Rā a Takitimu – Southland Plains**


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- |                               |  |                                 |
|-------------------------------|--|---------------------------------|
| - Farm Effluent Management    | - General Water Policy                         | - Ngā Pononga a Tāne a Tangaroa |
| - Wastewater Disposal         | - Rivers                                       | - Wetlands                      |
| - Solid Waste Management      | - Discharge to Water                           | - Riparian Areas                |
| - Industry                    | - Water Quality                                | - Freshwater Fisheries          |
| - Forestry                    | - Water Abstractions                           | - Protection Significant Sites  |
| - Stock Transport             | - Water Quality – Abstractions                 | - Wāhi Ingoa – Place Names      |
| - Subdivision and Development | - Activities in the Beds and Margins of Rivers |                                 |
| - Earthworks                  | - Mahinga kai                                  |                                 |
| - Mining                      |  |                                 |

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**Section Six Te Ākau Tai Tonga – The Southern Sea Coast, Southland’s Coastal Environment**


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- |  |   |   |
|--|---|---|
| - General Policy for Southland’s Coastal Environment | - Coastal Access                                | - Aquaculture and Marine Farms            |
| - Coastal Land Use and Development                   | - Fiordland Commercial Surface Water Activities | - Offshore Petroleum Exploration          |
| - Structures in the Coastal Marine Area              | - Coastal Water Quality                         | - Coastal Ecosystems                      |
| - Coastal Mining and Extraction Activities           | - Commercial Fishing                            | - Marine Birds                            |
|  | - Recreational Fishing                          | - Protection of Significant Coastal Sites |
|  | - Management Areas                              | - Wāhi Ingoa – Place Names                |

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**Section Seven Ngā Moutere o Murihiku – Offshore Islands**


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- |   |  |   |
|---|--|---|
| - Retention of Natural Vegetation and Fauna | - Biosecurity                          | - Examples of Existing Management Regimes |
| - Species Recovery and Translocation        | - Tourism                              |   |
| - Pest Management                           | - Water Policy                         |   |
|   | - Ngai Tahu Claims Settlement Act 1998 |   |

## 1.12 Outcomes

The following are the outcomes in which Ngāi Tahu ki Murihiku want to achieve through the implementation and use of this Plan.

The desired outcomes are divided into three:

- ☉ Kaitiakitanga, Tino Rangatiratanga and Treaty related outcomes;
- ☉ environmental outcomes;
- ☉ social, economic, health and well-being outcomes.

### **Kaitiakitanga, Tino Rangatiratanga and Treaty related outcomes**

- ☉ That Ngāi Tahu ki Murihiku is involved at a level that allows for effective and proactive management of natural resources, wāhi tapu and wāhi taonga in a manner that upholds the kaupapa of this Plan.

- ☉ That there is mutual understanding of iwi and local authority values and responsibilities with respect to the environment, effective management of resources by councils, and effective performance of kaitiaki by Ngāi Tahu ki Murihiku.
- ☉ That the principle of Tino Rangatiratanga is enhanced and partnerships formed and extended.
- ☉ That users of this Plan understand the principles of the Treaty of Waitangi and that the interests and values of Ngāi Tahu ki Murihiku are protected and enhanced. This includes the safe guarding of all cultural heritage and significant sites and places.
- ☉ That territorial, regional and central government authorities foster the development of Ngāi Tahu ki Murihiku capacity to contribute to decision making processes, including involvement in long term community strategies across Murihiku.
- ☉ That the level of trust and collaboration that is identified between Murihiku councils and Ngāi Tahu ki Murihiku continues as part of normal daily business.

- ⊙ That it becomes the norm for Ngāi Tahu ki Murihiku values to become embedded in planning documents and management practices used by all agencies working with natural and physical resources and developing environmental policy.
- ⊙ To ensure that this Plan is used in a consistent manner in respect to Ngāi Tahu ki Murihiku response to natural resource and environmental management policy development and consent applications.

#### Environmental Outcomes

- ⊙ To ensure environmental outcomes accommodate for cultural and traditional spiritual values held by Ngāi Tahu ki Murihiku.
- ⊙ That integrated management of natural and physical resources is encouraged and that existing relationships with and between local agencies are maintained and enhanced to ensure collaborative goals are set and worked toward.
- ⊙ To ensure the protection, restoration and enhancement of the productivity and life supporting capacity of mahinga kai, indigenous biodiversity, air, water, land, natural habitats and ecosystem, and all other natural resources valued by Ngāi Tahu ki Murihiku.
- ⊙ That Ngāi Tahu ki Murihiku become actively involved in the delivery and awareness of the kaupapa of this Plan with respect to protection and enhancement of the natural environment. This includes the delivery of programmes that promote awareness and provide education regarding the environment to achieve environmental outcomes.
- ⊙ That Ngāi Tahu ki Murihiku capacity is enhanced to become more involved in “on the ground” monitoring of environmental ecosystems.

#### Social, economic, health and well-being outcomes

- ⊙ That the planning and delivery of council’s regulatory roles in achieving outcomes will take into account and recognise for the potential positive or negative effects that such actions may have on the health and well-being of the Murihiku community.
- ⊙ That a sense of belonging and social responsibility with respect to the surrounding environments is encouraged. This includes supporting activities and events that engage communities with their local environments.

- ⊙ Ensure that agencies with a statutory role representing our communities recognise Ngāi Tahu ki Murihiku relationships and act in a manner whereby processes and the decisions affecting social well-being are transparent and open.
- ⊙ To ensure that the diversity of our communities is represented in forums and elected bodies to ensure awareness and understanding of differing views and values held.
- ⊙ That information presented to the community with respect to aspects of community life including social, economic, environmental and cultural well-being is carried out in a format that is understood by its intended audience, including actions and/or decisions that may result.
- ⊙ To ensure that economic development and growth do not have implications for Ngāi Tahu ki Murihiku in exercising kaitiakitanga, or have adverse impacts on the environment and communities.
- ⊙ To ensure that Te Ao Mārama Inc. is supported through succession to maintain partnerships between local authorities and to assist in the understanding and appreciation of *Tikanga Māori* throughout Murihiku communities.







Part 2 Guardianship/Stewardship  
Wāhi Tuarua - Kaitiakitanga

## Tāpuketia au kia Mārama ai tāku titiro ki Te Ara a Kewa

Te Rakitauneke a southern chief was buried on Bluff Hill so that he may gaze upon the land and sea he once held stewardship over

### Photo credits for artwork (previous page)

#### Main Photo

Source: *Venture Southland*

#### Totoria, Toroa (mollyhawk, albatross)

Source: *Venture Southland*

#### Heitiki (greenstone pendant)

Source: *Southland Museum (Shortland collection)*

### Imagery

*From Motu Pohue (Bluff Hill) you can see from the sea to the mountain tops.*



## Part 2

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## Ngāi Tahu ki Murihiku and the guardianship/stewardship of natural resources



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**PART** 2

# Wāhi Tuarua - Kaitiakitanga Ngāi Tahu ki Murihiku and the guardianship/stewardship of natural resources



This part of the Plan provides an overview of the history and identity of Ngāi Tahu ki Murihiku. This includes brief information about the four Rūnanga Papatipu of Ngāi Tahu Whānui within Murihiku, Te Tiriti o Waitangi (the Treaty of Waitangi), the history of the land purchases and Te Kerēme (the Ngāi Tahu Claim).

The section then provides an overview of some of the current iwi resource management structures/processes that have been established within Murihiku, as well as the legal context. Ngāi Tahu ki Murihiku values, concepts and principles for iwi resource management are also identified.

**Part 2****Kaitiakitanga - Ngāi Tahu ki Murihiku and the guardianship/stewardship of natural resources**

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- ⦿ **Hitori me tuakiri o Ngāi Tahu ki Murihiku**  
History and identity of Ngāi Tahu ki Murihiku
- ⦿ **Ngā herenga mahi o Murihiku**  
Iwi resource management structures/processes within Murihiku
- ⦿ **Ngā ture**  
The legal context
- ⦿ **Ngā mea hira, ngā ariā me ngā mātāpono**  
Ngāi Tahu ki Murihiku values, concepts and principles for iwi resource management

# HITORI ME TUAKIRI O NGĀI TAHU KI MURIHIKU

## HISTORY AND IDENTITY OF NGĀI TAHU KI MURIHIKU

### 2.1 Kaitiakitanga and Ahi Kā

Ngāi Tahu is today, and was at the time of the signing of the Treaty of Waitangi in 1840, the tangata whenua that hold manawhenua and manamoana within the takiwā of Ngāi Tahu Whānui, which includes all of Murihiku, Rakiura (Stewart Island) and into the adjacent ocean as far as New Zealand statutory limits-currently 200 miles offshore.

With this, comes the responsibility of Kaitiakitanga and Ahi Kā. Kaitiakitanga can be described as the exercise of guardianship/stewardship by the tangata whenua of an area and resources in accordance with tikanga Māori. Ahi Kā reflects occupation and rights to the land/ Māori tenure.

### 2.2 Ngāi Tahu Whānui

Te Rūnanga o Ngāi Tahu Act 1996 contains provisions relating to the members of Ngāi Tahu Whānui and Rūnanga Papatipu, including the following:

- ⦿ "...Ngāi Tahu Whānui means the collective of the individuals who descend from the primary hapū of Waitaha, Ngāti Mamoe, and Ngāi Tahu, namely Kāti Kuri, Kāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri, and Kai Te Ruahikihiki (Section 2).
- ⦿ The members of Ngāi Tahu Whānui are the descendants of the persons, being members of Ngāi Tahu iwi living in the year 1848...of the book..." (Section 7).
- ⦿ Each member of Ngāi Tahu Whānui is entitled to be a member of each Rūnanga Papatipu of Ngāi Tahu Whānui to which he or she can establish entitlement by descent..." (Section 13).

Ngāi Tahu ki Murihiku are represented by Te Rūnanga o Ngāi Tahu and the four Rūnanga Papatipu of Murihiku, as follows:

- ⦿ **Te Rūnaka o Waihōpai** - the takiwā of Te o Rūnaka Waihōpai centres on Waihōpai and extends northwards to Te Matau sharing an interest in the lakes and mountains to the western coast with other Murihiku Rūnanga and those located from Waihemo southwards. Murihiku Marae is situated in Invercargill, with the wharenuī named Te Rakitauneke;
- ⦿ **Te Rūnanga o Awarua** - the takiwā of Te Rūnanga o Awarua centres on Awarua and extends to the coasts and estuaries adjoining Waihōpai sharing an interest in the lakes and mountains between Whakatipu-Waitai and Tawhititarere with other Murihiku Rūnanga and those located from Waihemo southwards. Te Rau Aroha Marae is situated in Bluff, with the wharenuī named Tahupōtiki;
- ⦿ **Te Rūnanga o Oraka Aparima** - the takiwā of Te Rūnanga o Oraka Aparima centres on Oraka and extends from Waimatuku to Tawhititarere sharing an interest in the lakes and mountains from Whakatipu-Waitai to Tawhititarere with other Murihiku Rūnanga and those located from Waihemo southwards. Takutai o Te Titī Marae is situated in Colac Bay/Oraka, and the wharenuī is named Te Whare Moana;
- ⦿ **Te Rūnanga o Hokonui** - the takiwā of Te Rūnanga o Hokonui centres on the Hokonui region and includes a shared interest in the lakes and mountains between Whakatipu-Waitai and Tawhititarere with other Murihiku Rūnanga and those located from Waihemo southwards. O Te Ika Rama Marae is situated in Gore, and the wharenuī is named O Te Ika Rama.

Te Rūnanga o Ngāi Tahu Act 1996 describes the takiwā of the four Murihiku Rūnanga Papatipu as above, which extends northwards to Te Matau and across to Whakatipu-Waitai on the western coast.

Murihiku Rūnanga also share an interest with Te Rūnanga o Makaawhio in the area between Whakatipu - Waitai and Piopiotahi inland to the Divide. Local and Regional Authorities will send copies of resource consent applications early to Te Rūnanga o Makaawhio who will provide advice to Te Ao Mārama for decision making.

In the takiwā of Otago Rūnanga located from Waihemo South, Murihiku Rūnanga have an interest in the lakes and mountains to the western coast.

In the Murihiku Rūnanga Papatipu takiwā they share an interest with the Otago Rūnanga Papatipu located from Waihemo South and the mountains and lakes to the Western Coast between Whakatipu - Waitai and Tawhititarere.

Ngāi Tahu ki Murihiku are committed to working together to identify durable working relationships with the other Rūnanga Papatipu with an interest in their takiwa.

## 2.3 Te Tiriti o Waitangi (the Treaty of Waitangi)

Te Tiriti o Waitangi (the Treaty of Waitangi) was signed by Ngāi Tahu in 1840 at Akaroa (May 30), Ruapuke Island (June 9, 10) and Ōtākou (June 13).

With the Treaty as the founding document, Ngāi Tahu believed that while they had sold land during the land sales of 1844 to 1864, their rangatiratanga (chieftainship) over their mahinga kai and other taonga would be protected and maintained.

A number of New Zealand statutes refer to Te Tiriti o Waitangi (the Treaty of Waitangi), including the principles of the Treaty of Waitangi. Te Tiriti o Waitangi is contained in Appendix 1.

In the years following the signing of the Te Tiriti o Waitangi, the Crown, through its representatives and agents, sought the transfer of land from the Ngāi Tahu people to the Crown. This was achieved through ten major purchases, including Murihiku in 1853 and Rakiura in 1864.

## 2.4 Murihiku Deed of Purchase, 17 August 1853

In 1853, Walter Mantell on behalf of the Crown acquired title from Ngāi Tahu to over seven million acres for £2,600 in the Southland region. A total of 4,875 acres was set aside for Ngāi Tahu in seven reserves at Tutarau, Ōue, Ōmāui, Aparima, Kawakaputaputa, Oraka and Ōuetoto. Ngāi Tahu have always maintained that the region known as Fiordland was not to be included in the Murihiku Purchase.

The Murihiku Deed 1853 is contained in Appendix 2.

## Article the Second

### *Māori text*

Ko te Kuini o Ingarani ka wakarite ka wakaae ki ngā Rangatira ki ngā hapū-ki [ngā] tangata katoa o Nu Tirani te tino rangatiratanga o o rātou wenua o rātou kāinga me o rātou taonga katoa. Otiia ko ngā Rangatira o te Wakaminenga me ngā Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wāhi wenua e pai ai te tangata nona te Wenua-ki te ritenga o te utu e wakaritea ai e rātou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

### *English text*

“Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess as long as it is their wish and desire to retain the same in their possession...”

## 2.5 Rakiura Deed of Purchase, 29 June 1864

The purchase of Rakiura (Stewart Island) from Ngāi Tahu was completed by Henry Tacy Clarke on behalf of the Crown in 1864, with 420,000 acres acquired for a total of £6,000. Nine reserves amounting to about 935 acres were set aside at Lords Harbour, Port Adventure, the north side of Ōhekia (Patersons Inlet), North Point of Horse Shoe Bay, Cultivation Point (Port William), Raggedy River, Mitini near the South Head of Masons Bay, Toparetutai (Port Easy), plus an unspecified amount on The Neck/Foveaux Strait area for those of mixed descent. Twenty one named Titi Islands were also reserved for Ngāi Tahu/Ngāti Mamoe.

The Rakiura Deed 1864, is contained in the Appendix 3.

## 2.6 Te Kerēme (the Ngāi Tahu claim)

Te Kerēme is the Ngāi Tahu tribal claim in respect of the Crown's acts and omissions with respect to the land purchase deeds. In 1986, Ngāi Tahu lodged a claim with the Waitangi Tribunal alleging Treaty breaches.

After considering the various elements of the Ngāi Tahu claim, the Waitangi Tribunal via the Ngāi Tahu Report 1991, found substantially in Ngāi Tahu's favour. Some of the findings are as follows:

- the Tribunal found that the Crown, in purchasing the Murihiku Block, failed to set aside reserves that were requested by Ngāi Tahu, failed to preserve for Ngāi Tahu reasonable access to food resources, and failed to ensure

that Ngāi Tahu retained sufficient land for its existing and future needs. The Tribunal found that, in so acting, and in its subsequent failure to remedy these faults through the Middle Island Half-Caste Crown Grants Act 1877 and South Island Landless Natives Act 1906, the Crown breached its duty to act with the utmost good faith towards Ngāi Tahu;

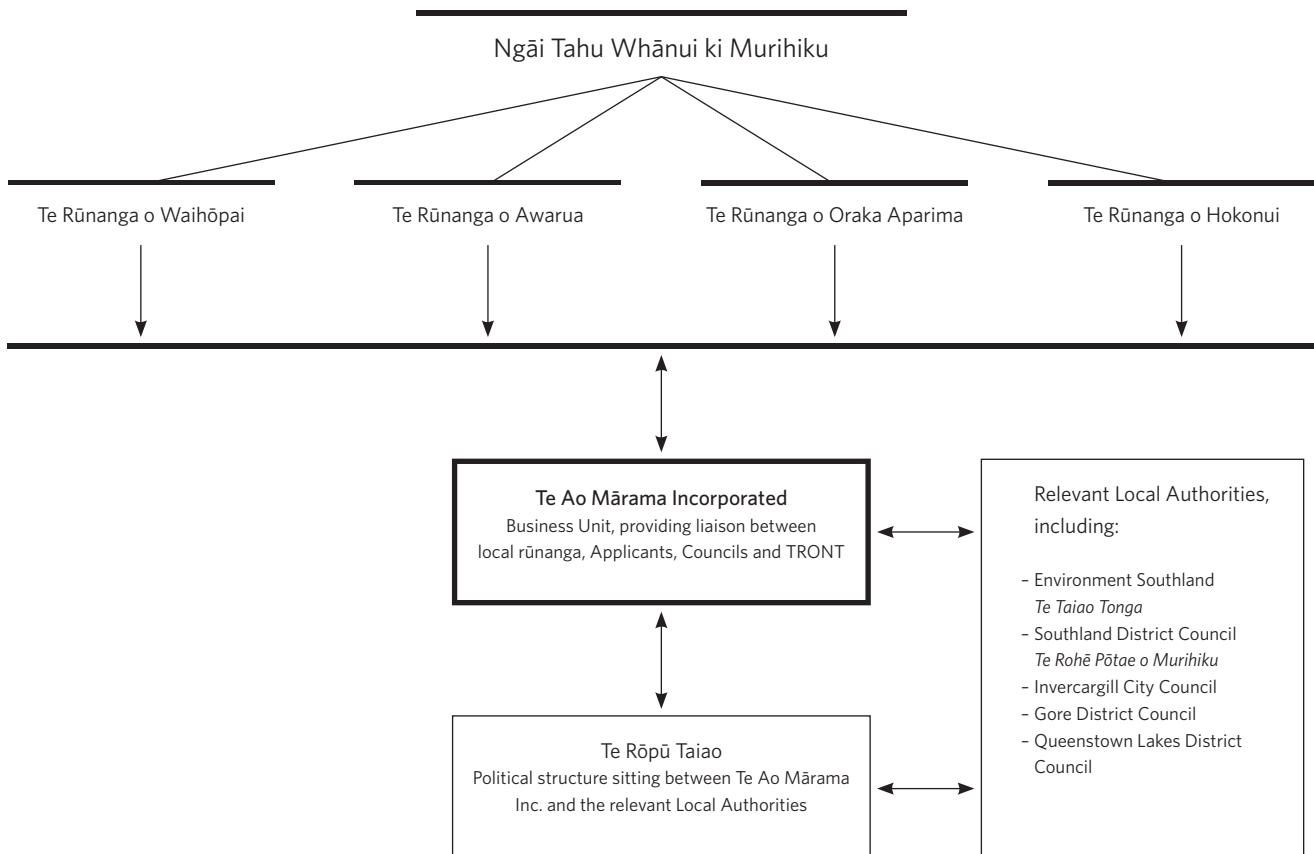
- the Tribunal found that Ngāi Tahu was disadvantaged by the delay in implementing the terms of the Rakiura purchase, the Crown having failed in its duty actively to protect Māori interests;
- the Tribunal found that, when purchasing Ngāi Tahu lands, the Crown failed to ensure that Ngāi Tahu retained reasonable access to places where the tribe produced or procured food (mahinga kai).

## NGĀ HERENGA MAHI O MURIHIKU

### RESOURCE MANAGEMENT STRUCTURES/PROCESSES WITHIN MURIHIKU

A number of iwi resource management structures/processes have been established in Murihiku. Existing iwi resource management structures/processes, can be summarised in the following figure:

Figure 2: Summary of iwi resource management structures/processes in Murihiku



## 2.7 Te Ao Mārama Incorporated

Ngāi Tahu ki Murihiku formed an entity known as Te Ao Mārama Incorporated, which is made up of representatives from Te Rūnaka o Waihōpai, Te Rūnanga o Awarua, Te Rūnanga o Oraka Aparima and Te Rūnanga o Hokonui. Te Ao Mārama Incorporated is authorised to represent the four Southland Rūnanga Papatipu in resource management matters, and can be described as a “one-stop-shop” for iwi liaison for resource management issues in Murihiku.

Te Ao Mārama Incorporated employs a Kaupapa Taiao Manager and other dedicated staff, and is essentially a business unit providing a direct link to local Rūnanga Papatipu, consent applicants, the local authorities and Te Rūnanga o Ngāi Tahu. Resource consent applicants who want to liaise with iwi can contact Te Ao Mārama Incorporated, who can then arrange for consultation with the appropriate Rūnanga Papatipu.

Resource consent applicants requiring iwi consultation are charged on a user pays basis for the time involved in consultation. There are also charges for disbursements and reasonable travel and accommodation costs, where necessary.

## 2.8 The Charter of Understanding between Te Ao Mārama Incorporated and the relevant Local Authorities

Te Ao Mārama Incorporated (on behalf of the Rūnanga Papatipu of Murihiku) and the relevant local authorities (including Environment Southland/Te Taiao Tonga, Southland District Council/Te Rohē Pōtae o Murihiku, Invercargill City Council, Gore District Council and Queenstown Lakes District Council) are active participants and signatory to a Charter of Understanding “*He Huarahi mō Ngā Uri Whakatipu*” (A Pathway for the Generations Coming Through). The Charter of Understanding is endorsed by Te Rūnanga o Ngāi Tahu, as the iwi authority on behalf of the Ngāi Tahu tribal collective.

The Charter sets out the basis and conduct of Ngāi Tahu ki Murihiku and the relevant local authorities, in the context of both the Resource Management Act 1991 and the responsibilities under the Local Government Act 2002.

The charter of understanding provides:

- ⊙ the basis for an ongoing relationship between the relevant local authorities and the tangata whenua of Murihiku to assist in developing the capacity of Māori to contribute to the decision-making processes;
- ⊙ a foundation for consultation on a wide range of local government issues;
- ⊙ for the recognition and willingness of Te Ao Mārama Incorporated to assist all councils in consultation with ngā matawaka (other Māori, who are not Ngāi Tahu) living in Murihiku.

## 2.9 Te Rōpū Taiao

Te Rōpū Taiao is a political structure that sits between Te Ao Mārama Incorporated and the relevant local authorities, including Environment Southland/Te Taiao Tonga, Southland District Council/Te Rohē Pōtae o Murihiku, Invercargill City Council, Gore District Council and Queenstown Lakes District Council. Te Rōpū Taiao is made up of one representative from each of the four Rūnanga Papatipu of Murihiku (the same rūnanga representatives on Te Ao Mārama Incorporated) and one elected councillor from each of the relevant local authorities.

Te Rōpū Taiao is the collaborative structure put in place for the purposes of giving effect to the Charter of Understanding and the obligations of the parties to the charter. Te Rōpū Taiao meets several times a year and negotiates the annual budgets for funding Te Ao Mārama Incorporated. This rōpū also negotiates and adopts protocols for iwi input into plans, policies and consents.

## 2.10 Iwi Resource Management Protocols

A number of protocols have been developed, for specific iwi resource management matters in Murihiku. These protocols currently include:

- ⊙ protocol for iwi input into Plans and Policy Statements (between Environment Southland/Te Taiao Tonga and Te Ao Mārama Incorporated);

- ⦿ protocol for resource consent applications (between Te Ao Mārama Incorporated and each of the four Murihiku Rūnanga Papatipu, Waihōpai Rūnaka, Te Rūnanga o Awarua, Te Rūnanga o Oraka Aparima and Te Rūnanga o Hokonui);
- ⦿ protocol for iwi input into Plans (between the Queenstown Lakes District Council and Te Ao Mārama Incorporated);
- ⦿ letter from Te Rūnanga o Ngāi Tahu dated 2 November 1996 concerning arrangements for iwi consultation under the Resource Management Act 1991 and other associated acts in Murihiku.

## 2.11 Te Rūnanga o Ngāi Tahu (iwi authority)

Te Rūnanga o Ngāi Tahu represents the tribal collective of Ngāi Tahu Whānui. It was established by Te Rūnanga o Ngāi Tahu Act 1996, to give legal identity to the tribe. The Act also establishes Te Rūnanga o Ngāi Tahu as the “iwi authority” for the purposes of the Resource Management Act 1991 (see Legal Context section below, for fuller explanation).

The four Murihiku Rūnanga Papatipu (Te Rūnaka o Waihōpai, Te Rūnanga o Awarua, Te Rūnanga o Oraka Aparima and Te Rūnanga o Hokonui) are members of Te Rūnanga o Ngāi Tahu.

Te Rūnanga o Ngāi Tahu is a signatory to the Charter of Understanding “*He Huarahi mō Ngā Uri Whakatipu*” (A Pathway for the Generations Coming Through), between Te Ao Mārama Incorporated and the relevant local authorities.

In order to be a “recognised planning document”, given documents are required to be recognised by Te Rūnanga o Ngāi Tahu (as the iwi authority) and lodged with the relevant local authorities. Te Rūnanga o Ngāi Tahu has criteria, for considering/endorsing environmental planning documents prepared by Rūnanga Papatipu, based on set criteria.

## NGĀ TURE THE LEGAL CONTEXT

A number of statutes, regulations, policies and associated legal mechanisms, make provision for incorporating Ngāi Tahu ki Murihiku values into the management of natural resources, including provision for kaitiakitanga. A brief summary of those that are relevant, includes the following:

### 2.12 Te Rūnanga o Ngāi Tahu Act 1996

Te Rūnanga o Ngāi Tahu Act 1996 (the TRONT Act) was passed in 1996, to give a legal identity to the Ngāi Tahu iwi. The TRONT Act establishes the body corporate of Te Rūnanga o Ngāi Tahu as the tribal representative body of Ngāi Tahu Whānui, with relevant provisions including the following:

- ⦿ **Section 3:** “this Act binds the Crown and every person (including any body politic or corporate) whose rights are affected by any provisions of this Act”;
- ⦿ **Section 5:** describes the takiwā or tribal area of Ngāi Tahu Whānui, as including all the lands, islands and coasts of the South Island/Te Waipounamu south of White Bluffs/Te Parinui o Whiti on the east coast and Kahurangi Point/Te Rae o Kahurangi on the west coast;
- ⦿ **Sections 7 and 13:** defines the members of Ngāi Tahu Whānui and the members of the Rūnanga Papatipu of Ngāi Tahu Whānui;
- ⦿ **Section 15 (status of Te Rūnanga o Ngāi Tahu):**
  1. Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.
  2. Where any enactment requires consultation with any iwi or with any iwi authority, that consultation shall, with respect to matters affecting Ngāi Tahu Whānui, be held with Te Rūnanga o Ngāi Tahu.
  3. Te Rūnanga o Ngāi Tahu, in carrying out consultation under subsection (2) of this section:
    - a. shall seek the views of such Rūnanga Papatipu of Ngāi Tahu Whānui and such hapū as in the opinion of Te Rūnanga o Ngāi Tahu may have views that they wish to express in relation to the matter about which Te Rūnanga o Ngāi Tahu is being consulted;
    - b. shall have regard, among other things, to any views obtained by Te Rūnanga o Ngāi Tahu under paragraph (a) of this subsection; and



- c. shall not act or agree to act in a manner that prejudices or discriminates against, any Rūnanga Papatipu of Ngāi Tahu or any hapū unless Te Rūnanga o Ngāi Tahu believes on reasonable grounds that the best interests of Ngāi Tahu Whānui as a whole require Te Rūnanga o Ngāi Tahu to act in that manner.

- ⊙ **First Schedule:** Identifies the Rūnanga Papatipu of Ngāi Tahu Whānui and their respective takiwā.

## 2.13 Ngāi Tahu (Pounamu Vesting) Act 1997

The Ngāi Tahu (Pounamu Vesting) Act 1997 formally made Te Rūnanga o Ngāi Tahu responsible for the ownership and management of pounamu (greenstone) within the Ngāi Tahu takiwā.

In September 2002 Te Rūnanga o Ngāi Tahu approved the Pounamu Resource Management Plan, to ensure the sustainability of pounamu for the future. Ngāi Tahu ki Murihiku may at some future stage, develop a local pounamu management plan, with specific policies and processes for the management of pounamu in the takiwā of Ngāi Tahu ki Murihiku.

## 2.14 Ngāi Tahu Claims Settlement Act 1998

The Ngāi Tahu Claims Settlement Act 1998 gives effect to the provisions of the Deed of Settlement, entered into between Ngāi Tahu and the Crown in 1997. The key elements of the Ngāi Tahu settlement, can be summarised as follows:

- ⊙ **Apology:** Crown apologises unreservedly to Ngāi Tahu Whānui for the suffering and hardship caused to Ngāi Tahu;
- ⊙ **Aoraki/Mount Cook:** gifting of Aoraki, co-management and renaming;
- ⊙ **Cultural Redress:** restores effective Kaitiakitanga;
- ⊙ **Non Tribal Redress:** provides certainty and results;
- ⊙ **Economic Redress:** income generated by tribal assets provides funds for social and cultural development.

A significant component of the Ngāi Tahu Settlement is the cultural redress elements, which seek to restore the

ability of Ngāi Tahu to give practical effect to its kaitiaki responsibilities. Relevant “cultural redress” elements of the Ngāi Tahu Settlement include:

- ⊙ **ownership and control:** pounamu/greenstone, high country stations, four specific sites (including Rarotoka/Centre Island, Whenua Hou/Codfish Island, former Crown Titi Islands) and Wāhi Taonga;
- ⊙ **Mana Recognition:** Statutory Acknowledgements, Deeds of Recognition, Tōpuni, Dual Place Names;
- ⊙ **Mahinga kai:** Nohoanga, Customary Fisheries Management, Taonga Species Management, Coastal Space;
- ⊙ **Management Input:** Statutory Advisor, Dedicated Memberships, Department of Conservation Protocols, Resource Management Act Implementation, Heritage Protection Review.

Statutory Acknowledgements/Deed of Recognition, Tōpuni, Ownership and Control Areas, Place Names, Nohoanga, Taonga Species and Customary Fisheries provisions from the Ngāi Tahu Claims Settlement Act 1998, are contained in Appendix 4.

## 2.15 Resource Management Act 1991

The Resource Management Act 1991 (RMA) is New Zealand’s primary piece of legislation for sustainably managing natural and physical resources. The RMA contains various provisions that incorporate Māori values into the management of natural resources.

Key provisions include the requirement in the RMA for all persons exercising functions and powers (including policy/plan making and resource consent processes) to:

- ⊙ recognise and provide for, as a matter of National Importance:
  - the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other Taonga;
  - the protection of historic heritage from inappropriate subdivision, use, and development;
  - the protection of recognised customary activities;
- ⊙ have particular regard to Kaitiakitanga;
- ⊙ take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

The RMA makes specific provisions for iwi management plans. In relation to iwi management plans, regional councils and territorial authorities are required to "... take into account any relevant planning document recognised by an iwi authority and lodged with a local authority...", under the provisions of Sections 61(2A)(a), 66(2A)(a), 74(2A)(a) of the RMA. This is relevant to local authorities preparing a Regional Policy Statement, Regional Plans and District Plans.

## 2.16 Local Government Act 2002

The Local Government Act 2002 (LGA) provides for local authorities to promote the social, economic, environmental, and cultural well-being of their communities, taking a sustainable development approach. The LGA requires persons exercising functions and powers under it to:

- ⊙ recognise and respect the Crown's responsibility to take account of the Treaty of Waitangi;
- ⊙ maintain and improve opportunities for Māori to contribute to local government decision-making processes (including Section 81 of the LGA ).

Amongst other things, the special consultative procedure, and preparation of Long Term Council Community/ Annual Plans are relevant LGA processes.

Section 77 of the Local Government Act 2002 also requires that a local authority must, in the course of the decision-making process...take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga.

## 2.17 Fisheries (South Island Customary Fishing) Regulations 1999

The Regulations provide for Ngāi Tahu to be able to appoint Tangata Tiaki/Kaitiaki (customary fishery managers) to manage customary fishing, and be involved in the management of fisheries resources generally. Tangata Tiaki/Kaitiaki may authorise the taking of fish, aquatic life or seaweed for customary food gathering purposes. Customary fishery tools include mātaītai, taiāpure and temporary measures such as rāhui, and other matters.

## 2.18 Fisheries Act 1996

The primary purpose of the Ministry of Fisheries - *Te Tautiaki i ngā tini a Tangaroa* under the Fisheries Act 1996 is "to provide for the utilisation of fisheries resources while ensuring sustainability."

Fisheries management has to be conducted in a manner consistent with the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992. The Fisheries Act specifies that the Ministry of Fisheries- *Te Tautiaki i ngā tini a Tangaroa* shall provide for the input and participation of tangata whenua, undertake consultation and have particular regard to kaitiakitanga.

## 2.19 Conservation Act 1987

The Department of Conservation (DOC) - *Te Papa Atawhai* is responsible under the Conservation Act 1987 for the management of protected species and ecosystems, providing for public enjoyment of public conservation lands, conserving historic resources in protected areas and promoting the conservation of natural and historic resources generally.

Section 4 of the Conservation Act 1987 requires that the Act be interpreted and administered as to give effect to the principles of the Treaty of Waitangi.

The Ngāi Tahu Claims Settlement Act 1998 (and the Ngāi Tahu Deed of Settlement 1997), contains various provisions and responsibilities for DOC in terms of Tōpuni, Deeds of Recognition, management input (including statutory advisor, membership/appointments to Statutory Boards), place name changes, taonga species management, Department of Conservation protocols (covering for example, cultural materials, freshwater fisheries, culling of species of interest to Ngāi Tahu, historic resources, Resource Management Act 1991 involvement and visitor/public information).

## 2.20 Fiordland (Te Moana o Atawhenua) Marine Management Act 2005

The Fiordland Marine Management Act 2005 establishes a number of marine reserves in Fiordland (Te Moana o Atawhenua), implements management measures and establishes the Fiordland Marine Guardians.

The Act acknowledges kaitiakitanga, provides for one member in the Fiordland Marine Guardians to be nominated by Te Rūnanga o Ngāi Tahu and, subject to conditions, access is granted for members of Ngāi Tahu Whānui to remove pounamu.

## 2.21 Foreshore and Seabed Act 2004

The Foreshore and Seabed Act 2004 vests the full legal and beneficial ownership of the foreshore and seabed in the Crown.

The Act provides that the Māori Land Court and/or the High Court may make customary right orders and territorial customary rights, in certain situations. A number of associated amendments have been made to the Resource Management Act 1991, including the recognition and provision of “recognised customary activities” as a Matter of National Importance under Section 6 of the Resource Management Act 1991.

- (a) to ensure that, in the protection of wāhi tapu, wāhi tapu areas, and historic places and historic areas of Māori interest, the trust meets the needs of Māori in a culturally sensitive manner;
- (b) to develop Māori programmes for the identification and conservation of wāhi tapu, Wāhi tapu areas, and historic places and historic areas of Māori interest, and to inform the Board of all activities, needs and developments relating to Māori issues in such areas and places; ...
- (h) to make recommendations to the Trust on applications for resource consents referred by the Trust under Section 33 of this Act; ...
- (k) to advocate the interest of the Trust and the Council so far as they relate to matters of Māori heritage at any public or Māori forum.

Furthermore the proposed registration or registration of wāhi tapu or wāhi tapu areas are options to better identify (hence flag for protection in regional coastal plans and/or district plans) areas of cultural significance.

## 2.22 The Historic Places Act 1993 (HPA)

The Historic Places Act is administered by the New Zealand Historic Places Trust, and empowers the Trust to operate a national register of historic places, historic areas, wāhi tapu (a place sacred to Māori in the traditional, spiritual, religious, ritual or mythological sense) and wāhi tapu areas. The NZ Historic Places Trust is also the consenting authority for activities that may destroy damage or modify an archaeological site.

An archaeological site (under Section 2 of the Historic Places Act) means any place in New Zealand that

- (a) either -
  - i. was associated with human activity before 1900; or
  - ii. is the site of the wreck of any vessel where that wreck occurred before 1900; and
- (b) is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand.

The HPA also establishes the provision for the Māori heritage Council. The core function of this council includes the following:

## 2.23 Other Matters

The above list is not exhaustive. There are various other statutes, regulations, policies, and associated legal mechanisms of potential or actual relevance to iwi resource management within Murihiku, a number of which are referred to elsewhere in this iwi planning document (e.g. Te Rūnanga o Ngāi Tahu Freshwater Policy, Māori Commercial Aquaculture Claims Settlement Act 2004, Reserves Act 1977).

## NGĀ MEA HIRA, NGĀ ARIĀ ME NGĀ MĀTĀPONO

### NGĀI TAHU KI MURIHIKU VALUES, CONCEPTS AND PRINCIPLES FOR IWI RESOURCE MANAGEMENT

Ngāi Tahu ki Murihiku, as kaitiaki, work actively to ensure that spiritual, cultural and mahinga kai values of the takiwā are upheld and sustained for future generations. This is reflected in part within the Ngāi Tahu whakataukī/proverb: Mō tātou, ā, mō ngā uri ā muri ake nei (For all of us and the generations that follow).

The following Ngāi Tahu ki Murihiku values, concepts and principles (including whakataukī) provide the fundamental basis in terms of which iwi resource management within Murihiku occurs, including kaitiakitanga (guardianship/stewardship):

## Spiritual (Te Wairua)

*“Ahakoa kia pā te upoko o Te Moana-Tāpokopoko-a Tāwhaki ki ngā takutai o Te Waka-o-Aoraki, Engari, I tākekea to kupenga a Tahu kia oioi I roto I te nekeneke o te tai”*

Although the shores of Te Wai Pounamu may be buffeted by the turbulent currents of the great waves of the southern oceans, the fishing net of Tahu has been made flexible so as to move at one with the tides.

*Michael Skerrett 2007*

**Karakia** – prayer, charm, incantation.

**Ki uta ki tai** – from the mountains to the sea.

**Kotahitanga** – unity.

**Mana** – integrity, respect, prestige, authority.

**Mauri** – spiritual essence, life force.

**Māoritanga** – actions and attributes of being Māori, culture, living according to Māori custom, traditional values, in modern New Zealand.

**Noa** – without restriction.

**Rangatiratanga** – chieftanship, the powers and qualities of chiefly leadership, and exercise of tribal authority. Self determination.

**Tangaroa** – deity of the sea and fish and other marine life.

**Tapu** – sacredness. Forbidden, restricted

**Wairua** – spirit.

**Whakanoa** – to remove tapu.

**Waitapu** – sacred waters.

**Wai whakaheke tūpāpaku** – water burial sites.

**Whakapapa** – genealogy, cultural identity.

## Cultural (Māoritanga)

**Kahore te wehenga o te aroha  
Ko te hinengaro anake to kaiwehe**

Love and regard have no place in decision-making; rather it is the skills first and foremost.

**Ahi kā** – occupation, land rights; continued occupation, properly ahi kā roa “long burning fires”, one of the most important elements of traditional lore of Māori land tenure.

**Kai hau kai** – customary exchanges of gifts and resources between whānau/hapū, the creation and satisfaction of such obligations within the wider Ngāi Tahu tribe.

**Kawa** – protocol.

**Koha** – gift, and consequential reciprocal obligations.

**Manaakitanga** – support, caring and hospitality, as shown towards guests.

**Marae** – traditional Māori open meeting ground. All important matters affecting an iwi must be discussed, and ultimately decided, on their own traditionally recognised marae. Here leaders, chiefs and commoners alike, are accountable, before the people of the tribe, to their families, relations and to the wider tribal and Māori community.

**Rāhui** – restriction, reservation/exclusion under tribal authority, and a marker warning of this; controls, also a statement that a resource is being actively managed, also “No Trespass” sign, reserve, reservation.

**Take raupatu** – land rights by conquest and occupation.

**Take tuku** – land rights gifted (or in exchange for value).

**Take tūpuna** – land rights inherited.

**Takiwā** – area.

**Taonga** – treasured possession, material or abstract (e.g. language); Māori interest in these is protected by the Treaty of Waitangi and New Zealand statute and common law/lore.

**Taonga pounamu** – greenstone treasures.

**Tauranga waka** – canoe landing sites.

**Tikanga** – rights, customs, accepted protocol, rule, Māori traditions, lore or law, the correct Māori way.

**Tōpuni** – derives from the traditional Ngāi Tahu custom of persons of rangatira (chiefly) status extending their mana and protection over an area or person by placing their cloak over them or it.

**Tūrangawaewae** – a person’s right to stand on a particular piece of land or in a certain place and to speak and be heard on matters affecting them; their relationships to that land and its resources.

**Wāhi ingoa** – place names.

**Wāhi tapu** – sacred places.

**Wāhi taonga** – places of sacred or extreme importance.

### Wāhi Taonga classes

**Wāhi Tāpuketia** – buried taonga

**Wāhi Ana** – important cave areas

**Tuhituhi Neherā** – rock drawing sites

**Wāhi Tohu** – locators and their names within landscapes

**Wāhi Paripari** – cliff areas

**Tūāhu** – sacred place used for spiritual purpose

**Wāhi Rākau** – areas of important trees

**Pā Tawhito** – ancient pā sites

**Wāhi Rāranga** – sources of waving material

**Maunga** – mountains

**Wāhi Rua** – food storage areas

**Wāhi Kaitiaki** – resource indicators from the environment

**Wāhi Kōhatu** – rock formations

**Repo** – wetlands and swamps

**Wāhi Pounamu** – greenstone, jade sources

**Wāhi Mahi Kōhatu** – quarry sites

**Wānanga** – Place of learning, lore, special knowledge.

**Whānau** – family (extended). Several whānau may constitute a hapū and several hapū constitute an iwi (tribe); further, several tribes of related descent may comprise a waka (canoe) grouping. Such groupings based on whakapapa (descent) and waka (migratory) relationships are significant in modern NZ Māori life and politics, evolving over time.

**Whakataukī** – proverbial saying.

**Whānaungatānga** – the relationship which binds people together through common genealogy; unity of purpose and mutual support.

**Wakawaka** – customary Māori lore. Allocation of areas of resource usage to whānau, hapū. Well defined areas of either land or sea, usually marked by a natural feature such as a ridge or stream, or by erected markers of rocks or poupu (posts). The whānau would have exclusive resource rights within their own areas.

## Kaitiakitanga (Guardianship)

Te whenua te wai ū mō ngā tamariki

Land is the nourishment for the next generation.

**Kaumātua** – elders, wise men or women.

**Kāwanatanga** – governance, relating to the exchange of gifts enshrined in the Treaty of Waitangi.

**Kōiwi tangata** – human skeletal remains.

**Manawhenua** – traditional/customary authority or title over land, and the rights of ownership and control of usage on the land, forests, rivers etc. Manawhenua is held by an iwi or hapū rather than individuals. Also the land area (and boundaries, Rohē) within which such authority is held.

**Manamoana** – tribal authority over the sea coasts and offshore fisheries, generally accepted as extending iwi manawhenua from the traditional tribal land boundaries into the adjacent ocean as far as New Zealand statutory limits-currently 200 miles offshore.

**Manuhiri** – visitor, quest.

**Mō tātou, ā, mō ngā uri ā muri ake nei** – For all of us and the generations that follow.

**Murihiku** – the takiwā of the four Murihiku Rūnanga Papatipu of Ngāi Tahu Whānui is identified in Te Rūnanga o Ngāi Tahu Act 1996 (for Ngāti Mamoe in pre-Ngāi Tahu times the term included most of the southern two-thirds of the South Island).

**Rūnanga Papatipu** – means the Rūnanga Papatipu of Ngāi Tahu Whānui, referred to in the Te Rūnanga o Ngāi Tahu Act 1996, including Te Rūnanga o Waihōpai, Te Rūnanga o Awarua, Te Rūnanga o Oraka Aparima and Te Rūnanga o Hokonui.

**Tangata whenua** – people of the land, local owner-occupier, original inhabitant, the people that hold the tūrangawaewae and the manawhenua in an area, according to tribal and hapū custom.

**Uri** – descendants.

**Waiora** – waters used for healing by tohunga. Like waitohi, these waters were pure, fresh running.

**Whenua** – land, country.

**Waipuna** – important springs.

**Waitohi** – waters used by tohunga during initiation and baptismal ceremonies. The function was to remove the tapu from the people (whakanoa).

**Waiwera ngāwhā** – hot water for healing purposes and recreation.

## Mahinga kai (Resource use)

Toi tū te marae a Tāne

Toi tū te marae a Tangaroa

Toi tū te iwi

If the world of Tāne (deity of all living things)  
endures

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

The people endure

**Hāpua** - coastal/estuarine lagoon, where natural food collects.

**Kaimoana** - seafood, especially shellfish etc.

**Kāinga nohoanga** - village permanently occupied.

**Mahinga kai** - food, and places for obtaining natural foods, methods and cultural activities involved.

**Nohoanga** - temporary campsite (stopover), for seasonal gathering of food/kai and natural resources.

**Taiāpure** - local fisheries areas. They can be established over areas of special significance to tangata whenua.

**Tauranga ika** - fishing ground.

**Waimātaitai** - refers to coastal sea and waters in estuaries where the two waters are mixed, brackish. Also includes areas of coastal swamp.









Part 3 Policy

# Wāhi Tuatoru - Ngā Kaupapa

**Hinga atu he tētē kura, ara mai he tētē kura**

As a dead frond falls, a young shoot uncoils

**Photo credits for artwork (previous page)**

Main Photo

Source: Phaseill.com

Kākāriki (green parakeet)

Source: Venture Southland

Mere (greenstone hand weapon)

Source: Southland Museum/Topi whānau  
Bluff

**Imagery**

*Like the shoot of the fern uncoiling, ideas  
progress to meet challenges.*

*Pounamu taonga such as patu were highly  
treasured. Policy or Kawa were strictly  
enforced by the people.*

## Part 3

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PART 3

# Wāhi Tuatoru - Ngā Kaupapa Policy



Wāhi Tuatoru, Part Three of this Plan addresses *Ngā Take* and *Ngā Kaupapa* associated with natural resource and environmental related activities and topics of importance to Ngāi Tahu ki Murihiku.

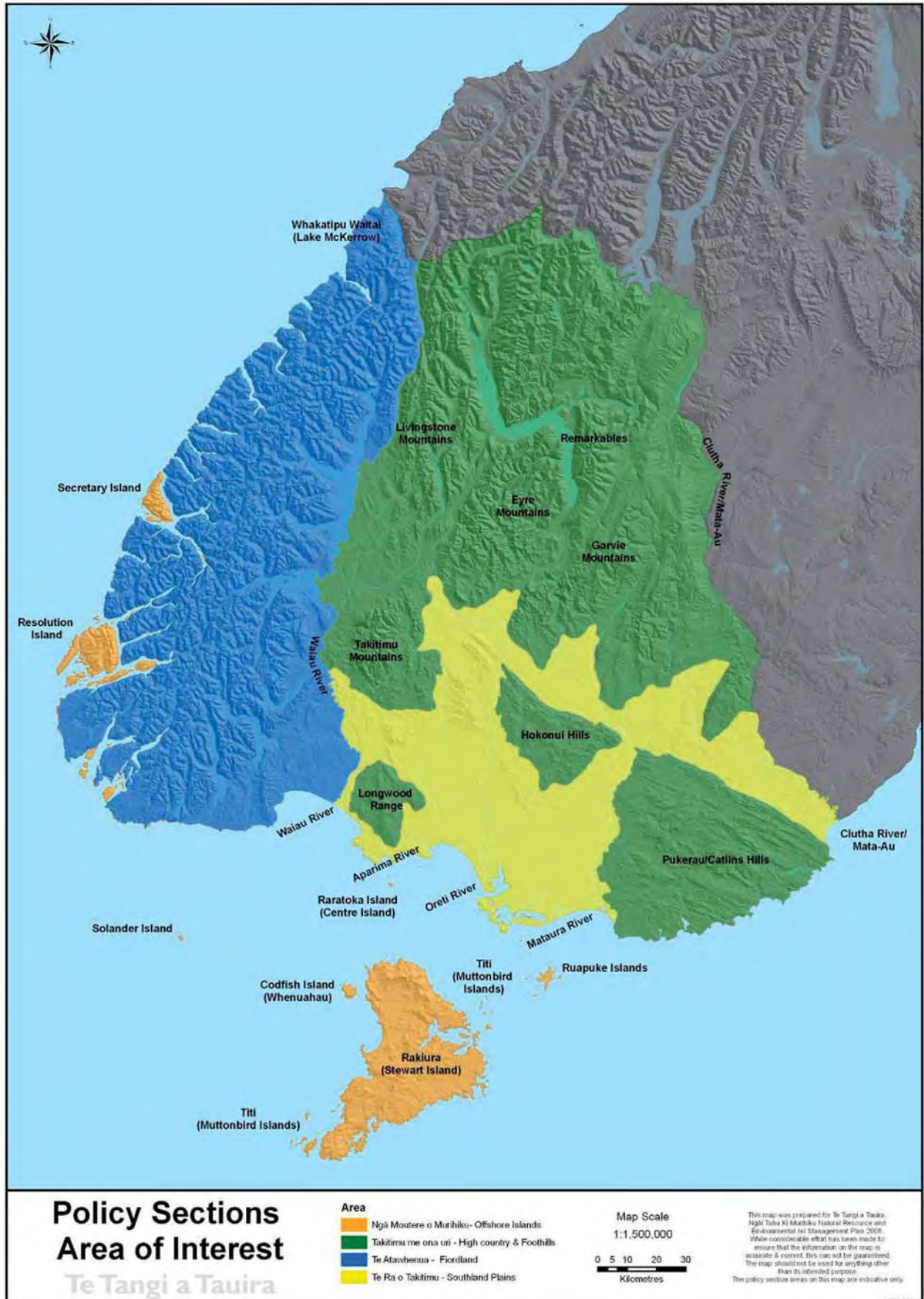
In this Plan, *Ngā Take* are issues of concern to activities, management approaches or processes that adversely impact on Ngāi Tahu ki Murihiku values. An issue is defined in this Plan, as an existing or potential problem that must be resolved to address adverse effects on Ngāi Tahu ki Murihiku values. *Ngā Kaupapa* are policies. They are a compiled list of Ngāi Tahu ki Murihiku management guidelines in such things as specific activities, species, ecosystems, landscapes or places. *Ngā Kaupapa* may include process, implementation or objective related information. They are intended to provide management guidance, according to Ngāi Tahu ki Murihiku values, in resolving significant environmental management issues and promoting the sustainable management of natural resources.

This Part of the Plan is divided into seven sections:

- 3.1 Huringa Ahua o Te Rangi - Climate Change
- 3.2 O Te Pū Hau - Air
- 3.3 Te Atawhenua - Fiordland
- 3.4 Takitimu Me Ona Uri - High Country and Foothills
- 3.5 Te Rā a Takitimu - Southland Plains
- 3.6 Te Ākau Tai Tonga - The Southern Sea Coast, Southland's Coastal Environment
- 3.7 Ngā Moutere o Murihiku - Offshore Islands

It is important to note that *Ngā Kaupapa* within any section are applicable across the entire plan. Overlap and connections between the sections occur. To aid readers, cross referencing has been provided as a guide to assist transition between the various sections of this plan.







### 3.1 Climate Change Huringa Ahua o Te Rangi

## He Tokū Tū Moana, He Akina Na Ngā Tai

Rocks standing in the ocean are lashed from all directions

### Photo credits for artwork (previous page)

#### Main Photo

Source: Department of Conservation

#### Tāhei (necklace)

Source: Southland Museum

### Imagery

*Evidence of our Tūpuna and the challenges of the climate have been left behind as archaeological evidence as this necklace taonga uncovered in a coastal dune suggests.*

*Kekeno (seals) and other animals also cope with change.*

## 3.1

## Huringa Ahua o Te Rangi

### Climate Change



Climate change is real and it is here to stay. It is caused by the greenhouse gases produced by human activity. If we do not take action now, its consequences may be severe. New Zealanders are already experiencing changing weather patterns and warmer temperatures. If global warming continues unchecked, the negatives will outweigh the positives. There will be more frequent extreme weather events, erosion and saltwater intrusion from rising sea levels (potentially putting much of the most expensive real estate in our major cities and climate-reliant industries at risk). There would also be biosecurity threats from the spread of sub tropical pests and diseases, and increased cancer threat from delay in the recovery of the ozone layer.

*Kyoto Protocol- Ensuring our future, New Zealand Climate Change Programme, Oct 2001*



From an environmental and spiritual perspective, Māori see the world as a unified whole, where all elements, including tangata whenua, are connected. Emphasis is placed on maintaining the balance of cultural and spiritual values in the environment while using resources for commercial and social purposes. The changes brought on by a warming climate caused by human interference directly affect this balance.<sup>1</sup>

Coastal areas are of traditional importance to Māori. Many areas are significant for cultural, historical, social and economic reasons and are intrinsic to Māori identity. Coastal erosion and changes to the productivity of inshore fisheries could therefore have significant social, cultural and economic impacts on Māori in some regions.

Climate change has the potential to change the indigenous flora and fauna that Māori consider as taonga. An example of changing habitats as a result of climate change is demonstrated in the case study on page 70 of this section, 'Threats to our Tītī and Tio'. Particularly concerning are changes to habitat of indigenous flora and fauna used for traditional customary purposes.

This climate change section is an important feature of this Plan. As yet there are no established tribal policies with respect to climate change and national initiatives are only beginning to recognise indigenous observations with respect to our changing environment. Given this, the changing nature of climate change and the potential unknown threats that these effects may pose, Ngāi Tahu ki Murihiku recognise that climate change will affect communities as a whole, and in some cases damagingly.

The effects of climate change are becoming evident in every day actions. How we choose to manage the balance between use and protection of the environment, and this includes the impacts of climate change, underpin many of the policies throughout this document and are endorsed by Ngāi Tahu ki Murihiku. It is therefore important to read this section alongside other policy sections (many of which are cross referenced).

In this section, the following activities are addressed:

Section 3.1:

**Huringa Ahua o Te Rangi – Climate Change**

---

- ⊙ Localised Influences on the Global Environment
- ⊙ Economy and Industry
- ⊙ Influences of Climate Change on Society and Health

### 3.1.1 Localised Influences on the Global Environment

Recurring reports of the effects of global climate change highlight notable changes in seasons, fluctuating weather patterns and the frequency and insurgence of storm-like events.

Although climate change is essentially global in nature, the effects of these changes are felt even more at regional and local levels. With an increase in greenhouse gas discharge at the global scale and the subsequent depletion of the ozone layer, local sources of emissions contribute further to global impacts. The effects of such in turn impact on the Southland environment.

Local sources of emissions include industrial point sources, domestic and agricultural sources, burning and refuse disposal sites. These emission sources are increasingly of concern to Ngāi Tahu ki Murihiku as they essentially affect the mauri of all things, animate or inanimate at local, regional and global scales. Understanding the cumulative effects that localised emissions have on the global environment is integral when promoting the need to prevent further deterioration of our environment.

#### Ngā Take - Issues

- ⊙ Activities within Murihiku are contributing to the cumulative effects of greenhouse gas emission.
- ⊙ Discharges to the atmosphere are affecting amenities and their values through increased odour, dust and reduced visibility.
- ⊙ Increased exposure to noxious and toxic substances.
- ⊙ Increased exposure and risk to health as a result of ozone depletion and high levels of solar radiation.
- ⊙ High levels of deforestation of indigenous vegetation are affecting carbon dioxide levels.

<sup>1</sup> Climate Change Working Paper- Māori Issues, New Zealand Climate Change Working Paper, October 2001, p10

- ⊙ Increased risk due to an insurgence in storm like events and natural hazards as a result of sea level rise.
- ⊙ Increased population and urban development contribute to increased levels of vehicle emissions.
- ⊙ The effects of global climate change and their impacts on the environment may not be well understood by the Murihiku community.
- ⊙ Effective solutions to address greenhouse emissions need to be managed at all levels.
- ⊙ Effects on seafood food chains.
- ⊙ Increased erosion induced by climate change on coastal archaeological and wāhi tapu/taonga sites (including Urupā).

#### Ngā Kaupapa – Policy

1. Advocate for the development of tribal policy in respect to climate change.
2. Actively engage and work with Te Rūnanga o Ngāi Tahu by contributing local rūnanga principles and views toward the formation of tribal policy in respect to climate change.
3. Actively engage and contribute to appropriate nationally led initiatives, policies, guidelines and programmes around issues affected by climate change. Policies should not limit, remove or restrict future options for development of Ngāi Tahu ki Murihiku assets and resources and the ability to exercise kaitiakitanga.
4. Support Māori ownership of climate change issues through more active involvement of Māori in science, environmental management and policy development.
5. Ensure that sustainable management and climate change policy does not lead to adverse environmental effects on indigenous species and ecosystems. Policy should support the continuation of activities and encourage the restoration and sustainable management of indigenous ecosystems.
6. Support the advancement of research into determining climate change impacts on seafood food chains.
7. Actively understand the vulnerability of Murihiku communities to climate change to ensure communities become more resilient.
8. Support and contribute to the development of regional planning documents which address vehicle emission concerns and sustainable transport initiatives.
9. Support sustainable energy systems (for houses, water and transport) to meet social and cultural needs while minimising environmental impacts.
10. Support local initiatives that promote awareness about the cumulative effects of greenhouse gas emission and the underlying health risks.
11. Actively support the promotion of appropriate disposal of toxic emissions and discharge methods through improved technology.
12. Support further development and improvement of contingency measures to recognise for increased natural hazard risk as a result of sea level rise and unpredictable weather patterns. Ngāi Tahu ki Murihiku will take an active role in the development of contingency measures and education of local communities.
13. Proposed climate change policies, legislation or strategies designed at national, regional and local levels must account for the Māori world view and provide and recognise for Treaty principles with respect to protection of and restoring balance within the environment. Furthermore to ensure policies are effective, they should be supported through monitoring, enforcement and incentives.
14. Recognise that increased coastal erosion induced by climate change can potentially impact on numerous archaeological and other wāhi tapu sites in the coastal environment.

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#### Information source:

Māori and Climate Change, NIWA, 2nd Māori Climate Forum, May 2006, Hongoeka Marae, Plimmerton  
 Climate Change Consultation Hui, Indigenous Corporate Solutions Limited, March 2007  
 1st Māori Climate Forum, NIWA Wellington, 27 February 2003  
 Te Poha o Tohu Raumati – Te Rūnanga o Kaikōura Environmental Management Plan 2005  
 Kai Tahu ki Otago Natural Resource Management Plan 2005  
 Te Rūnanga o Ngāi Tahu Sustainable Land Management and Climate Change Submission March 2007

**He Oranga Mou  
 He Oranga Mō Mātou  
 He Oranga Mō Tātou Katoa**

A place of well-being for you,  
 for us,  
 for all of us

**Threats to our Tītī and Tio**  
**Mātauranga Māori, Mahinga kai Indicators**  
**Aku tirohanga ki roto i te taiao**  
Observations by Michael Skerrett

The parasite *Bonamia ostreae*<sup>2</sup> severely affected the Foveaux Strait Oyster (tio) Fishery from the mid 1980s until 1991. Mortality was first reported in the tio fishery in 1983 and was followed by official closure in 1991.

The Foveaux Strait Oyster Advisory Committee, an advisory committee to the New Zealand Fishing Industry Board, undertook an investigation into the occurrence of this parasite among the oyster fishery in Foveaux Strait. This investigation was led by Ministry of Fisheries scientists, Dr. John Cranfield and Dr. Mike Hine, with the assistance of Dr. Bob Street a renowned scientist in this field for some 30 years. The investigation included detection, bisection and counting the number of parasites in oysters.

For a period of five years during the 1980s, Dr. Hine determined that the fishery was in a state of recovery. The oysters were large and fat and little evidence of the parasite was found among the fishery. On different occasions between 1984–1991 Dr Hine commented that the fishery may have been recovering. However each time the parasite numbers increased, increasing mortality numbers and leading to the eventual closure in 1991.

Dr Hine and Dr Street visited France and America to study the effects of the parasite in the fisheries found in these countries. During their visit they noted that the parasite was perpetually found in the fishery and would flare up at varying times.

Dr Hine and Dr Street determined that the Foveaux Strait Fishery had collapsed several times in the past as a result of this parasite.

Prior to the closure of the fishery in 1991, Dr Street returned to New Zealand and circulated a paper written by scientist Dr Carl Rask who studied the Long Island Sound Oyster Fishery. Several points were made in Dr Rask's paper;

- That the parasite is present in the fishery all the time.
- That the industry 'just lives with it' and works around it
- That the parasite is not a problem unless the tio are stressed, in poor condition, and/or starving as a result in the shortage of plankton.

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<sup>2</sup> *Bonamia ostreae* is an intercellular parasite affecting the blood cells of the flat oyster. Signs of the parasite are a yellow discolouration with extensive lesions on the gills and mantle of the oyster.

Source: International Council for the Exploration of the Sea - marine research institute [www.ices.dk](http://www.ices.dk)



Tio are filter feeders and they rely on plankton for sustenance. When there is plenty of food available the tio are big and fat and the parasite subsides. When plankton is in short supply and the tio are stressed and in poor condition, the parasite flares up and numbers are reduced.

Plankton, when in short supply, creates a domino effect throughout the food chain. This raises concern for tītī populations as plankton are a major source of sustenance for this population.

A flare up of the parasite was reported in early 1993. When harvesting of tītī began in April, the tītī, were found to be starving. It was considered that there would have been almost zero recruitment to the breeding stock that year.

Dr Tim Flannery, a visiting Australian Palaeontologist, gave a seminar in the early 1990s about the effects of El Nino Southern Oscillation events and explained that when an El Nino event occurs, the production of plankton drops in the waters around New Zealand and Australia. The fisheries during these events become much less productive. Such events explained why the incidence of bonamia had fluctuated in tio populations throughout the late eighties until its eventual closure in 1991. Dr Flannery raised the very grave concern that with global warming the incidence of El Nino would become more frequent and more intense.

Towards the mid 1990s, tio started to recover and the fishery was opened again with a small quota. By 2001 the fishery had steadily improved and the quota was raised a little.

In 1995, Rakiura Māori formed a partnership with the Department of Zoology and University of Otago to study tītī. In February 2001 scientists reported that breeding had been very successful, and there were large numbers of tītī chicks on the nests. Fishermen had reported that the sea was red with krill, and that the adult tītī were not going far to find food. Tītī were also found to be feeding around many of the islands.

In late February 2001 an El Nino event began and the tio fishery was absolutely devastated during that year. When the harvesting of tītī began in April of that year, the tītī chicks were undernourished and starving. This El Nino event continued until February of 2002 with spiralling effects from this event continuing well into 2002.

When the kaiaka (adult tītī) returned to the islands in late September early October 2001, their condition was very poor. Food had been limited throughout their migratory travels.

Upon returning from their migratory travels, tītī normally spend about a month cleaning out their burrows, rebuilding nests, courting and mating. They then spend a month at sea building up condition. If they don't reach an optimum weight then they abort their breeding.

In February 2002 scientists confirmed that tītī chick numbers were well down from what was expected. The El Nino event that had begun in early 2001 had devastated the tītī population. Further investigation during March and April 2002 reported that many chicks were hatching four to five weeks late.

A commonly understood tradition is that normally one year in seven, tītī chick numbers are low. If records had been kept and matched with El Nino events it is almost certain that this tradition would have matched these events.

In December-January 2004-05 and in 2005-06 there were mild El Nino events resulting in varying tītī chick ages. Both years at the end of January the chicks ranged in weight between 160-440 grams. A healthy weight on fledging in late April through May is around 900grms.

The timing of El Nino determines the effect on the success of the tītī season. Sometimes at the start of harvesting the tītī may not be in very good condition, as the adult tītī are struggling to find food. There then may be a change in weather events whereby food sources become more abundant and the adult birds return more frequently to the nests. The harvest season may provide for reasonable chick numbers. Alternatively the harvesting season may start out well but as food depletes the condition of the chicks may deteriorate resulting in a poor season.

The interconnected nature and success of breeding and recruitment of tītī and tio is heavily reliant on the availability of food. It is almost certain that this will be the case for other species. Local iwi are concerned that, with the effect of changes in the interdecadal pacific oscillation, increasing the frequency and intensity of El Nino events, numbers of tītī, the recruitment of breeding stock, tio and other taonga species will steadily decline.

### 3.1.2 Economy and Industry

The shaping of national climate change policy especially with respect to the economy and industry could have a significant affect on Māori. The choices which Māori make will be based on an ability to respond from an informed understanding of the implications that such policies will have on economic opportunities. The Māori world view requires higher level status in policy making given that it necessitates the need for all aspects of the environment to be considered during any activity. Ngāi Tahu ki Murihiku raise some concerns with respect to the implications on economy and industry from climate change and the associated national policies that are directed to curb such implications.

#### Ngā Take - Issues

- ⊙ Climate Change may surmount existing disparities for Māori especially those involved in the primary sector.
- ⊙ Uncertainty with respect to how climate change policy may affect Māori land use capability and iwi resource management.
- ⊙ Exporting to non-Kyoto protocol countries.
- ⊙ Policies which complement economic development.
- ⊙ Involvement in national policy design and the capacity to make informed contributions.
- ⊙ Promotion and use of non renewable energy.
- ⊙ Representation of the Māori world view and Mātauranga (traditional Māori knowledge) in science based analysis.
- ⊙ Increased involvement in research and development.
- ⊙ Availability and access to understood information.

#### Ngā Kaupapa – Policy

1. Advocate for a more coordinated response in the governments response to climate change to ensure that disparities among communities with respect to health, housing and governance for example are not exacerbated as a result of climate change policy.
2. Ensure that Ngāi Tahu ki Murihiku are consulted at all levels to remove uncertainties with respect to the implications of climate change policy.
3. Support improvement of existing technologies to reduce emission and discharge levels and support movement toward new and efficient forms of technology as they develop. Support development of more efficient use of renewable energy sources.
4. Ensure Ngāi Tahu ki Murihiku are consulted with respect to changing technologies and the implications with respect to costs and needs for communities. Furthermore such technologies must be reflective of the changing world environment and recognise the influences of the trade economy particularly with respect to changing environmental ethics.
5. Consider environmental consequences, and international protocols and agreements, in relation to greenhouse gas when exporting product.
6. Ensure:
  - a. access to the latest information on climate change to improve community awareness and to assist Ngāi Tahu ki Murihiku in managing their environmental resources;
  - b. that information presented to Ngāi Tahu ki Murihiku is in a forum where complexity is removed and the relevance of such information is presented through an accessible and understood medium.
7. Advocate for policies that complement both regulation of activities that pose a threat to the environment but also complement economic development through advanced technology that reduces environmental impacts. Ngāi Tahu ki Murihiku may choose to become involved in such advances and must be provided with opportunities to do so.
8. Participate in planning for climate change and its potential risks to ensure industries and communities are well placed (build resilience) to deal with climate change conditions in the future. Such involvement could include building of partnerships with scientists, sharing of information, enhanced community engagement and education, joint management and co management of resources, and enhanced economic development through changing environments and technologies.
9. Enable Mātauranga, traditional Māori knowledge to be used in collaboration with western based science with respect to formation of climate change policy and response.
10. Endorse capacity building among Ngāi Tahu ki Murihiku to ensure that representation of the Māori world view and values held, help to drive research and development with respect to climate change mitigation and response.

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#### Information source:

Māori and Climate Change, 2nd Māori Climate Forum, May 2006, Hongoeka Marae, Plimmerton  
 Climate Change Consultation Hui, Indigenous Corporate Solutions Limited, March 2007  
 1st Māori Climate Forum, NIWA, Wellington, 27 February 2003

### 3.1.3 Influences of Climate Change on Society and Health

#### Ngā Take - Issues

- ⊙ Ability to absorb additional costs from national commitments that may strive to reduce greenhouse gas emissions.
- ⊙ Vulnerability of climate change patterns on health.
- ⊙ Vulnerability to climate change differs regionally.
- ⊙ Adaptation to changing environments.
- ⊙ Risk management needs to encapsulate effects on Māori.
- ⊙ Effects on spiritual health and well-being.
- ⊙ Displacement or loss of connection to the natural environment.

#### Ngā Kaupapa - Policy

1. Ensure that climate change policies do not disproportionately affect Māori with respect to abilities to absorb price increases on basic commodities such as food and energy as a result of commitments to meet reduced emission levels.
2. Ensure that the maintenance of Māori health is secured through policy which reflects the ability to adapt to changing environments. The ability to adapt needs to be taken into account during analysis of risks upon all sectors of the community. The capacity of each group

to adapt will be dependent on differing dimensions and some groups may require expertise and capital assurance.

3. Research undertaken into adaptation must be informed by thorough and ongoing analysis of effects on Māori from climate change, recognising all the inter-linkages between people and the physical environment.
4. Recognise that differing regions will be affected differently by climate change. Ngāi Tahu ki Murihiku wish to endorse this issue and ensure policy formed at a national level reflects regional dimensions and the stresses that climate change may have. Research must be reflective of the issues that face Murihiku communities. Policy should therefore be fully informed to recognise for regional divergence.
5. Ngāi Tahu ki Murihiku must be involved in risk management analysis that deals with climate change issues.
6. Ensure that it is understood that cultural order comes from the natural environment and that lack of respect, honour and protection of this natural order compromises Māori culture, well-being and spiritual health.

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**Information source:**

Māori and Climate Change, 2nd Māori Climate Forum, May 2006, Hongoeka Marae, Plimmerton

Climate Change Consultation Hui, Indigenous Corporate Solutions Limited, March 2007

1st Māori Climate Forum, NIWA, Wellington, 27 February 2003





3.2 Air  
O Te Pū Hau

**Hokia ki ngā maunga, kia purea ai koe e ngā  
hau a Tāwhirimātea**

Return to your mountain to be cleansed by  
the winds of Tāwhirimātea

**Photo credits for artwork (previous page)**

**Main Photo**

*Source: Venture Southland*

**Kākā (Nestor meridionalis, forest parrot)**

*Source: Venture Southland*

**Tara (bird spear points)**

*Source: Southland Museum*

**Imagery**

*A boisterous Kākā on Okākā (near the Hump ridge) a wave which is said to have been one of three to have capsized the Takitimu waka*

## 3.2

## O Te Pū Hau

## Air



## O Te Pū Hau

Na te pō, ko te Ao,  
 Tana ko te Ao mārama,  
 Tana ko te Aotūroa,  
 Tana ko te Kore te Whiwhia,  
 Tana ko te Kore te Rawea,  
 Tana ko te Kore te Tāmaua,  
 Tana ko te Kore Mātua,  
 Tana ko Māku,  
 Ka moe i a Mahoranuiatea,  
 Ka puta mai a Rangi,  
 Ka moea ki a Pokoharua te Pō,  
 Ka puta ki waho,  
 Ko Hānui-a-rangi  
 Ka puta mai ngā hau o te ao  
 Ko Te Raki, ko Te Tonga, ko Te Hauāuru, ko  
 Te Rāwhiti

*From eternity came the universe  
 From the universe the bright clear light  
 From the bright light the enduring light  
 From the enduring light the void unattainable  
 From the void unattainable, the void intangible  
 From the void intangible the void unstable  
 From the void unstable the void endowed with  
 paternity  
 From which came the moisture  
 Which combined with limitless heavens  
 Produced the visible heavens  
 Which combined with the great abyss of eternity  
 To produce the mother of all winds  
 From which came the winds of the world  
 They are, the North wind, the South wind, the West  
 wind, the East wind*



This section of the plan describes *ngā take* (issues) and *ngā kaupapa* (policies) associated with the air and its effects on the land, water, coast, mahinga kai, biodiversity and wāhi tapu/wāhi taonga within the Murihiku region. This section focuses on specific issues of relevance to discharges to air, global issues and amenity values.

Whakapapa establishes links that maintain relationships between our people, language and their environment. All things whether animate or inanimate are connected and have Mauri, a life force. Therefore the welfare of any part of our environment determines the welfare of our people.

O Te Pū Hau, the surrounding air and atmosphere supports all things and its continued maintenance and protection contributes to improved global and regional air quality. Such a life force should be respected given its importance in protecting the survival of those and all things connected that will follow in generations to come.

It is important that this section is read alongside Section 1, Climate Change given the interwoven nature of impacts from activities affecting our surrounding air on our changing environment.

## General

Air quality in most parts of New Zealand is clean and healthy relative to heavily industrialised countries. As yet we do not have the widespread pollution problems that are so often found linked to large industrial cities worldwide. However, increasingly some historical and more recent activities contributing discharges of contaminants to the air are becoming recognised as affording major effects on ones health and enjoyment of the environment. The air we breathe (part nitrogen, oxygen, water, argon, carbon dioxide and trace elements) and its quality affects our standard of living in all aspects of the living sense.

Historically, the main discharges of contaminants into the air by Māori were smoke from fires either at small scale during activities such as cooking or at the larger scale through bush clearance. High air quality was taken for granted. With time however advances in technology and increased population growth have led to increased discharge of harmful substances. Today, activities contributing to poor air quality stem from industrial, rural

and domestic sectors, and include vehicle emissions, aerial spraying, sawmill operation, odour contamination, aerial discharge, and affect visual amenities.

To ignore the detrimental effects is contrary to the concept of kaitiakitanga – the holistic concept of environmental care.

Regionally issues of general concern include;

- ⊙ the effect of discharges of contaminants into air on the air's quality, the health of people and communities and the environment;
- ⊙ the release of greenhouse gases or ozone depleting substances into the air;
- ⊙ the effect of discharges of contaminants to the air which can be noxious, dangerous, offensive and objectionable (i.e. odour, smoke or dust) on the environment or amenity values.

## Vision for the Region's Ambient Air

This vision helps to establish the policy and its direction for this section of the plan.

- ⊙ That it is ensured that Māori cultural and traditional beliefs are recognised and provided for when dealing with discharges of contaminants into air.
- ⊙ That Ngāi Tahu ki Murihiku shall actively engage in and contribute to a co-ordinated response to the improvement of existing air quality within Southland.
- ⊙ That the life supporting capacity, mauri, of the global atmosphere will be understood and protected through the principle of kaitiakitanga.
- ⊙ To understand that the activities in the region are contributing towards the production of greenhouse gases and support necessary change to minimise adverse effects.
- ⊙ That the impacts of change on resources including air should be seen as part of a whole and not in part.
- ⊙ That the amenity values of special taonga (landmarks, significant places, wāhi tapu site) will be protected.
- ⊙ That the quality of our environment will be protected from inappropriate, intrusive and offensive development, change or resource use.



In this section the following issues and activities are addressed:

Section 3.2:  
O Te Pū Hau - Air

- ⊙ Discharges to Air
- ⊙ Amenity Values

He Tokū Tū Moana, He Akina Na Ngā Tai

Rocks standing in the ocean are lashed from all directions

### 3.2.1 Discharges to Air

The need to maintain a high quality of ambient air in Southland is of major concern to Ngāi Tahu ki Murihiku. Protection of ecosystem health, cultural well-being and values is paramount. Continued recognition and promotion of the importance of clean air and its life supporting capacity among our people and across all sectors requires a co-ordinated approach. Such an approach will be successful through effective implementation of integrated and understood solutions or management tools.

Ngāi Tahu ki Murihiku believe that increased participation in region wide decision making in respect to air quality and its management will assist in the implementation of effective management tools.

Ngā Take - Issues

#### *Effects from industry and farming*

- ⊙ Discharges to air from industrial and trade premises impact on mahinga kai, taonga species, e.g. tītī, biodiversity and wāhi tapu, wāhi taonga.
- ⊙ Discharges to air from chemical, fertiliser and other industrial manufacturing.

- ⊙ The inappropriate storage and use of potentially hazardous chemicals can contribute to increased toxic emissions and have detrimental effects on cultural and environmental health.
- ⊙ Increased noise pollution from localised industry, e.g. airports, industrial premises and car stereos.
- ⊙ Spray drift through wind dispersal from toxins, fertiliser and effluent spread during farming operations.

#### *Burning*

- ⊙ Vegetation clearance through burning on or adjacent to wāhi tapu, wāhi taonga sites can impact the tapu of the site and have damaging and corrosive effects.
- ⊙ Impacts on air quality from localised burning and industrial power generation.

#### *Social/cultural effects and iwi engagement*

- ⊙ Impacts on cultural well-being from poor air quality and airborne diseases.
- ⊙ Discharges to air can be culturally offensive, e.g. from crematoriums or hospital waste.
- ⊙ Increased vehicle emissions from increased reliance on motorised vehicles.
- ⊙ Visual intrusion of light pollution.
- ⊙ Increased duration and intensity of offensive odours.
- ⊙ Lack of understanding of effects on cultural well-being, hinengaro (mind), wairua (spirit), mauri (life force), tinana (body) from increased levels of air pollution.
- ⊙ Poor and reduced visibility of the celestial world (moon, stars) as a result of discharge and increased pollution.
- ⊙ Use of highly technical information and jargon to explain air quality problems and poor dissemination of readily understood air quality information.

Māori take a holistic view believing that all things are connected e.g. if kai is affected by pollution, the tinana (body) will be affected degrading the mauri (life force), lowering the wairua (spirits), therefore affecting the hinengaro (mind).

**Urban and tourism pressures**

- ⊙ Increased impact from urban population growth and increasing tourism sector.
- ⊙ Emissions from domestic home heating.

**Ngā Kaupapa – Policy****Industry and farming**

1. Discourage discharges from industrial and trade premises that will have an impact on mahinga kai, taonga species, biodiversity, wāhi tapu and wāhi taonga.
2. Ensure that the processes used during activities that discharge to air are supervised and monitored to ensure that contaminant emissions are minimised.
3. Encourage existing activities that emit contaminants to air to evaluate, and where practical implement new technologies to reduce adverse effects on air quality.
4. Require new discharges to air to provide for periodic review and evaluation in advances of technologies to reduce adverse effects on air quality and to report on implementation of such technologies.
5. Support and advocate for controlled use and appropriate storage of highly toxic and hazardous substances within the region.
6. Participate in the development of industry guidelines or codes of practice to avoid the adverse affects of activities on air quality such as application of chemicals, cleaning methods, and spray painting techniques.
7. Best management methods for the application of fertiliser and effluent spread from farming operations shall be encouraged. Consideration should include factors relating to wind velocity and direction, groundwater and surface water proximity, application rates and topography.

**Burning**

8. Advocate for use of technical equipment that removes the need for burning of waste material. For example, mulching of organic material.

**Social/cultural effects and iwi engagement**

9. Discourage and prevent discharges to air that will have impacts on cultural well-being and community health.
10. Ensure that discharges of contaminants into the air such as dust, smoke and odour do not affect the amenity values of areas which are of cultural and historical significance to iwi.

11. Support local initiatives advocating for improved efficiency of motorised vehicles to reduce emissions and congestion.
12. Engage Ngāi Tahu ki Murihiku early in the consenting and permitting process for activities whereby there is discharge to air, particularly agrichemical and aerial spraying/topdressing and activities causing offensive odours. Discharges must not cause objectionable or offensive odour to the extent that it causes adverse effects beyond the boundaries of the consent holder's property.
13. Advocate for robust consent conditions with a maximum twenty-five years. Changes to consent conditions must be notified to affected parties and all consent conditions monitored routinely.
14. Actively engage Ngāi Tahu ki Murihiku early in consultation during the establishment, implementation and monitoring of national and regional air quality guidelines/regulations. Such guidelines shall provide for the Treaty of Waitangi, and Sections 6, 7 and 8 of the Resource Management Act 1991.
15. Encourage techniques to eliminate the effects of light pollution. Techniques should be introduced during planning phases for new suburban and coastal subdivisions and when assessing harbour and port procedures.
16. The duration for making informed decisions must be reflective of the potential risk of such activities.
17. Increase awareness of Mātauranga Māori about the interconnectedness of the environment and the impacts of cumulative effects on air quality.
18. Discourage the establishment of crematoriums near areas of cultural and historical significance.
19. Te Ao Mārama Inc. will continue liaison with local authorities and agencies to advocate for the importance of improved public awareness in respect to air quality.

**Urban and tourism pressures**

20. Advocate and support improved and clean forms of domestic home heating.

**Cross Reference:**

Provisions 3.4.8 Access and Tourism and 3.4.2 High Country Pastoral Farming, Section 3.4 *Takitimu me ona Uri* - High Country and Foothills

Provisions 3.1.1 Localised influence on the global environment and 3.1.3 Well being and Health, Section 3.1 *Huringa Ahua o Te Rangi* - Climate Change

## 3.2.2 Amenity Values

The welfare of any part of our environment determines the welfare of our people. This welfare extends to include those natural and physical characteristics which contribute to and make a place of value, a taonga; and is appreciated for its worth. This may be because of its recreational or cultural characteristics and qualities, its pleasantness, its aesthetic feel, associated smells and sounds or its natural appeal. Protecting these values that make a place, an environment, a moment so special, is pivotal to understanding the links between our people, our language and our environment.

The protection of amenity values with their subsequent qualities and characteristics includes issues that are associated with the protection and maintenance of air quality. It also extends to making informed decisions about future development and inappropriate, intrusive and poorly planned design, change and resource use.

Murihiku is home to many varying and diverse landscapes and amenity qualities.

Mai ea te po, ki te ao,  
ki te ao mārama  
Here tangata here whenua  
Ka tū te po, ka tū te ao  
Te Tehewa mauri ora  
Ko Papatūānuku te whenua

*Through the realms of the night, to the day  
To the world of light and knowledge*

*Tied as people tied to the whenua  
Let night come, let day come it will always be*

*Aah such is life*

Kaua e kai mokopuna

Do not devour your grandchildren

Na ngā tūpuna I haehaetia te whenua hei oranga Mō ona ake hapū, whānau, iwi hei orokohanga Mō ngā uri a muri atu ka manawapa te hapū, te iwi, ka ora, ka tupu te iwi whānui.

Ka mau ngā karakia Mō te taiao, te ao, te whenua, te moana, ka noho mana motuhake te iwi I runga ena taumata o rātou Mā.

*The ancestors worked with the whenua in a sustainable way to provide well-being for Hapū, whānau, iwi, a historical fact for their descendents to follow, ensuring the growth and health of the Nation.*

*Karakia must be maintained for the world, the environment, the whenua, the moana, so we can live with.*

### Ngā Take - Issues

#### Visual amenity and intrusion

- ⊙ Visual impediment as a result of air pollution can impact on the qualities and values associated with a place, environment or landmark.
- ⊙ Activities associated with the emission of dust, unacceptable and intense odour, and smoke can be visually, physically and environmentally intrusive.
- ⊙ Light pollution can distort celestial darkness.
- ⊙ Unfinished or deteriorating building or structures will emit corrosive elements and become visually intrusive and offensive.

#### Effects of development/industry on amenity values

- ⊙ Increased transportation can alter appreciation for a place, environment or landmark.
- ⊙ Inappropriately designed, and placement of development can affect visual amenity values.

## Ngā Kaupapa – Policy

### *Visual amenity and intrusion*

1. Limit through promotion of improved production and techniques, visual and physical effects from activities associated with exhaust emissions, dust, unacceptable and intense odour, smoke and lighting.
2. Ensure where avoidable that impacts from activities that create effects such as glare, shading, or electrical disturbance do not interfere with the amenity values associated with a place, environment or neighbouring property.

### *Effects of development/industry on amenity values*

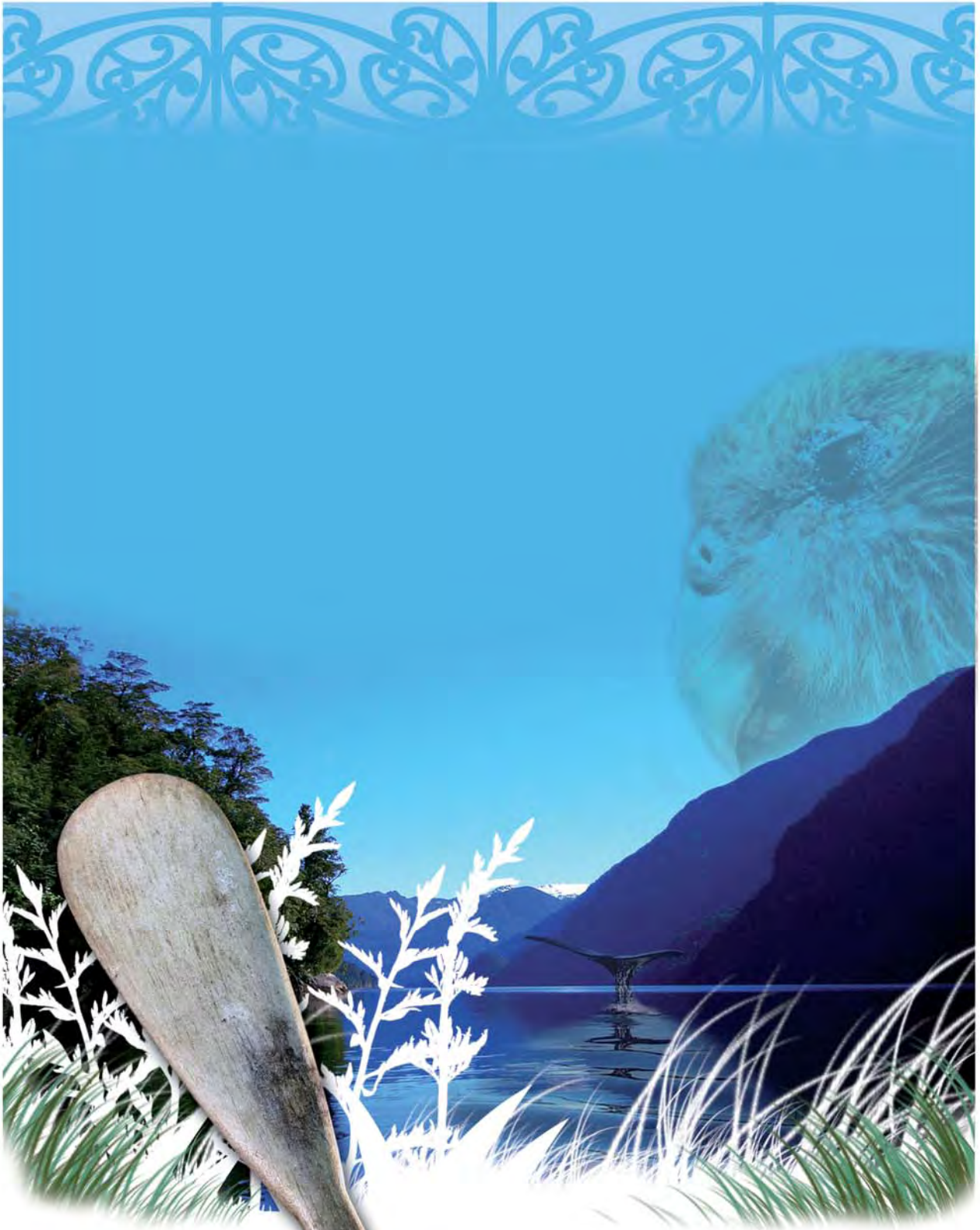
3. Ngāi Tahu ki Murihiku shall actively participate in interagency and cross boundary decision making in respect to development, design and placement of structures and where appropriate may provide qualified recommendations for the protection of amenity values.
4. Ngāi Tahu ki Murihiku shall provide qualified recommendations with respect to concerns raised related to odour and offensive discharge, from rural, urban and industrial activities.
5. Encourage those among the community who undertake domestic or farming activities such as burning, agrichemical and effluent spread to adopt best management practices to reduce effects on neighbouring amenity values.
6. Where there may be visual impacts on the natural and cultural landscapes as a result of development, encourage the integration of landscaping techniques which utilise reserve planting or vegetation screens to soften intrusion.

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#### Cross reference:

Provision 3.4.2 High Country Pastoral Farming, Section 3.4  
*Takitimu Me Ona Uri* - High Country and Foothills  
 Section 3.1 *Huringa Ahua o Te Rangi* - Climate Change





### 3.3 Fiordland Te Atawhenua

**Ko te reoreo a kea ki uta, ko te whakataki  
mai a toroa ki tai, a, he kōtuku ki te raki, he  
kākāpō ki te whenua.**

The voice of the kea is heard inland and  
the voice of the albatross is heard at sea, a  
kōtuku in the sky , a kākāpō on the ground.  
Everything has its rightful place

**Photo credits for artwork (previous page)**

Main Photo

Source: Venture Southland

Kākāpō (*Strigops habroptilus*, flightless  
parrot)

Source: Department of Conservation

Patu Parāoa (short whale-bone fighting  
weapon)

Source: Southland Museum

**Imagery**

*A once common Kākāpō symbolic of human  
interference and our desire to change before  
it may be too late*

## 3.3

Te Atawhenua  
Fiordland

## Taupara Mō Atawhenua

Tū wātea te Waka o Aoraki  
 Tū te ngahere a Tāne  
 Ngā wai kerī a Tū Te Rakiwhānoa  
 Rere mai rere atu wai a Tangaroa  
 Honoa wai o maunga  
 Ki te Moana a Tawhaki  
 Papaki tū Ki te Moana  
 Tapokapoka a Tawhaki  
 Ka tū te mana

Te ihi  
 Te wehi  
 Te tapu  
 O Kāi Tahu, Kāti Mamoe, Waitaha  
 Whano! Whano! haramai te toki  
 Haumi e,  
 Hui e,  
 Taiki e!

*The waka of Aoraki lay barren  
 Then Tāne created the forests  
 Tū Te Rakiwhānoa sculptured the Fiords allowing  
 the sea to flow in and out and  
 mix with the rivers that flow from the mountains to  
 the seas of the west  
 The waves of which clash  
 With those of the Great Southern Ocean*

*The prestige endures  
 The strength endures  
 The awesomeness endures  
 The sacredness endures  
 Of Kāi Tahu, Kāti Mamoe, Waitaha  
 It's alive! It's alive! Bring on the toki  
 Gather  
 Bind  
 All is set*



This section of the plan describes *ngā take* (issues) and *ngā kaupapa* (policies) associated with the land, water, coast, mahinga kai, biodiversity and wāhi tapu/wāhi taonga of the Fiordland region, from the Waiau River west, including the lakes and the mountains of south-western Te Waipounamu, between Whakatipu Waitai (Lake McKerrow) and Tawhitare. For the purposes of this Plan this area is referred to as Atawhenua, however there are several other names for this area.

The Fiordland area represents, in tradition, the raised up sides of Te Waka o Aoraki, after it foundered on a submerged reef and its occupants, Aoraki and his brothers, were turned to stone. The brothers are now manifested in the highest peaks of Ngā Tiritiri o Te Moana (the Southern Alps)<sup>3</sup>. The Fiords at the southern end of the Alps were carved out of the raised side of the wrecked Te Waka o Aoraki (the canoe of Aoraki) by Tū Te Rakiwhānoa, in an effort to make it habitable by humans. The deep gouges and long waterways that make up the Fiords were intended to provide safe havens on the rugged coastline, and stocked with fish, forest and birds to sustain humans.

It was the richness of pounamu (particularly koko-tangiwai) and mahinga kai resources that attracted Ngāi Tahu to Fiordland. Thus the area has a network of coastal settlements, pounamu trails, mineral working areas, kāinga, nohoanga, cultivation areas, and fishing grounds. The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the lakes, rivers and coast and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

There are numerous trails throughout Fiordland. A sea route around the Fiords links Piopiotahi (Milford Sound) to Murihiku and was the main route by which the koko-tangiwai gathered from that end of the Fiords was transported. An important inland route for transporting koko-tangiwai lay over what is now known as the Milford Track, over Omanui (McKinnon Pass), down the Waitawai (Clinton River) to the head of Te Ana-au (Lake Te Anau). From there, the pounamu would be transported by mōkihi to the head of the Waiau River, and down the Waiau to Te Ara a Kiwa (Foveaux Strait).

The lands addressed in this section of the plan are part of Fiordland National Park, the largest national park in

New Zealand. The region is part of Te Wahipounamu (the place of pounamu), a UNESCO World Heritage Area established in 1990. World Heritage is a global concept that identifies natural and cultural sites of world significance, places so special that protecting them is of concern for all people.

Key management issues for Ngāi Tahu ki Murihiku in Fiordland are those associated with visitor management (recreation, tourism, and concessions), natural resource use (hydro electric power development), protection of wilderness areas, species recovery, and customary use of culturally important resources on conservation land.

## Vision for Fiordland

In developing this Iwi Management Plan (IMP), Ngāi Tahu ki Murihiku articulated a vision for Fiordland. The vision sets the policy direction for this section of the Plan.

- ④ That the lands, waters and biodiversity of Fiordland are managed in a way that is consistent with indigenous concepts of wilderness –whereby humans are a part of nature, as opposed to separate from it, and sustainable customary use is consistent with the protection of this special place.
- ④ That the pristine waters of Fiordland are used as a baseline for water quality policy in other areas of Fiordland.
- ④ That throughout the Fiordland region, we keep up with best practice and new technologies, to minimise the impacts of tourism, development and other human activities.
- ④ That tourism and visitor activities are concentrated in areas where infrastructure already exists (e.g. Milford Sound), as opposed to opening up new areas for development, and that existing areas of development are managed in a co-ordinated, sustainable way.
- ④ That Ngāi Tahu development rights are recognised and given effect to in future development of Fiordland lands, waters and other resources.
- ④ That the “sounds of Fiordland” (e.g. the dawn chorus) are restored, through effective and appropriate pest control operations and species recovery programmes.
- ④ That Ngāi Tahu cultural heritage values associated with Fiordland are protected and enhanced, *mō tātou, ā, mō ngā uri ā muri ake nei*, for all of us and the generations that follow.

<sup>3</sup> The name of the Southern Alps reflects how the snowcapped mountains resemble the whitecaps on the sea.



- ⊗ That the lands, waters, sea, air and natural resources of Fiordland are managed in an integrated way.

In this section, the following activities, issues, ecosystems and places of importance are addressed:

Section 3.3  
Te Atawhenua – Fiordland

- ⊗ Mountains and Mountain Ranges
- ⊗ Mining and Gravel Extraction
- ⊗ Pounamu – Access and Management
- ⊗ Piopiotahi – Milford Sound
- ⊗ Future Development
- ⊗ Visitor Management
- ⊗ Concessions
- ⊗ National Parks Policy and Planning
- ⊗ Cultural Interpretation
- ⊗ General Water Policy
- ⊗ Hydro Development/Generation
- ⊗ Ngā Roto Waimāori
- ⊗ Commercial Surface Water Activities
- ⊗ Customary Use
- ⊗ Nohoanga
- ⊗ Native Forest Ecosystems
- ⊗ Plant and Animal Pest Control
- ⊗ Species Recovery
- ⊗ Protecting Sites of Significance in Fiordland National Park

## O TE WHENUA THE LAND

### Te whenua te wai ū mō ngā tamariki

Land is the nourishment for the next generation

The land of Fiordland is described by tangata whenua as *whenua-teitei* (lofty country) and *wetai* (remote).

### 3.3.1 Ngā Maunga – Mountains and Mountain Ranges

Mountains and mountain ranges play an important role in the spiritual and cultural beliefs of Ngāi Tahu Whānui. They are linked in whakapapa to the atua (gods), are considered the most sacred part of the landscape.

There are numerous maunga that tangata whenua have important customary, historical, and cultural associations with, including Tūtoko. Takitimu and Pikirakatahi (Mount Earnslaw). The special importance of Tūtoko, Takitimu and Pikirakatahi are recognised in the Ngāi Tahu Claims Settlement Act 1998 through Statutory Acknowledgement and Tōpuni mechanisms.

Tūtoko is the kaitiaki of Whakatipu Waitai (Lake McKerrow), the westernmost creation of Rakaihautu, and a kāinga and pounamu trail associated with gaining access to koko-tangiwai at Piopiotahi (Milford Sound) and Poison Bay further south. Pikirakatahi stands as a kaitiaki over the pounamu resource; staging camps for the retrieval of pounamu were located at the base of the mountain.

Takitimu is a symbolic reminder of the famous exploits of Tamatea in the South, and a reminder forever locked into the landscape of the tūpuna (ancestral) waka.

**Ngā Take - Issues**

- ⊙ Protection of cultural values associated with mountain landscapes.
- ⊙ Impacts of tourism and recreation activities on mountain landscapes, and the relationship of Ngāi Tahu with such landscapes.
- ⊙ Interpretation of Ngāi Tahu values associated with maunga.

**Ngā Kaupapa - Policy*****Landscape and cultural value protection***

1. All Ngāi Tahu Whānui, current and future generations, must have the ability to access, use and protect mountain landscapes, and the history and traditions that are part of such landscapes.
2. Protect the mountains of Fiordland, as the headwaters of our rivers and lakes, to ensure continuous healthy flow *ki uta ki tai*, from mountains to the sea.
3. Require that the relationship between the history and identity of Ngāi Tahu ki Murihiku and mountains and mountain ranges is recognised and provided for in all decisions related to such places.
4. Require that concessionaires operating at Tūtoko, Takitimu and Pikirakatahi abide by the Ngāi Tahu Standard Conditions for Concessions (Appendix 5).
5. Require that those mountains where Statutory Acknowledgements apply are recognised for their special associations to Ngāi Tahu irrespective of expiry dates of 20 years contained in the Ngāi Tahu Claims Settlement (Resource Management Consent Notification) Regulations 1999. This means that places identified as Statutory Acknowledgements should continue to be:
  - a. identified in relevant district and regional plans and policy statements as notice of their cultural importance to Ngāi Tahu (noting on plans);
  - b. considered a trigger for a notice of application to Ngāi Tahu with respect to resource consents relating to, or impacting on, such areas (notice of applications);
  - c. given regard to by Councils, the Environment Court and Historic Places Trust when decisions are made about who has the right to comment and be listened to, or to appear in court (Standing);
  - d. accepted as evidence of the relationship of Ngāi Tahu with a particular area in any proceedings under the RMA or Historic Places Act, or other existing or future legislation.
6. Require that those mountains subject to Deeds of Recognition are recognised for their special associations to Ngāi Tahu in perpetuity. This means that:
  - a. the cultural importance of such places is identified in relevant plans and policy;
  - b. the landholding Crown agency (either DOC or LINZ) must have particular regard to the views of Ngāi Tahu ki Murihiku in relation to the management of these areas.

***Interpretation and Tourism***

7. Encourage respect for Ngāi Tahu's association with culturally significant mountains, including those recognised as Tōpuni, through working with the Department of Conservation to develop educational material to be made available to mountain climbers, the public, concessionaires and users of the area (e.g. encouraging users to remove rubbish and waste).
8. Actively encourage the use of Ngāi Tahu ki Murihiku wāhi ingoa associated with mountains and mountain ranges.
9. The use of any cultural information relating to mountains and mountain ranges, including interpretative material, must involve consultation with, and approval by, the appropriate kaitiaki rūnanga.

**Cross Reference:**

Section 4.18 Te Whakatau Kaupapa o Murihiku  
 Provision 3.4.8 Access and Tourism, Section 3.4 *Takitimu Me Ona Uri* - High Country and Foothills

**Information Sources:**

*Statutory Acknowledgement For Tūtoko*. Schedule 66 Ngāi Tahu Claims Settlement Act 1998.

*Statutory Acknowledgement For Pikirakatahi*. Schedule 51 Ngāi Tahu Claims Settlement Act 1998.

*Tōpuni for Tūtoko*. Schedule 93. Ngāi Tahu Claims Settlement Act 1998.

*Tōpuni for Pikirakatahi*. Schedule 87. Ngāi Tahu Claims Settlement Act 1998.

*Tōpuni for Takitimu*, Schedule 89. Ngāi Tahu Claims Settlement Act 1998.

### 3.3.2 Mining and Gravel Extraction

Currently, there is no mining activity within Fiordland, except for the use of shingle and rock for road and track maintenance and protection in the National Park. Mining activities are controlled by the Crown Minerals Act (CMA) 1991 and the Resource Management Act 1991. Section 61 (1A) of the CMA prohibits the Minister of Conservation from entering into any access arrangement for mining within any national park, effectively prohibiting mining from Fiordland. Furthermore the New Zealand Historical Places Trust also has a statutory responsibility in managing potential impacts on archaeological sites as a result of mining and gravel extraction and are therefore considered an affected party.

While Ngāi Tahu ki Murihiku support keeping Fiordland free of large scale mining, there is concern that such regulation may impede access and removal of pounamu (see Section 3.3.3 Pounamu).

#### Ngā Take - Issues

- ⊙ Mining or extraction activities that have significant adverse effects on land, waterways and biodiversity, or the association of tangata whenua to culturally important places.
- ⊙ Gravel extraction for road maintenance (Transit NZ) and adverse effects related to plant pest spread and river bed disturbance
- ⊙ Future mining opportunities, and consistency with the Ngāi Tahu vision for the Fiordland landscape
- ⊙ Protecting culturally important landscapes from mining activity.
- ⊙ Ensuring Ngāi Tahu access to pounamu resources in Fiordland is not limited by legislation regulating mining on conservation land.

#### Ngā Kaupapa - Policy

1. Avoid the establishment of large scale commercial mining (not including pounamu) in Fiordland, as it is inconsistent with the values and vision for the region.
2. Consider small scale, low impact mining proposals on a case-by-case basis.
3. Recognise customary rights to access and removal of pounamu in Fiordland as a permitted activity. This must be exercised under the umbrella of Pounamu Management Plans, and sustainable practices.

4. Require that all gravel for road and track maintenance is sourced locally, to minimise the risk of plant pest and seed spread into Fiordland.
5. Require that machinery and trucks used by contractors to build and maintain roads and tracks are steam cleaned before entering Fiordland.
6. Carry out gravel and sediment extraction from riverbeds in a manner that avoids or remedies adverse environmental impacts, including the establishment of weeds as a result of disturbance.
7. Avoid compromising cultural sites of archaeological value as a consequence of excavation activities that disturb older soil deposits, either directly or via unintended collapse of river and stream banks, or by erosion effects.
8. All mining undertaken within lands administered by the Department of Conservation with the potential to affect pounamu shall carry the Mining Access (Pounamu) standard condition (Appendix 5).
9. Require that, in the event of the discovery of pounamu and pounamu bearing rock during any exploration and/or prospecting activity, no samples of pounamu are taken, other than in accordance with the Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan (2002), or other pounamu plans developed by Ngāi Tahu.

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#### Cross-reference:

Provision 3.3.3 Pounamu – Access and Management,  
Section 3.3 *Te Atawhenua* - Fiordland

### 3.3.3 Pounamu – Access and Management

Pounamu is the Māori term for both nephrite and bowenite materials, however generally it applies to nephrite. It includes four main types of stone: kawakawa, kahurangi, inanga, and tangiwai. The first three are nephrite, and the fourth – tangiwai – is bowenite.<sup>4</sup> The names of the various types of pounamu reflect the traditions and customs associated with each type, and the whānau and hapū who used and protected them.

The Ngāi Tahu (Pounamu Vesting) Act 1997 formally vested all (natural state) pounamu within the takiwā (including those parts of the territorial sea of New Zealand that are adjacent to the takiwā) in Te Rūnanga o Ngāi Tahu on behalf of Ngāi Tahu Whānui.

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<sup>4</sup> Beck, R. & Mason, M. 2002:15

Several important wāhi pounamu (pounamu areas) exist in the takiwā of Ngāi Tahu ki Murihiku, and in areas of shared interest with other Rūnanga Papatipu. The Mararoa/Murihiku (Mavora/Southland) pounamu area centres on Manawapōpōre (north Mavora Lake) and Hikuraki (South Mavora Lake) and including the wider Livingstone Mountains area from Windon Burn to Mossburn, and sits solely in the takiwā of the combined Murihiku Rūnanga.

The combined rūnanga have a shared interest with Te Rūnanga o Makaawhio in the area between Whakatau Waitai to Piopiotahi to the divide. There is also a shared interest (with the combined rūnanga of Otago) in the Whakatipu, or upper Lake Wakatipu pounamu area, which includes the entire upper Lake Wakatipu catchment, including the Dart, Routeburn and Greenstone river valleys.<sup>5</sup>

#### Ngā Take - Issues

- ⊙ Customary rights associated with this important cultural resource.
- ⊙ Ngāi Tahu access to, and removal of, pounamu from conservation land in Fiordland.
- ⊙ Monitoring of the pounamu resource.
- ⊙ Accidental discoveries of pounamu artefacts.
- ⊙ Future sustainable takes and use of pounamu resources.

#### Ngā Kaupapa - Policy

1. Require that, until such time as Ngāi Tahu ki Murihiku have a regional pounamu plan in place, that all pounamu in Fiordland is managed in accordance with Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan (2002), administered by the Pounamu Protection Officer of Te Rūnanga o Ngāi Tahu.
2. Require that the protection, collection, and extraction of pounamu is consistent with the policies and objectives set out in Te Rūnanga o Ngāi Tahu Pounamu Management Plan (2002).
3. Require that any Department of Conservation plans or policy that may affect wāhi pounamu contain the following provisions:
  - a. a standard clause about the Ngāi Tahu (Pounamu Vesting) Act 1997 and the Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan

b. references to relevant sections of the Ngāi Tahu (Pounamu Vesting) Act 1997 and Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan, relating to mining, customary/cultural use, research and commercial activity/concessions.

4. No member of the public can knowingly disturb, remove or recover pounamu from the lands administered by the Department of Conservation, other than through collection and extraction as outlined in Sections 6 and 7 of the Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan (2002).
5. Require that concessionaires operating in areas containing pounamu abide by the Ngāi Tahu Standard Conditions for Concessions (Appendix 5).
6. All interpretation (both concession and non-concession) relating to pounamu or wāhi pounamu within lands administered by the Department of Conservation is subject to the Ngāi Tahu Pounamu Interpretation standard condition (Appendix 5).
7. Recognise customary rights to access and removal of pounamu in Fiordland as a permitted activity. This must be exercised under the umbrella of Pounamu Management Plans, and sustainable practices.
8. Continue to work with the Department of Conservation with respect to Ngāi Tahu access to pounamu resources within Fiordland National Park, including the right to access pounamu sources within the park for the purposes of cultural and eco-tourism.
9. Advocate that pounamu collection is acknowledged as a recognised customary activity, as a matter of national importance as per Section 6 (e & g) of the Resource Management Act 1991.
10. The accidental discovery of pounamu taonga or artefacts is subject to the Ngāi Tahu ki Murihiku Accidental Discovery Protocol (see Appendix 6). The protocol sets out the processes and procedures relating to the accidental discovery of pounamu taonga, and includes the standard condition that:
  - if pounamu artefacts are discovered during any activity, work shall stop immediately and Te Ao Mārama Inc. will be advised.

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#### Cross Reference:

Provision 3.3.2 Mining and Gravel Extraction, Section 3.3 Te Atawhenua – Fiordland.

#### Information Source:

Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan 2002.

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<sup>5</sup> Te Rūnanga o Ngāi Tahu Pounamu Management Plan 2002.

### 3.3.4 Piopiotahi – Milford Sound

Piopiotahi is an area of immense cultural importance to Ngāi Tahu. It is also one of the icon tourist destinations of New Zealand.

The popularity of Piopiotahi as a tourist destination creates challenges such as overcrowding, congestion, and issues related to the provision of infrastructure and services.

Ngāi Tahu ki Murihiku believe that, without careful planning and management, Piopiotahi may face a scenario of “push and shove, with everyone trying to get the last dollar out the place”. Unless creative approaches are implemented, the area, and the cultural values associated with it, will become degraded.

A significant management issue for the Piopiotahi area is whether, as visitor numbers increase, alternative options should be provided for visitors to Fiordland National Park, or whether visitor use should remain concentrated at existing sites where infrastructure already exists.

The position of Ngāi Tahu ki Murihiku is that places like Piopiotahi can cope with increased visitor numbers and infrastructure, if activities and visitors are managed in a coordinated, sustainable way and infrastructure is carefully planned.

“...to just say Milford Sound lessens the importance of both the place and the name. Piopiotahi refers to the area in its entirety, land and water.”

#### Ngā Take - Issues

##### *Kaitiaki roles and protection of sites*

- ⊙ Protection of wāhi tapu sites and coastal trails in the Piopiotahi area.
- ⊙ Protection of cultural landscapes from inappropriate use and development.

#### *Tourism*

- ⊙ Planning for, and managing, visitor growth at this place.
- ⊙ Transport options for managing visitors.
- ⊙ Accommodation for service industry workers.

#### *Infrastructure and development*

- ⊙ Need for a coordinated approach to infrastructure and services.
- ⊙ Continuing pressure to open up more of remote Fiordland.
- ⊙ Adverse effects associated with inappropriate stormwater and sewage disposal.
- ⊙ Regulation of private developments.

#### Ngā Kaupapa - Policy

##### *Kaitiaki roles and protection of sites*

1. Recognise and provide for the shared kaitiaki responsibility with Te Rūnanga o Makaawhio for the Piopiotahi area.
2. Avoid compromising the cultural, historic, and natural values of Piopiotahi as a result of inappropriate land use, subdivision and development.

#### *Tourism*

3. Carefully monitor the nature and number of concession applications for commercial recreation and tourism operations in the Piopiotahi area, to ensure that human activities are not compromising the natural character, beauty or ecology of the region.
4. Ensure that Ngāi Tahu ki Murihiku is proactively involved with the management and future development of Piopiotahi (e.g. future transport options).

#### *Infrastructure and development*

5. Encourage appropriate business growth and development that enhances the natural and cultural values of Piopiotahi.
6. Advocate for existing infrastructure to be improved to the highest possible standards, and for the utilisation of new technologies that can enable new growth and development while minimising adverse effects.
7. Advocate for a coordinated, sustainable approach to the provision and management of utilities and services in Piopiotahi.
8. Require that activities related to roading, bridges, sewage facilities, buildings and other infrastructure avoid

discharges of contaminants to the waters of the Sounds. Bunding, riparian areas and other measures must be used to mitigate any adverse effects associated with discharge (e.g. run off of stormwater).

9. Ensure that the scale, siting, design, colour or landscaping of any development (e.g. protection of skylines/ridgelines) does not unreasonably detract from the natural landscape and character of the Piopiotahi area.
10. Ensure, and advocate for, the integrated management of the land, sea and air within the Piopiotahi environment.

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**Cross-reference:**

Provisions 3.3.5 Future Development and 3.3.7 Concessions, Section 3.3 *Te Atawhenua* - Fiordland.

For policies relating to the waters of the Fiords, including commercial surface water activities, see Section 3.6 Southland's Coastal Environment.

### 3.3.5 Fiordland Future Development

Fiordland is largely an undeveloped area, which has National Park Status under the Conservation Act 1997 and the National Parks Act 1996. However, there are numerous unresolved planning and management issues with respect to future growth development in Fiordland, both industrial (e.g. hydropower) and tourism and infrastructure related. Such activities, if not managed appropriately, have the potential to adversely affect the relationship of Ngāi Tahu ki Murihiku and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga.

Generally, Ngāi Tahu ki Murihiku believe that there is room for more growth in Fiordland, if a long-term, co-ordinated approach is taken to better manage visitor growth, tourism, resource use and development and infrastructure.

#### Ngā Take - Issues

##### *Development pressures*

- ⊙ Increasing pressure to open up new areas for development.
- ⊙ Future pressures from industry to develop resource hinterlands.
- ⊙ Potential for future initiatives to export water from Fiordland.

- ⊙ Role of Ngāi Tahu in development opportunities in Fiordland (recognition of development rights).

##### *Management of cumulative effects*

- ⊙ Managing the cumulative effects of development.
- ⊙ Inadequacies of the RMA to recognise and provide for cumulative effects.

#### Ngā Kaupapa - Policy

##### *Development Pressures*

1. The relationship of manawhenua with their ancestral lands, water, sites wāhi tapu and other taonga of Fiordland must be recognised and provided for in all decisions relating to development.
2. Ngāi Tahu's right to development, as per the Treaty of Waitangi, must be recognised and provided for with respect to future development and commercial activities in Fiordland, including the export of water.
3. Ensure that the natural character of the Fiordland environment is protected for future generations. The effects of visitors and other tourism development on the environment must be managed in a way that ensures that the values of Fiordland are not compromised.
4. Advocate for keeping future development in areas that are presently modified and that already have infrastructure in place. The preference of Ngāi Tahu ki Murihiku is to leave undeveloped or minimally developed areas of Fiordland in as natural state as possible.
5. Advocate for existing infrastructure to be improved to the highest possible standards, and for the utilisation of new technologies that can enable new growth and development while minimising adverse effects.

##### *Management of cumulative effects*

6. Planning for future development must recognise and provide for cumulative effects on the land, water, biodiversity and cultural landscape of Fiordland.
7. Require that all decisions pertaining to new roading and other access ways in Fiordland be carefully considered in terms of the costs and benefits to Fiordland as a "wilderness" region (see Case Study: Indigenous Concepts of Wilderness, page 102).

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**Cross-reference:**

Provision 3.3.4 *Piopiotahi* - Milford Sound, Section 3.3 *Te Atawhenua* - Fiordland

Provision 3.5.2 Wastewater Disposal; 3.5.3 Solid Waste Management; 3.5.7 Subdivision and Development; 3.5.12 Discharge to Water, Section 3.5 *Te Rā a Takitimu* - Southland Plains

“We have a right to have a reasonable presence in Fiordland, both tribally and locally. Our right to development must be recognised in this region.”

Inherent in the Treaty of Waitangi is a right to development. However, despite Treaty of Waitangi references in legislation, little explicit provision has been made to allow Māori to exercise developmental rights. The Crown tends to treat Māori no differently from anybody else in regard to development or commercial activities.

- ⊙ Impacts on visitor accommodation and visitor services on the natural environment, and cultural values associated with that environment.
- ⊙ Perceptions of overcrowding and congestion in some areas.
- ⊙ Need to plan for and manage future growth in visitor numbers.
- ⊙ Need for limits on concession operations in certain areas.
- ⊙ Opportunities to use interpretation to educate and inform visitors.

#### *Cultural impacts*

- ⊙ Interpretation issues: inaccurate interpretation of Ngāi Tahu values, customs, beliefs, and history by tourism operators is disrespectful to the tūpuna who have previously occupied the land.

### 3.3.6 Visitor Management

Tourists often come to Fiordland to experience a pristine natural environment. Yet increasing numbers of tourists have the potential to adversely affect the natural environment, and the ability of visitors to enjoy that environment.

A significant issue for Ngāi Tahu ki Murihiku is increasing numbers of visitors, and the growth and development of visitor services in Fiordland. Such activities, if not managed appropriately, have the potential to compromise the very values that make Fiordland attractive to visitors, developers and residents alike. As such, Ngāi Tahu ki Murihiku look for balance between maintaining Fiordland as a beautiful place to visit, and protecting the natural environment and cultural heritage.

#### **Ngā Take - Issues**

##### *Visitor impacts and future planning*

- ⊙ Increased impacts from commercial tourism development with a potential for new activities influencing visitor numbers, marine activities and roading networks.
- ⊙ Increasing numbers of tourists and potential impact on environment.
- ⊙ Noise pollution (type and loudness) in areas such as Milford Sound, where the buses, boats, airplanes noise is amplified by mountains.

#### **Ngā Kaupapa - Policy**

##### *Visitor Impacts*

1. Advocate for the concentration of the majority of visitor activities in areas that are presently modified and that already have infrastructure in place. The preference of Ngāi Tahu ki Murihiku is to leave undeveloped, or minimally developed areas of Fiordland, in as natural state as possible.
2. Require that commercial operators take advantage of new technology, as it becomes available; to better manage the effects of tourism activities on the environment (e.g. waste discharge from boats, noise suppression on aeroplanes).
3. Require that the cultural and natural values of Fiordland are not compromised for recreation or tourism opportunities.
4. Support Department of Conservation upgrades and improvements to huts, toilets and other facilities in order to make use of new technologies and minimise adverse effects on the environment.
5. Encourage noise suppression on all commercial and recreational aircrafts operating in high use areas such as Piopiotahi.

##### *Cultural Impacts*

6. Any interpretation and information relating to Ngāi Tahu ki Murihiku history, values, traditions or beliefs associated with areas of significance to Ngāi Tahu ki Murihiku is best prepared and delivered by Ngāi Tahu ki Murihiku. When concessionaires seek to use

cultural history (e.g. pūrākau) in their operations, it is recommended that a kaitiaki Rūnanga representative is employed as part of the concession activity to provide and interpret such information.

7. Encourage respect for Ngāi Tahu's association with culturally significant mountains, including those recognised as Tōpuni, through working with the Department of Conservation to develop educational material to be made available to mountain climbers, the public, concessionaires and users of the area (e.g. encouraging users to remove rubbish and waste).

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**Cross-reference:**

Provision 3.3.9 Cultural Interpretation, Section 3.3 Te Atawhenua - Fiordland

### 3.3.7 Concessions

A concession is a lease, easement, license or permit granted under the Conservation Act 1987, for commercial use of lands managed by the Department of Conservation. Concessions include activities such as recreation/ tourism operations, aircraft landings, commercial filming and resource uses such as grazing, telecommunications, and access easements across conservation land. Such activities cannot compromise natural and historical values, and must be consistent with the values for which the area is managed.

The Department of Conservation consults with Ngāi Tahu on most concession activities as per Section 4 Conservation Act Treaty obligations and Ngāi Tahu Claims Settlement Act 1998 provisions, including partnership and the active protection of Māori interests.

Te Rūnanga o Ngāi Tahu and the Department of Conservation, in consultation with Rūnanga Papatipu, have developed a set of Ngāi Tahu Standard Conditions (NTSC) for concessions (see Appendix 5). The purpose of these conditions is to avoid, remedy and/or mitigate any impact that concession operations may have on the general cultural, spiritual and historical values of Ngāi Tahu. These conditions will be applied automatically where relevant to any concession activity.

#### Ngā Take - Issues

- ⊙ Is the concession activity environmentally sustainable at the level that is required to run a commercial operation?
- ⊙ Cumulative impacts of concession activities (e.g. wood collected for nightly campfires, digging of toilet trenches, leaving established tracks).
- ⊙ Interpretation issues: inaccurate interpretation of Ngāi Tahu values, customs, beliefs, and history by tourism operators is disrespectful to the tūpuna who have previously occupied the land.
- ⊙ Use of te reo and Māori symbols/graphics by non-Māori to benefit private tourist ventures.
- ⊙ Protection of tribal pūrākau (cultural history), as they are taonga.
- ⊙ Encouragement of Ngāi Tahu held concessions, particularly in areas of immense cultural significance, or with regards to taonga species.
- ⊙ Potential for positive effects of concessions on the environment.

#### Ngā Kaupapa - Policy

1. Continue to work proactively and effectively with the Department of Conservation with respect to concession activities in Fiordland, particularly those pertaining to commercial tourism and recreation operations.
2. Where relevant, concession activities on conservation land are subject to Ngāi Tahu Standard Conditions for Concessions (Appendix 5), and any other special conditions requested by Ngāi Tahu ki Murihiku.
3. Encourage concession activities that support and enhance natural, ecological and cultural values, particularly those activities that include education about responsible tourism and reducing impacts on the environment.
4. Encourage Ngāi Tahu held concessions, particularly in areas of immense cultural significance, or with regard to taonga species.
5. Consider the potential effects (positive and adverse) on native birds and other taonga species when assessing any resource consent or concession application in Fiordland.
6. Avoid adverse effects on the environment as a result of a concessions activity through appropriate conditions on permits.



7. Ensure that concession activities do not compromise tangata whenua access to and customary use of mahinga kai and other culturally important resource and materials.
8. Any provision of interpretation material relating to Ngāi Tahu history, culture, traditions or associations with a particular place as part of a concessions activity is subject to Ngāi Tahu ki Murihiku policies on Cultural Interpretation, as per section 3.3.9 of this Plan.
9. Encourage research and/or monitoring as part of concession activities, to ensure that the activity is sustainable. Adverse impacts on the environment should be avoided.
10. Ensure that all marine mammal-watching permits include provisions for adequate monitoring and research, to ensure viewing operations do not adversely affect marine mammals.
11. Ensure that all filming concession applications are notified of the guidelines for filming within the Rohē of Ngāi Tahu (SPADA & Te Rūnanga o Ngāi Tahu 2002).

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**Cross Reference:**

Provision 3.3.9 Cultural Interpretation, Section 3.3 *Te Atawhenua - Fiordland*

### 3.3.8 National Park Policy and Planning

The Department of Conservation recognises Ngāi Tahu as the iwi with manawhenua over the Fiordland National Park area, and thus pursues an objective of partnership between the Department and Ngāi Tahu ki Murihiku.

**Ngā Take - Issues**

- ⊙ Protection of national park status.
- ⊙ Relationship between iwi and the Department of Conservation.
- ⊙ Customary use issues on conservation land.
- ⊙ The ability to apply rāhui over customary resources on conservation land.
- ⊙ Protection of culturally significance places and associations within park boundaries.
- ⊙ Implementation of the principles of the Treaty of Waitangi in national park policy and planning.
- ⊙ Management of customary eel fisheries in national parks.

**Ngā Kaupapa – Policy**

1. Tangata whenua, as kaitiaki of their cultural heritage, should play a key role in the identification, protection and management of their cultural and historic heritage within National Parks.
2. The Department of Conservation must ensure access to all areas of the Fiordland National Park to enable Ngāi Tahu to exercise their role as kaitiaki.
3. Protect existing customary use rights from erosion by government policy.
4. Require that relevant parts of the Ngāi Tahu (Pounamu Vesting) and Te Rūnanga o Ngāi Tahu Pounamu Management Plan (2002) are given effect to in the administration of the National Park.
5. National parks legislation, policy, management and planning must:
  - a. be strongly Treaty of Waitangi based
  - b. actively involved tangata whenua in management planning and policy development
  - c. recognise and provide for tangata whenua values and historical associations
  - d. recognise and provide for customary use interests
  - e. empower tangata whenua to fulfil their kaitiaki responsibilities
  - f. acknowledge the status of tangata whenua as Treaty partner with the Crown
6. Establish an effective working relationship between Ngāi Tahu ki Murihiku and the Department of Conservation, to address issues such as visitor management, natural resource use and development on conservation land, customary use and pounamu.
7. The management of customary freshwater eel fisheries in national parks is the responsibility of Tangata Tiaki (appointed by Ministry of Fisheries) in consultation with the Department of Conservation, not National Park legislation. This means that, for example, the use of customary area management tools such as rāhui must be separate from national park policy and planning.
8. Ngāi Tahu ki Murihiku should not require a concession or permit to access customary resources on conservation land, however customary authorisation is needed.

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**Cross Reference:**

Provisions 3.3.13 Customary use; 3.3.9 Cultural Interpretation, Section 3.3 *Te Atawhenua - Fiordland*

### 3.3.9 Cultural Interpretation

#### Ngā Take - Issues

- ⊙ Interpretation issues: inaccurate interpretation of Ngāi Tahu values, customs, beliefs, and history by tourism operators is disrespectful to the tūpuna who have previously occupied the lands.
- ⊙ Use of te reo and Māori symbols/graphics by non-Māori to benefit private tourist ventures.
- ⊙ Protection of our ancestral pūrākau (cultural history), as they are tribal taonga.
- ⊙ Resourcing for tangata whenua to provide cultural interpretation material to tourism operations.

#### Ngā Kaupapa - Policy

1. Interpretation and information relating to Ngāi Tahu ki Murihiku history, values, traditions or beliefs (including place names) is not to be provided to any clients as part of any commercial guiding, filming or interpretation activity unless the interpretation and information is agreed to by the appropriate kaitiaki rūnanga as being appropriate and accurate.
2. Any interpretation and information relating to Ngāi Tahu ki Murihiku ancestors, ancestral places, history, values, traditions or beliefs associated to Ngāi Tahu ki Murihiku is best prepared and delivered by Ngāi Tahu ki Murihiku. When concessionaires seek to use cultural history (e.g. pūrākau) in their operations, it is recommended that a kaitiaki Rūnanga representative is employed as part of the concession activity to provide and/or interpret such information.
3. In some cases, Ngāi Tahu ki Murihiku may request that concessions applicants prepare an interpretation panel, in consultation with Ngāi Tahu ki Murihiku, explaining Māori history and cultural associations with the area.
4. Encourage, where appropriate, respect for Ngāi Tahu's association with culturally significant places, including those with Tōpuni or Deed of Recognition provisions, through working with the Department of Conservation to develop educational and interpretative material (e.g. panels, signs and visitor publications) for users of the area. Such materials should include Ngāi Tahu perspectives and references to the significance of the site or resources to Ngāi Tahu where appropriate, including the use of traditional Ngāi Tahu place names.

#### Cross Reference:

Provisions 3.3.7 Concessions; 3.3.6 Visitor management, Section 3.3 Te Atawhenua - Fiordland

## O TE WAI THE WATER

"What happens on land affects the water..."

Ngāi Tahu ki Murihiku have a spiritual and cultural relationship with the waters of the Fiordland region. This relationship stems from the Māori worldview of creation, the way we understand ourselves and where we come from, the environment we live in and the mysteries of nature. Our beliefs and values act as guidelines by which we live and conduct our relationship with the freshwater resources of our region.

This section of the plan describes ngā take (issues) and ngā kaupapa (policies) associated with the freshwater resources of Fiordland - lakes, rivers, Fiords and wetlands. The coastal marine waters of Fiordland are addressed in Section 3.6 of this Plan - Southland's Coastal Environment.

### 3.3.10 General Water Policy

The essence of Fiordland is water. Traditionally the waters of Fiordland provided a means of transport, supported mahinga kai, was used for recreation purposes and maintained populations that centred themselves along major waterways. Today, the pristine waters of the region are an example of what we can strive for in other areas of Murihiku.

#### Ngā Take - Issues

- ⊙ Management of waters - *ki uta ki tai*.
- ⊙ Protection of the mauri of all water.

- ⊙ Recognition of Ngāi Tahu development rights, with respect to future development opportunities involving water, including the export of water from Fiordland.
- ⊙ Adverse effects on water associated with hydro development.
- ⊙ Impacts of discharges of contaminants on water resources and the relationship of Ngāi Tahu ki Murihiku to such resources.

#### Ngā Kaupapa – Policy

1. Require that freshwater management in Fiordland reflects the principles of *ki uta ki tai*, and thus the flow of water from source to sea, including the relationship between rivers, lakes, wetlands, waipuna and the coastal Fiords.
2. Ensure that development and tourism in Fiordland does not compromise the pristine state of Fiordland waters.
3. Ngāi Tahu’s right to development, as per the Treaty of Waitangi, must be recognised and provided for with respect to future development and commercial activities in Fiordland, including the export of water.
4. Use the waters of Fiordland as a baseline for water quality standards in other areas of Murihiku.
5. Manage our freshwater resources wisely, *mō tātou, ā, mō ngā uri ā muri ake nei*, for all of us and the generations that follow.

### 3.3.11 Hydro Development/Generation

There are two large-scale hydroelectric power schemes in Fiordland, on Lakes Manapōuri and Monowai, and three smaller scale schemes (for local purposes), located at Piopiotahi – Milford Sound, Deep Cove, and Te Anau-au Cave.

Hydro development, if managed appropriately, can provide a cleaner source of energy than fossil fuels. However, such projects have the potential to impact significantly on Ngāi Tahu ki Murihiku cultural values and beliefs, including the spiritual value of water, mahinga kai, terrestrial vegetation, aquatic biota, and water quality.

#### Ngā Take - Issues

- ⊙ Scale of projects: costs/benefits of large scale vs. small scale hydro development.
- ⊙ Quality of the consultation process with iwi.

- ⊙ Potential for hydro development in the future, and impact on river and cultural values.
- ⊙ Ability of schemes to minimise or avoid environmental, cultural and social effects.
- ⊙ How well schemes can balance cultural, environmental and economic values.
- ⊙ Cumulative effects of schemes over the long term.
- ⊙ Consideration of alternatives.
- ⊙ Economic and social benefits of hydro electric generation.
- ⊙ Effects on the ecology of the Fiords as a result of changes to saltwater-freshwater ratios that occur as a result of hydro generation schemes (e.g. freshwater flows into Doubtful Sound via a tunnel under the mountain, and tangata whenua have observed that kelp is not so close to the surface when the volume of freshwater increases).
- ⊙ Impacts on the Waiiau River as a consequence of water takes associated with hydro schemes, including:
  - a. a lessened ability of the river to cleanse itself;
  - b. an increased risk of threats such as didymo due to longer periods running at minimum flow;
  - c. changes to the river mouth environment, such as less depth to the sand and changes to the freshwater saltwater mix;
  - d. adverse effects on the Foveaux Straight toheroa beds (changes to productivity of environment).
- ⊙ Increased reliance on hydroelectricity may have implications for reduced flow levels for Manapōuri and West Arm.
- ⊙ National significance of long fin eel fishery in Fiordland, and the adverse effects caused by power schemes:
  - a. elvers attracted to strong flows of freshwater;
  - b. loss of access up and down the river due to dams;
  - c. eels may be caught in turbines;
  - d. cost of elver transfer.
- ⊙ Discharge of sediments, and adverse effects on aquatic and terrestrial habitat.

#### Ngā Kaupapa – Policy

1. Require that hydroelectric development consideration, feasibility studies, and project management in Fiordland recognises and gives effect to the principle of *ki uta ki tai* (mountains to sea).
2. Avoid compromising mahinga kai as a result of damming, diversion or extraction of freshwater resources.
3. Ensure that activities in the upper catchments do not have adverse impacts on mahinga kai resources in the lower catchments.

4. Ensure that all native fish species have uninhibited passage between lakes, rivers and sea, where such passage is a natural occurrence, through ensuring continuity of flow *ki uta ki tai*, and fish passageways within dam structures.
5. Require that adverse effects associated with the discharge of sediments on aquatic and terrestrial ecosystems are avoided.
6. Require the development and implementation of monitoring regimes to ensure that any adverse effects (including existing or potential loss of tuna/eel) on the health of mahinga kai resources and/or their habitats are identified and addressed.
7. Require, if deemed necessary, that companies provide opportunities for iwi representatives to participate in monitoring.
8. Require that monitoring provisions are present in all aspects of hydropower development scheme operations.
9. Ensure that Ngāi Tahu ki Murihiku are involved in the setting of consent conditions (during consultation) associated with any and all resource consents for hydro power development activities.
10. Avoid taking any more water from the Waiau River for the purposes of hydroelectric power generation.
11. Require the active mitigation of tuna/eel loss in the turbines of power generation schemes.
12. Require that the costs of elver transfer are met by the electricity generator where there is a cause-effect link.

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**Cross Reference:**

Provision 3.3.10 General Water Policy, Section 3.3 *Te Atawhenua* – Fiordland

### 3.3.12 Ngā Roto Waimāori – Lakes

The tradition of Ngā Puna Wai Karikari o Rakaihautu tells how the principal lakes of Fiordland, including Moturau (or Motu-ua Lake Manapōuri), Hauroko and Te Ana-Au (Lake Te Anau) were dug by the rangatira Rakaihautu on his inland journey south with his famous ko. Moturau, Hauroko, and Te Ana-au lakes are the deepest lakes in New Zealand.

Moturau, Hauroko, and Te Ana-au are Statutory Acknowledgement sites under the NTCSA 1998 (Schedules 45, 29, and 58), providing for the special association of Ngāi Tahu with the lakes.

The names of these lakes record Ngāi Tahu history and describe the cultural, historical and physical landscapes associated with them. It was the ancestor Tamatea Ure Pokaiwhenua Pokaimoana that named the Moturau, possibly a woman's name but more likely to relate to the many islands found in the lake. The name Hauroko is strongly associated with urupā in the immediate vicinity, including one on an island in the lake, known today as Mary (Mere) Island. Te Ana-au figures in Ngāi Tahu history as one of the last places where Ngāi Tahu and Ngāti Mamoe came into conflict after the peace established between Rakiihia and Te Hautapuni o Tū. It was also an important mahinga kai in the interior of Fiordland.

#### Ngā Take - Issues

- ⊙ Protection of wāhi tapu associated with ngā roto waimāori.
- ⊙ Recognition of the cultural and spiritual association with ngā roto waimāori.
- ⊙ Access to lakes and mahinga kai, including customary fishing opportunities.
- ⊙ Intergenerational transfer of knowledge and traditions associated with ngā roto waimāori, including mahinga kai and pūrākau.
- ⊙ Impacts on the mauri of ngā roto waimāori.
- ⊙ Protection of indigenous flora and fauna associated with ngā roto waimāori.
- ⊙ Tourism and recreational use, and concession activities, and potential impacts on ngā roto waimāori.

#### Ngā Kaupapa – Policy

1. Require that ngā roto waimāori where Statutory Acknowledgements apply are recognised for their special associations to Ngāi Tahu irrespective of expiry dates of 20 years contained in the Ngāi Tahu Claims Settlement (Resource Management Consent Notification) Regulations 1999. This means that places identified as Statutory Acknowledgements should continue to be:
  - a. identified in relevant district and regional plans and policy statements as notice of their cultural importance to Ngāi Tahu (noting on plans);
  - b. considered a trigger for a notice of application to Ngāi Tahu with respect to resource consents relating to, or impacting on, such areas (notice of applications);
  - c. given regard to by Councils, the Environment Court and Historic Places Trust when decisions are made about who has the right to comment and be listened to, or to appear in court (Standing);

- d. accepted as evidence of the relationship of Ngāi Tahu with a particular area in any proceedings under the Resource Management Act or Historic Places Act.
- 2. Require that ngā roto waimāori subject to Deeds of Recognition are recognised for their special associations to Ngāi Tahu in perpetuity. This means that:
  - a. the cultural importance of such places is identified in relevant plans and policy;
  - b. the landholding Crown agency (either DOC or LINZ) must have particular regard to the views of Ngāi Tahu ki Murihiku in relation to the management of these areas.
- 3. Maintain and protect the cultural, spiritual, historic and traditional association of Ngāi Tahu ki Murihiku with ngā roto waimāori in Fiordland.
- 4. All Ngāi Tahu Whānui, current and future generations, must have the ability to access, use and protect ngā roto waimāori, and the history and traditions that are part of such landscapes.
- 5. Protect, and where needed enhance, the mauri or life supporting capacity of ngā roto waimāori.
- 6. Avoid the use of ngā roto waimāori as a receiving environment for the discharge of contaminants (e.g. industrial, residential, recreational or agricultural sources).

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**Information Sources:**

*Statutory Acknowledgement For Lake Hauroko, Schedule 29 Ngāi Tahu Claims Settlement Act 1998.*

*Statutory Acknowledgement for Moturau (Lake Manapōuri), Schedule 45 Ngāi Tahu Claims Settlement Act 1998.*

*Statutory Acknowledgement For Te Ana-au (Lake Te Anau), Schedule 58 Ngāi Tahu Claims Settlement Act 1998.*

“It is a ridiculous situation. They take you out into the Fiords and turn off the boat motors so that you can “hear the silence”. They promote the silence as an asset, a value of the area. Yet it shouldn’t be this way. You should hear the music and the sounds of the forest. You should hear the birds.”

### 3.3.13 Te Mimi o Tū Te Rakiwhānoa – Coastal Fiordland

The Fiordland Coastal Marine Area is known to Ngāi Tahu as *Te Mimi o Tū Te Rakiwhānoa*. The immense importance of the area historically, culturally and spiritually is captured in the NTCSA 1998 (Schedule 102), as a Statutory Acknowledgement - a recorded statement of the relationship between Ngāi Tahu and the Fiordland coast and sea.

Coastal Fiordland is a unique marine environment. In addition to its inherent biodiversity values, it is also an important economic area. Areas such as Milford Sound can receive in excess of 300 000 visitors annually. Human activities can bring a wide range of risks and challenges to the Fiordland coastal environment, including over fishing, noise pollution, and impacts on water quality.

Coastal Fiordland is also a uniquely managed environment. *The Fiordland Marine Conservation Strategy* provides a framework for collaborative management of the Fiordland (Te Moana o Atawhenua) Marine Area, created by the *Fiordland (Te Moana o Atawhenua) Marine Management Act 2005*. The *Fiordland (Te Moana o Atawhenua) Marine Area* extends from Awarua Point on the West Coast to the Waiau. The Act also gives formal recognition to the *Fiordland Marine Guardians*, a group appointed by the Minister for the Environment to advise central and local government agencies on the management of the Fiordland Marine Area. Ngāi Tahu ki Murihiku have representation within this group.

Ngāi Tahu ki Murihiku policy with respect to the coast and sea is set out in Section 3.6 of this plan, Southland’s Coastal Environment. Policy areas of particular relevance to Fiordland include commercial surface water activities.

**Note:** All policy sections within section 3.6 should be read as including Coastal Fiordland

## MAHINGA KAI - MAHI NGĀ KAI AND BIODIVERSITY

Mahinga kai is defined in the Ngāi Tahu Claims Settlement Act 1998 as “the customary gathering of food and natural materials, and the places where those resources are gathered” (s. 167). Furthermore it is about the ways resources are gathered and the work involved in doing so, mahi ngā kai. There are numerous ancient mahinga kai sites in Fiordland, places where specific resources were planted and cultivated specifically for use.

The extensiveness of Ngāi Tahu customary use of Fiordland is evidenced by the numerous trails and nohoanga located throughout the region, as well as by the wāhi ingoa that describe mahinga kai traditions associated with particular places. Many of these wāhi ingoa remain on the landscape today.

...it was the koko-tangiwai and kākāpō that primarily attracted Ngāi Tahu to Fiordland. The koko-takiwai is favoured as a softer type of pounamu, sought after the making of ornaments such as hei-tiki. The meat and the feathers of kākāpō was one of the key reasons why Ngāi Tahu Whānui regularly travelled to the areas such as Kahui-te-kākāpō (Doubtful Sound), known as the gathering place of the kākāpō.

plants had a devastating effect on many native species. The loss was particularly dramatic with regards to native birds.

In an attempt to address the dramatic decline in species, the Government began to impose controls and restrictions over hunting certain species. As early as 1922, harvesting of kererū was outlawed. In 1953 the Wildlife Act was passed, providing absolute protection to most native bird species. The introduction of conservation legislation in the years that followed (e.g. Conservation Act 1987, the National Parks Act 1980, Marine Mammals Protection Act 1978, and the Reserves Act 1977) focused on managing for preservation purposes, and thus gave little recognition to customary use rights.

Fiordland is one of the largest areas of forest remaining in Te Waipounamu, and is thus an extremely important region for species of cultural importance. Ngāi Tahu ki Murihiku is greatly concerned over the loss of our indigenous birds, plants and fish, and is opposed to uncontrolled, unauthorised harvesting or illegal poaching of indigenous species. At the same time, customary use rights, as guaranteed by the Treaty of Waitangi, must be recognised and provided for.

For Ngāi Tahu ki Murihiku, customary use is consistent with conservation of species. The concept of kaitiakitanga is an integral component of resource use. Customary use comes with management responsibilities to care and protect natural resources, which in effect translates into carefully regulated access and sustainable use of those species that are able to sustain a take (now or in the future).

Customary use is not limited to non-commercial. Ngāi Tahu ki Murihiku believe that the sustainable use of native flora and fauna, in and out of the conservation estate, can be the basis of future economic, social, and tribal development.

### 3.3.14 Customary Use

Customary use is the on-going access to, and sustainable use of, mahinga kai resources. Following European settlement, there was an enormous loss of mahinga kai resources, and hence a great loss of customary use by tangata whenua. This loss was due to a number of reasons, including the physical destruction of habitats (e.g. clearance of forest and drainage of wetlands), the subsequent decline in species that relied on that habitat, and the introduction of foreign animals, birds, fish and

“For Ngāi Tahu, customary use is as much about what we don’t take as what we take.”

### Ngā Take -Issues

- ⊙ The importance of customary use to Ngāi Tahu identity and history.
- ⊙ Customary use of native birds, plants and other materials on conservation land.
- ⊙ Customary use of game birds, relationship between iwi and Fish and Game Council.
- ⊙ Relationship between iwi and the Department of Conservation regarding customary use.
- ⊙ Ensuring sustainable use: need for appropriate processes and monitoring.
- ⊙ Protection of customary rights as usufruct rights.
- ⊙ Access to mahinga kai areas and customary resources on conservation land (e.g. trees for carvings, whare, pou pou, waka).
- ⊙ Access to places and species that are important to us in terms of customary use.
- ⊙ Restoration of key mahinga kai areas and species.

Customary rights are usufruct rights (about use and rights to access). Such rights are guaranteed under Article II of the Treaty of Waitangi, and recognised in common law.

### Ngā Kaupapa - Policy

1. All Ngāi Tahu Whānui, current and future generations, must have the ability to access, use and protect mahinga kai resources, and the history and traditions that are part of customary use of such resources, as guaranteed by the Treaty of Waitangi.
2. Protect existing customary use rights from erosion by government policy.
3. The cultural, spiritual, historic and traditional association of Ngāi Tahu ki Murihiku with taonga species must be recognised and provided for within all management and/or recovery plans associated with those species. This includes taonga species as per the Ngāi Tahu Claims Settlement Act (Appendix 4), and all other species considered taonga by Ngāi Tahu ki Murihiku.
4. Encourage effective working relationships with the Department of Conservation with regards to customary use of native plants, birds, marine mammals, and other traditional materials on conservation lands.
5. Encourage communication between the Department of Conservation and Ngāi Tahu ki Murihiku, with regards to specific areas on conservation land where specific traditional resources may be found and sustainably harvested.
6. Use the kaitiaki rūpū forum to facilitate access to specific cultural and customary resources (e.g. trees, bone and feathers) held by the Department of Conservation.
7. Work towards the restoration of key mahinga kai areas and species, and the tikanga associated with managing those places and species.
8. Make full use of the knowledge of tangata whenua with regards to native birds, plants and other traditional materials, and its value in understanding how to protect and enhance biodiversity.
9. Promote joint management and co-management of key mahinga kai places and species on conservation land.
10. Encourage collaborative research and monitoring projects between tangata whenua and scientists that address customary use issues using both Mātauranga Māori, or traditional knowledge, and mainstream science.
11. Promote a good working relationship with the Fish and Game Council with regards to customary use and access to game birds (native and non-native) for cultural use.
12. Advocate for the addition of a "Mahinga kai Schedule" to the Wildlife Act, in order to provide iwi with control and management powers, similar to Fish and Game Council, for certain native bird species. Such a schedule would include those species of large population numbers that could sustain a controlled take, outside of a Fish & Game management regime, and provides an opportunity for future generations to exercise customary rights.
13. The management of customary freshwater eel fisheries in national parks is the responsibility of Tangata Tiaki (appointed by Ministry of Fisheries), in consultation with the Department of Conservation, not national park legislation. This means that, for example, the use of customary area management tools such as rāhui must be separate from national park policy and planning.
14. Ngāi Tahu ki Murihiku should not require a concession or permit to access customary resources on conservation land, however customary authorisation is needed.

### 3.3.15 Nohoanga

“Everyone else is allowed to develop & progress naturally, yet Māori are expected to still use fish hooks and fish from waka. Trade and commercial development of native species are part of customary use”.

Nohoanga are seasonal or temporary campsites, established adjacent to lakes and rivers to facilitate customary fishing and the gathering of other natural resources. Nohoanga are included in the Ngāi Tahu Claims Settlement Act 1998, as part of a series of provisions aimed at recognising the mana of Ngāi Tahu on the landscape and restoring the ability of Ngāi Tahu to give practical effect to kaitiaki responsibilities.

#### Case Study: Indigenous Concepts of Wilderness

*“It is quite clear from the evidence of archaeological records, and from the recordings of early European visits to Aotearoa, that Māori in all parts of the country adopted a conservation ethic which would put even the best efforts of modern lobby groups to shame”.*  
Section 4.7 Te Whakatau Kaupapa o Murihiku

The European concept of wilderness often infers that humans are separate from nature, and that human use of nature is inconsistent with the protection of wilderness. The cultures of Indigenous peoples, however, have evolved within these wild lands, based on hunting and gathering. Their lifestyles and very existence have been dependent upon a sustained harvest of resources from the land without altering nature. Although conservation of wilderness in Fiordland today is a goal of both Ngāi Tahu and the Department of Conservation, increased understanding of culturally based differences in perceptions of wilderness and customary use is necessary if mutually acceptable conservation efforts and management of human activities are to succeed.

Ngāi Tahu ki Murihiku support the concept of wilderness. It is of utmost importance that we protect the natural character of Fiordland as a largely undeveloped land. This is why we have to be so careful about infrastructure and human activities. However, our concepts of protecting wilderness incorporate our role as kaitiaki, which includes use as part of protection and management. We want to restore the forest life of Fiordland, so that future generations of Ngāi Tahu can once again experience the relationship with these lands and waters as expressed through mahinga kai. Our resource management revolves around sustainable use. Our vision is long term.

*“If you prune a plant it grows back healthier”.*



#### Ngā Take - Issues

- ⊙ Nohoanga that are inoperative or not being utilised to their fullest extent:
  - a. may be impractical in contemporary circumstances even if used in the past;
  - b. inappropriate location;
  - c. a river has changed course or habitat has shifted;
  - d. degraded area;
  - e. inaccessibility due to property boundaries or otherwise.
- ⊙ Traditional nohoanga that are not recognised as nohoanga and thus unable to be used by tangata whenua.
- ⊙ Ensuring access to nohoanga.
- ⊙ Restoration of nohoanga and mahinga kai species associated with such places.

#### Ngā Kaupapa - Policy

1. Ensure the protection of all sites identified as nohoanga (e.g.) under the Ngāi Tahu Claims Settlement Act 1998 and otherwise, as a means of providing tangata whenua with an opportunity to experience the landscape as our tūpuna did, and to promote customary practices associated with mahinga kai.
2. Empower tangata whenua to use nohoanga areas.
3. Review the locations of nohoanga to determine the nature and extent of use, and whether the location is appropriate to fulfilling nohoanga purposes.
4. Consider moving the location of inoperative nohoanga, if such relocation would result in an operative nohoanga or in acquiring a new nohoanga area.
5. To work towards the restoration of key mahinga kai areas and species, and the tikanga associated with managing those places and species.

### 3.3.16 Native Forest Ecosystems

About two-thirds of Fiordland is forested. Tangata whenua consider the forests of Fiordland as the lungs of the land; the filtration system. The forests are natural capital, providing invaluable ecosystem services for the land, water, air, biodiversity and humans.

#### Ngā Take - Issues

- ⊙ The forests of Fiordland are “too silent” (e.g. lack of bird song).

- ⊙ Impacts on native forests from wilding pines and other weeds. Plantation forests exist on the fringes of Fiordland, and wilding pines from these plantations are an issue.
- ⊙ Pest control operations.
- ⊙ Valuing our forests as natural capital.
- ⊙ Harvesting of native trees.

#### Ngā Kaupapa - Policy

1. Ngāi Tahu ki Murihiku consider the forests of Fiordland as taonga to be protected and therefore enhanced for future generations.
2. Promote the management of whole ecosystems and landscapes, in addition to single species.
3. Encourage the protection and appropriate valuation of native forest ecosystems as natural capital: the water, soil and biodiversity, and the essential ecosystem services they provide.
4. Promote the integration of biodiversity management across land ownership land use boundaries.
5. Take responsibility for the impacts of human activities on native forest ecosystems.
6. Ensure efforts are directed at identifying solutions for biodiversity decline, not just the problems.
7. Make full use of the knowledge of tangata whenua with regards to indigenous biodiversity, and the value of such knowledge in understanding how to protect and enhance biodiversity.
8. Ensure that the customary rights of tangata whenua to access and use the resources of native forest ecosystems are recognised and provided for.
9. Any selective felling and extraction of indigenous trees should be:
  - a. on a sustainable yield basis, under sustainable forest management accord;
  - b. include accidental discovery protocol;
  - c. protection of waterways.
10. That, where possible, the owners of indigenous forests will be encouraged to enter into protective heritage covenants.
11. Support and promote efforts to control and manage pests (animal and noxious pest plants) in native forest ecosystems.

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#### Cross Reference:

Section 4.7 Te Whakatau Kaupapa o Murihiku

### 3.3.17 Plant and Animal Pest Control

Pest control is about trying to prevent new pests and diseases arriving in Fiordland, and eradicating or controlling those already present. Effective pest control requires good partnerships between government agencies, non-governmental organisations, tangata whenua and landowners.

Pests such as possums, mustelids and deer are having a marked effect on some areas of Fiordland.

“Our aim is eradication of pests in Fiordland, but in practice we do pest control.”

#### Ngā Take - Issues

- ⊙ Impact of unwanted introduced plant and animal species (e.g. wilding pines; noxious weeds; possums) on indigenous flora and fauna.
- ⊙ Management and use of 1080 to control /eradicate pests.
- ⊙ Non-target impacts of pest control operations.
- ⊙ Concerns relating to Animal Health Board programs for tuberculosis. If such programs wind down, will we continue to have resources to continue pest control operations?

#### Ngā Kaupapa - Policy

1. As a collective, Ngāi Tahu ki Murihiku support the controlled use of 1080, provided that tangata whenua are actively involved in the decision to use it, and that appropriate conditions of consent are in place, particularly monitoring conditions.
2. Continue to work in partnership with the Department of Conservation and the Animal Health Board to ensure that the use of 1080 in Fiordland to control possums and mustelids is managed in a way that avoids or minimises effects on cultural values while providing maximum benefit to native forest ecosystems.
3. Require that Ngāi Tahu ki Murihiku are provided with an opportunity to have input into priority setting for pest

control in Fiordland (i.e. where, when, how). For example, ngā rūnanga may want to attach priority to a certain place due to its past and future values, for mahinga kai.

4. Require that best practice techniques are used for all pest control operations, include Global Positioning Systems during aerial applications of 1080, low application rates, and monitoring pre and post operation, to ensure that the adverse effects are as minimal as possible.
5. Continue to support ongoing research into safe and successful methods of pest control in our native forests, including continuing research into alternatives of 1080.
6. Consultation and communication regarding pest control strategies should be in plain language, in addition to highly technical reports, to enable ngā rūnanga (and other community groups) to make informed decisions.
7. Require that monitoring of pest control operations for adverse effects on indigenous species is included in any pest management strategy (e.g. 5 minute birdcall counts of native bird species pre and post bait drop).
8. Require, in assessing strategies for pest control in a given area, that economic values do not take precedence over other values such as environmental, cultural and social values. The most cost-effective means of pest control may not be the most environmentally, culturally or socially acceptable solution.
9. Ensure that pest control programmes avoid adverse impacts on mahinga kai species or to areas of cultural significance.
10. Promote the compatible management of pest species on lands adjoining any area where comprehensive pest control operations are in place.
11. The use of 1080 for pest control must have long-term focus and ongoing involvement and follow up to consolidate on the gains.

## Case Study: Use of 1080 for Pest Control

Ngāi Tahu ki Murihiku take a holistic view when assessing issues such as 1080. As well as assessing the adverse effects, the positive effects other than the control of TB in possums must be assessed. The positive effects include the by-kill of rats, mice, stoats, ferrets and feral cats, and the benefit to the bush and native birds. In the opinion of Ngāi Tahu ki Murihiku, the conservation gains associated with 1080 use far outweigh the minor adverse effects associated with appropriate 1080 use.

For Ngāi Tahu ki Murihiku, the available scientific information, and the need for pest control in places such as Fiordland’s native forests, has led to the conclusion that 1080 is the best option at this time, if managed appropriately, and that many of the other available toxins have far greater adverse effects.

As tangata whenua, we take our kaitiakitanga responsibilities very seriously and have the same concerns as any other community/ies in regard to the use of toxins. Because of such concerns, Ngāi Tahu ki Murihiku work closely with the Animal Health Board, Environment Southland, Department of Conservation and research organisations with respect to the use and management of toxins such as 1080.

### 3.3.18 Species Recovery

Species recovery focuses on enhancing the recovery of threatened native plant and animal species in coastal, land and freshwater ecosystems. This is achieved through such initiatives as habitat enhancement, breeding programmes, species transfer and predator control.

For Ngāi Tahu ki Murihiku, species recovery is about restoring populations of native species that can be sustained in natural habitats. It is also about restoring populations to a level where customary use is an achievable goal.

#### Ngā Take - Issues

- ⊙ Restoring the dawn chorus.
- ⊙ Protection of breeding and feeding areas.
- ⊙ Need for sanctuaries for species recovery.
- ⊙ Protection of the association between tangata whenua and birds.
- ⊙ Protection of long-finned eel in Fiordland National Park. Fiordland is one of the few places where long-fin eel are protected from commercial fishing and habitat loss.

#### Ngā Kaupapa - Policy

1. The cultural, spiritual, historic and traditional association of Ngāi Tahu ki Murihiku with native species must be recognised and provided for in all management associated with those species.
2. Ensure that taonga species provisions of the Ngāi Tahu Claims Settlement Act 1998 are given effect to within Fiordland National Park boundaries, including taonga species management, recovery plans, and species transfers onto/from the area.
3. Work proactively and effectively with the Department of Conservation, through kaitiaki rōpū, to “restore the dawn chorus” through effective species recovery and habitat enhancement programs for our native bird species.
4. Consider the potential effects (positive and adverse) on native birds when assessing any resource consent or concession application in Fiordland.
5. Avoid compromising the habitat, diversity and abundance of native bird species at risk as a result of inappropriate land use, development or subdivision.
6. Support and encourage scientific research that assists in the conservation and recovery of native birds, particularly those that are at risk.

7. Encourage researchers to consult with and involve local tangata whenua experts as part of any research on culturally important native bird species.
8. Encourage the use of Mātauranga Māori in scientific research and monitoring surveys for species recovery.
9. Protect and enhance the eel population and/or habitat within Fiordland National Park, while recognising the customary use rights of Ngāi Tahu.

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**Cross Reference:**

Provision 3.3.16 Plant and Animal Pest Control, Section 3.3 Te Atawhenua, Fiordland.

“It is all about healthy places, healthy resources, and our sustainable use of those places and resources.”

“There was nowhere that the early Ngāi Tahu tūpuna did not go; they had names for even the smallest puke (hill) or awa (river or stream)”.

“It is well to remember the many kāinga (dwelling places) and kāinga nohoanga (permanent or seasonal camps) of our tūpuna.”

#### Ngā Take - Issues

- ⊙ Fossicking.
- ⊙ Continued access to and protection of significant sites.
- ⊙ Protection of unknown sites.
- ⊙ Accidental finds as a consequence of ground disturbance associated with land use.
- ⊙ Passing on traditions and knowledge of significant sites to our tamariki.
- ⊙ Ensuring respect for those places that are important to us.
- ⊙ Inadequate or incomplete registers of sites.

#### Ngā Kaupapa - Policy

1. Ensure that Ngāi Tahu ki Murihiku are able to effectively exercise their role as kaitiaki over wāhi tapu and wāhi taonga in Fiordland.
2. Actively pass on knowledge of culturally significant sites, and the pūrākau and tikanga that go with them, to our tamariki and mokopuna.
3. Maintain good working relationships with those agencies involved in the protection of historic and cultural resources in Fiordland.
4. Develop and maintain effective working relationships with landowners and the wider community, with regards to the protection of, and access to, cultural and historic resources in the entire takiwā of Ngāi Tahu ki Murihiku.
5. Adopt a precautionary approach with regards to assessing the impacts of activities on wāhi tapu and wāhi taonga.

## WĀHI TAPU ME TE WĀHI TAONGA SACRED AND TREASURED SITES

### 3.3.19 Protecting Sites of Significance in Fiordland National Park

The Fiordland region contains an abundance and diversity of culturally significant sites, including: ana (caves), ara tawhito (ancient trails), kāinga nohoanga (occupation sites), māra (gardens), maunga (mountains), tauranga waka (canoe landing sites), tauranga ika (fishing grounds), urupā (burial areas), mahinga kai (resource/food gathering areas), wāhi mahi kohātu (mineral use sites), wāhi pakanga (battle sites), wāhi pounamu (pounamu areas), and other places associated with the history and identity of Ngāi Tahu. Such sites are an important link between past, present and future generations, holding the memories and traditions of the iwi. Part 2, Section 2.22 defines an archaeological site as under Section 2 of the Historic Places Act.

6. Avoid compromising unidentified, or unknown, sites of cultural significance as a consequence of ground disturbance associated with land use, subdivision and development.
7. Ensure that oral history and customary knowledge is considered equally alongside documented evidence when assessing the Ngāi Tahu cultural heritage values of a region or site.
8. Applications for activities in areas of cultural significance where there are no known sites but the likelihood of finding sites is high, will require one or more of the following (at the cost of the applicant):
  - a. site visit;
  - b. archaeological survey (walk over/test pitting), by an approved archaeologist;
  - c. cultural impact assessment;
  - d. cultural monitoring;
  - e. accidental discovery protocol agreement;
  - f. archaeological authority.
9. Where an archaeological survey is required to assess the cultural heritage values in an area, the archaeologist must have the mandate of the appropriate kaitiaki rūnanga.
10. Any site that fulfils the criteria of the Historic Places Act 1993, whether recorded or not (it just has to be suspected), is protected under the Act. This refers to unexpected sites that may be uncovered during development, even after approval of the overall project has been consented to by tangata whenua.
11. Ensure that resource consent applicants are aware that liaising with iwi on the cultural impacts of a development does not constitute an archaeological assessment.
12. Any interpretation or portrayal of Ngāi Tahu history or associations with wāhi tapu or wāhi taonga is subject to policies for cultural interpretation, as per Section 3.3.9 of this Iwi Management Plan.

Recorded sites in existing registers are sometimes inaccurate or incomplete. In some cases, a general area may be correct, but the specific point identifying a site may be inaccurate. It is important to recognise that sites of significance in such registers are not comprehensive lists, and are often not a true representation of the actual number or distribution of sites or the extent of cultural deposits associated with the listed sites.

The Treaty of Waitangi is the historical basis for indigenous guardianship. It recognises the indigenous people as exercising responsibility for their treasures, monuments and sacred places. This interest extends beyond current legal ownership wherever such heritage exists. Particular knowledge of heritage values is entrusted to chosen guardians. The conservation of places of indigenous cultural heritage value therefore is conditional on decisions made in the indigenous community, and should proceed only in this context.

*Source: Indigenous Cultural Heritage Provisions, ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value (adopted by the New Zealand National Committee of the International Council on Monuments and Sites in 1992).*







### 3.4 High Country & Foothills Takitimu Me Ona Uri

**Ko Takitimu te maunga  
Ko Takitimu te waka**

Takitimu is my Mountain  
Takitimu is my canoe (waka)

**Photo credits for artwork (previous page)**

**Main Photo**

*Source: Venture Southland*

**Tauihu (waka prow)**

*Source: Southland Museum*

**Imagery**

*The Takitimu Mountains are what remain of the great waka Takitimu wrecked near the Waiau River.*



# 3.4

## Takitimu Me Ona Uri High Country & Foothills



Maunga (mountains) play an important role in the spiritual and cultural beliefs of Ngāi Tahu Whānui, they are the most sacred part of the landscape. Foremost, maunga are the gateways to the atua (gods) and heavens, hence the story of Aoraki and the creation of Te Waipounamu. Maunga are also the gatherers of the tears of Ranginui (Sky Father), whose valleys collect the water and in turn supply the lifeblood of Papatūānuku (Earth Mother). The snow capped mountains are the old men of the landscape.

The mountain and foothills regions are the source of life and nourishment for the plains below. The snow and glacial melt of the mountains is the source of rivers, which flow from the mountains to the sea.

*Te Taumutu Rūnanga Natural Resource Management Plan, p 53*



This section of the plan describes ngā take and ngā kaupapa associated with the high country and foothills in Murihiku. This includes the lands, waters, mahinga kai and biodiversity of the hills region between Fiordland and the Southland Plains and includes the Takitimu Mountains, which guard the edge of Fiordland on the Southland Plains. They are named after the wreck of Tametea Ure Pokaiwhenua Pokaimoana waka (canoe) – the Takitimu. The high country and foothills are inclusive of the Eyre, Remarkable, Livingstone and Garvie Mountains, and Longwood, Hokonui and inland Pukerau and Catlins foothill regions.

The section further includes the upper Queenstown/Wanaka catchment including lakes and mountains between Whakatipu-Waitai (Lake McKerrow) and extends across to the eastern boundary of the Matau (Clutha) River. Ngāi Tahu ki Murihiku acknowledge the shared nature of some areas with Ōtākou/Otago rūnanga, particularly Te Rūnanga o Moeraki, Kāti Huirapa ki Puketeraki and Te Rūnanga o Ōtākou, in the inland lakes and mountains.

Ngāi Tahu ki Murihiku have chosen to name this section of the plan Takitimu me ona uri. This refers to the Takitimu Mountains and its siblings, descendants and relations which form the mountain and foothill regions within Murihiku and beyond.

#### Section 3.4

#### Takitimu me ona Uri – High Country and Foothills

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- ⊙ Tenure Review
- ⊙ High Country Pastoral Farming
- ⊙ Energy Generation and Efficiency
- ⊙ Mining and Exploration
- ⊙ Forestry (exotic)
- ⊙ Forestry (indigenous)
- ⊙ Vegetation Clearance and Burning
- ⊙ Access and Tourism
- ⊙ Plant Pests
- ⊙ Animal and Bird Pests
- ⊙ Hazardous Substances and New Organisms
- ⊙ Mahinga kai
- ⊙ General Water Policy
- ⊙ Protecting Sites of Significance in High Country and Foothills Areas
- ⊙ Rock Art

#### Matamata

The famous Ngāti Mamoe Rangatira, Te Rakitauneke had his own personal taniwha, Matamata who followed him in his journeys from Kaikōura to Murihiku. There are numerous stories relating to Matamata and this is just one of them.

Before travelling South to Murihiku, Te Rakitauneke lived at Wakāri, Otepoti. One day Te Rakitauneke decided to set off for Te Ākau Tai Tonga (the Southern Coast), however, he forgot to tell Matamata who happened to be sleeping at that time. When Matamata awoke and found his rangatira gone he was most upset and confused and immediately set out to follow him.

As Matamata tortuously made his way down the Taieri Plains he gouged out a winding watercourse which was named Rua Taniwha. He made his way up the Waipori eventually arriving at the area now known as the Hokonui Hills. On his arrival he became aware that his rangatira, Te Rakitauneke, had died at Ōmāui. Matamata was so saddened by the loss of Te Rakitauneke that heartbroken, he also died turning in to stone creating the Hokonui Hills. The Hokonui Hills are also known as Matamata.

Another legend says that Matamata could be seen smoking, firing rocks and molten material into the air which, falling to the ground created the hills known as Matamata or Hokonui.

### 3.4.1 Tenure Review

Tenure review is an outcome of the Crown Pastoral Land Act 1998. The process is administered by Land Information New Zealand (LINZ), in relationship with the Department of Conservation (DOC). The process further involves Ngāi Tahu, Fish and Game and other non-governmental organisations. The review process is intended to make a clear distinction between economically productive land and land of conservation value.

Tenure Review often involves areas of pastoral lands transferred to freehold, and others retired from grazing and turned into conservation lands to be administered by the Department of Conservation.<sup>6</sup> The identification of Ngāi Tahu values associated with areas undergoing the tenure review process and the inclusion of mechanisms to protect cultural values are important to Ngāi Tahu ki Murihiku.

#### Ngā Take – Issues

- ⊙ Impacts on water quality as a result of hill country development.
- ⊙ Impacts on mauri of freshwater lakes and rivers.
- ⊙ Degradation of waterways by stock, deforestation, siltation etc.
- ⊙ Reservoirs, dams and diversions on lakes and rivers.
- ⊙ Discharges to lakes from tourism, industry, agriculture etc.
- ⊙ Protection of significant inherent cultural values on pastoral lease lands.
- ⊙ Protection of statutory acknowledgements.
- ⊙ Recognition of obvious sentimental and cultural values associated with surrounding lands.
- ⊙ Protection of taonga, endemic species and indigenous flora and fauna.
- ⊙ Continued access for mahinga kai and other cultural purposes.
- ⊙ Relationships with lessees.
- ⊙ Relationships with the Department of Conservation.
- ⊙ Relationships with Land Information New Zealand.

- ⊙ Future use and management of lands identified as conservation lands, including grazing and tourism concessions.
- ⊙ Role of Ngāi Tahu ki Murihiku in determining future use and management.
- ⊙ Consultation into immediate protective mechanisms to prevent further damage.

#### Ngā Kaupapa - Policy

##### Protection

1. The rights of Ngāi Tahu ki Murihiku to be involved in all aspects of the tenure review process must be recognised and provided for by all parties involved.
2. Ensure that access rights for Ngāi Tahu ki Murihiku to high country areas are recognised, provided for and not compromised by the Crown.
3. Recognise Tenure Review Property Reports as written by Te Aō Mārama Inc. or those contracted to Te Aō Mārama Inc. as a part of the tenure review process, to identify cultural values associated with any given area and mechanisms provided to protect such values.
4. Identify and require the recognition of Statutory Acknowledgement sites located in the high country and foothill area.
5. Support recommendations for use of marginal strips, buffer zones, riparian margins or other protection mechanisms adjacent to waterways for protection of mahinga kai, water quality and biological diversity (applies to both freehold and conservation lands).
6. Support, where appropriate, the retirement of land into conservation estate or placement of covenants over forest remnants to protect the habitats of taonga species.
7. Require that protection and access mechanisms are developed for all wāhi tapu and wāhi taonga areas located on pastoral lease lands.
8. Protect the headwaters of rivers for protection of mauri and ensure a continuous healthy flow from the mountains to the sea.
9. Acknowledge that with time natural food supplies have been removed. The adaptive quality of some species now relies on introduced food supplies. Thought must be given to circumstances where retaining introduced species rather than removing them, is in fact in the best interest and longevity of the species. Those involved in the tenure review process must consider effects of the removal of some introduced species on existing populations.

<sup>6</sup> *Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura Environmental Management Plan 2005, p 81

### Process of tenure review

#### An example of poor land use

The process of tenure review has enabled the values that remain in some high country areas to be protected by placement of heritage and vegetative covenants or through the retirement of lands. Ngāi Tahu ki Murihiku support such processes but emphasise that land use practices and the management of such in the high country and foothills should ensure that soil, water, natural and cultural heritage values are conserved and protected before such measures are needed to save what little remains. The following example demonstrates the effects of poor land use and the loss of values as a consequence.

The northern end of the Old Woman Range just south of Bannockburn approximately 16km from Cromwell demonstrates the effects of high country pastoral farming. Past land use practices including constant grazing and burning have left parts of the Station and other Stations in the area in a state of disrepair. Damage, further exacerbated by the spread of rabbits has left areas on the northern slopes, almost desert like. Removal of natural vegetation has led to spread of fire resistant matagouri, briar and spaniard, all of which add little support to succession and habitat growth.

Although undertaken unwittingly, past land use practices have severely compromised what iwi values remain on the property. The tenure review process has involved saving what little value does remain. This, in a sense, is a little too late.

Ngāi Tahu have a strong connection with the natural resources in the area. Traditionally the wetlands and beech forests would have been used as hunting grounds and particularly in areas above the bush line, hunting of moa, as a resource, would have been important. Gathering of harakeke/flax for the purposes of weaving clothing, footwear and containers along with use of the cabbage tree as a source of starch, and taramea for its perfumed resin were important vegetation sources. Pounamu was a highly valued resource used for both decorative and hand held weapons, and the ancient trails established throughout the area, particularly to the Nevis and beyond, were highly important.

What remains today in the way of historical resources is very little. The lower flat lands are well irrigated but there is very little left on the remaining property in respect to iwi values. Duffers Gully has been extensively mined and evidence of Māori presence has been buried and destroyed. There were four pits recorded, at least one was likely to be an oven.

10. Ensure that existing protocols between Te Rūnanga o Ngāi Tahu and the Department of Conservation are adhered to in the management of any given area undergoing tenure review. Monitoring of grazing licences whereby a change from pastoral lease lands to conservation lands has occurred is essential to ensure economic benefits do not out-weigh conservation and cultural values.
11. Advocate for appropriate animal and plant pest control operations over areas becoming conservation estates and duly recognise this in any Department of Conservation grazing licence.
12. Ensure input where immediate protective mechanisms are employed to prevent further damage, i.e. buffer zones.
13. Respect and recognise for sentimental and cultural values associated with surrounding land and advocate for mechanisms to protect these values i.e. Takitimu Mountains and its surrounds.
14. Ensure developers put in place and adhere to an Accidental Find protocol to cover the accidental discovery of Kōiwi tangata, umu, wāhi pakanga or other taonga.

#### *Relationships*

15. Promote an effective and constructive working relationship, through consultation, (promoting joint initiatives to improve upon and provide adequate protection over remaining habitats of importance) between the parties involved in the tenure review process. This includes future use and management, particularly in regard to commercial activities undertaken on conservation lands.

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#### **Cross-reference:**

Provision 3.5.1 Farm Effluent Disposal and Wastewater Disposal – Section 3.5 *Te Rā a Takitimu* - Southland Plains

#### **Information Source:**

Tenure Review Property Report prepared by Te Aō Mārama Inc. and Te Rūnanga o Ngāi Tahu, for various tenure review properties.

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura Environmental Management Plan 2005

## 3.4.2 High Country Pastoral Farming

Ngāi Tahu ki Murihiku understands that pastoral farming (sheep, cattle and deer) is an important economic activity in high country areas within Southland. However management of these lands should ensure that soil, water, natural and cultural heritage values are conserved and protected.

#### **Ngā Take – Issues**

- ⊙ Unsustainable land use and impact on soils, vegetation, water quality and quantity.
- ⊙ Unconsented development or activities as part of pastoral farming.
- ⊙ Vegetation burning for land management and development purposes.
- ⊙ Loss of nutrients and carbon through burning.
- ⊙ Loss of indigenous vegetation and peat bog areas.
- ⊙ Clearance of indigenous vegetation.
- ⊙ Access to indigenous vegetation for customary use.
- ⊙ Water abstraction for irrigation, stock water and production of feed.
- ⊙ Large scale water abstraction.
- ⊙ Protection of instream ecosystems by advocating for appropriate minimum flow levels.
- ⊙ Inefficient discharge to land.
- ⊙ Protection and conservation of threatened species/ taonga.
- ⊙ Disturbance of wāhi tapu sites unknown to landowners/ lessees.
- ⊙ Protection of wāhi tapu and wāhi taonga on private land.
- ⊙ Access to known wāhi tapu and wāhi taonga sites.
- ⊙ Animal pest control and spread of plant pests in high country pastoral lease lands.

#### **Ngā Kaupapa - Policy**

1. Encourage sustainable pastoral farm land management practices whereby impacts on soil, vegetation and water quality are minimised.
2. Support improvement of soil production levels by maintaining balanced nutrient levels and avoiding soil erosion and loss of organic matter.

3. Develop working relationships with landowners to avoid unconsented development of activities which will adversely effect environmental, cultural and heritage values.
4. Advocate for recognition of burning practices as unsustainable. Such practices have long term impacts on nutrient sequestering.
5. Discourage the draining of peat bog areas for pasture which were in the past and still remain a significant mahinga kai resource source.
6. Advocate for pastoral farm management decisions (including conversion to pasture) to take into account the protection and survival of indigenous species of flora and fauna in their natural habitats, particularly forest remnants.
7. Encourage development of riparian zones and buffer strips along both sides of all watercourses to minimise effluent and nutrient runoff and prevent stock access.
8. Discourage the clearing of indigenous vegetation for boundary fencing. Where unavoidable, clearing of indigenous vegetation for boundary fencing must be kept to a minimum.
9. Recognise Ngāi Tahu Whānui access to areas of indigenous vegetation for customary use practices. For example collection of a specific seed source, young shoots or flax for cultural use. Such collection shall be kept to a minimum so as to not to impede succession and to ensure habitats are retained.
10. Require that all water abstraction activities associated with pastoral farming practice are efficient. This is reflected particularly in respect to sustainable irrigation design, delivery and management. Large scale water abstraction (which has an environmental effect) should be avoided.
11. Prevent direct stock access to waterways and provide for watering of stock using efficient pumping mechanisms to paddock troughs. This is to avoid the damage by stock to lake or river edges and riparian zones.
12. Promote at all times the protection of all native aquatic species.
13. Maintain appropriate minimum flow levels to ensure that native aquatic species have uninhibited passage between high country lakes and rivers and the sea at all times. Any structure must provide for fish passage.
14. Avoid any discharge of contaminants to water as a result of pastoral farming activity, including pest control poisons.
15. Earthworks undertaken as a part of high country pastoral farming shall recognise for potential accidental discovery of kōiwi tangata, umu, wāhi pakanga or other taonga. It is encouraged that such discoveries be reported to Te Aō Mamara Inc and mechanisms for protection be sought.
16. Encourage and develop good working relationships with all private landowners with regards to the protection of, and access to wāhi tapu, archaeological, or other culturally significant sites.
17. Encourage pest management practices to be conducted in a way so as to minimise impacts on non-target species.
18. Consents granted for land management purposes should have in place conditions and monitoring requirements to address pest plant control issues.

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#### Cross-reference

Provisions: 3.5.11 Rivers, 3.5.12 Discharge to Water, 3.5.13 Water Quality and 3.5.14 Water Quantity - Abstractions  
- Section 3.5 *Te Rā a Takitimu* - Southland Plains

#### Information Source:

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura  
Environmental Management Plan 2005

Drainage of 200 acre peat bog to convert to pasture

“it is really sad to see those areas still being drained and turned to pasture. These particular bogs were once significant and named mahinga kai of our tūpuna. However, it appears now there is a need and desire to change the ground to make the area financially viable.”

George Ryan 2007

### 3.4.3 Energy Generation and Efficiency

Energy requires consideration from two perspectives:

- ⊙ the effects of using energy and
- ⊙ the effects of developing energy resources

Using and developing energy resources can have negative impacts in respect to the environment. Use can be inefficient and unsustainable, enhance inappropriate emission levels and have long term effects on climate change.

Furthermore development of energy resources can also have implications on and may lead to loss of indigenous vegetation, ecosystems, landscapes and culturally significant sites. The management and control of such development is of concern to Ngāi Tahu ki Murihiku including the damming and diversion of waterways. Within Murihiku there is potential for development of renewable energy including wind, biofuels and solar energy. Ngāi Tahu ki Murihiku however recognise that with any form of development there is a potential for adverse effects which when identified should be avoided or remedied. Effects as a result of development include land disturbance, visual and noise impacts, air and water pollution, impacts on communities and existing infrastructure, loss of natural landscapes and biodiversity and health and safety implications.

#### Ngā Take – Issues

- ⊙ Localised, damming/diversion of waterways, wind, new types such as solar and nuclear.
- ⊙ Location of wind farms and their possible impact on migratory birds.
- ⊙ Earthworks associated with construction and preparation of the site.
- ⊙ Scale of the wind farms.
- ⊙ Management and control of environmental effects from use and development of energy resources.
- ⊙ Efficient use of energy.
- ⊙ Potential for development of energy resources in Southland.
- ⊙ Modification of indigenous ecosystems and habitats as a result of development or extension.
- ⊙ Air and water pollution.
- ⊙ Protection of cultural landscapes from inappropriate use and development.

- ⊙ Access to culturally important places.
- ⊙ Restricted access during construction and once production is underway, because of safety and security reasons.
- ⊙ Impact on communities and infrastructure.

#### Ngā Kaupapa - Policy

##### *Energy Generation*

1. Ngāi Tahu's right to development, as per the Treaty of Waitangi, must be recognised and provided for with respect to future energy development and commercial operations in the high country and foothill areas.
2. Ensure that Ngāi Tahu ki Murihiku is proactively involved with the management of future energy development within high country and foothill areas. This includes assessing the appropriateness of large and small scale energy development and the localised effects of these developments on communities, natural character, biodiversity, cultural significance and the possible changes in experiences tangata whenua may have when visiting the area or areas adjacent to the development.
3. Protect the natural and cultural landscape and potential loss or irreversible change to landforms from inappropriate energy development.
4. Ensure that the scale and location of any new energy development does not unreasonably detract from the natural landscape and character of the high country and foothill areas, e.g. wind farms. Such development must recognise and provide for cumulative effects on the land, water, possible down stream effects, biodiversity, changes to experiences with the land and visual impacts.
5. Ensure that the scale and location of any new energy development does not impede migratory bird paths.
6. Encourage use of visual representations in the consent and consultation process to enable rūnanga to picture the projects (large or small scale) on the landscape and clearly visualise the effects it may have.

**Energy Efficiency**

7. Adopt an integrated approach with neighbouring rūnanga with respect to the protection, maintenance and enhancement of cultural landscapes that may be affected by energy development.
8. Development and utilisation of energy resources should be managed to ensure that negative environmental impacts are avoided or remedied. This includes the effects this may have on a community and its infrastructure.
9. Promote and encourage the efficient use of existing energy production and energy infrastructure.
10. Support, where appropriate, alternatives to energy production that have less environmental impacts than traditional energy production methods. This removes potential to concentrate on sources of energy that are more easily accessible despite the high environmental cost associated with these more traditional sources. Furthermore supporting use of alternative methods leads to more efficient energy use.
11. Any earthworks undertaken must recognise for the policies outlined in Provision 3.5.8 Earthworks in Section 3.5 *Te Rā a Takitimu* - Southland Plains of this iwi management plan.
12. All Ngāi Tahu Whānui, current and future generations, must have the capacity to access, use and protect high country landscapes, wāhi tapu and mahinga kai sites and the history and traditions that are linked to these landscapes. During any development the limitations of access (for safety and security reasons) and the implications of such must be identified. Where possible limitations of access which effect the ability of Ngāi Tahu Whānui to recognise for historical and cultural links to the landscape should be avoided, and relationships between the landowners/lessees/developers should be enhanced whereby protocols are put in place to allow continued access.
13. Recognise Ngāi Tahu Whānui access to areas of indigenous vegetation for customary use practices. For example the collection of a specific seed source, young shoots or flax for cultural use. Such a collection shall be kept to a minimum so as to not impede succession and retain habitats.

**Cross reference:**

Provision 3.5.8 Earthworks – Section 3.5 *Te Rā o Takitimu* - Southland Plains

Provision 3.1.2 Economy and Industry – Section 3.1 *Huringa Ahua o Te Rangi* – Climate Change

**Information Source:**

Southland District Council District Plan 2001

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura Environmental Management Plan 2005

Cultural Impact Assessment – Meridian Energy Ltd's Wind Farm, TRONT, Draft May 2006

**3.4.4 Mining and Exploration**

Ngāi Tahu ki Murihiku believe that mining and exploration activities will continue in Murihiku, particularly lignite mining. We intend to be proactive in terms of ensuring that future mining developments do not compromise the natural environment, particularly water and sites of cultural significance.

Ngāi Tahu ki Murihiku policies on Mining and Exploration are found in Section 3.5: *Te Rā a Takitimu* - Southland Plains, provision 3.5.9.

**3.4.5 Forestry (Exotic)**

Forestry in this section refers to exotic forestry plantation and harvesting operations. The Southland region including the plains, high country and foothill areas have numerous forestry operations. Ngāi Tahu ki Murihiku recognise that forestry plantations, if not managed appropriately, can have significant adverse effects on the environment. Poorly managed forestry operations can result in displacement of indigenous vegetation and biodiversity, and can change the visual aspect of the landscape, modifying endemic ecosystems. If unchecked they may alter the hydrological system within a catchment causing problems with water yield and water quality. Often communities are faced with ongoing costs of dealing with wilding trees.

Areas once used and occupied by Ngāi Tahu ki Murihiku are becoming areas of intense forestation and in turn compromising the cultural identity that these areas hold. It is important that the values identified by Ngāi Tahu ki Murihiku are considered in policies and management programmes for exotic forestry operations. The relationships between Ngāi Tahu ki Murihiku, Te Rūnanga o Ngāi Tahu, and forestry companies is an important issue when it comes to the protection of land, water and soil resources.



### Ngā Take – Issues

- ⊗ Appropriate management of wastewater and stormwater.
- ⊗ Impacts on water quality as a result of run-off and sedimentation.
- ⊗ Impacts on water quantity.
- ⊗ Impacts on access to mahinga kai.
- ⊗ Impacts on riparian areas by forestry activities.
- ⊗ Impacts on drains, springs, wetlands, tarns and aquifers by forestry activities.
- ⊗ Impacts and management of timber processing plants and sawmills.
- ⊗ Appropriate location of forestry plantations.
- ⊗ Smaller woodlot management.
- ⊗ Management of wilding tree species and the effects of seed dispersal.
- ⊗ Preparation of land for planting and replanting and the potential to unearth cultural materials.
- ⊗ Results of clear felling.
- ⊗ Waterway channel modification and stream crossings.
- ⊗ Protection of fish passage in waterways.
- ⊗ Protection of existing remnants of indigenous vegetation.
- ⊗ The effects of afforestation on water yield.
- ⊗ The effects of deforestation on soil erosion.
- ⊗ Protection of sites of cultural and historical significance.
- ⊗ Visual landscape management.
- ⊗ Use of poisons for plant and pest control.
- ⊗ Wild animal control.

### Ngā Kaupapa - Policy

#### *Protection*

1. Recognise and provide for Ngāi Tahu ki Murihiku kaitiakitanga with the land and mahinga kai. Relationships between forest managers and companies with Ngāi Tahu ki Murihiku are encouraged from forestry development inception.
2. Forest managers must recognise for the accidental discovery of cultural material, and should consult with Ngāi Tahu ki Murihiku to establish Accidental Discovery Protocol agreements. Forest managers are obliged to educate and inform contractors and operational staff of

the operating procedure on how to identify accidental discoveries of cultural material during the course of their activities and the procedures that follow.

3. Riparian and buffer zones around waterways must be protected to ensure their ecological function is maintained and that mahinga kai and waterway ecosystems are protected.
4. Vehicle access must ensure that buffer and riparian zones are recognised and observed around all waterways, including drains, springs, wetlands, tarns and aquifers.
5. Protect mahinga kai habitats, wāhi tapu, wāhi taonga or other culturally significant sites through appropriate processes established as part of the management of forestry operations.
6. Ensure that access arrangements are part of forestry operation plans to ensure that local iwi maintain access to cultural sites, materials, and mahinga kai within the forest boundaries.
7. Encourage protection of existing indigenous forest remnants, bush stands or regenerating indigenous vegetation through use of buffer zones.
8. Encourage formal protection by way of covenant for existing areas of indigenous vegetation that have high cultural or conservation value.
9. Maintain uninhibited fish passage within any waterway flowing within and adjacent to the forestry plantation.

#### *Management*

10. Forestry operations should be located in appropriate areas where the effects of its activities on the surrounding environment will be minimised. Consultation with Ngāi Tahu ki Murihiku into the significance of a possible site is recommended to assess environmental, cultural and heritage values. This includes wetland areas, mahinga kai sites, wāhi tapu, wāhi taonga and other culturally significant sites.
11. Avoid adverse effects associated with forestry operation activities such as earthworks, increased sedimentation, harvesting, stream crossings, plant and animal pest control, vegetation clearance, channel modification and preparation of the land for new and replanting of trees. Such activities shall form part of a company's environmental management plan and/or standards.
12. Forest managers need to determine the best species of tree to plant in any given environment to minimise adverse effects on the surrounding environment and comply with regional/district planning provisions. Ngāi

Tahu ki Murihiku recommend that such decisions and reasoning should be provided for in the company's environmental management plans and/or standards.

13. Comply with all relevant codes highlighting performance standards and best management practices for commercial forestry development.
14. Forestry operations must observe the need to establish a buffer zone (set backs from roads) around all forestry plantations (regardless of size) to provide for visual considerations, wildlife and native species corridors. This will reduce the levels of sedimentation, runoff and erosion after felling and will control wilding tree spread. Use of native vegetation is encouraged during design of these buffer zones.
15. Require adequate management mechanisms are in place to control wilding trees as part of a routine pest plant control programme. Forestry contractors should be responsible for controlling wilding trees during planting and rotation and after harvest, on the immediate property and neighbouring property, at the company's or landowner's expense. Mechanisms should be regularly assessed to ensure effective and efficient control.
16. Require adequate management mechanisms are in place to control animal and plant pests. Mechanisms should be regularly assessed to ensure effective and efficient control.
17. Encourage the replanting after felling or, where land has been newly converted, as soon as possible to reduce sedimentation and loss of topsoil.
18. Recognise that small woodlot areas on farms can create adverse effects if not consented. Educating farmers in respect to management of such woodlots is encouraged.

#### Impacts

19. Avoid clear felling operations which can create increased sedimentation loading in waterways.
20. Avoid impacts on water quality within a forest licence by excluding stock access by way of fencing to prevent damage to riparian zones and waterways.
21. Culverts should be built to regional council standards and should be placed in streams and in the streambed to minimise debris build up/sedimentation.
22. Instream values should be protected against negative impacts of water yield.
23. Require that forestry operation plans identify all roading, crossing of waterways and access ways prior to commencement. Such information should be included in

environmental management plans and/or standards. Any maintenance or upgrading should also be reported to Ngāi Tahu ki Murihiku.

24. Avoid the draining of wetland areas for forestry planting.
25. Avoid forest planting that would have an adverse effect on a wetland.

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#### Cross reference:

Section 3.1 *Huringa Ahua o Te Rangi* - Climate Change

#### Information Source:

*Te Poha o Tohu Raumati* - Te Rūnanga o Kaikōura  
Environmental Management Plan 2005  
Southland District Council District Plan 2001

### 3.4.6 Ngahere - Indigenous Forestry

Substantial areas of indigenous forestry are located on Māori Lands within the Southland region. These are concentrated in the southern coastal area, Catlins, Western Southland and on Stewart Island/Rakiura. Areas are also located in the Hokonui area. Some of these lands support significant indigenous forests which are a valuable resource for forest owners. Utilisation of such a resource is at the discretion of the owner. Part IIIA of the Forest Act, as inserted by the Forests Amendment Act 1993 promotes the sustainable forest management of indigenous forest land.

Ngāi Tahu ki Murihiku recognise that the management of ngahere on Māori Lands lies with the trustees and have no desire to dictate how trustees manage the lands on behalf of owners. It is extremely important to recognise and give effect to the purpose for which those lands were set aside for Māori owners. The lands were to provide for the sustenance and economic well-being for the original owners and for the following generations forever and ever and ever.

The Māori version in the Murihiku purchase says:

*"Mō mātou hei whenua tunau rawa mō mātou, me o mātou tamariki, ake, ake, ake"*

The term "*mō mātou hei whenua tunau rawa*" implies that it is to be a lasting possession for us, whatever the needs are. That may be a place to say karakia before cutting down a tree to build a whare or a waka, or it may be a place to catch birds or fish for food or anything else for

that matter. The term “*mō mātou, me o mātou tamariki, ake, ake,ake*”, implies that it is to be for all us and for our children for all eternity.

Ngāi Tahu ki Murihiku only wish to make comments to advocate for forestry to be carried out in a manner that is in accordance with established sustainable forest management accords, conditions and protocols between parties. Of particular significance is the protection of waterways and potential accidental discovery of culturally significant sites or material.

#### Ngā Take – Issues

- ⊙ Selective felling and extraction of indigenous trees.
- ⊙ Sustainable forest management of indigenous forest land.
- ⊙ Accidental discovery of culturally significant sites and materials.
- ⊙ General effects of forestry activities on the waterways.

#### Ngā Kaupapa - Policy

1. Encourage avoidance of adverse effects associated with the following forestry activities:
  - a. earthworks and increased sedimentation;
  - b. harvesting;
  - c. poor water quality; stream crossings; plant and animal pest control;
  - d. vegetation clearance and habitat loss.
2. Advocate for processes to be established to promote sustainable forest management accords, conditions and protocols.
3. Ensure that protocols are established to recognise for accidental discovery of cultural sites and material. Forest managers/trustees are encouraged to educate and inform contractors and operational staff on the operating procedure on how to identify accidental discoveries of cultural material during the course of their activities and the procedures that follow.
4. Encourage protection of specific mahinga kai habitats, wāhi tapu and wāhi taonga sites within forestry boundaries.
5. Encourage the establishment of riparian and buffer zones around waterways to ensure waterway ecosystems and mahinga kai are protected.
6. Encourage stock exclusion by way of fencing from waterways and riparian zones to avoid impacts on water quality.

#### Cross reference:

Provision 3.3.15 Native Forest Ecosystems, Section 3.3 *Te Atawhenua* - Fiordland

#### Information Source:

Southland District Council District Plan 2001

## 3.4.7 Vegetation Clearance and Burning

Vegetation is cleared and burned for land management purposes. Burning destroys nutrient retention and, in the long term, breaks down the structure of the soils unless there is continual over sowing with grasses and application of fertiliser. Often land that is cleared is scrub land and consists of gorse, broom or matagouri. Burning of scrub opens that land for the establishment of pasture. The removal of vegetation cover, particularly on steeper slopes, can have significant effects in terms of topsoil loss, regeneration of natural organic matter, stability, effects on water quality, moisture retention and widespread erosion. Furthermore clearance provides habitat for infestation of exotic pest plants and exacerbation of damage by pest animals such as rabbits.

#### Ngā Take – Issues

- ⊙ Clearing and burning of land for pasture conversion in the foothills and high country.
- ⊙ Loss of organic matter.
- ⊙ Loss of indigenous plant and animal species as a result of burning and clearing.
- ⊙ Habitat loss as a result of burning and clearing.
- ⊙ Disturbance and loss of culturally significant sites and materials as a result of burning and clearing.
- ⊙ Increased soil erosion and land instability as a result of exposed soils.
- ⊙ Establishment of undesirable plant and animal pest species as a result of burning and clearing.

#### Ngā Kaupapa - Policy

1. In areas where large scale burning or vegetation clearance operations are proposed, landowners must provide opportunity for site inspections to ensure that the activity complies with information provided, including maps.
2. Operation plans should outline the purpose for vegetation clearance or burning and the methods used to avoid harming non target species. Methods to enhance

and improve the area once cleared should also be demonstrated, this includes the natural replenishment of organic matter to reduce loss/degradation of topsoil and the use of alternative disposal methods.

3. Operation plans should outline effective methods for plant and animal pest control (including monitoring), following vegetation clearance or burning.
4. Protect indigenous vegetation in areas or adjacent to areas that are to be burned or cleared (e.g. forest remnant, peat bog area).
5. Avoid use of herbicides, prior to burning or vegetation clearance, that persists or is toxic to the environment.
6. In areas where accidental burning (including climate induced) has occurred areas should be replanted to avoid soil exposure and erosion, nutrient loss, and invasion of undesirable plant and animal pest species by the landowner or person responsible for the land.
7. Avoid clearance of land for land management purposes in areas prone to high soil erosion and land instability.
8. Advocate for the restoration of damaged or destroyed areas of vegetation as a result of non compliant or unconsented activity by the landowner or person responsible for the land.

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**Cross Reference:**

Provisions 3.2.1 Discharge to Air; 3.2.2 Visual amenities,  
Section 3.2 *O Te Pū Hau - Air*

Section 3.1 *Huringa Ahua o Te Rangī - Climate Change* section

## 3.4.8 Access and Tourism

Many high country areas are conservation lands. Recreation and tourism often dominate use in these areas. Historically Māori used major rivers and ridges as pathways linking coastal settlements to the inland resources of the foothills and high country. Increased public pressure to access these areas affects culturally significant sites, the natural character of the landscape, and the availability and protection of natural resources. The following issues identify Ngāi Tahu ki Murihiku concerns surrounding activities with respect to access, use, and the protection of cultural values within high country landscapes as significant.

### Ngā Take – Issues

- ⊙ Impacts of tourism and recreation on high country and foothill landscapes.

- ⊙ Increased pressure to improve transport networks (land and air) throughout high country and foothill landscapes for development purposes.
- ⊙ Access for tangata whenua to culturally important sites (e.g. mahinga kai) in the high country and foothills.
- ⊙ Protection of mahinga kai sites and resources.
- ⊙ Access to indigenous vegetation for customary use.
- ⊙ Recognition and protection of cultural values in the concession application process.
- ⊙ Recognise for accidental discoveries of cultural sites and material and protection of wāhi tapu and wāhi taonga on conservation land.
- ⊙ Building activity for tourism development, and potential impact on landscape and cultural values.
- ⊙ Possible impacts of existing or proposed ski field development and the impacts of sewage discharge onto land, snowfields and into waterways.
- ⊙ Impacts on water quality and quantity as a result of new development.
- ⊙ Interpretation of cultural values as part of concession activities on conservation land.
- ⊙ Use of appropriate Māori interpretation, agreed to by Ngāi Tahu ki Murihiku.

### Ngā Kaupapa - Policy

1. Ensure that adequate and timely consultation occurs between tangata whenua and landowners/managers with respect to issues of access in the high country. This includes proposed new development such as transport networks.
2. Development that includes building activity should consider specific landscape and geographical features and the significance of these to Ngāi Tahu Whānui. Activity whereby buildings will protrude above ridgelines or displace sites of cultural significance should be avoided.
3. Recognise and protect culturally significant sites and places associated with high country trails.
4. All Ngāi Tahu Whānui, current and future generations, must have the capacity to access, use and protect high country landscapes, wāhi tapu and mahinga kai sites and the history and traditions that are linked to these landscapes.
5. Encourage consent and concession authorities to consider appropriate locations and durations for activities involving tourism, recreation and access

to the high country. This includes assessing the long term and cumulative effects that the activity may have. Furthermore authorities should provide for the potential availability of improved techniques and processes that will reduce overall effects on high country landscapes.

6. Instream values should be protected against negative impacts of new development, particularly with respect to appropriateness, discharges, abstraction, and effects over time.
7. Encourage education among tourist and other visitors about the cultural importance of mountains and other landforms to Ngāi Tahu Whānui.
8. Deter disrespectful activity by tourists or other visitors within areas designated as culturally significant. This includes education with respect to depositing of food, sewage, or rubbish away from designated sites and defacing of sites.
9. Appropriate and timely consultation must occur for all concession applications (if Ngāi Tahu ki Murihiku deem it necessary). This includes access to culturally significant sites by the general public. Concession activities are subject to Ngāi Tahu Standard Conditions for Concessions (Appendix 5).
10. Encourage respect for Ngāi Tahu association with culturally significant mountains in areas of conservation estate (including those recognised as Tōpuni), through working with the Department of Conservation to develop educational material to be made available to mountain climbers, the public, concessionaires and users of the area.
11. Actively advocate for the use of Ngāi Tahu and Ngāi Tahu ki Murihiku place names associated with mountain and foothill regions, and where promotional material is developed, to ensure that interpretation of historical whakapapa is correct and approved by Ngāi Tahu ki Murihiku. This may involve relationships with the Crown and lessees of high country stations.
12. Recognise Ngāi Tahu Whānui continued access to areas of indigenous vegetation for customary use practices. For example collection of a specific seed source, young shoots or flax for cultural use. Such collection shall be kept to a minimum so as to not to impede succession and ensure habitats are retained.
13. Encourage and develop good working relationships with all private landowners with regards to the protection of, and access to wāhi tapu, wāhi taonga, archaeological, or other culturally significant sites.
14. Ensure that protocols are established to recognise for the accidental discoveries of cultural sites and material.

**Cross-reference:**

Provisions: 3.3.3 Pounamu – Access and Management, 3.3.7 Concessions, 3.3.9 Cultural Interpretation, 3.3.13 Customary Use – Section 3.3 *Te Atawhenua* – Fiordland

**Information Source:**

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura Environmental Management Plan 2005  
 Te Taumutu Rūnanga Natural Resource Management Plan 2003  
 Southland District Council District Plan 2001

**Homai to waiora ki au, kia tū pakari**

Pass me the health giving waters, that I may stand tall, strong and healthy.

### 3.4.9 General Water Policy

Ngāi Tahu ki Murihiku recognise that the welfare of the people and the success of their activities within the environment depends on water being maintained in the best possible condition.

Ngāi Tahu ki Murihiku General water policy is found in Section 3.5: Southland Plains, provision 3.5.10.

High country lakes and rivers are essential in maintaining continuity in the life cycle of water and the ecosystems that are supported by such. The policies as outlined in Section 3.5 Southland Plains, provisions 3.5.10-3.5.20 and Section 3.3 Fiordland, provision 3.3.12 are applicable and should be read in the context of activities occurring in, around, on or affecting high country waterways.

### Eyre Mountains/ Taka Rā Haka Conservation Park

The combining of four separate conservation areas to the South West of Lake Wakatipu has formed Southland's newest Conservation Park, Eyre Mountains/ Taka Rā Haka Conservation Park covering 65,160 hectares. The area has long attracted Māori, European, pastoralists and the preservationist and is rich in history. The geomorphology of the region rests between the granite mountains of Fiordland and the drier schist landscape of Central Otago. The area is rich in flora and fauna, some of which are very rare. The landscape is a blend of ridges, high peaks and long narrow river valleys, and includes the headwaters of the Upper Matāura and Ōreti Rivers which flow into Foveaux Strait.

Māori named the area Taka Rā Haka in reference to the sun setting or dancing on the mountain tops at the end of the day. The Eyre Mountains were named by Captain J.L Stokes of the Acheron survey (1848-51) after the explorer Edward John Eyre, Lieutenant Governor of the lower North Island and whole of the South Island from 1848-53.

The Ōreti and Matāura rivers were of great importance to Māori. Southern Māori travelled into the Eyre mountains following the Ōreti River from its mouth at Ōmāui, to its upper reaches on route to Lake Wakatipu and South Westland. The Upper Matāura River was also followed as part of a trail from the south through to Central Otago and beyond.

Māori moved through the area in search of food and to locate sources of stone such as Pounamu and Argillite. Māori have held cultural and spiritual connections to the Eyre Mountains landscape, from the earliest ventures of the Waitaha and Kāti Mamoe people, through many generations to the present day Ngāi Tahu.

The rugged landscape did not deter sheep farmers. Stations such as Fairlight, Cainard and Mt. Nicholas have strong historical links to this environment. A number of old mustering huts remain that provide trampers with shelter steeped in history.

Values have been protected in the Eyre Mountains for numbers of years. The Department of Land and Surveys, (now Department of Conservation) have for many years carried out wild animal control programmes and a number of huts and tracks have been established as a result. Areas of the high country have since been retired from pastoral farming and a number of areas protected to ensure values are maintained.

Establishing such a park which is steeped in so much history raises issues of access, use, and the protection of cultural values.

During the formation of the park Ngāi Tahu provided valuable feedback with respect to the significance of such an area. Although the Park is very remote and isolated, it can be accessed from a number of points along major southern highways 6 and 94 intersecting Kingston, Five Rivers and Mossburn. Main entry points are in major river catchments.

Ngāi Tahu ki Murihiku recognise that through establishment of such a Park, and its management as a cohesive unit, there is potential for increased pressure to access the area. In turn such access has implications for the natural character of the Park. Ngāi Tahu ki Murihiku recognise that the area is highly valued by recreationalists undertaking various activities such as trout fishing on the Ōreti and Matāura Rivers, hunting of red deer and feral pigs, mountain biking, four wheel driving on formed tracks in the south of the Park, horse riding in Eyre Creek and Upper Matāura and picnicking within the various catchments and road ends.

Given the Park is Southland's newest Conservation Park, Ngāi Tahu ki Murihiku advocate for continued consultation in respect to management programmes, concession activities, use of interpretive panels and Te Reo Māori and development undertaken within the area. Furthermore formation of any further Conservation or National Parks has the potential to affect resources of importance to tangata whenua therefore policy and planning with respect to these areas must ensure and recognise for cultural values and historical associations.

## MAHINGA KAI, BIODIVERSITY AND BIOSECURITY

High country lakes and rivers provide important habitat for freshwater fish species and other mahinga kai. River mouths, delta and tributaries all provide habitat for indigenous fish recruitment. Securing the health of these fisheries is of great importance to Ngāi Tahu ki Murihiku. Health not only includes maintaining a burgeoning fish population and balanced ecosystem but includes protection of the environment and people's health from pests and diseases. Furthermore recognising for cumulative effects from upstream activities ensures the ongoing health of ecosystems downstream.

Biosecurity is about the protection of the environment and people's health from pests and diseases. It includes trying to prevent new pests and diseases arriving in New Zealand, and eradicating or controlling those already present.

### 3.4.10 Plant Pests

The high country and foothill areas are significant habitats for varying vegetation types. These vegetation types are influenced by altitude, precipitation and temperature and historical land use patterns. Introduction of exotic species, forest plantations, plant pests, and introduced pasture species further influence the vegetation types.

#### Ngā Take - Issues

- ⊗ Impact of unwanted introduced plant species on indigenous flora and fauna (e.g. wilding trees and noxious plant pests).
- ⊗ Consultation processes associated with biosecurity and pest plant control.
- ⊗ Non target impacts of pest control.
- ⊗ Protection of the mauri of waterways.
- ⊗ Impacts of habitat loss on recruitment.
- ⊗ Protection of river confluence.
- ⊗ Maintaining fish passage, impacts of culverts, weirs and dams.

#### Ngā Kaupapa - Policy

1. Ensure protection and enhancement of the mauri or life supporting capacity of all high country and foothill waterways.
2. Advocate that all management decisions shall take into account the protection and survival of indigenous species of flora and fauna (rare and not rare, and including taonga species contained in the Ngāi Tahu Claims Settlement Act 1998) in their natural habitats and ecosystems.
3. Require monitoring of plant pest control operations, for adverse effects on indigenous species, to be included in any pest management strategy.
4. Encourage all plant pest management operations, to be conducted in a way that minimises impact on non-target species.
5. In assessing strategies for pest plant control in any given area, require that economic values do not take precedence over other values such as environmental, social and cultural.
6. Require adequate management mechanisms are in place to control wilding trees as part of a routine pest plant control programme. Forestry contractors should be responsible for controlling wilding trees during planting and rotation and after harvest, on the immediate and neighbouring property, at the company's or landowner's expense. Mechanisms should be regularly assessed to ensure effective and efficient control.
7. Ensure that pest plant control programmes avoid adverse impacts on mahinga kai species or to areas of cultural significance.
8. Encourage long-term solutions to aquatic plant pest problems, such as riparian shading and reduction of nutrients flowing into waterways and drains.
9. Advocate for landowner and neighbouring adjoining properties to establish compatible pest management programmes to ensure comprehensive control and eradication.
10. Activities involving gravel extraction, soil transport, and machinery movement should take precautions to ensure that machinery and movement of spoil/material avoid transportation of noxious plant pests and where possible avoids ground disturbance.
11. Discourage planting of noxious plant pests or exotic plants that are prone to spread.
12. Promote the use of native species in new developments as a means of reducing the risk of plant pest spread.

13. That all research linked to biosecurity within Murihiku that relates to significant flora, fauna, resources and places should include consultation provisions with Ngāi Tahu ki Murihiku.

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**Cross-reference:**

Provision 3.3.16 Plant and Animal Pest Control – Section 3.3  
*Te Atawhenua* – Fiordland

### 3.4.11 Animal and Bird Pests

The high country and foothills areas are also home to a number of bird species. Introduced wildlife to these areas has a visible impact not only on the landscape and indigenous vegetation but on the habitats of these bird species. Mustelids, cats, possums and deer represent a risk to these bird species.

In addition to animal pests, some species of introduced birds pose a risk to indigenous bird species through displacement and competition. Such birds include rooks and magpies.

#### Ngā Take – Issues

- ⊙ Impact of unwanted introduced bird and animal species on indigenous flora and fauna (e.g. rabbits, possums, rooks).
- ⊙ Consultation processes associated with biosecurity and animal/bird pest control.
- ⊙ Non target impacts of animal/bird pest control.

#### Ngā Kaupapa – Policy

1. Advocate that all management decisions shall take into account the protection and survival of indigenous species of flora and fauna (rare and not rare, and including taonga species contained in the Ngāi Tahu Claims Settlement Act 1998) in their natural habitats and ecosystems.
2. Ensure that animal/bird pest control programmes avoid adverse impacts on mahinga kai species or to areas of cultural significance.
3. Advocate for land owner and neighbouring adjoining properties to establish compatible pest management programmes to ensure comprehensive control and eradication.

4. That all research linked to biosecurity within Murihiku that relates to significant flora, fauna, resources and places should include consultation provisions with Ngāi Tahu ki Murihiku.

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**Cross-reference:**

Provision 3.3.16 Plant and Animal Pest Control – Section 3.3  
*Te Atawhenua* – Fiordland

### 3.4.12 Mahinga kai – mahi ngā kai

Mahinga kai was and is, central to the Ngāi Tahu ki Murihiku way of life. The collection and processing of mahinga kai is an important social and economic activity contributing to the overall well-being of Ngāi Tahu Whānui. Tangata whenua aspirations and expectations for mahinga kai are a common kaupapa throughout this iwi management plan.

Mahinga kai is about mahi *ngā kai* – it is about places, ways of doing things, and resources that sustain the people. It includes the work that is done (and the fuel that is used) in the gathering of all natural resources (plants, animals, water, sea life, pounamu) to sustain well-being. This includes the ability to clothe, feed and provide shelter. The loss of mahinga kai is attributed to habitat degradation, resource depletion, legislative barriers that impede access, changes in land tenure that affect ability to access resources and the introduction of predators that have severely reduced the traditional foods of Ngāi Tahu.

#### Ngā Take – Issues

- ⊙ Protection of the collection and processing of natural resources which contribute to the well-being of Ngāi Tahu Whānui.
- ⊙ Protection of the mahi/tools that are used to obtain natural resources.
- ⊙ Adverse impacts of sedimentation and discharges on mahinga kai resources and places.
- ⊙ Inability to use mahinga kai or wāhi taonga sites due to pollution of waterways.
- ⊙ Access and customary use to mahinga kai.
- ⊙ Impacts of habitat loss on recruitment.
- ⊙ Protection of river confluence.
- ⊙ Maintaining fish passage, impacts of culverts, weirs and dams.



- ⊙ Recovery plans for species of freshwater fish that are threatened or at risk.

#### Ngā Kaupapa - Policy

1. Acknowledge the link between the overall well-being of Ngāi Tahu Whānui and the work associated with the collection of natural resources. The tools and methods used to obtain natural resources should be protected. Furthermore continued protection of natural resources ensures that such tools and methods contributing to well-being can be implemented.
2. Advocate for timely and appropriate consultation with Ngāi Tahu ki Murihiku with respect to areas that are considered particularly significant in terms of mahinga kai. All endeavours should be taken to protect areas and avoid inappropriate use and development. Furthermore management plans should recognise for taonga species as listed in the Ngāi Tahu Claims Settlement Act 1998 and all other species considered taonga by Ngāi Tahu ki Murihiku.
3. All Ngāi Tahu Whānui, current and future generations, must have the capacity to access, use and protect high country landscapes, wāhi tapu and mahinga kai sites and the history and traditions that are linked to these landscapes.
4. Promote the protection, restoration and enhancement of indigenous biodiversity.
5. Advocate for the protection, restoration and enhancement of waterways, riparian margins, wetlands, and tarns as a means of protecting and enhancing indigenous biodiversity.
6. Maintain uninhibited fish passage within any waterway linking the high country lakes and rivers to the coast.
7. Avoid compromising native aquatic species by building dams, culverts and weirs or through any other water abstraction methods.
8. Ensure that plant pest and animal/bird control programmes avoid adverse impacts on mahinga kai species or to areas of cultural significance.

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#### Cross-reference:

Provisions: 3.3.16 Plant and Animal Pest Control – Section 3.3 *Te Atawhenua* – Fiordland and 3.5.10 General Water Policy, 3.5.16 Mahinga kai – Section 3.5 *Te Rā a Takitimu* – Southland Plains

## 3.4.13 Hazardous Substances and New Organisms

A hazardous substance is a substance that can harm people and/or the environment. Such substances include explosives, flammables, corrosives or poisons used in cosmetics, dyes, solvents, cleaners, fuels, poisons and other chemicals used in industry, construction and development. The adverse effects of these substances can have direct impact on environmental and human health and can impact the cultural integrity of mahinga kai, wāhi tapu, wāhi taonga and cultural landscapes.

New organisms (plant, animal, or micro organism), whether introduced intentionally or unintentionally, or developed through genetic manipulation, have the potential to affect mahinga kai species and habitats. Such organisms may compete with, attack, breed with or harm existing species present in these habitats. Under the Hazardous Substances and New Organisms Act (HSNO) 1996, introduction, use, manufacture, importing, exporting, developing, or release of hazardous substances and new organisms is managed by way of application and approval by the Environmental Risk Management Authority (ERMA).

Regular consultation with respect to HSNO applications occur with Te Rūnanga o Ngāi Tahu. Ngāi Tahu ki Murihiku seek further strengthening of this consultation. Consultation includes applications that seek approval for a number of purposes such as weed and pest control, genetic manipulation, development of new medicines, food and crops or when general research is undertaken.<sup>7</sup>

#### Ngā Take - Issues

- ⊙ Involvement of Ngāi Tahu in decision making processes.
- ⊙ Effects of hazardous substances on human health.
- ⊙ Effects on the environment as a result of contamination and pollution of hazardous substances.
- ⊙ Effects on indigenous biodiversity and mahinga kai.
- ⊙ Effects on or damage to significant sites.
- ⊙ Adverse impacts of sedimentation and discharges on mahinga kai from hazardous substances.
- ⊙ Monitoring of potential effects from introduced new organisms or hazardous substances.

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<sup>7</sup> *Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura Iwi Management Plan 2005, p 73

- ⊙ Consultation and communication of highly technical information to rūnanga.
- ⊙ Transport (and associated spill risk) of hazardous substances

#### Ngā Kaupapa – Policy

1. Require appropriate consultation with regards to Hazardous Substances or New Organisms applications. Pre application, site visits, and presentation of findings are encouraged. Continued liaison with Te Rūnanga o Ngāi Tahu is essential.
2. Consultation and communication of highly technical information should in addition be presented in plain language, to enable rūnanga (and other community groups) to make informed decisions.
3. Consider any application for Hazardous Substances or New Organisms in terms of the potential effects, both positive and adverse, on indigenous biodiversity.
4. Advocate for use of Cultural Impact Assessments when considering applications for Hazardous Substances and New Organisms to appropriately assess the environmental impacts on cultural values held by Ngāi Tahu ki Murihiku.
5. Oppose the use of any hazardous substances where it is likely that such use will have an affect on water quality and land, influencing the life supporting and productive capacity of both.
6. Generally support the introduction of biological agents over alternative use of toxic or residual herbicides for plant pest control. However such introduction of biological control agents should be assessed with respect to the degree of risk to indigenous vegetation, the degree of risk of the pest plant to indigenous vegetation, and the benefits that introducing such an agent would have to indigenous species and ecosystems.
7. Become involved in the ongoing monitoring and assessment of continued use of approved biological control agents.
8. Support best practice for the transportation of hazardous substances on terrain where there is a high degree of spill risk. This is in coastal, river/lake edge and mountainous areas. Approved containers in which substances are carried are required.
9. Advocate for appropriate consultation over the introduction of any genetically modified organism. Ngāi Tahu ki Murihiku shall have time to assess any social or

cultural concerns associated with such introduction and the impacts this will have on aspects of rangatiratanga and kaitiakitanga.

10. Ensure the appropriateness of approved field trials with respect to land use, construction and placement. Field trials must be established using robust scientific information. Ongoing monitoring of the trials with respect to safety and site security is essential.

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#### Information Source:

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura  
Environmental Management Plan 2005

## CULTURAL LANDSCAPE, WĀHI TAPU AND WĀHI TAONGA

Protection of cultural heritage for Ngāi Tahu ki Murihiku is about maintaining continuity between the past, the present and the future.

Ngāi Tahu ki Murihiku policies on Wāhi Ingoa/place names are found in Section 3.5: Te Rā a Takitimu, Southland Plains, provision 3.5.21.

Part 2 of this Plan, Section 2.22 recognises the protection given to archaeological sites by the Historic Places Act.

### 3.4.14 Protecting Sites of Significance in High Country and Foothill Areas

#### Ngā Take – Issues

- ⊙ Recognition and protection of significant cultural landscapes (e.g. Takitimu Mountains).
- ⊙ Fossicking.
- ⊙ Continued access to and protection of significant sites.
- ⊙ Destruction and modification of wāhi tapu through the direct and indirect effects of development and resource use.
- ⊙ Recognition of urupā.
- ⊙ Recognition of wāhi tapu, wāhi taonga, mahinga kai and the customary use of water.
- ⊙ Protection of unidentified sites and accidental finds.

The term wāhi tapu refers to places held in reverence according to tribal custom and tradition. These places are sacred to Māori in the traditional, religious, ritual or mythological sense. Some wāhi tapu are important to the iwi, while others are important to individual hapū or whānau. Wāhi tapu are of importance because it protects the mana of not only ancestors of Māori, but of the people to their land and their past.

Wāhi tapu include (but not exclusive to): Urupā (burial places), Rua Kōiwi (places where skeletal remains are kept i.e. caves, hollow trees, rock overhangs), places where baptisms occurred, burial places of placenta, Tūāhu (places where rites were performed), Wāhi Pakanga (battle grounds), Wawhakaheke Tupapaku (underwater burial places), Waiora Springs (sources of water for healing), Waitohi (sources of ceremonial water) and Ara Purahourua (sacred pathways for messengers).

The term wāhi taonga means all resources that sustain life and are culturally significant to Ngāi Tahu. Taonga signifies the whakapapa (genealogical) tree of the Māori world, wāhi taonga are the various parts of it, the branches of that tree. In some cases, both wāhi tapu and wāhi taonga will be similar.

Wāhi taonga include (but not exclusive to): Wai (water), Noho Kāinga (pā sites), Tauranga Waka (canoe landing sites), Mahinga kai (food and resource gatherings areas), Maunga (mountains), Awa (rivers), Tauranga Ika (historic tribal fishing grounds), Tetoī Aka (middens), Tuhituhi Neherā (rock drawings) and Kōhanga (nesting areas).

*Sources: New Zealand Historic Places Trust website [www.historic.org.nz](http://www.historic.org.nz)  
Southland District Plan Section 3  
Regional Policy Statement for Southland Section 5.1.5*

- ⊙ Recognition of wāhi taonga as places of cultural, traditional and spiritual importance.
- ⊙ Passing on traditions and knowledge of significant sites to tamariki/children.
- ⊙ Understanding of environmental perspectives and values held by tangata whenua.
- ⊙ Ensuring respect for those places that are important to us.
- ⊙ Appropriate consultation with rūnanga where there may be an effect on wāhi tapu or wāhi taonga.
- ⊙ Recognition of Ngāi Tahu ki Murihiku expertise, knowledge and oral traditions in resource management planning.
- ⊙ Agency and landowner relationships in respect to protection of cultural and historic resources.
- ⊙ Inappropriate and inaccurate recording of wāhi tapu and wāhi taonga sites and the use of this information.

#### Ngā Kaupapa - Policy

1. Ensure that Ngāi Tahu ki Murihiku are able to effectively exercise their role as kaitiaki over wāhi tapu and wāhi taonga in Murihiku.
2. Actively pass on knowledge of culturally significant sites, and the pūrākau/myths and tikanga that go with them, to our tamariki and mokopuna.
3. Work with local authorities and other statutory agencies involved in the protection of cultural heritage to ensure that Ngāi Tahu perspectives and policies are reflected in statutory plans, best practice guidelines and strategies, and in resource consent processes (e.g. prohibited activity status for wāhi tapu areas).
4. Maintain good working relationships with those agencies involved in the protection of historic and cultural resources in Murihiku.
5. Develop and maintain effective working relationships with landowners and the wider community, with regards to the protection of, and access to, cultural and historic resources in the entire takiwā of Ngāi Tahu ki Murihiku.

6. Avoid compromising unidentified, or unknown, sites of cultural significance as a consequence of ground disturbance associated with land use, subdivision and development.
7. Ensure that oral history and customary knowledge is considered equally alongside documented evidence when determining the cultural heritage values of significant and cultural landscapes of a region or site.
8. Work with local authorities and agencies to improve and update information related to wāhi tapu and wāhi taonga sites contained in existing information registers.
9. Applications for activities in areas of cultural significance where there are no known sites but the likelihood of finding sites is high, may require one or more of the following (at the cost of the applicant):
  - a. site visit;
  - b. archaeological survey (walk over/test pitting), or a full archaeological description, by an archaeologist approved by Ngāi Tahu Ki Murihiku;
  - c. cultural impact assessment;
  - d. cultural monitoring;
  - e. accidental discovery protocol agreement;
  - f. archaeological authority;
  - g. other (e.g. consent conditions).
10. Where an archaeological survey is required to assess the cultural heritage values in an area, the archaeologist must have the mandate of the appropriate kaitiaki rūnanga.
11. Any archaeological site that fulfils the criteria of the Historic Places Act 1993, whether recorded or not (it just has to be suspected), is protected under the Act. This refers to unexpected sites that may be uncovered during development, even after approval of the overall project has been consented to by tangata whenua.
12. Ensure that resource consent applicants are aware that liaising with iwi on the cultural impacts of a development does not constitute an archaeological assessment or iwi approval for a given proposal. An archaeological assessment requires follow up in respect to consultation.
13. Any interpretation or portrayal of Ngāi Tahu history or associations with wāhi tapu or wāhi taonga is subject to policies for cultural interpretation, as per Section 3.3.9 of this Iwi Management Plan.

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**Cross-reference:**

Provision 3.3.18 Protecting Sites of Significance in Fiordland National Park- Section 3.3 *Te Atawhenua* – Fiordland

### 3.4.15 Rock Art

The rock on which art is drawn exists in, and is part of, a fragile micro environment. This environment is susceptible to damage from changing conditions – such as the increase of wind-borne dust. The dust factor is perhaps the major concern, in that it potentially threatens all of the taonga. Distance from the dust source is no guarantee of safety, and the effects are indiscriminate.

Future of Aotearoa rock art is fragile

Rock may appear to be one of the most durable surfaces on which to apply rock art, yet drawings of charcoal and ochre are perhaps the most vulnerable in existence.

They are vulnerable because the material used to create the art are perishable and few other art work is required to stand the punishment of the elements, wind borne, dust, animal rubbing, changes to the environment and, indeed, time.

Despite its seeming durability, limestone, the favoured rock surface on which the art was produced, is notoriously unstable and easily eroded. Aotearoa's rock art heritage included the earliest records created by the country's first inhabitants, and they are provided with very little protection against damage, either by natural forces or vandalism.

*Ngāi Tahu Māori Rock Art Trust*  
[www.ngaitahu.iwi.nz/rockart](http://www.ngaitahu.iwi.nz/rockart)

Place note above:

**NB:** Ngāi Tahu ki Murihiku differ in the translation of Aotearoa. Aotearoa is the North Island while Te Waipounamu is the South Island.

The reference to Aotearoa in the quote above is thought to reflect all of New Zealand not just the North Island.

**Ngā Take – Issues**

- ⊙ Lack of public awareness of the existence and significance of rock art sites.
- ⊙ Lack of public awareness of the role of Ngāi Tahu ki Murihiku as the kaitiaki of the rock art sites within their rūnanga.
- ⊙ Human and indirect interference affecting rock art.
- ⊙ Insufficient resources to protect areas of rock art.
- ⊙ Accurate information in respect to the exact location of rock art and its availability to public.
- ⊙ Activity and development near rock art sites.

**Ngā Kaupapa - Policy**

1. Increase the ability of Ngāi Tahu ki Murihiku to participate in the development of management plans for rock art sites. This includes involvement in proactive management plans to deal with issues of indirect and climatic interference.
2. Protect rock art sites and the cultural landscape in which they are found from inappropriate subdivision, use and development.
3. Promote the recognition of the cultural significance of rock art among the community and the role of local rūnanga as kaitiaki of the sites within their takiwā.
4. Encourage the use of culturally appropriate interpretation and educational tools as a means of recognising and promoting the importance of rock art sites.
5. Encourage intergenerational transfer of knowledge of culturally important rock art sites and the landscapes in which they are found.
6. Adopt an integrated approach with neighbouring rūnanga with respect to the protection, maintenance and enhancement of rock art sites and cultural landscapes.
7. Encourage the ongoing surveying, recording and monitoring of rock art sites.

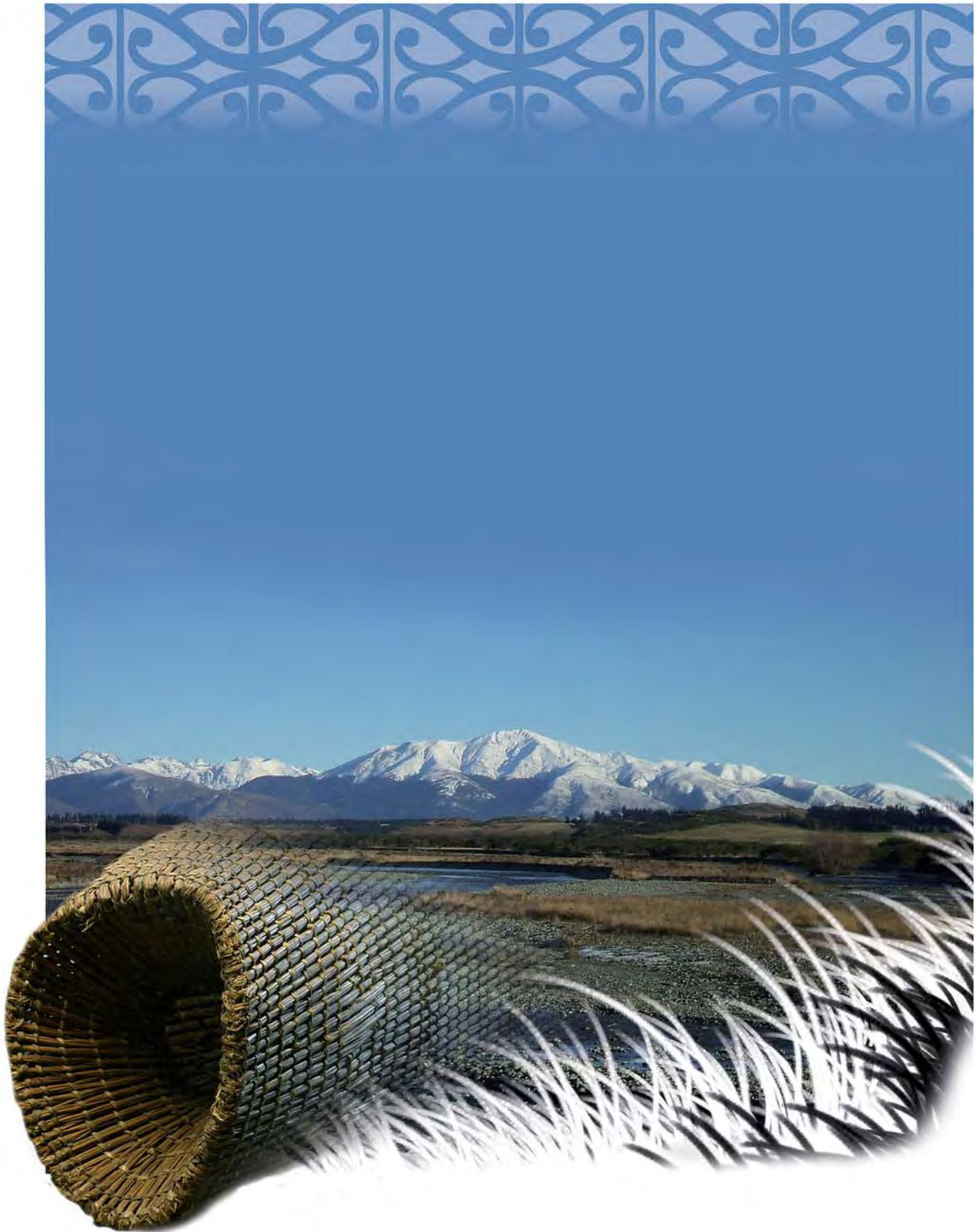
**Information Source:**

Te Whakatau Kaupapa o Murihiku Section 4.16

Ngāi Tahu Rock Art Trust [www.ngaitahu.iwi.nz/rockart](http://www.ngaitahu.iwi.nz/rockart)







## 3.5 Southland Plains Te Rā a Takitimu

## Te Hao te kai a Te Aitaka a Tapuiti

Tuna was one of the food  
sources of Waitaha

### Photo credits for artwork (previous page)

Main Photo

Source: Venture Southland

Hīnaki (eel net)

Source: Southland Museum

### Imagery

*The plains were an abundant source of food  
and resources.*



## 3.5

## Te Rā a Takitimu Southland Plains



This section of the plan describes *ngā take* and *ngā kaupapa* associated with the Southland Plains. This includes the lands, waters, mahinga kai and biodiversity from the Waiau River east, to the Matāura River and the foothills that separate the Waimea Plains from the mountain ranges. This section includes several important river catchments, including the Waiau, Aparima, Ōreti, and Matāura and Matau -au/Clutha.

Ngāi Tahu ki Murihiku have chosen to name this section of the plan *Te Rā a Takitimu*, in reference to the sails of the Takitimu, the waka of *Tamatea Pokaiwhenua Pokaimoana*. The Takitimu Mountains, named after the wreck of the *Tamatea Ure Haea*, guard the edge of Fiordland on the Southland Plains.

The Southland Plains were formed when the canoe of Aoraki capsized, and Aoraki and his brothers were forced to climb onto the back of it to avoid drowning. It was this canoe that became the South Island (*Te Waka o Aoraki*). The stern of the waka, being broad and flat, formed the Southland Plains, culminating the tip of the stern being *Motu Pōhue* (Bluff Hill). The bodies of Aoraki and his brothers were changed into mountains.<sup>8</sup>

<sup>8</sup> Te Whakatau Kaupapa o Murihiku: pp46-7



The ability of freshwater and soil resources of the Southland Plains to meet current and future demands is an important kaupapa for Ngāi Tahu ki Murihiku. Protecting the productive capability and life supporting capacity of these resources, and the relationship of tangata whenua to them, is the basis of the policies described here.

The coastal area of the Southland Plains is of particular significance to Ngāi Tahu ki Murihiku. Ngā take and ngā kaupapa relating to the activities in, and the relationship of tangata whenua to such areas are described in Section 3.6 (Southland's Coastal Environment) of this plan.

In this section, the following activities, issues, ecosystems and places of importance are addressed:

#### Section 3.5

#### Te Rā a Takitimu – Southland Plains

- ☉ Farm Effluent Management
- ☉ Wastewater Disposal
- ☉ Solid Waste Management
- ☉ Industry
- ☉ Forestry
- ☉ Stock Transport
- ☉ Subdivision and Development
- ☉ Earthworks
- ☉ Mining
- ☉ General Water Policy
- ☉ Rivers
- ☉ Discharge to Water
- ☉ Water Quality
- ☉ Water Quantity – Abstractions
- ☉ Activities in the Beds and Margins of Rivers
- ☉ Mahinga kai
- ☉ Ngā Pononga a Tāne a Tangaroa
- ☉ Wetlands
- ☉ Riparian Areas
- ☉ Freshwater Fisheries
- ☉ Protection of Sites of Significance
- ☉ Wāhi Ingoa/Customary Place Names

## O TE WHENUA THE LAND

### Te whenua to wai ū mō ngā tamariki

Land is the nourishment for the next generation

Much of the natural landscape of the Southland Plains is modified through farming activity. For tangata whenua, an important kaupapa for land use in Southland is “matching land use with land capability”. This means taking a precautionary approach to land use, to ensure that what we do on land is consistent with what the lands can withstand, and not what we would like it to withstand through utilising external inputs.

Ngāi Tahu ki Murihiku believe that there is an opportunity for Southland farms to take the lead in environmentally sustainable agriculture, through adopting the principles of *ki uta ki tai* (from mountains to sea) and *mō tātou, ā, mō ngā uri ā muri ake nei* (for all of us and the generations to follow).

### 3.5.1 Farm Effluent Management

Te Ao Mārama Inc. receives a large number of resource consent applications for discharge to land of washdown water and animal effluent from dairy operations. Consent applications for such activities may include applications to take water. In some cases, applications are associated with increasing herd sizes, and thus the volume of effluent discharge.

Dairying is one of the major land uses on the Southland Plains, and lends to unique challenges associated with managing the environmental effects of such operations, particularly given the extensive tile drain networks that exist across the region.

The application of dairy shed effluent to land by travelling irrigators can cause pollution to waterways and groundwater. When effluent irrigators have water application rates higher than soils can cope with, the

excess effluent either runs off the paddock, or goes through cracks in the soil and into mole and tile drains, and into waterways.

#### Ngā Take - Issues

- ⊗ Adverse effects on soils and water resources as a result of spray irrigation of dairy effluent to land (e.g. nitrogen loading, over saturation, leaching, bypass flow, ponding, run off).
- ⊗ Effluent entering waterways either by overland flow or via drainage through mole/tile drains.
- ⊗ Discharge to land in areas with soils that are high risk (e.g. peat and Waikoikoi clay).
- ⊗ Compaction of soils as a result of high stocking rates, and impacts on the ability of land to absorb effluent.
- ⊗ Appropriate maximum loading rate of nitrogen onto any land area (kg/ ha) as a result of both effluent and fertiliser combined.
- ⊗ Appropriate monitoring and review of discharge activities.
- ⊗ Impact on downstream users as a result of upstream discharge to land activities.
- ⊗ Spray drift across property boundaries.
- ⊗ Lack of knowledge of locations of tile drains.
- ⊗ Cumulative effects of farm effluent discharges on the Murihiku environment.

#### Ngā Kaupapa - Policy

1. Promote the inclusion of Ngāi Tahu ki Murihiku issues and policies in statutory plan provisions, best practice guidelines, and industry standards for managing dairy farm effluent.
2. Ensure that Ngāi Tahu ki Murihiku are provided with the opportunity to participate through pre hearing meetings or other processes in the development of appropriate consent conditions for discharge consents, including monitoring conditions.
3. Discharge of farm effluent to land must always require resource consent.
4. Sustain and safeguard the life supporting capacity of soils for future generations.
5. Avoid using high-risk soils of high permeability, including Waikoikoi clay and peat, for spray irrigation of effluent.
6. Oppose the discharge of dairy farm effluent to water.

7. Require soil risk assessments (type and percolation of the soils) prior to consent for discharge to land, to assess the suitability and capability of the receiving environment. Effluent should be applied at rates that match the ability of land to absorb it.
8. Require best practice for land application of managing farm effluent, in order to minimise adverse effects on the environment. This includes:
  - a. application rates that are specific to region and soil type;
  - b. use of low rate effluent irrigation technology;
  - c. use of appropriate irrigation technology to avoid irrigating over tile drains (e.g. K-line);
  - d. storing effluent when the soil is too wet or heavy to irrigate;
  - e. storing effluent when heaving pugging by stock has occurred;
  - f. sealed storage ponds to avoid leaching of nutrients to groundwater;
  - g. avoiding ponding of effluent on paddocks;
  - h. monitoring of soils and groundwater (see Policy 16);
  - i. developing contingency plans (e.g. for exceptionally wet years).
9. Require that farm management plans include the location and extent of tile drains on the farm, in order to ensure that farm workers know where drains are when they irrigate.
10. Advocate for the re-evaluation of existing discharge to land consents to develop better systems where needed.
11. Avoid any surface run off/overland flow, ponding or contamination of water resulting from the application of dairy shed effluent to pasture.
12. Require that farm management plans include provisions for the establishment and maintenance of riparian areas, to mitigate the effects of discharge.
13. Require the establishment of appropriate buffer zones between discharge activities and waterways (including ephemeral and waterways <3 m). The size of buffer zones should reflect local geography (e.g. size of the waterway, nature and extent of existing riparian area, boundary fences).
14. Require the establishment of buffer zones of at least 100m between discharge activities and bores.
15. All spray drift, as a product of spray irrigation of effluent, must be managed and contained within the boundaries of the consent area.

16. Require monitoring provisions as a condition of consent on any discharge to land. This should include monitoring water quality (e.g. representative water samples upstream and downstream), and soil nitrogen loads.
17. Advocate for duration not exceeding 25 years for discharge of farm effluent to land consent applications, with opportunities for review within that time. The duration of consents must reflect potential risk to soils and water.

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**Cross reference:**

Provision 3.5.19 Riparian Zones, Section 3.5 *Te Rā a Takitimu* – Southland Plains

- ⊙ Long term consent durations that prevent the consideration and adoption of improvements in technology over time.

“...it is extremely important to us that sewage is not discharged on the bones of our ancestors.”

## 3.5.2 Wastewater Disposal

Wastewater disposal is a resource management issue arising from community sewage schemes, new subdivision and residential development proposals, and industrial operations such as freezing works and fish processing plants.

For Ngāi Tahu ki Murihiku, discharge to land is considered a better option than discharge to water, as discharging to land allows Papatūānuku to filter and cleanse contaminants from the discharge in a natural way, before the discharge enters the hydraulic system.

### Ngā Take - Issues

- ⊙ Physical and spiritual contamination of water as a result of wastewater disposal to water.
- ⊙ Discharge to land activities that contaminate or over saturate soils.
- ⊙ Need to ensure that economics alone do not determine whether disposal is to land or water.
- ⊙ Sewage and stormwater disposal provisions for new subdivision applications.
- ⊙ Stormwater run-off from roads or industrial sites, and potential for contaminants to enter water or contaminate soils.
- ⊙ Poorly designed or operated effluent and sludge disposal schemes, and potential for contaminants to enter water.
- ⊙ Impacts of wastewater disposal on culturally significant sites and places.

### Ngā Kaupapa - Policy

1. Promote the inclusion of Ngāi Tahu ki Murihiku issues and policies in statutory plan provisions and best practice guidelines for managing wastewater disposal.
2. Ensure that Ngāi Tahu ki Murihiku are provided with the opportunity to participate through pre hearing meetings or other processes in the development of appropriate consent conditions for discharge consents, including monitoring conditions.
3. Require that sufficient and appropriate information is provided with applications to allow tangata whenua to assess cultural effects (e.g. nature of the discharge, treatment provisions, assessment of alternatives, actual and potential effects).
4. Promote education and awareness of Ngāi Tahu ki Murihiku values associated with water, and how those values can be adversely affected by activities involving the discharge of contaminants to water.
5. Assess proposed wastewater discharge activities in terms of:
  - a. type/ nature of the discharge;
  - b. location and sensitivity of the receiving environment;
  - c. cultural associations with location of operations;
  - d. actual and potential effects on cultural values;
  - e. available best practice technology;
  - f. mitigation that can occur (e.g. using plants to filter waste, discharging at specific times to minimise impact, treatment options)
  - g. community acceptability;
  - h. cost.
6. Avoid the use of water as a receiving environment for the direct, or point source, discharge of contaminants. Even if the discharge is treated and therefore considered “clean”, it may still be culturally unacceptable. Generally, all discharge must first be to land.

7. Assess waste disposal proposals on a case by case basis, with a focus on local circumstances and finding local solutions.
8. Wastewater disposal options that propose the direct discharge of treated or untreated effluent to water need to be assessed by the kaitiaki rūnanga on a case by case, individual waterway, basis. The appropriateness of any proposal will depend on the nature of the proposal, and what waterway is involved. Individual waterways possess their individual mauri and values, and kaitiaki rūnanga are in the best position to assess the potential impacts of a proposal on such values.
9. Encourage creative, innovative and sustainable approaches to wastewater disposal that make use of the best technology available, and that adopt principles of waste reduction and cleaner production (e.g. recycling grey water for use on gardens, collecting stormwater for a pond that can then be used for recreation in a new subdivision).
10. Require that the highest environmental standards are applied to consent applications involving the discharge of contaminants to land or water (e.g. standards of treatment of sewage).
11. Require soil risk assessments (type and percolation of the soils) prior to consent for discharge to land, to assess the suitability and capability of the receiving environment. Wastewater loading rates (mm/day) must reflect effluent quality and soil properties.
12. Encourage the establishment of wetland areas, where practical, to improve discharge to land activities, through allowing Papatūānuku the opportunity to filter and clean any impurities.
13. Require the use of buffer zones, bunds and other mechanisms to prevent wastewater from entering waterways.
14. Promote the use of high uptake vegetation (e.g. commercial/production forest plantations) for wastewater disposal, and to ensure that Ngāi Tahu ki Murihiku are involved in decisions relating to such disposal.
15. Any discharge activity must include a robust monitoring programme that includes regular monitoring of the discharge and the potential effects on the receiving environment. Monitoring can confirm system performance, and identify and remedy any system failures.
16. Require that large scale wastewater disposal operations (e.g. town sewage schemes, industry) develop environmental management plans, including contingency

plans to cope with any faults, breakdowns, natural disasters, or extreme weather events (e.g. cash bonds for liability).

17. Duration of consent for wastewater disposal must recognise and provide for the future growth and development of the industry or community, and the ability of the existing operations to accommodate such growth or development.
18. Recommend a duration not exceeding 25 years, for discharge consents relating to wastewater disposal, with an assumption that upon expiry (if not before), the quality of the system will be improved as technological improvements become available. In some instances, a lesser term may be appropriate, with a condition requiring the system is upgraded within a specified time period.
19. Require conditions of consent that allow for a 5-year review of wastewater disposal activities. During review, consent holders should be required to consider technological improvements. If improvements are available, but not adopted, the consent holder should provide reasons why.
20. Encourage developers and consent applicants to provide site visits for tangata whenua representatives to observe proposed wastewater treatment systems. Site visits enable ngā rūnanga representatives to see what is proposed "on the ground".

**Note:** Part 2 of this Plan explains the cultural values and principles that guide the policies on wastewater disposal.

#### Consent durations:

Ngāi Tahu ki Murihiku do not believe we should be granting consents for activities where we do not know what the effects may be over the long term. Anything over 25 years is essentially making decisions for the next generation.

We also need to ensure that consent duration recognises and provides for changes in technology, thus allowing us to continually improve the way we do things.

Our bottom line is to avoid discharge of wastewater (e.g. sewage and stormwater) to water, as such activities have adverse effects on cultural values such as mauri, wairua, mahinga kai and wāhi tapu. Our preference is for wastewater to be treated to remove contaminants, and then discharged to land via wetlands and riparian areas, to allow Papatūānuku to provide a natural filter for waste. Where this is not practical or feasible, and discharge to water is proposed, then adverse effects must be mitigated through treatment to a very high standard and robust monitoring programs. Ngāi Tahu ki Murihiku will always look for the most culturally, environmentally, socially and economically appropriate option for a particular site.

### 3.5.3 Solid Waste Management

Solid waste disposal is a significant environmental management issue for Ngāi Tahu ki Murihiku. Solid waste can be domestic (e.g. household rubbish), commercial and industrial waste (e.g. mine tailings), and is essentially those materials that are not longer wanted or needed, so are thrown away or disposed of in a landfill or similar land based site.

Inappropriate solid waste disposal can have adverse effects on the mauri of water, sites of significance and taonga, such as food and weaving resources.

#### Ngā Take – Issues

- ⊙ Poor siting, construction and/or management of landfills, resulting in adverse effects on land, water and air.
  - ⊙ Historical/closed landfill contamination.
  - ⊙ Contamination of surface and ground waters from leachate, storm water or direct contact with waste.
  - ⊙ Contamination of soil with hazardous substances.
  - ⊙ Release of odour, dust, greenhouse gases and ozone-depleting substances to the atmosphere.
  - ⊙ Cultural safety and health risks associated with solid waste management.
- ⊙ Limitations on recycling in our communities.

#### Ngā Kaupapa – Policy

1. Use Resource Management Act planning processes, including input into statutory plans, best practice guidelines, hearing panels and resource consent conditions, to ensure that solid waste disposal does not adversely affect tangata whenua values.
2. Contribute to, via consultation hui, submissions or otherwise, central government initiatives, strategies and programs for waste reduction.
3. Ngāi Tahu ki Murihiku is committed to the development of tools and techniques to reduce waste generation and maximise re-use, recycling and recovery, and to raise awareness throughout Murihiku of this important issue.
4. Work towards achieving zero waste at our marae, through the overall reduction of waste, and the use of composting and recycling programs.
5. Promote community based recycling schemes.
6. The highest environmental standards should be applied to any consent application involving the management and disposal of solid waste.
7. Minimise the risk of adverse effects from waste disposal activities through promoting community awareness of good waste management practices and the environmental costs and benefits of waste disposal.
8. Encourage zero waste, including reduce, re-use and recycle programs, in both commercial and residential contexts.
9. Support economic incentives to change wasteful behaviour.
10. The duration of the solid waste consents must not exceed the lifetime of the disposal or treatment system. All consents must be considered in terms of cumulative and long-term impacts.
11. Require landowner responsibility for historical, closed or disused landfill sites. Contamination of waterways, offensive release of odours and effects on soil quality must be monitored (by the landowner) beyond the life of these sites to ensure minimal adverse environmental effects.
12. Encourage the communication of good ideas between communities, to continually improve management of solid waste in Murihiku.
13. Require that the establishment of any new landfill site for solid waste disposal include provisions for

leachate collection, impermeable liners and landfill gas management systems, in order to minimise adverse effects on the environment.

14. Require that solid waste disposal does not occur near groundwater bores, waterways, wāhi tapu or wāhi taonga sites.

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**Information Source:**

Ministry for the Environment: 2002. *The New Zealand Waste Strategy: Towards Zero Waste and a Sustainable New Zealand.*

### 3.5.4 Industry

A range of industrial activity occurs on the Southland Plains, including wood processing sites, sawmills (e.g. Otautau), dairy factories, and fish processing plants. The Tiwai Aluminium Smelter operation is one of the largest industries in the region.

Ngāi Tahu ki Murihiku have an expectation that Southland industry will achieve high levels of innovation and overall excellence with respect to the environment and protection of cultural and community values. When industry is managed in a good way it gives both iwi and the wider community confidence.

**Ngā Take - Issues**

- ⊙ Potential for direct and indirect impacts of industrial operations on flora and fauna, air, water, soil, mahinga kai species and places.
- ⊙ Emissions/discharge of contaminants to air and impacts on the mauri of the air, and on human health.
- ⊙ Stormwater management on industrial sites, potential for effects on soils and water.
- ⊙ Contaminated run off (stormwater) entering waterways.
- ⊙ Discharge of wastewater to water (e.g. fish processing plant), and the risk of exotic species entering a waterway, when the fish or eels are sourced outside of Murihiku.

**Ngā Kaupapa - Policy**

1. Encourage industry to set an example through demonstrating a commitment to best practice, new technology, environment, community and public health. The use of resources in industrial operations must be balanced with investments in the community and the environment.

2. Capital expenditure for better environmental results should not be an adverse consideration, but rather an investment in the industry's future.
3. Address adverse effects on cultural values as a result of industrial activity via the following order of priority:
  - a. avoiding adverse effects;
  - b. on site mitigation;
  - c. off site mitigation (e.g. Kākāpō recovery programmes);
  - d. compensation.
4. Require a management plan for the disposal of hazardous and solid waste disposal at hazardous sites. For example saw mills.
5. Focus on finding ways to avoid adverse effects on cultural values as a result of industrial activities.
6. Promote the adoption of creative and innovative strategies for waste reduction, recycling, reducing emissions, and community involvement.
7. Support industry led initiatives that are working to address climate change issues.
8. Require industry to develop and maintain, where required, working relationships with iwi, through mechanisms such as yearly site visits, progress reports, or monitoring results.
9. Monitoring programmes for industrial operations should include on-site and downstream monitoring (e.g. air quality on site, kaimoana downstream).
10. Require that monitoring programs have a degree of independence with respect to methods, and interpretation of results.
11. Require that monitoring programs monitor for effects, but also include clear provisions for effective responses to the detection of adverse effects.
12. Where industry is likely to have adverse effects on cultural values that are more than minor consideration of alternatives and use of new technology is required where practical and available.
13. Advocate for consent durations of 25 years or less for industrial operations. Consent conditions should require operators to periodically review available technology, and provide a report indicating if better technology is available. Reports should highlight the use or otherwise of new or better technologies.
14. The water quality of any surface waterbody or groundwater resource must not be deteriorated to any extent (following a zone of reasonable mixing) due to industrial activity. The size of a zone of reasonable

mixing needs to be determined on a case-by-case basis of which Ngāi Tahu ki Murihiku must be consulted.

Factors influencing zone size includes;

- effluent flow rate and concentration;
- design of the outfall;
- depth, velocity and rate of turbulent mixing of the receiving water; and
- ambient concentrations in the receiving water.

15. Apply Ngāi Tahu ki Murihiku policies on wastewater disposal (Section 3.5.2) and solid waste management (Section 3.5.3) to discharge consent applications for industrial activities.
16. Require that industry develop environmental management plans, including contingency plans to cope with any faults, breakdowns, natural disasters, or extreme weather events, and avoid any serious environmental effects.

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**Cross-reference:**

Provisions 3.5.2 Wastewater Disposal; 3.5.3 Solid Waste Management; 3.5.12 Discharge to Water, Section 3.5 *Te Rā a Takitimu* – Southland Plains

“Monitoring conditions are only as effective as the response to the results”

The Tiwai Aluminium Smelter is located in a very fragile environment, and today may not be permitted to be located in such a place. However, they have done well to minimise any adverse effects on the environment, and to ensure that investment in the community and the environment are part of operations.

## 3.5.5 Forestry

Forestry plantations occur over many areas of the Southland Plains. Key issues associated with such activities are the topsoils, erosion, draining of wetlands, and wilding pines.

Ngāi Tahu ki Murihiku policies on Forestry are found in Section 3.4: High Country and Foothills.

## 3.5.6 Stock Transport

Farming is a predominant land use in Southland. Most farming activity centres on beef, sheep, and dairy. Due to the intensity of farming activities in the region, stock transport is a significant resource management issue for Ngāi Tahu ki Murihiku.

### Ngā Take - Issues

- ⊙ Effluent and sludge from washing down stock transport trucks on land adversely affecting water quality.
- ⊙ Washing down stock transport trucks in waterways and contaminants entering the water.
- ⊙ Need for monitoring of stock transport activities.
- ⊙ Adverse effects on the environment associated with stock effluent disposal and spillage on roads from stock transport trucks.
- ⊙ Location of stock effluent disposal sites.
- ⊙ Industry standards.
- ⊙ Stock movement on roads, where such movement results in discharge of effluent into waterways or drains.

### Ngā Kaupapa – Policy

1. Promote an integrated approach to stock transport issues, one that involves local authorities, farmers, transport companies, industry and tangata whenua.
2. Require that washdown of stock transport occur in designated areas, well away from surface waterways.
3. Encourage farmers to stand their stock to allow them to empty out prior to pick up by stock transport trucks, to reduce volume of effluent in trucks.
4. Require that stock transport companies adopt best practice for containment/storage of stock discharges in transport, for truck washdown. Companies should also encourage standing of stock prior to stock pick up.



5. Reduce the amount and likelihood of stock effluent spillage on roads through advocating for stock effluent disposal facilities.
6. Require tangata whenua involvement in the selection of new stock effluent disposal sites in Murihiku.
7. When applicable, include as a consent condition the use of native plantings and the enhancement of indigenous biodiversity as a means to remove adverse impacts on the environment and cultural values as a result of the construction of stock effluent disposal facilities.
8. Stock effluent, as with all hazardous substances, is to be transported in a manner that is designed to avoid unintentional releases occurring and avoids and remedies the effects of releases when they do occur.
9. Discourage the regular and intensive use of roads for moving stock, and promote the use of underpasses, overpasses and similar facilities to reduce the need for such activities.

### 3.5.7 Subdivision and Development

Subdivision of land provides for the changing of property boundaries and creation of new allotments. For Ngāi Tahu ki Murihiku, the potential effects of subdivision on cultural values have little to do with the “lines on the map”, and more to do with how to manage the effects of associated land use activities. Generally land will be used more intensively following subdivision.

Ngāi Tahu ki Murihiku policies on subdivision and development focus on encouraging developers to strive to achieve positive community outcomes, conservation outcomes, and cultural outcomes alongside economic gain.

Part 2 of this Plan, Section 2.22 recognises the protection given to archaeological sites by the Historic Places Act

**Note:** Coastal subdivision is addressed in Section 3.6 Southland’s Coastal Environment.

#### Ngā Take – Issues

- ⊙ The appropriateness of place for subdivision (e.g. what are the community values associated with this place, are there natural hazards that should be considered).
- ⊙ Minimum allotment sizes that are appropriate to specific places.

- ⊙ Displacement of local residents; effects on the ability of tangata whenua to live on ancestral land.
- ⊙ Modification of the landscape character of an area as a result of subdivision (e.g. limited pastoral farming to residential uses, or from a natural coastal landscape to residential development).
- ⊙ Visual effects of building design and landscaping.
- ⊙ Pressure on community infrastructure from increased residential development.
- ⊙ Adverse effects on unrecorded and unknown significant sites.
- ⊙ Loss of access to waterways when subdivision occurs adjacent waterways
- ⊙ Loss and/or degradation of riparian margins.
- ⊙ Loss of native bush remnants.
- ⊙ Direct and indirect drainage of wetlands (e.g. draining wetlands on site, and also drainage of surrounding area which then drains on site wetlands).
- ⊙ Sedimentation from land clearing, and impact on waterbodies.
- ⊙ Inadequate sewage and stormwater disposal provisions.
- ⊙ Rainwater storage facilities.
- ⊙ Ensuring that oral history and customary knowledge of sites is taken into account when assessing subdivision applications.
- ⊙ Inadequacy of Resource Management Act in terms of ensuring cumulative effects are recognised.
- ⊙ Provisions for papakainga housing on Māori land.

#### Ngā Kaupapa - Policy

1. Require iwi involvement in local authority planning processes that establish zoning provisions, including decisions pertaining to where subdivision and development is considered appropriate or inappropriate.
2. Encourage developers to be proactive, and to seek views of iwi in the early stages of project development, particularly when the proposed subdivision is located in an area of cultural significance.
3. Require that subdivision proposals that may have significant adverse effects on cultural values, including archaeological values, include provisions for one or more of the following, pre resource consent (at the cost of the applicant):
  - a. site visit;

- b. archaeological assessment (walk over/test pitting), or a full archaeological description, by an archaeologist approved by Ngāi Tahu ki Murihiku;
  - c. cultural impact assessment;
  - d. cultural monitoring;
  - e. an authority from Historic Places Trust;
  - f. accidental discovery protocol;
  - g. recommended consent notices/conditions.
4. Assess subdivision applications in terms of the current subdividing activity, and in terms of future uses of the land, including associated building, stormwater, sewage, and water supply consent applications.
  5. Require that subdivision proposals provide evidence of long term planning and cumulative effects assessments.
  6. Encourage appropriate subdivision activities that protect and even enhance natural, ecological and cultural values.
  7. Avoid adverse effects on the natural environment as a consequence of increased demands placed upon land, water and community infrastructure resulting from the granting of new subdivision consents for residential or commercial development.
  8. Advocate for the use of esplanade reserves, strips and other similar provisions on those waterways where such provisions are deemed necessary to protect and provide for waterway health and access values.
  9. Encourage installation of rainwater storage facilities for external water use (e.g. on gardens) by residential or commercial development.
  10. When applicable, include as a condition of consent the use of native plantings and the enhancement of indigenous biodiversity as a means to remove adverse impacts on cultural values as a result of subdivision activities.
  11. Promote the use of restrictive covenants and consent notices on certificates of title on new lots created by subdivision applications, to prevent the use of plants considered pest species in landscaping and gardens.
  12. Subdivision activities along waterways of cultural importance to tangata whenua should maintain and enhance access to and along those waterways.
  13. Require subdivision developments to establish new, or where possible use existing, means of disposing of sewage and other solid waste in a manner that is consistent with maintaining human health and where adverse effects on the environment are avoided.
  14. Require that the disposal of stormwater occurs in a manner that avoids inundation of land within or adjoining the subdivision, and does not adversely affect the quality of surface and groundwater.
  15. Any proposed activity that may affect an archaeological site must obtain an archaeological authority from the New Zealand Historic Places Trust.
  16. In areas of cultural importance, any purchasers of new lots must be made aware of the high archaeological and cultural values of the surrounding area, and thus the legal requirements under the Historic Places Act 1993 with regard to destroying, damaging or modifying archaeological sites. In some cases, consent conditions or consent notices may need to be placed on titles, identifying the area as containing a high likelihood of uncovering archaeological sites, and outlining procedures and processes associated with such an occurrence (see text box below, (page 145)).
  17. Subdivision applicants may be required to enter into Accidental Discovery Protocol and monitoring agreements with Ngā Rūnanga o Murihiku, stating that any earthworks, fencing, landscaping or other such activity that has the potential to uncover archaeological sites, and outlining procedures and processes associated with such an occurrence.
  18. Recommend that developers consult with Ngāi Tahu ki Murihiku with regard to providing Ngāi Tahu names for new roads and areas created by subdivision.

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**Cross reference:**

Provisions 3.6.2 Coastal Land Use and Development, Section 3.6 *Te Ākau Tai Tonga* - Southland's Coastal Environment.

Provisions 3.5.2 Wastewater Disposal; 3.5.3 Solid Waste Management; 3.5.8 Earthworks; 3.5.17 Ngā Pononga a Tāne a Tangaroa - Biodiversity; 3.5.18 Repo - Wetlands; 3.5.19 Riparian Zones; 3.5.21 Protection of significant sites, Section 3.5 *Te Rā a Takitimu* - Southland Plains

In areas of cultural importance, it is extremely important that new owners of the subdivided property are made aware of the importance of this area to Ngāi Tahu. There are these sites and others that are archaeology/culturally important to use, all with the potential to discover new finds as well. An assurance is needed that the new owners are party to these plans. Consent notices and other means should ensure that purchasers are aware that there is a strong probability that their land may hold midden/artefacts/kōiwi and that they know of proper procedures and to act accordingly if there is a discovery.

### 3.5.8 Earthworks

Earthworks (ground disturbance) is a component of a range of activities, including subdivision, building, drainage works, the construction of farm tracks, tree removals, roadworks, and the laying of underground cables.

Given the long history of Ngāi Tahu land use and occupancy in Murihiku, earthworks and other ground disturbance activities have the potential to unearth cultural materials or disturb urupā. Such activities also have potential to damage or destroy culturally important sites or places associated with particular mahinga kai resources or valued indigenous vegetation.

#### Ngā Take - Issues

- ⊙ Protection of wāhi tapu and archaeological values from disturbance as a result of earthworks.
- ⊙ Impact on cultural landscape values, including indigenous vegetation, as a result of earthworks.
- ⊙ Cultural monitoring of earthworks activities.
- ⊙ Appropriate processes associated with the accidental discovery of cultural materials.
- ⊙ Compliance with Accidental Discovery Protocols (ADPs).
- ⊙ Uncertainty on the part of contractors with regards to what an archaeological or cultural site looks like.

#### Ngā Kaupapa - Policy

1. Consent applicants who are undertaking earthworks may be required to enter into Accidental Discovery Protocol and monitoring agreements with Ngāi Tahu ki Murihiku, stating that any earthworks, fencing, landscaping or other such activity has the potential to uncover archaeological sites. Procedures and processes associated with such an occurrence should also be outlined.
2. Any activity involving earthworks that has the potential to modify, damage or destroy a wāhi tapu or archaeological site will require one or more of the following, pre resource consent (at the cost of the applicant):
  - a. site visit;
  - b. archaeological assessment (walk over/test pitting), or a full archaeological description, by an archaeologist approved by Ngāi Tahu ki Murihiku;
  - c. cultural impact assessment;
  - d. cultural monitoring;
  - e. an authority from Historic Places Trust;
  - f. recommended consent notices/conditions.
3. In areas considered high risk, Ngāi Tahu ki Murihiku may require that a Rūnanga cultural monitor or archaeologist is present, at the cost of the applicant, to monitor all surface clearing or sub-surface excavation, and to record sites or information that may be revealed.
4. Consider the use of archaeological wānanga, as a forum to provide education and training for companies and contractors about protecting sites of significance during earthworks activities.
5. Any understandings or agreements between companies/applicants and Ngāi Tahu ki Murihiku must also be reflected in the contractors who are working on the ground.
6. Oppose any earthworks activity application whereby the adverse effects on cultural values are considered too significant.
7. Where practical, indigenous vegetation that is removed or damaged as a result of earthworks activity should be recovered and returned, or replaced.
8. Recommend the planting of indigenous species as an appropriate mitigation measure for any adverse impacts as a result of earthworks activity.
9. Any earthworks or roadworks near rivers must have appropriate measures in place to avoid contaminants (including dust, sediment run-off from stockpiles or any hazardous substance) from entering waterways that may cause contamination, discolouration, or siltation in such waterways.

The removal of taonga species during construction or earthworks activities is an important issue for Ngāi Tahu ki Murihiku. For example, when safety improvement works to a footpath were undertaken, the community removed a large number of amenity plantings before the work commenced. However, the removal of two mature tī kōuka was very concerning for Oraka Aparima Runaka.

"...while most of the amenity plantings were removed by the community before work commenced, for us it was the removal of two very mature tī kōuka that was most senseless. At least if we were notified seed could have been gathered plus young shoots would have been saved. These trees were excellent seed sources and closely watched by us!"

### 3.5.9 Mining

There are extensive deposits of coal on the Murihiku plains, accessed via opencast mining (e.g. Ōhai opencast mine in Central Southland). Opencast mining involves removing overburden to access coal deposits from the surface, as opposed to underground.

Mining also occurs in Murihiku to access limestone, a sedimentary rock used as an agricultural fertiliser, and also in road and building construction.

Ngāi Tahu ki Murihiku believe that mining will continue to be an important activity in Murihiku, particularly lignite mining. We intend to be proactive in terms of ensuring future mining developments do not compromise the natural environment, particularly water.

#### Ngā Take - Issues

- ⊙ Cumulative and historical effects of mining (e.g. sometimes we may not see the effects on groundwater until five years after the mine has opened).
- ⊙ Impacts on natural landscape values; 'scars' on the landscape.
- ⊙ Proximity of mining activity to culturally important sites (e.g. the nature of limestone areas means that there is a high risk for accidental finds).
- ⊙ The nature of limestone areas means that there is always a potential for operators to discover accidental finds. Need to be educated and informed.
- ⊙ Run off of heavy metals and other contaminants into water and impacts on waterway health and instream life.
- ⊙ Unknowns about future effects e.g. mining activities can trigger dormant effects such as the release of arsenic.
- ⊙ Discharge contaminants to air.
- ⊙ Loss of indigenous vegetation through clearance or damage.
- ⊙ Location and design of mine waste (e.g. tailings and waste rock) disposal facilities.
- ⊙ Restoration of mining sites.

#### Ngā Kaupapa - Policy

1. Avoid the establishment of commercial mining in areas and landscapes that are of cultural significance, particularly areas associated with wāhi tapu values.
2. Require that the impacts on surface and groundwater are fully recognised and provided for in mining applications.
3. Require that, as a condition of consent, mine development plans include provisions for:
  - a. site beautification, including landscaping with native plants;
  - b. restoration of mining site to pre-mining states, or, where appropriate, an improved or enhanced state;
  - c. opportunities to enhance cultural values (e.g. rehabilitation of quarry floor as wetland waterfowl habitat);
  - d. continued monitoring of mine site post rehabilitation (e.g. leachate).
4. Require that the responsibility of a mining company in avoiding and managing adverse effects on a mining site extends beyond the life of the mine. Monitoring of mine sites is required for at least 5 years after mine closure, to ensure that all adverse effects associated with mine operation are addressed by the company.
5. Promote the use of environmental contingency funds or bonds, established prior to mine development, to ensure that funds are available to address environmental issues on mine sites post mine closure.
6. Require that the location and design of mine waste disposal facilities is such that adverse effects on the environment are avoided.

7. Avoid adverse effects on land, water, mahinga kai resources and places and biodiversity as a result of mining.
8. Require that the highest environmental standards are applied to any consent application involving mining.
9. Avoid any discharge of contaminated water (e.g. stormwater) to surface or groundwater as a result of mining activity.
10. Require robust monitoring of any consent activity relating to mining, to detect non-compliance with consent conditions and best practice. Non-compliance must result in appropriate enforcement action to discourage further non-compliance.

## O TE WAI THE WATER

“We believe our values are not only good for Ngāi Tahu, but also manifestly good for the wider society, we seek innovative and responsible management for our precious resource, water.”

Water is a taonga, or treasure of the people. It is the kaitiaki responsibility of tangata whenua to ensure that this taonga is available for future generations in as good as, if not better quality.

Water has the spiritual qualities of mauri and wairua. The continued well-being of these qualities is dependent on the physical health of the water. Water is the lifeblood of Papatūānuku, and must be protected. We need to understand that we cannot live without water and that the effects on water quality have a cumulative effect on mahinga kai and other resources.

Water is often seen as a commodity, and is thus subject to competing use demands. An understanding of the significance and value of water to Ngāi Tahu ki Murihiku and other stakeholders, is necessary to ensure that cultural and ecological values associated with water are recognised and provided for alongside consumptive uses.

### 3.5.10 General Water Policy

NB: Provisions 3.5.10- 3.5.20 are applicable to High Country Lakes and Waterways.

Ngāi Tahu ki Murihiku recognise that the welfare of the people and the success of their activities within the environment depends on water being maintained in the best possible condition. We believe that “if you have your water right, you will have everything else right”.

#### Ngā Take - Issues

- ⊙ Participation of iwi in freshwater management.
- ⊙ Access to freshwater resources for cultural and customary use.
- ⊙ Maintenance of water quality and water quantity.
- ⊙ Protection of the mauri and wairua of rivers, lakes and wetlands.
- ⊙ Protection, maintenance and enhancement of mahinga kai.
- ⊙ Protection of wāhi tapu and wāhi taonga associated with rivers, lakes and wetlands.
- ⊙ Recognition of the special significance of particular water bodies to Ngāi Tahu ki Murihiku.
- ⊙ The aspirations of iwi to develop, use and protect water resources.
- ⊙ Enhancing waterways, in addition to ensuring no adverse effects.
- ⊙ Lack of knowledge as to the nature and extent of the sustainable water resource.
- ⊙ Relationship between what happens on land and what happens to the water.
- ⊙ Direct and indirect discharges to water.

#### Ngā Kaupapa - Policy

1. The role of Ngāi Tahu ki Murihiku as kaitiaki of freshwater must be given effect to in freshwater policy, planning and management.
2. Work with local authorities and other statutory agencies involved in freshwater management to ensure that cultural values and perspectives associated with freshwater management are reflected in statutory water plans, best practice guidelines and strategies, and in resource consent processes for activities involving water.

3. Protect and enhance the mauri, or life supporting capacity, of freshwater resources throughout Murihiku.
4. Manage our freshwater resources wisely, *mō tātou, ā, mō ngā uri ā muri ake nei*, for all of us and the generations that follow.
5. Promote the management of freshwater according to the principle of *ki uta ki tai*, and thus the flow of water from source to sea.
6. Promote catchment management planning (*ki uta ki tai*), as a means to recognise and provide for the relationship between land and water.
7. Ngāi Tahu's right to development, as per the Treaty of Waitangi, must be recognised and provided for with respect to future development and commercial activities in Fiordland, including the export of water.
8. Protect and enhance the customary relationship of Ngāi Tahu ki Murihiku with freshwater resources.

may be considered wāhi tapu (i.e. associated with urupā or with an activity or occurrence considered tapu), or wāhi taonga (general site of cultural significance). The Ōreti, Waiau, Aparima, Matāura, Pomahaka and Mata-au/Clutha are Statutory Acknowledgement areas under the NTCSA 1998 (Schedules 50, 69, 15, 42, 52 and 40), providing for the special association of Ngāi Tahu with the rivers.

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Southland rivers, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu ki Murihiku today.

Ngāi Tahu ki Murihiku associations with the main river catchments of Murihiku are described in Table 2, alongside significant resource management issues for each catchment.

### 3.5.11 Rivers

Ki ngā korero o ngā Tūpuna ko ngā awaawa ngā uaua a Papatūānuku

In the words of our ancestors, the rivers are the veins of the Earth Mother

Several major river catchments are located on the Southland Plains, including the Aparima, Ōreti, Matāura, and Waiau. These rivers flow from *ki uta ki tai*, from mountain to sea, and are connected to numerous tributaries, wetlands and waipuna, as well as the groundwater that nourishes the catchment from below. They are part of Ngāi Tahu ki Murihiku history and identity. While the last 165 years have resulted in significant changes to these rivers, their importance has not diminished.

Many of the waterways of the Southland plains have specific cultural associations. They are known for an abundance of mahinga kai, used for a specific purpose, or associated with a specific ceremony or ritual. Waterways

A priority for Ngāi Tahu ki Murihiku is on-going advocacy, through resource consent and other processes, for the protection and enhancement of Murihiku waterways.

#### Ngā Take - Issues

- ⊙ Stock grazing adjacent to and in the beds of waterways.
- ⊙ Discharge to land activities (e.g. farm effluent) and potential for run off into waterways.
- ⊙ Ensuring that water is valued as a taonga for all of New Zealand.
- ⊙ Effects on the mauri of Murihiku Rivers due to land use and discharge activities, and water abstractions.
- ⊙ Poor water quality in some Murihiku Rivers: our children are not able to swim in some rivers.
- ⊙ Impacts of tourism (e.g. commercial jet boating) and recreational fishing activities on river health, particularly in terms of the risk of didymo spread.

- ⊙ Impacts of hydro development on river health and natural character.
- ⊙ Tangata whenua involvement in the management of freshwater resources in Murihiku.
- ⊙ Ngāi Tahu development rights pertaining to water resources.
- ⊙ Pressure on waterways from increasing dairy farming in Murihiku, and thus increased demands for water, and increased risk of run off and leaching.
- ⊙ Biosecurity risks.

“Our people rely on rivers such as the Matāura River for mahinga kai. There is too much water being applied for and allocated from aquifers and if this is allowed to continue the mauri, or life force, of our streams and the Matāura river will be put at risk.”

#### Ngā Kaupapa - Policy

1. Promote catchment management planning (*ki uta ki tai*), as a means to recognise and provide for the relationship between land and water.
2. Promote river management that adopts the priorities established in the Te Rūnanga o Ngāi Tahu Freshwater Policy 1997. The priorities are:
  - Priority 1: Sustain the mauri of the waterbodies within the catchment.
  - Priority 2: Meet the basic health and safety needs of humans (drinking water).
  - Priority 3: Protect cultural values and uses.
  - Priority 4: Protect other instream values (indigenous flora and fauna).
  - Priority 5: Meet the health and safety needs of humans (sanitation).
  - Priority 6: Provide water for stock.
  - Priority 7: Provide for economic activities including abstractive uses.
  - Priority 8: Provide for other uses.

3. Continue to work with the Regional Councils to ensure that cultural values and perspectives associated with freshwater management are reflected in statutory water plans, best practice guidelines and strategies, and in resource consent processes for activities involving water.
4. Management of our rivers must take into account that each waterway has its own mauri, guarded by separate spiritual guardians, its own mana, and its own set of associated values and uses.
5. Adopt a precautionary approach for any activity involving a waterway where there is an absence of detailed knowledge of that waterway (ecology, flow regimes, species, etc).
6. Require that rivers recognised as Statutory Acknowledgements be recognised for their special associations to Ngāi Tahu beyond the expiry date of 20 years. This means that places identified as Statutory Acknowledgements should continue to be:
  - Identified in relevant district and regional plans and policy statements as notice of their cultural importance to Ngāi Tahu (noting on plans).
  - Considered a trigger for a notice of application to Ngāi Tahu with respect to resource consents relating to, or impacting on, such areas (notice of applications).
  - Given regard to by Councils, the Environment Court and Historic Places Trust when decisions are made about who has the right to comment and be listened to, or to appear in court (Standing).
  - Accepted as evidence of the relationship of Ngāi Tahu with a particular area in any proceedings under the RMA or Historic Places Act.
7. The cultural importance of particular rivers (e.g. Statutory Acknowledgements, rivers associated with whakapapa and identity) must be reflected in the weighting of Ngāi Tahu responses and submissions on consents associated with these rivers.
8. The establishment of river flow regimes (e.g. minimum flows) must reflect the principles of *ki uta ki tai*, and thus river flow requirements from source to sea, including the wetlands, tributaries and waipuna that are associated with that river flow.
9. The establishment of environmental flow regimes must recognise and provide for a diversity of values, including the protection of tangata whenua values,
10. Ensure that all native fish species have uninhibited passage from the river to the sea at all times, through ensuring continuity of flow *ki uta ki tai*.

11. Promote, where appropriate, the use of Freshwater Mātaitai<sup>9</sup>, Water Conservation Orders (WCO), rāhui, and similar tools to protect the rivers of Murihiku, where those rivers are under threat from competing water uses, and/or when there are outstanding cultural, amenity or intrinsic values that require protection.
12. Promote the use of State of the Takiwā environmental monitoring for Murihiku river catchments (see case study below page 151).
13. Promote the use of the Cultural Health Index (CHI)<sup>10</sup> as a tool to facilitate monitoring of stream health, and to provide long term data that can be used to assess river health over time.
14. Use riparian enhancement, buffer zones, fencing, and related streamside management tools as conditions of consent to ensure that human use of rivers and their water does not compromise river health.
15. Avoid the use of rivers as a receiving environment for the discharge of contaminants (e.g. industrial, residential, recreational or agricultural sources).
16. Prioritise the restoration of those waterbodies of high cultural value, both in terms of ecological restoration and in terms of restoring cultural landscapes.
17. Ensure that activities in upper catchments have no adverse effect on mahinga kai, water quality and water quantity in lower catchments.
18. Promote environmental education programmes that raise awareness about appropriate land management practices adjacent to our rivers, including riparian management. This includes education about avoiding adverse effects of livestock on riparian areas and waterways.
19. Oppose any activity that may result in the spread of any exotic alga from contaminated rivers to uncontaminated rivers, for example *Didymosphenia geminata* (didymo).

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**Cross reference:**

Provisions 3.3.11 Hydro Development, Section 3.3 *Te Atawhenua* – Fiordland.

Provisions 3.5.10 General Water Policy; 3.5.12 Discharge to Water; 3.5.13 Water Quality; 3.5.14 Water Quantity; 3.5.15 Activities in the Beds and Margins of Rivers; 3.5.17 Ngā Pononga a Tāne a Tangaroa – Biodiversity; 3.5.18 Repo – Wetlands; 3.5.19 Riparian Areas; 3.5.20 Freshwater Fisheries, Section 3.5 *Te Rā a Takitimu*,

<sup>9</sup> The Matāura River is the first Freshwater Mātaitai in New Zealand, established in September 2005

<sup>10</sup> The Cultural Health Index Assessment is a tool developed to help Rūnanga quantitatively assess the health of waterways, and participate in the management of water resources. See Tipa, G. and Teirney, L. 2003.

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 Southland Plains

**Information Sources:**

Statutory Acknowledgement for Ōreti, Schedule 50, NTCSA 1998. Statutory Acknowledgement for the Waiau River, Schedule 69, NTCSA 1998. Statutory Acknowledgement for the Aparima River, Schedule 15, NTCSA 1998, Statutory Acknowledgement for the Matāura River, Schedule 42, NTCSA 1998. Statutory Acknowledgement for the Pomahaka River, Schedule 52, NTCSA 1998. Statutory Acknowledgement for the Mata-au / Clutha River, Schedule 40, NTCSA 1998.

Indicators used by tangata whenua to assess stream health:

- Shape of the river
- Sediment in the water
- Water quality in the catchment
- Flow characteristics
- Flow variations
- Flood flows
- Sound of flow
- Movement of water
- Fish are safe to eat
- Uses of the river
- Safe to gather plants
- Indigenous vs. exotic species
- Natural river mouth environment
- Water quality
- Abundance and diversity of species
- Natural and extent of riparian vegetation
- Use of river margin
- Temperature
- Catchment land use
- Riverbank condition
- Water is safe to drink
- Clarity of the water
- Is the name of the river an indicator?



## Case Study: Te Āhuetanga O Te Waiau – State Of The Takiwā

State of the Takiwā (SoT) is an environmental monitoring approach developed by Te Rūnanga o Ngāi Tahu as part of the 'Ki uta ki tai – Mountains to the Sea Natural Resource Management' framework, first outlined in Ngāi Tahu 2025. It is aimed at assisting tangata whenua to gather information, assess and report on the cultural health of significant sites, natural resources and the environment within their particular takiwā, and to thus understand changes over time and make good management decisions. SoT monitoring uses both Māori cultural values and western science measures.

Te Āhuetanga o Te Waiau, the Waiau River Catchment Cultural Health Baseline Report 2005, is the first State of the Takiwā report to be prepared by Ngāi Tahu. The report is the outcome of a Sustainable Management Fund project "State of the Takiwā – Cultural Monitoring and Reporting on the Health of our Environment". The project assessed the cultural health of 12 sites in the Waiau river catchment, thus capturing critical baseline information about catchment health.

Overall, the Waiau River assessment found that the catchment was in a state of good cultural health. The results showed that the upper catchment, around Te Anau, the tributary sites in the Jericho Block, and sites at the river mouth overlooking Te Waewae Bay, were in a healthier state than those sites in the mid catchment or near settlements.

High scoring sites were of a relatively unmodified nature, with an abundance of native vegetation, and good access to mahinga kai. Lower scoring sites were associated with the negative impacts of settlement, agriculture, pests, weeds and areas of low flow due to abstractions related to hydro generation.

*Source: Te Āhuetanga o Te Waiau: Cultural Health Baseline Report 2005. Te Rūnanga o Ngāi Tahu.*

"The Waiau River was named for its strong, turbulent flow. There is still good water flowing most of the time, but it is definitely not the mighty river it once was."

Table 3: Major river catchments of the Southland Plains: Ngāi Tahu ki Murihiku cultural associations and significant resource management issues  
 Source: NTCSA 1998; Customary knowledge of Ngāi Tahu ki Murihiku.

River Catchment Description	Ngāi Tahu ki Murihiku Cultural Associations	Significant Resource Management Issues
<p>Ōreti (SA)</p> <ul style="list-style-type: none"> <li>Drains the Southland plains</li> </ul>	<ul style="list-style-type: none"> <li>The river formed one of the main trails from inland Murihiku to the coast, with an important pounamu trade route continuing northward from the headwaters of the Ōreti and travelling, via the Mavora Lakes system, or Von River Valley, to the edge of Wakatipu and onto the Dart and Routeburn pounamu sources.</li> <li>There are numerous archaeological sites in the upper catchment, including sites related to stone resources that are considered to be among the oldest in New Zealand.</li> <li>The kai resources of the Ōreti supported numerous parties venturing into the interior, and returning by mōkihi, laden with pounamu and mahinga kai. Nohoanga along the river supported such travel by providing bases from which the travellers could obtain waterfowl, eels and inanga.<sup>11</sup></li> </ul>	<p><i>Water quality and river health</i></p> <ul style="list-style-type: none"> <li>River as source of drinking water for Invercargill</li> <li>Indirect discharges from town sewage schemes and industry</li> <li>Discharges to land and run off to water</li> <li>Intensive stocking in lower catchment areas - stock access to river and run off of contaminants from land to water</li> </ul> <p><i>Water quantity</i></p> <ul style="list-style-type: none"> <li>Water abstractions</li> <li>Relationship between surface water and groundwater</li> </ul> <p><i>Dams and diversions</i></p> <ul style="list-style-type: none"> <li>Protection of upper catchment from damming and diversions</li> <li>Flooding of upper catchment areas due to damming and diverting flow would mean we would lose an immensely significant trail that was used by our ancestors</li> </ul> <p><i>Gravel extraction</i></p> <ul style="list-style-type: none"> <li>Gravel extraction, and potential impacts on nesting birds</li> </ul> <p><i>Mahinga kai and biodiversity</i></p> <ul style="list-style-type: none"> <li>Riparian management</li> <li>River as habitat for tuna – this river should produce good tuna</li> </ul> <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> <li>Protection of culturally significant sites in catchment</li> <li>Upper catchment area considered high risk in terms of activities impacting on unknown archaeological sites</li> </ul>

<sup>11</sup> Te Ao Mārama Inc. Submission: Ōreti River Water Conservation Order Application, November 2006.

River Catchment Description	Ngāi Tahu ki Murihiku Cultural Associations	Significant Resource Management Issues
<p><b>Waiau (SA)</b></p> <ul style="list-style-type: none"> <li>Drains the Southland plains</li> </ul>	<ul style="list-style-type: none"> <li>Named during the southern voyages of Tamatea Ure Haea, and his waka Takitimu. Takitimu was wrecked near the mouth of the river (Te Waewae Bay) and the survivors who landed named the river Waiau due to the swirling nature of its waters.</li> <li>The river was a major travel route connected Murihiku and Te Ara a Kiwa (Foveaux Strait) to Te Tai Poutini. Summer expeditions to Manapouri for mahinga kai, and access to pounamu, were the main motivations for movement up and down the Waiau.</li> <li>Numerous archaeological sites and wāhi taonga attest to the history of occupation and use of the river by Ngāi Tahu and Ngāti Māmoë. An important nohoanga site at the mouth of the river was called Te Tua a Hatu. The rangatira Te Waewae had his Kāinga nohoanga on the left bank of the river mouth.</li> <li>The river was a major source of mahinga kai for Ngāi Tahu, with some 200 species of plants and animals harvested in and near the river. Rauri (reserves) were applied to the mahinga kai resources so that people from one hapū or whānau never gathered kai from areas of another hapū or whānau.</li> <li>Wāhi ingoa associated with the Waiau are indicators of the range of resources the river provided: Waiharakeke (flax), Papatōtara (tōtara logs or bark), Kirirua (a type of eel found in the lagoon), Te Rua o te Kaiamio (a rock shelter that was a designated meeting place, similar to a marae) and Ka Kerehu o Tamatea (charcoal from the fire of Tamatea).<sup>12</sup></li> </ul>	<p><i>Water quality</i></p> <ul style="list-style-type: none"> <li>The river has reasonable water quality due to large, fast flow - need to protect water quality</li> </ul> <p><i>Water quantity</i></p> <ul style="list-style-type: none"> <li>Reductions in flow and impacts on river as habitat</li> <li>Maintaining appropriate minimum flow</li> <li>Flow levels too low at times</li> </ul> <p><i>Dams and diversions</i></p> <ul style="list-style-type: none"> <li>Water takes for hydroelectric generation, and effects on overall river health, flow and natural character</li> <li>Changes to the river mouth environment due to changes in flow</li> </ul> <p><i>Gravel extraction</i></p> <ul style="list-style-type: none"> <li>Gravels don't get transported down the river as well as they should because of the Mararoa Weir</li> </ul> <p><i>Mahinga kai and biodiversity</i></p> <ul style="list-style-type: none"> <li>Commercial jet boating is popular on this river - risk of introducing pests such as didymo</li> </ul> <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> <li>Protection of culturally significant sites in the catchment</li> </ul>

12 NTCSA 1998: Schedule 69

River Catchment Description	Ngāi Tahu ki Murihiku Cultural Associations	Significant Resource Management Issues
<p><b>Aparima (SA)</b></p> <ul style="list-style-type: none"> <li>• Drains the Southland plains</li> <li>• Slow flowing, lowland river</li> <li>• Drains Takitimu Mountains</li> </ul>	<ul style="list-style-type: none"> <li>• The mouth of the river was a permanent settlement, with associated urupā nearby. The was also an important tauranga waka located here, from which sea voyages were launched to and from Te Ara a Kiwa, Rakiura and the tīti islands. A carved tauihu (canoe prow) has been found in the estuary of the river.</li> <li>• The river was an important source of mahinga kai, particularly shellfish, mussels, paua, tuna and inanga. An eel weir was constructed at the narrows where the Pourakino River enters the Aparima.</li> <li>• The relationship of the Aparima to the Takitimu Hills is an important part of the relationship of Ngāi Tahu to the river</li> <li>• There are numerous archaeological sites at the river mouth</li> </ul>	<p><i>Water quality</i></p> <ul style="list-style-type: none"> <li>• Impacts of intensive land use activities, particular run off of contaminants from land to water</li> <li>• Need to improve water quality</li> </ul> <p><i>Gravel extraction</i></p> <ul style="list-style-type: none"> <li>• Gravel extraction and effects on habitat for birds (e.g. gulls)</li> </ul> <p><i>Mahinga kai and Biodiversity</i></p> <ul style="list-style-type: none"> <li>• Whitebait stands at mouth of the river</li> </ul> <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> <li>• Protection of culturally significant sites in the catchment</li> </ul>

River Catchment Description	Ngāi Tahu ki Murihiku Cultural Associations	Significant Resource Management Issues
<p><b>Matāura (SA)</b></p> <ul style="list-style-type: none"> <li>Drains Waimea Plains</li> </ul>	<ul style="list-style-type: none"> <li>Several important Ngāti Māmoe and Ngāi Tahu tūpuna are associated with the Matāura River, including the Ngāti Māmoe rangatira Parapara Te Whenua, whose descendants traditionally used the resources of the river, and Kiritekateka, daughter of Parapara Te Whenua, who was captured by Ngāi Tahu at Te Anau.</li> <li>Tuturau, once a Ngāi Tahu fishing village, was the site of the last inter tribal Māori war, in 1836. Ngāi Tahu (under Tuhawaiki) repelled the challenge and threat from northern invaders thus the south was kept from passing into the hands of the northern tribes.</li> <li>The Matāura was noted for its customary native fishery. Te Apa Nui (Matāura Falls) were particularly associated with the taking of kanakana. Inanga remains an important resource on the river. The estuary (known as Toetoe) is a particularly important customary food gathering location.</li> <li>Matāura Falls are an important feature of the cultural landscape of this river</li> <li>There is a freshwater mātaītai reserve on the Matāura River (first in New Zealand), recognising the importance of the river in terms of customary food gathering</li> </ul>	<p><i>Water quantity and quality</i></p> <ul style="list-style-type: none"> <li>Water abstractions and discharge: Use of the river as a water source and a point of discharge for past and current industrial activities (e.g. historical - freezing works; pulp and paper)</li> <li>Changes to the natural character of the Mātaura Falls</li> </ul> <p><i>Mahinga kai and Biodiversity</i></p> <ul style="list-style-type: none"> <li>Impacts on fish passage at Mātaura Falls. Elvers and kanakana are having difficulty getting upstream from the falls</li> <li>Protection of the mātaītai on the Mātaura</li> <li>The river is an important brown trout fishery - need to ensure that the customary native fishery is not compromised by the trout fishery</li> </ul> <p><i>Tourism</i></p> <ul style="list-style-type: none"> <li>Pressures on the river from tourism activities</li> </ul> <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> <li>Protection of culturally significant sites in the catchment</li> </ul>
<p><b>Pomahaka (SA)</b></p> <ul style="list-style-type: none"> <li>Upper catchment is considered reasonably pristine – runs through high country areas</li> </ul>	<ul style="list-style-type: none"> <li>important mahinga kai for Ngāti Māmoe and Ngāi Tahu kāinga in the Catlins and Tautuku areas</li> <li>Particularly noted for kanakana fishery, but also associated with weka and other manu</li> </ul>	<p><i>Water quantity and quality</i></p> <ul style="list-style-type: none"> <li>Impacts of intensive land use activities on river health</li> </ul> <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> <li>Protection of culturally significant sites in the catchment</li> </ul>

River Catchment Description	Ngāi Tahu ki Murihiku Cultural Associations	Significant Resource Management Issues
Mata-au/Clutha (SA)	<ul style="list-style-type: none"> <li>● The river takes its name from a Ngāi Tahu whakapapa that traces the genealogy of water. On that basis, Mata-au is seen as a descendent of the creation traditions</li> <li>● The Mata-au was part of a mahinga kai trail that led inland and was used by Ōiākou hapū</li> <li>● The river was used for the transportation of pounamu from inland areas down to the settlements on the coast. There were numerous tauranga waka along the river, as well as areas known for camping overnight and gathering kai.</li> <li>● The Mata-au is where Ngāi Tahu's leader, Te Hautapunui o Tū, established the boundary line between Ngāi Tahu and Ngāi Māmoë. However, eventually unions between the iwi overcame these boundaries.</li> <li>● Urupā and battle grounds located along the river</li> <li>● Battleground known as Te Kauae Whakatoro (downstream of Tuapeka) recalls a confrontation between Ngāi Māmoë and Ngāi Tahu that led to the armistice established by Te Hautapunui o Tū.</li> <li>● Cultural importance of three large lakes at the headwaters of the Mata-au: Lake Wakātipu, Lake Wānaka and Lake Hāwea</li> </ul>	<p><i>Water quality</i></p> <ul style="list-style-type: none"> <li>● Impacts on water quality from land use intensification</li> </ul> <p><i>Dams and Diversions</i></p> <ul style="list-style-type: none"> <li>● Dams on the river for power generation (e.g. Roxburgh Dam, Clyde Dam) - impacts on river health and disruption of continuity of flow (<i>ki uta ki tai</i>)</li> <li>● Impacts of hydro infrastructure on fish passage</li> <li>● Build up of gravels above the dam</li> <li>● Protection of natural variability and character of flow, and the habitats created by such flow</li> <li>● Flooding</li> </ul> <p><i>Gravel extraction</i></p> <ul style="list-style-type: none"> <li>● Gravel extractions in lower catchment areas - cumulative effects</li> </ul> <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> <li>● Protection of culturally significant sites in the catchment</li> </ul>

### 3.5.12 Discharge to Water

Discharges to water may be point source discharge (e.g. actual discharges to water), or non-point source discharge (e.g. from land to water). Activities that may involve the discharge to water include sewage or industrial waste disposal. Such discharges may result in increased nutrient and contaminant loads, and thus degraded water quality. Indirect discharges such as contaminated stormwater run-off, agricultural run-off, and sedimentation also have the potential to adversely affect water quality.

#### Ngā Take - Issues

- ⊙ General impacts on water quality from discharge activities.
- ⊙ Using dilution of pollution as a form of mitigation - this may not be culturally acceptable.
- ⊙ The disposal of treated or untreated sewage to water.
- ⊙ Local solutions for discharge issues.
- ⊙ Agricultural runoff and nitrogen loading in waterways.
- ⊙ Discharge of stormwater from roads into open drains.
- ⊙ Impacts on the mauri of the receiving environment as a result of discharge activities.
- ⊙ Impacts on mahinga kai and biodiversity as a result of discharge activities.
- ⊙ Impacts on cultural use of waterways as a result of discharge activities.
- ⊙ Appropriate discharge to land activities, to prevent soil and groundwater contamination.

Traditionally, to Europeans, water has been seen as a versatile transport medium and, because of its ability to break down and assimilate waste, it has been intimately linked to waste disposal. Such use directly conflicted with Māori beliefs, and illustrates the cultural differences in relation to natural resources. Whilst Māori saw themselves as part of nature, Europeans saw themselves as ascendant to nature. Although such views persist, developing environmental awareness has shifted the balance towards recognition of the natural environment's intrinsic value. This shift is consistent with Māori beliefs in regards to resource management, with the protection of mauri being a fundamental principle.

*Source: Te Ao Mārama Inc. Submission on the Ōreti Water Conservation Order application. November 2006.*

#### Ngā Kaupapa - Policy

1. Avoid the use of water as a receiving environment for the direct, or point source, discharge of contaminants. Even if the discharge is treated and therefore considered "clean", it may still be culturally unacceptable. Generally, all discharge must first be to land. This general policy is a baseline or starting point. From this point, the Rūnanga can assess applications on a case by case basis.
2. Assess discharge to water proposals on a case by case basis, with a focus on local circumstances and finding local solutions.
3. Consider any proposed discharge activity in terms of the nature of the discharge, and the sensitivity of the receiving environment.
4. When existing rights to discharge to water come up for renewal, they must be considered in terms of alternative discharge options.
5. When assessing the alternatives to discharge to water, a range of values, including environmental, cultural and social, must be considered in addition to economic values.

6. Encourage the establishment of wetland areas, where practical, as an alternative to the direct discharge to water. Discharge to a wetland area allows Papatūānuku the opportunity to filter and clean any impurities.
7. Any discharge activity must include a robust monitoring programme that includes regular monitoring of the discharge and the potential effects on the receiving environment.
8. Require robust monitoring of discharge permits, to detect non-compliance with consent conditions. Non-compliance must result in appropriate enforcement action to discourage further non-compliance.
9. Promote the use of the Cultural Health Index (CHI)<sup>13</sup> as a tool to facilitate monitoring of stream health, and to provide long term data that can be used to assess river health over time.
10. Ngāi Tahu ki Murihiku consider activities involving the discharge of contaminants to water a community issue. For this reason, ngā rūnanga may, where seen as appropriate, recommend that a consent application be notified.

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**Cross reference:**

Provisions 3.5.1 Farm Effluent Management; 3.5.2 Wastewater Disposal; 3.5.10 General Water Policy; 3.5.13 Water Quality, Section 3.5 *Te Rā a Takitimu* - Southland Plains

### 3.5.13 Water Quality

Water is held in the highest esteem because the welfare of the life that it contains determines the welfare of the people reliant on those resources. Ensuring that water that is meant for drinking is of drinking water quality, and that water where mahinga kai is harvested is safe to eat from, and the water where our kids swim is safe for them to swim in, is our kaitiaki responsibly as Ngāi Tahu ki Murihiku.

Water quality policies in this iwi management plan focus on improving water quality across the Rohē, and striving for the highest possible standards, whilst still being effective and practical.

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<sup>13</sup> The Cultural Health Index Assessment is a tool developed to help Rūnanga quantitatively assess the health of waterways, and participate in the management of water resources. See Tipa, G. and Teirney, L. 2003.

“One of the reasons that I am inhibited to exercise my kaitiaki responsibilities is that I do not have enough influence over water quality.”

#### Ngā Take - Issues

- ⊙ Adverse effects of point source discharges on water quality, surface and ground.
- ⊙ Adverse effects of non-point source discharges on water quality, surface and ground.
- ⊙ Lack of influence over water quality and the setting of water quality standards, and impact on ability to exercise kaitiaki responsibilities.
- ⊙ Run-off of agricultural chemicals, and the entry of nitrates and phosphates in water bodies through accelerated soil erosion are seriously affecting water quality in waterways on the Southland Plains.
- ⊙ Impacts on water quality in lower catchment areas as a result of hill country developments.
- ⊙ Poor water quality in some Murihiku Rivers: our children are not able to swim in some rivers.
- ⊙ Adverse effects on catchment water quality as a result of degraded, or absent, riparian areas, and drained wetlands.
- ⊙ Adverse effects of abstraction, damming and diversion on water quality of Southland rivers.
- ⊙ Insufficient recognition of the relationship between water quantity and water quality in consent applications.
- ⊙ Cumulative effects over time of land use and discharge activities on water quality, and difficulty of addressing such effects within RMA framework.

#### Ngā Kaupapa - Policy

1. The role of Ngāi Tahu ki Murihiku as tangata whenua and kaitiaki of water must be recognised and provided for in all water quality management.
2. Strive for the highest possible standard of water quality that is characteristic of a particular place/waterway, recognising principles of achievability. This means that we strive for drinking water quality in water we once



drank from, contact recreation in water we once used for bathing or swimming, water quality capable of sustaining healthy mahinga kai in waters we use for providing kai.

3. Require cumulative effects assessments for any activity that may have adverse effects of water quality.
4. Avoid compromising water quality as a result of water abstractions.
5. Avoid the use of water as a receiving environment for the direct, or point source, discharge of contaminants. Generally, all discharge must first be to land.
6. Avoid impacts on water as a result of inappropriate discharge to land activities.
7. When assessing the effects of an activity on water quality, where the water source is in a degraded state, the effects should be measured against the condition that the water source should be, and not the existing condition of the water source (see text box on this page).
8. Promote the restoration of wetlands and riparian areas as part of maintaining and improving water quality, due to the natural pollution abatement functions of such ecosystems.
9. Require the use of buffer zones, riparian areas, bunds and other mechanisms to prevent stormwater and other wastewater from entering waterways.
10. Water quality definitions, categories, and standards must be determined, measured, and assessed with cultural values and indicators alongside scientific information. Such indicators and values centre on the ability of the waterway to support life, and the fitness of water for cultural uses.
11. Require robust monitoring of discharge permits, to detect non-compliance with consent conditions. Non-compliance must result in appropriate enforcement action to discourage further non-compliance.

Improving water quality can be absolutely simple. Promote riparian areas and wetlands restoration, build proper bridges to avoid run off. It is about investing in day-to-day management and doing things in the right way.

In assessing a resource consent application for discharge to water, Te Ao Mārama Inc. received a letter stating that: "because the stream is a minor watercourse with reduced water quality due to surrounding land uses, the impact of this discharge on the environment should be minor".

For Ngāi Tahu ki Murihiku, it is not enough to say that a proposed activity will not have adverse effects on the current condition of a waterway. Many of our waterways need to be improved, and human use (e.g. abstractions, discharge) should be conditional on improving the current state of waterways where needed.

We need to be requiring improvements and enhancements to river health and water quality. An activity should do more than ensure it won't degrade a river any further.

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**Cross-reference:**

Provisions 3.5.1 Farm Effluent Management; 3.5.2 Wastewater Disposal; 3.5.10 General Water Policy 3.5.12 Water Abstractions; 3.5.10 General Water Policy, Section 3.5 *Te Rā a Takitimu* – Southland Plains

### 3.5.14 Water Quantity - Abstractions

“Sustainable water use is about using what we need, not what we have.”

Irrigation is a large consumptive use of water resources on the Southland Plains, and most water take resource consent applications that tangata whenua are consulted on are to provide water for farming operations (e.g. irrigation). Abstractions for such operations are largely groundwater sourced.

Water is also abstracted and returned for hydropower generation, from rivers such as the Matāura, Matau-au/Clutha and Waiau.

While over allocation of water is generally not an issue in Southland, Ngāi Tahu ki Murihiku believe that a precautionary approach is needed regarding the cumulative impact of takes, and the sustainability of water supply. Uncontrolled abstractions from both surface and groundwater sources can have adverse effects on water quality and quantity, and on the mauri of the water source. In areas such as Riversdale, kaitiaki rūnanga have already identified a risk to the groundwater resources as a result of the cumulative effects of groundwater takes in the area.

In terms of water quantity, Ngāi Tahu ki Murihiku consider that in most areas, drainage is more of an issue than abstractions. At one time, the Southland Plains were characterised by an abundance of *repo* (wetlands). Such areas were rich in biodiversity, and an important natural and cultural resource to Ngāi Tahu. The drainage of such areas has had an effect on the ability of the land to store and replenish water resources.

#### Ngā Take - Issues

- ⊙ Unregulated water abstractions.
- ⊙ Impacts on river health from damming and diversions of rivers.
- ⊙ Impacts on the relationship between tangata whenua and waterways as a result of damming, diversions and abstractions from rivers (e.g. effects on mahinga kai; whakapapa).
- ⊙ Increasing demands on water resources as a result of land conversion to dairy.
- ⊙ Extent of existing knowledge about water resources, particularly aquifers.
- ⊙ Insufficient recognition of the relationship between water quantity and water quality in consent applications.
- ⊙ Water users using what they are allocated, rather than what they need.
- ⊙ Deterioration of water quality in rivers such as the Ōreti as a result of a reduction in water quantity.
- ⊙ Cumulative effects of water abstractions on surface and groundwater quantity and quality, and difficulty of addressing such effects within the Resource Management Act framework.

#### Ngā Kaupapa - Policy

1. Adopt the precautionary principle when making decisions on water abstraction resource consent applications, with respect to the nature and extent of knowledge and understanding of the resource.
2. Support and encourage catchment management plans, based on the principle of *ki uta ki tai*, to manage the cumulative impacts of water abstractions in a given area.
3. Require that scientifically sound, understandable, and culturally relevant information is provided with resource consent applications for water abstractions, to allow Ngāi Tahu ki Murihiku to fully and effectively assess cultural effects.
4. In the Southland Plains region, the preference of Ngāi Tahu ki Murihiku is for water takes from bores, as opposed to surface water abstractions.
5. Recommend, as a condition of consent, that any application for irrigation puts in on-farm rainwater holding facilities, to help with dairy washdown and irrigation.

*Rain is our most reliable water resource on the Southland Plains.*

6. Encourage water users to be proactive and use water wisely. To encourage best practice and efficient use of water, particularly in terms of:
  - sustainable irrigation design, delivery and management;
  - making best use of available water before water levels get too low;
  - reducing the amount of water lost through evaporation by avoiding irrigating on hot windy days.
7. Consideration of consent applications for water abstractions should have particular regard to questions of:
  - a. how well do we understand the nature and extent of the water resource;
  - b. how well can we monitor the amount of water abstracted;
  - c. whether land capability (e.g. soil type, vulnerability of underlying groundwater resources) matches the land use enabled by irrigation;
  - d. what might happen in the future (e.g. rainfall and recharge of aquifers, climate change).
8. Applications for water abstractions may be required to undergo isotope/chemistry analysis determining where the water came from, and its age. This information will assist in the assessment of potential adverse effects on the water resource.
9. Applications for water abstractions may be required to justify the quantities of water requested. Information may need to be provided to Te Ao Mārama Inc. regarding the proposed water use per hectare, estimated water losses, stocking rates, and the level of efficiency for the scheme. This will enable iwi to put the quantity of water sought in context, and ensure that a test of reasonableness can be applied to consents.
10. Require catchment based cumulative effects assessments for activities involving the abstraction of water.
11. Avoid excessive drawdown of aquifer levels as a result of groundwater abstractions, and to ensure that abstractions do not compromise the recovery of groundwater levels between irrigation seasons.
12. The establishment of environmental flow regimes must recognise and provide for a diversity of values, including the protection of tangata whenua values.
13. Ensure that environmental flow allocation and water management regimes for rivers recognise and provide for the relationship between water quality and quantity.
14. Avoid compromising fisheries and biodiversity values associated with spring fed creeks and rivers for the purposes of water abstractions.
15. Avoid compromising river health as a result of water abstractions for hydro power generation.
16. Encourage the installation of appropriate measuring devices (e.g. water meters) on all existing and future water abstractions, to accurately measure, report, and monitor volumes of water being abstracted, and enable better management of water resources.
17. Advocate for durations not exceeding 25 years on resource consents related to water abstractions.
18. Require, where necessary, a consent condition providing for a review of the volumes able to be abstracted from the bores on the basis of the observed seasonable recovery of groundwater levels. Also include a provision for review of both the annual recovery between individual irrigation seasons and the cumulative effects on longer-term water level recovery.
19. Require that Ngāi Tahu are provided with the opportunity to participate through pre hearing meetings or other processes in the development of appropriate consent conditions including monitoring conditions to address our concerns.
20. Avoid adverse effects on the base flow of any waterway, and thus on the mauri of that waterway and on mahinga kai or taonga species.
21. Oppose any further abstractions/diversions of water from the Waiiau River for hydroelectric generation, as current levels of abstractions are having adverse effects on cultural values associated with the river.
22. Ngāi Tahu's right to development, as per the Treaty of Waitangi, must be recognised and provided for with respect to water allocation from freshwater resources.

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**Cross-reference:**

Provision 3.3.11 Hydro Development, Section 3.3 *Te Atawhenua - Fiordland*;

Provisions 3.5.10 General Water Policy; 3.5.11 Rivers; 3.5.13 Water Quality, Section 3.5 *Te Rā a Takitimu - Southland Plains*

### 3.5.15 Activities in the Beds and Margins of Rivers

Section 13 of the Resource Management Act 1991 requires consent for activities in the beds of rivers. Such activities include using, placing, altering or removing any structures (e.g. culverts), extraction of gravel, or reclaiming or draining part of the river or lakebed.

Ngāi Tahu ki Murihiku policies on gravel extraction and other activities in the beds and margins of rivers focus on balancing the protection of river environments, and the cultural values associated with such environments, while recognising the need to ensure a supply of gravels/aggregate and undertake flood works.

#### Ngā Take - Issues

- ⊙ Pressure for taking gravel from beaches where those beaches are perceived to be aggrading and leading to lateral erosion.
- ⊙ Potential effects of beach skimming on rivers – e.g. can destroy bird nesting sites.
- ⊙ Changes to the natural character of rivers.
- ⊙ Installation of culverts into the beds of streams and adverse effects on the waterway via sedimentation, weed establishment and habitat damage.
- ⊙ Effects of instream excavation and dredging activities on fisheries values.
- ⊙ Stream bed degradation, and bank erosion.
- ⊙ Impacts on nesting or roosting birds.
- ⊙ Loss or degradation of riparian areas.
- ⊙ Culverts and bridges for stock crossings – impacts on bird nesting sites and fish habitat by making rivers wider, flatter, shallower and increasing temperature.
- ⊙ Loss of habitat for native flora and fauna.

#### Ngā Kaupapa - Policy

##### *Gravel extraction*

1. Assess applications for gravel extraction in terms of the following considerations:
  - a. cultural values associated with the river (e.g. mahinga kai or taonga species habitat);
  - b. amount of material extracted;
  - c. design of extraction operations;
  - d. times of year that extraction will occur;
  - e. number of existing consents associated with the location;
  - f. how any adverse effects are being mitigated;

- g. monitoring provisions;
  - h. cumulative effects assessment.
2. Land use consents to carry out activities in the beds and margins of rivers should include information about ecological, cultural, natural and community values associated with the surrounding areas (e.g. adjacent wetlands, bird nesting sites, instream life, community use of the area; inanga/whitebait habitat).
  3. Require that a Ngāi Tahu ki Murihiku Accidental Discovery Protocol (see Appendix 6) is a condition on resource consents.
  4. Require consent conditions for gravel extraction activities stipulating the use of “work windows” and other methods to ensure that such activities do not:
    - a. disturb roosting and/or nesting sites of birds during the operation/activity;
    - b. adversely effect native fish species (e.g. interrupt spawning);
    - c. cross flowing water with heavy vehicles;
    - d. extract gravel where there is, or there is the potential to be, running water;
    - e. Damage native vegetation on the river bed or riparian area.
  5. Discourage gravel extraction via beach skimming, except where it is demonstrated that beach areas are aggrading and lateral erosion is a concern.
  6. Where gravel extraction occurs on beaches that are aggrading, monitoring of streambed elevation must be a condition of consent. The goal must be to maintain bed height.
  7. Advocate for the creation of habitat ponds to facilitate gravel extraction activities, whereby such activities incorporate restoration of riverine habitat, primarily on inactive reaches of the river system (see Case Study box, page 163).
  8. Require that the design, construction and maintenance of habitat ponds are such that habitat is created, and not just ‘holes’ on floodplains or in riverbeds.
  9. Support and encourage programmes to monitor the effectiveness of habitat ponds as a fishery and waterfowl habitat.
  10. Work collaboratively with Regional Councils, the Department of Conservation, Fish and Game and the MFish with respect to gravel extraction activities and applications, for information sharing and discussion of issues.

## Case Study: Habitat Ponds for Gravel Extraction

Historically, the Southland region has obtained the bulk of its river sourced aggregate through the skimming of gravel beaches and bars, and in-stream dredging. Such activities have resulted in adverse effects on some rivers, including bed degradation, bank erosion, changes to river channel structure and riverine ecology (e.g. fishery values).

Today, river restoration and rehabilitation has become part of managed gravel extraction activities on the Southland plains. Floodway ponds, oxbow lakes and backwaters are examples of habitat that is being restored in conjunction with gravel extractions away from the active river channel. Effectively, gravel is extracted from a site, which then fills with water creating habitat for fish and waterfowl. Habitat ponds can offset some of the habitat loss that has occurred over time.

The location and design of habitat ponds is important to ensuring that such activities do not have adverse effects on cultural and ecology values. For example, old oxbows can be deepened and developed to create a backwater, as opposed to creating a "hole" in an area less suitable for habitat. Further, sites should be located in areas where birds are not trying to nest. Rather, they should be located in areas that are infested with gorse or broom. Finally, ponds must be deep enough to hit groundwater, as groundwater gives fish relief during hot periods.

For Ngāi Tahu ki Murihiku, gravel extraction via habitat ponds can be a win win situation if managed sustainably and monitored carefully.

### *Culverts and flood works*

11. Require that placement of culverts and other flood works activities in the beds or margins of waterways is such that the passage of native fish and other stream life is not impeded.
12. Recommend that culvert pipes are buried in the streambed, so that gravel can lie in the bottom third of the pipe, thus providing natural habitat in the culvert so that fish can migrate through them.
13. Require that the placement of culverts and other flood works activities in the beds or margins of waterways occurs in a manner that minimises disturbance to the streambed.
14. Recommend that tracks leading to culverts are designed (e.g. contoured) so that stormwater run off and any effluent on the track is directed away from the stream. Such discharges should be to land and not directly to water.
15. Require that that placement of culverts and other flood works activities in the beds or margins of waterways occur at times of low or no flow.
16. Require that short term effects on water quality and appearance are mitigated during culvert or flood works construction, and for a settling period following. For example, straw bales may be used to minimise turbidity, and contain discolouration and sedimentation.

## MAHINGA KAI AND BIODIVERSITY

### 3.5.16 Mahinga kai

Mahinga kai was, and is, central to the Ngāi Tahu ki Murihiku way of life. The collection and processing of mahinga kai is an important social and economic activity. Tangata whenua aspirations and expectations for mahinga kai are a common kaupapa throughout this plan.

Mahinga kai is about mahi ngā kai – it is about places, ways of doing things, and resources that sustain the people. The loss of mahinga kai is attributed to habitat degradation, resource depletion, legislative barriers that impede access, changes in land tenure that affect ability to access resources and the introduction of predators that have severely reduced the traditional foods of Ngāi Tahu.

#### Ngā Take - Issues

- ⊙ Habitat degradation and destruction.
- ⊙ Legislative barriers to accessing resources.
- ⊙ Resource depletion.
- ⊙ Impact of predators on mahinga kai species.
- ⊙ The role of tangata whenua in managing key mahinga kai species.
- ⊙ Intergenerational knowledge transfer of mahinga kai practices.
- ⊙ Impacts of human activities on mahinga kai places and species.

#### Ngā Kaupapa - Policy

1. Work with local authorities and other statutory agencies to ensure that cultural values and perspectives associated with those species and places valued as mahinga kai are reflected in statutory water plans, best practice guidelines and strategies, and in concession and resource consent processes.
2. Work towards the restoration of key mahinga kai areas and species, and the tikanga associated with managing those places and species.
3. Support the concept of Mahinga kai Cultural Parks<sup>14</sup>, as a means of protecting and using specific cultural landscapes within the takiwā that have important mahinga kai associations.

4. Consider the actual and potential effects of proposed activities on mahinga kai places, species and activities when assessing applications for resource consent.
5. Use the enhancement of mahinga kai places, species and activities to offset or mitigate the adverse effects of development and human activity on the land, water and biodiversity of Murihiku.
6. Support mechanisms that enable tangata whenua to access mahinga kai species and resources, such as esplanade provisions and marginal strips adjacent to waterways.

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#### Cross-reference:

Provisions 3.3.14 Nohoanga, Section 3.3 *Te Atawhenua* – Fiordland;

Provision 3.5.17 Ngā Pononga a Tāne a Tangaroa, Section 3.5 *Te Rā a Takitimu* – Southland Plains

If we want to build a mōhiki to float down the river to gather mānuka or tuna, then can I do this? Are we able to....

Get the materials to build the mōhiki? Find the tuna in the waterway?

Be confident that the tuna are safe to eat? Have enough water to float downstream? Find a riparian area with mānuka? Have access to the land that I find it on?

And the question we have to ask ourselves is: “If those things aren’t there, then why not?”

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<sup>14</sup> Mahinga kai Cultural Parks are proposed by Te Rūnanga o Ngāi Tahu as a management tool that provides a framework for Ngāi Tahu management and use within a specific area according to Ngāi Tahu tikanga. Management within a Mahinga kai Cultural Park can enhance specific areas for customary use.

### 3.5.17 Ngā Pononga a Tāne a Tangaroa - Biodiversity

Tāne and Tangaroa are the two atua who are responsible for all living things in the environment, or biodiversity. The protection of indigenous biodiversity is an important value for Ngāi Tahu ki Murihiku. Indigenous species, and the habitats that support them, must be protected for future generations. In many parts of the takiwā, where land use is dominated by agriculture and forestry, the impact of human activity on indigenous species has been significant.

An important focus for Ngāi Tahu ki Murihiku is finding ways to protect, maintain and improve habitat for all biodiversity, be it in water, riparian margins, native bush or wetlands.

#### Ngā Pononga a Tāne a Tangaroa

Tāne created trees and all living things that breathe air.

Manu, ngata, ngārara, rākau, tohorā, kekeno, aihe, tuna, tangata, kararehe  
Birds, Snails, Insects and lizards, trees, whales, seals, dolphins, people, animals

Tangaroa is responsible for all fish  
Ikanui, ikarōa, ikaiti, tuna  
Big Fish, long fish, small fish, tuna

#### Ngā Take - Issues

- ⊙ Protection of iwi and hapū interests in native biodiversity.
  - ⊙ Loss of species, particularly endemic.
  - ⊙ Customary use of indigenous species.
  - ⊙ Impact of exotic forestry activities on indigenous bush remnants and indigenous species in general.
  - ⊙ Impact of unsustainable farming activities on indigenous bush remnants and indigenous species in general.
  - ⊙ Conservation of genetic resources of indigenous biodiversity.
  - ⊙ Species recovery.
- ⊙ Reintroduction of indigenous species.
  - ⊙ Habitat protection.
  - ⊙ Protecting threatened and endangered species.
  - ⊙ Impact of unwanted introduced plant and animal species on indigenous biodiversity.
  - ⊙ Support for landowners who are protecting indigenous bush remnants and other areas of indigenous vegetation.
  - ⊙ Recognising that some native birds rely on non-native plants for food, because traditional food sources have been displaced (e.g. kererū and tree lucerne).

#### Ngā Kaupapa - Policy

1. Use planning, policy and resource consent processes to promote the protection and, where necessary, enhancement, of native biodiversity of Murihiku, specifically:
  - a. enhancement and restoration of degraded areas;
  - b. planting of native species to offset or mitigate adverse effects associated with land use activities;
  - c. the incorporation of biodiversity objectives into development proposals;
  - d. prohibiting the use of pest plant species in landscaping
2. Advocate for the establishment of indigenous vegetation corridors *ki uta ki tai*, from mountains to the sea.
3. For Ngāi Tahu ki Murihiku, all species are taonga, whether weta, snail or kiwi, and the effects of an activity on species must consider all species equally.
4. Where practical, indigenous vegetation that is removed or damaged as a result of land use activity should be replaced.
5. Use as a consent condition, when applicable, the enhancement of indigenous biodiversity as a means to remove adverse impacts of proposed activities.
6. Recommend the planting of indigenous species as an appropriate mitigation measure for any adverse impacts as a result of land use activity.
7. The cultural, spiritual, historic and traditional association of Ngāi Tahu ki Murihiku with taonga species must be recognised and provided for within all management and/or recovery plans associated with those species. This includes taonga species as per the Ngāi Tahu Claims Settlement Act (Appendix 4), and all other species identified as taonga by Ngāi Tahu ki Murihiku.
8. Promote the sustainable harvesting of any indigenous vegetation.

9. Promote the management of whole ecosystems and landscapes, in addition to single species.
10. Promote the integration of biodiversity management across land ownership land use boundaries.
11. Ensure efforts are directed at identifying solutions for biodiversity decline, not just the problems.
12. Make full use of the knowledge of tangata whenua with regards to indigenous biodiversity, and the value of such knowledge in understanding how to protect and enhance biodiversity.

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**Cross-reference:**

Provision 3.5.16 Mahinga kai, Section 3.5 *Te Rā a Takitimu* – Southland Plains

### 3.5.18 Repo – Wetlands

At one time, Murihiku had an abundance of wetlands. These ecosystems were an important natural and cultural resource to Ngāi Tahu ki Murihiku, as they were (and are) rich in biodiversity and important sources of mahinga kai, and provided important ecosystem services such as filtering of contaminants from water and soils.

Over time, the majority of Murihiku wetlands have been drained, largely to provide land for farming and agriculture. The drainage of such areas has had an effect on the ability of the land to store and replenish water resources.

**Ngā Take – Issues**

- ⊙ Continued drainage and modification of wetland areas.
- ⊙ Loss of valuable ecosystem services provided by wetlands.
- ⊙ Discharge of contaminants into wetland areas.
- ⊙ Changes over time in the relationship with, and use of, wetlands by tangata whenua, due to drainage.
- ⊙ The need to protect existing wetland areas from drainage.
- ⊙ Use of wetland restoration or establishment as mitigation for land use and discharge activities.
- ⊙ Indirect drainage of wetlands, via drainage of surrounding land.
- ⊙ Impacts of stock on wetland areas.

**Ngā Kaupapa – Policy**

1. Avoid the direct or indirect drainage or modification of any existing wetland area.
2. Encourage the establishment of wetland areas, where practical, to improve discharge to land activities, through allowing Papatūānuku the opportunity to filter and clean any impurities.
3. Advocate for the restoration and enhancement of wetland areas, as part of any consent application where it is deemed feasible to include such conditions.
4. Require that wetlands are fenced in any area where they may be at risk from stock damage.

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**Cross-reference:**

Provisions 3.5.16 Mahinga kai; 3.5.17 Ngā Pononga a Tāne a Tangaroa, Section 3.5 *Te Rā a Takitimu* – Southland Plains

### 3.5.19 Riparian Zones

Riparian areas are the transition zone between water and land. Such areas are often associated with mahinga kai and other customary use activities (mahinga parenga). Riparian areas contain a range of important plant species; some of which may be used for wāhi Rāranga (sources of weaving materials), or rongoā (traditional medicines) (See Table 3).

Riparian areas are also associated with their role in maintaining or improving ecological functioning of streams. They reduce bank erosion, provide habitat, regulate temperature, provide shading, and enhance water quality by filtering contaminants and sediment from flow, thus reducing nutrient and bacteria inputs into a waterway. Healthily riparian areas can also reduce weed growth along a waterway or drain.

Along many waterways, riparian zones have been highly modified and degraded as a result of poor land management, weed invasion, stock access, and land use activities such as forestry and agriculture.

**Ngā Take – Issues**

- ⊙ Relationship between water quality and healthy riparian zones.
- ⊙ Degradation of riparian areas as a result of stock access (e.g. stock watering).
- ⊙ Need for a stronger focus on riparian management.



- ⦿ Adjacent land uses and impact on riparian areas.
  - ⦿ Agricultural discharges and runoff, and impact on riparian vegetation.
  - ⦿ Spread of plant pest species such as willow in riparian areas: impacts on indigenous species, and weakening of natural functions of riparian areas.
  - ⦿ Erosion of river banks from lack of vegetation.
  - ⦿ High water temperatures from lack of riparian areas, and impacts on fish.
  - ⦿ Loss of habitat for waterfowl as a result of riparian degradation.
5. Protect and enhance taonga Rāranga (plants which produce material used for weaving) associated with riparian areas.
  6. Avoid stock access to riparian zones and streambeds, except when required for intermittent vegetation control.
  7. Encourage fencing of streams to protect riparian vegetation, and promote healthy riparian establishment.
  8. Avoid or remedy any adverse effects of river works activities, culverts, bridges and stock crossings on riparian areas.
  9. Prevent the use of willows and other exotic species in bank edge planting along waterways.
  10. Control and, where appropriate, eradicate willow and other noxious weeds and exotic species in riparian areas.

#### Ngā Kaupapa - Policy

1. Promote riparian zone establishment and management in Resource Management Act policy, planning and consent processes, as a tool to mitigate adverse effects of land use activities on streams.
2. Prioritise the restoration of riparian areas throughout the takiwā.
3. Promote riparian zone establishment and management as a tool to improve water quality in the waterways of Murihiku.
4. Require that riparian restoration or establishment, when used as a condition of consent or otherwise, uses plant species that are appropriate to the area in which they will be established.

The way that a riparian area is managed has a significant effect on the extent to which intensive agriculture will affect a waterway.

Riparian zone management should be a basic requirement for the protection and restoration of water quality in intensively farmed catchments.

Table 4: Ngā Rākau parenga Important riparian plants

Source: *Riparian Planting and Management Guidelines for Tangata whenua 2003.*

Māori Name	English Name	Traditional Use
Harakeke	New Zealand Flax	Weaving
Mānuka	Tea Tree	Leaves, gum, bark and sap used in rongoā; wood used for kō (digging sticks), hoe tokotoko, taiaha, spears and construction.
Kānuka	Tea Tree	Leaves, gum, bark and sap used in rongoā; wood used for kō (digging sticks), hoe tokotoko, taiaha, spears and construction.
Ti Kōuka	Cabbage Tree	Food source; weaving.
Raupō	Swamp Reed	Production of mōkihi (reed canoes) and construction, and insulation of whare (houses).
Kōkōmuka Koromiko	Hebe sp.	Leaves and buds used in rongoā
Karamū	Coprosma sp.	Barks and shoots used in rongoā; bark also used for dyeing and leaves used at Tangihanga and other ceremonies.

### 3.5.20 Freshwater Fisheries

Fish are of great cultural, social and economic significance to Ngāi Tahu ki Murihiku. Fish from Murihiku rivers formed an essential part of the Ngāi Tahu economy prior to the Treaty. The importance of such fisheries remains today. However, issues such as poor waterway health and private land ownership often impede the ability of tangata whenua to access and use customary fisheries.

Culturally important species found in Murihiku rivers include tuna, inanga, kanakana, kōura, kōkopu and parakaki.

#### Ngā Take – Issues

- ⊙ Effects of poor water quality and degraded habitat on customary fisheries.
- ⊙ Activities on land that upset the natural balance of habitat and breeding activities (e.g. reduced shade, increased nutrients, reduced organic matter, channel modification, increased suspended sediments, and changes to flow).
- ⊙ Introduction of exotics (e.g. trout) into waterways; predation of native fish by trout.
- ⊙ Increased water temperature from degraded riparian areas, and impacts on fish.
- ⊙ Fish passage: culverts, weirs and dams that interfere with fish passage upstream and downstream.
- ⊙ River straightening creating a loss of habitat.

#### Ngā Kaupapa - Policy

1. All Ngāi Tahu Whānui, current and future generations, must have the capacity to access, use and protect native fisheries, and the history and traditions that are part of customary use of such fisheries, as guaranteed by the Treaty of Waitangi.
2. Advocate for the protection, restoration and enhancement of waterways, riparian margins, and wetlands as a means of protecting and enhancing freshwater fishery values.
3. Avoid stock access to riparian zones and streambeds, except when required for intermittent vegetation control.
4. Require fencing of streams to promote healthy riparian establishment and fisheries values.

5. Avoid compromising freshwater fishery values as a result of diversion, extraction, or other competing use for water, or as a result of any activity in the bed or margin of a lake or river.
6. Ensure that all native fish species have uninhibited passage from the river to the sea at all times, through ensuring continuity of flow *ki uta ki tai*.
7. Require that Fish and Game New Zealand and DOC consult with Ngāi Tahu ki Murihiku with regards to any proposal to release exotic fish species into lakes or rivers (and their tributaries) of Murihiku.
8. Ensure the protection of all sites identified as Nohoanga under the Ngāi Tahu Claims Settlement Act 1998, as a means of providing tangata whenua with an opportunity to experience the landscape as our tūpuna once did, and to promote customary practices associated with mahinga kai.

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#### Cross-reference:

Provisions 3.5.11 Rivers; 3.5.16 Mahinga kai; 3.5.18 Riparian areas, Section 3.5 *Te Rā a Takitimu* – Southland Plains

Provisions 3.6.9 Recreational Fishing; 3.6.10- Management Areas, Section 3.6 *Te Ākau Tai Tonga* – The Southern Sea Coast

## WĀHI TAPU ME TE WĀHI TAONGA SACRED AND TREASURED SITES

Part 2 of this Plan, Section 2.22 recognises the protection given to archaeological sites by the Historic Places Act.

### 3.5.21 Protection of Significant Sites

#### Ngā Take – Issues

- ⊙ Fossicking.
- ⊙ Continued access to and protection of significant sites.
- ⊙ Protection of cultural landscapes from inappropriate use and development.
- ⊙ Protection of unknown sites.
- ⊙ Accidental finds as a consequence of ground disturbance associated with land use.
- ⊙ Passing on traditions and knowledge of significant sites to our tamariki.
- ⊙ Ensuring respect for those places that are important to us.
- ⊙ Inadequate or incomplete registers of sites.

#### Ngā Kaupapa - Policy

1. Ensure that Ngāi Tahu ki Murihiku are able to effectively exercise their role as kaitiaki over wāhi tapu and wāhi taonga in Murihiku.
2. Work with local authorities and other statutory agencies involved in the protection of cultural heritage to ensure that Ngāi Tahu perspectives and policies are reflected in statutory plans, best practice guidelines and strategies, and in resource consent processes (e.g. prohibited activity status for wāhi tapu areas).
3. Maintain good working relationships with those agencies involved in the protection of historic and cultural resources in Murihiku.
4. Develop and maintain effective working relationships with landowners and the wider community, with regards to the protection of, and access to, cultural and historic resources in the entire takiwā of Ngāi Tahu ki Murihiku.
5. Avoid compromising unidentified, or unknown, sites of cultural significance as a consequence of ground disturbance associated with land use, subdivision and development.

6. Ensure that oral history and customary knowledge is considered equally alongside documented evidence when determining the cultural heritage values of a region or site.
7. Applications for activities in areas of cultural significance where there are no known sites but the likelihood of finding sites is high, will require one or more of the following (at the cost of the applicant):
  - a. site visit;
  - b. archaeological survey (walk over/test pitting), or a full archaeological description, by an archaeologist approved by Ngāi Tahu ki Murihiku
  - c. archaeological authority;
  - d. cultural impact assessment;
  - e. cultural monitoring;
  - f. accidental discovery protocol agreement.
8. Where an archaeological survey is required to assess the cultural heritage values in an area, the archaeologist must have the mandate of the appropriate kaitiaki rūnanga.
9. Any site that fulfils the criteria of the Historic Places Act 1993, whether recorded or not (it just has to be suspected), is protected under the Act. This refers to unexpected sites that may be uncovered during development, even after approval of the overall project has been consented to by tangata whenua.
10. Ensure that resource consent applicants are aware that liaising with iwi on the cultural impacts of a development does not constitute an archaeological assessment.
11. Any interpretation or portrayal of Ngāi Tahu history or associations with wāhi tapu or wāhi taonga is subject to policies for cultural interpretation, as per Section 3.3.9 of this Iwi Management Plan.

### 3.5.22 Wāhi Ingoa - Place Names

The strong Ngāi Tahu presence in Murihiku is evidenced in the wāhi ingoa, or place names, that remain on the landscape. These names record Ngāi Tahu history, and point to the landscape features that were significant to people for a range of reasons. Some of the names are visible on the landscape today; others remain only in customary knowledge base of tangata whenua.

#### Ngā Take - Issues

- ⊙ Intergenerational knowledge transfer.
- ⊙ Use of ancestral wāhi ingoa on the landscape.
- ⊙ Incorrect spelling or use of wāhi ingoa.
- ⊙ Inappropriate “shortening” of Ngāi Tahu place names (e.g. Takitimu Mountains as “Takis”).

#### Ngā Kaupapa - Policy

1. Promote the use of Ngāi Tahu ki Murihiku ancestral wāhi ingoa on the landscape.
2. Keep our ancestral wāhi ingoa alive, through ensuring that we pass these names on to our children, and actively promote their use as tangible reminders of Ngāi Tahu history on the landscape.
3. Advocate for the correction of wāhi ingoa (name, meaning, spelling), at those places or sites where they are incorrect.
4. Encourage dual signage throughout Murihiku, using both Ngāi Tahu and English place names.
5. To encourage, where identified by Ngāi Tahu ki Murihiku as culturally appropriate, the use of Ngāi Tahu wāhi ingoa for new developments (e.g. street or road names).





## 3.6 Southland's Coastal Environment Te Ākau Tai Tonga

**Toitū te marae o Tāne, toitu te marae o  
Tangaroa, toitū te Iwi**

Protect and strengthen the realms of the land  
and sea and they will protect and strengthen  
the people

**Photo credits for artwork (previous page)**

Main Photo

Source: *Venture Southland*

Matau (fish hook)

Source: *Southland Museum*

**Imagery**

*Hōiho sharing in the abundance of the  
Southern coast.*

# 3.6

## Te Ākau Tai Tonga

### Southland's Coastal Environment

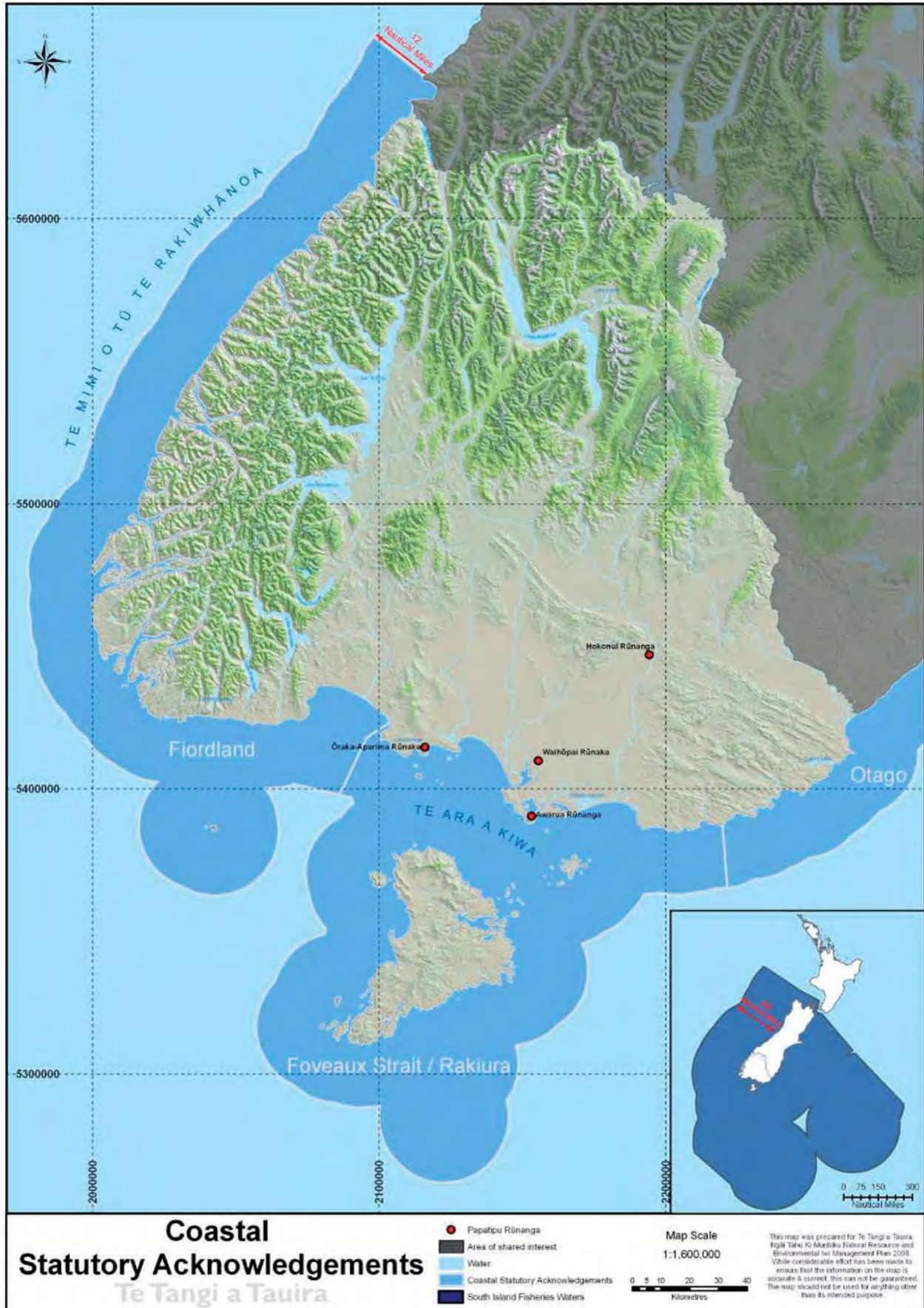


This section of the plan describes ngā take and ngā kaupapa associated with Southland's coastal environment. The coastal environment as recognised by Ngāi Tahu ki Murihiku covers a wide area incorporating;

- the coastal marine area (the legal definition includes the foreshore, seabed, waters and airspace between the mean highwater springs (MHWS) out to 12 nautical miles from this point);
- coastal waters to at least 200 nautical miles from shore; and
- landward features that are normally within 1 km of the mean high water springs.

The Southland coastline is over 3,000 km long; this is one seventh of the New Zealand total. It extends from Atawhenua/Fiordland in the west (Awarua Point) round the south coast to Te Ākau Tai Tonga /Catlins and includes the coast of Rakiura /Stewart Island and Islands nearby. Ngāi Tahu ki Murihiku have chosen to name this section of the plan Te Ākau Tai Tonga, the Southern Sea Coast, Southland's Coastal Environment.







The coastal environment intersects many judicial boundaries and in some case coastal processes extend much further inland. Ngāi Tahu ki Murihiku recognise that management issues do not stop at administrative boundaries and the concept of *Ki Uta ki Tai* interlinks all components of the natural environment. Especially significant is how people relate to the natural environment and how it is managed.

**He taura whiri kotahi mai ano te kopunga tai no i te Pū au**

From the source to the mouth of the river all things are joined together as one

*Te Taumutu Rūnanga Natural Resource Management Plan*

The landforms of Southland's coast are varied – including steep cliffs, deep-sided Fiords, sandy beaches, rocky headlands and tidal flats (SOE - Coastal Marine Environment 2005). The shape of the land is influenced by geology, tidal processes and sediment types. The topography of Southland can be divided into four main areas, Atawhenua/Fiordland coast, Toetoe/south-eastern Southland coast, Te Ākau Tai Tonga/Catlins coast and Rakiura/Stewart Island coast.

Te Mimi o Tū Te Rakiwhānoa (Fiordland Coastal Marine Area) and Rakiura/ Te Ara a Kiwa (Stewart Island/Foveaux Strait Coastal Marine Area) represent areas of historical and cultural identity for Ngāi Tahu. The importance of these areas is recognised in the Ngāi Tahu Claims Settlement Act (1998) as Statutory Acknowledgements recording the relationship between Ngāi Tahu and the Southern coast and seas. Ngāi Tahu ki Murihiku promote consultation for any activities that may be undertaken within, adjacent to or may impact on Te Mimi o Tū Te Rakiwhānoa and Rakiura/ Te Ara a Kiwa.

In this section, the following activities, issues, ecosystems and places of importance are addressed:

Section 3.6

**Te Ākau Tai Tonga – Southland's Coastal Environment**

- ⊙ General Policy Objective for Southland's Coastal Environment
- ⊙ Coastal Land Use and Development
- ⊙ Structures in the Coastal Marine Area
- ⊙ Coastal Access
- ⊙ Coastal Mining and Extraction Activities
- ⊙ Fiordland Commercial Surface Water Activities
- ⊙ Coastal Water Quality
- ⊙ Commercial Fishing
- ⊙ Recreational Fishing
- ⊙ Management Areas
- ⊙ Aquaculture and Marine Farms
- ⊙ Offshore Petroleum Exploration
- ⊙ Coastal Ecosystems
- ⊙ Marine Birds
- ⊙ Protection of Significant Coastal Sites
- ⊙ Wāhi Ingoa- Place Names

### 3.6.1 General Policy for Southland's Coastal Environment

1. Ensure the land, water and biodiversity at the interface of Southland's coastal environment are managed in an integrated way through careful planning and policy instruments which avoid compartmentalising the natural environment.
2. Recognise that the degree of connection between the coastal and inland environments is inherent when developing robust systems to address areas of degradation and mitigate for future and potential environmental effects.
3. Promote communication and collaboration between groups with an interest in or have links with the coastal environment and its management.

4. Understand that the impacts of mismanagement, such as poor urban development, land use intensification and diversion of water affect the cultural health of the coastal environment.
5. Understand that the mixing of waters may have adverse effects on river mouth environments as a result in changes of flow, amount and type. Therefore the quality and quantity of freshwater entering lowland catchments of the coastal environment may affect current and future generations from exercising customary rights. The impacts of such activities should be avoided.
6. Respect, protect and enhance coastal areas of importance where possible.
7. Protect and enhance kaimoana and kaimataitai for future generations.
8. Support continued research into coastal erosion processes.

## O TE WHENUA THE LAND

This section addresses the coastal land areas of Te Ākau Tai Tonga, the Southern Sea Coast, Southland's Coastal Environment. Inherent in this section is a need to understand the interconnectedness of the coastal environment and inland environments and the subsequent effects that human activity may have on the life supporting capacity of the coastal environment.

The abundance and quality of resources available to local whānau/hapū has throughout the past and continues today, to directly determine tribal welfare and future. History notes that those with resources flourished and those without perished, therefore management and maintenance of resources were of foremost concern.

Interdependence of all humans on the environment is therefore central. The vulnerability of our environment and in this case the coastal environment and the dependence in which we as a people depend on and are drawn to it, necessitates a careful consideration of the type, extent and possible impacts any development may have on the coastal environments carrying capacity.

Activities in our coastal area must balance growth and development with the protection of cultural landscapes (and the values placed on these), the suitability of areas (especially those requiring protection), the

associated hazards linked to both the environment and the development itself and the impacts on the natural environment.

Ngāi Tahu ki Murihiku recognise the pressures that face Southland's coastal environment. The following issues and policies recognise the impacts of land based activities and promote the values in which Ngāi Tahu ki Murihiku deem necessary to protect.

### 3.6.2 Coastal Land Use and Development

#### Ngā Take - Issues

- ⊙ Adverse effects on cultural landscapes regardless of whether areas are significant.
- ⊙ Management of cumulative effects on natural character.
- ⊙ Inappropriate land use and development, including subdivision and density.
- ⊙ Input into coastal resource management planning.
- ⊙ Hazards associated with coastal environments and the potential risks to development.
- ⊙ Natural and human induced coastal erosion.
- ⊙ Protection of natural dune systems.
- ⊙ Protection of visual and amenity values and character of coastal areas from inappropriate growth and development.
- ⊙ Protection and recognition of customary rights.
- ⊙ Protection of known and unknown wāhi tapu sites.
- ⊙ Protection of coastal wetland ecosystems.
- ⊙ Promotion and protection of coastal indigenous biodiversity.
- ⊙ Protection of marine mammals.
- ⊙ Coastal protection works.
- ⊙ Dredging and reclamation.
- ⊙ The impact of recreational vehicles on coastline, foreshore, coastal dunes and wāhi tapu sites.
- ⊙ Breaches of navigation safety by recreational coastal users.
- ⊙ Continued access to beaches and coastlines for customary use.
- ⊙ Gravel and sand extraction exacerbating coastal erosion.

- ⊗ Risk to kaimoana and kaimātaitai in estuarine area from upstream discharges.
- ⊗ Deterioration of estuarine health.
- ⊗ Cumulative effects of upstream discharges on the coast and sea environment.
- ⊗ Cumulative effects of upstream damming and diversion.
- ⊗ Increased sediment loading from land clearance activities associated with land use and development and the impacts of such on coastal waters.
- ⊗ Development of Māori owned lands.

#### Ngā Kaupapa – Policy

1. Require that all decisions related to coastal land use and development activities within Southland's coastal environment recognise and give effect to the spiritual and historical association of Ngāi Tahu ki Murihiku within the coastal environment. Any activity within, adjacent to or that may potentially impact on Statutory Acknowledgment areas, including Te Mimi o Tū Te Rakiwhānoa (Fiordland Coastal Marine Area) and Rakiura/ Te Ara a Kiwa (Stewart Island/Foveaux Strait Coastal Marine Area), will require consultation with both Te Rūnanga o Ngāi Tahu, Ngāi Tahu ki Murihiku and Tangata Tiaki gazetted under the South Island Customary Fishing Regulations 1998.
2. Ensure consistency with the policies as outlined in the New Zealand Coastal Policy Statement, with respect to protection, development and use of Southland's Coastal Environment.
3. Encourage positive community, conservation and cultural outcomes by working with developers throughout project development. This is especially significant where developments are located in areas of cultural significance affecting tikanga and rangatiratanga.
4. Ensure that Ngāi Tahu ki Murihiku retain the right to be involved in, and contribute to, resource allocation and management decisions which impact on coastal resources and ensure that the principles of the Treaty are upheld.
5. Promote respect for development of Māori owned lands and respect reasons for why land was allocated to Māori.
6. Promote education and awareness of Ngāi Tahu ki Murihiku values associated with water, and how those values can be adversely affected by activities involving the discharge of contaminants to water.
7. Promote input into resource management coastal planning processes including issues surrounding zoning and development of policies and rules.
8. Require that an Assessment of Environmental Effects includes an assessment of cultural effects and potential cumulative effects on the natural character of the coastal environment.
9. Avoid adverse effects on the natural environment as a consequence of increased demands placed upon land, water and community infrastructure resulting from the granting of new subdivision consents for residential or commercial development.
10. Encourage the planting of native plants (especially those hardy to coastal environments such as coastal estuarine areas, wetlands, river mouths and lakes) to enhance indigenous biodiversity and discourage use of plants considered pest species in landscaping and gardens.
11. Promote the use of protection tools such as buffer zones or covenants (placed on titles) to ensure preservation of areas of indigenous vegetation and other culturally important features and places.
12. Encourage use of colours and design which are in harmony with the surrounding coastal environment.
13. Require that each application for coastal land use or development is assessed on a case by case basis and includes managing for potential cumulative effects.
14. Require that coastal land use and development proposals ensure the appropriate sewage and stormwater reticulation systems are in place to avoid compromising the coastal environment.
15. Avoid adverse effects on mahinga kai resources and places and other areas of high cultural significance as a result of coastal protection works.
16. Recognise for adverse effects on cultural landscapes regardless of whether areas are significant.
17. Ngāi Tahu ki Murihiku advocate for involvement in any monitoring of the extent of development along the coastline and the subsequent effects that may arise.
18. Avoid where practicable natural hazards in the coastal environment caused by the interaction of coastal process and development of activities by:
  - a. managing the use of land;
  - b. managing subdivision and the actual and potential effects of the use, development, or protection of land;
  - c. managing use and development within the coastal environment to avoid interference with coastal processes.

19. Avoid potential development in known erosion areas where accelerated erosion processes may occur, this includes any mining or extraction of gravel and/or sand.
20. Advocate for the protection of coastal dune systems and enhance and restore these areas as riparian margins between the coast and sea.
21. Require that dredging and reclamation works avoid damage to mahinga kai, kaimoana and kaimātaitai sites, and coastal and seabed ecosystems.
22. Support the protection and restoration of coastal wetland ecosystems.
23. Avoid large scale and imposing development that intrudes on the natural character and visual amenities associated with the coastal environment.
24. Require continued access to coastal environments where mahinga kai is gathered for customary use.
25. Recognise for Ngāi Tahu history and use of the coastal environment and the identification and protection of wāhi tapu and wāhi taonga sites when new land use development occurs.
26. Ensure that protocols are established between stakeholders and developers to recognise for the accidental discoveries of cultural sites and material within the coastal environment.
27. Recommend that developers consult with Ngāi Tahu ki Murihiku with regard to providing Ngāi Tahu names for roads and areas created by subdivision or land use developments.
28. Advocate for limited or no use of recreational vehicles within coastal dunes systems.
29. Support recommendations for use of marginal strips, buffer zones, riparian margins or other protection mechanisms adjacent to waterways, including areas of coastal development, for protection of mahinga kai resources and places, water quality and biological diversity.
30. Require that all water abstraction activities associated with all upper catchment practices are efficient and consider down stream effects, including impacts on estuarine environments. This is reflected particularly in respect to sustainable irrigation design, delivery and management. Large scale water abstraction should be avoided. (This policy is applicable to Section 3.5.14 Water Quantity- abstractions)
31. Prevent direct stock access to waterways. This is to avoid discharge and damage by stock to lake, river edges, riparian species, indigenous plants and coastal environments.
32. Maintain appropriate minimum flow levels to ensure that mahinga kai have uninhibited passage between high country lakes and rivers and the sea at all times. Any structure must provide for fish passage.
33. Avoid any discharge of contaminants to water as a result of pastoral farming activity, including pest control poisons.
34. Promote best practice for drain clearing for the purposes of maintenance and diversion of channels in upstream river areas.
35. Encourage and participate in cultural monitoring of the health of estuarine and coastal river mouth areas.
36. Support local agencies who have a direct role in promoting navigation and public safety and appropriate use of coastal waters for recreational activities.
37. Ensure that processes are in place in dealing with beached marine mammals. Interim guidelines for the initial notification and contact between the Department of Conservation and Ngāi Tahu over beached marine mammals are appended. (See Appendix 7 edited version applicable to Ngāi Tahu ki Murihiku)

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**Cross reference:**

Provision 3.3.1, policy 8 Mountains and Mountain Ranges, Section 3.3 *Te Atawhenua* – Fiordland  
 Provisions 3.5.7 Subdivision and Development; 3.5.2 Wastewater Disposal; 3.5.3 Solid Waste Disposal; 3.5.8 Earthworks; 3.5.21 Protection of Sites of Significance, Section 3.5 *Te Rā a Takitimu* – Southland Plains  
 Section 3.2 *Huringa Atua o Te Rangi* – Climate Change

### 3.6.3 Structures in the Coastal Marine Area

Facilitating access to the coastal environment may include the development of coastal structures such as marinas, slipways, wharves, piers, boat ramps, jetties, groynes or moorings.

While some structures are necessary and desirable in the coastal marine area to provide for its use and development and for measures of safety, for example navigation aids, in some areas structures may be inappropriate. These structures can give rise to reduced visual amenity, loss of public access, loss of habitat; have impacts on the surrounding landscape, the foreshore and seabed, coastal waters and coastal ecosystems. Furthermore the presence of structures may restrict the use of the area or limit space for other activities that may necessitate a need for a coastal locality.

The following issues and policies highlight concerns held by Ngāi Tahu ki Murihiku and address areas where such threats can be lessened.

#### Ngā Take – Issues

- ⊗ Access to the coastal area.
- ⊗ Impacts of development on kaimoana e.g. port or marina development.
- ⊗ Obstruction of view.
- ⊗ Loss of natural and landscape character values.
- ⊗ Protection of wāhi tapu and archaeological values from disturbance as a result of earthworks.
- ⊗ Aspects of safety on structures.
- ⊗ The location and density of coastal structures.
- ⊗ Visual intrusion of light pollution and the effects of such on migratory birds.
- ⊗ The correct use and placement of anchorages and moorings.
- ⊗ Sound construction of structures.
- ⊗ Relationships with Maritime New Zealand and the Harbourmaster.
- ⊗ Placement of warning signs.

#### Ngā Kaupapa – Policy

1. Any activity within, adjacent to or that may potentially impact on Statutory Acknowledgment areas, including Te Mimi o Tū Te Rakiwhānoa (Fiordland Coastal Marine Area) and Rakiura/ Te Ara a Kiwa (Stewart Island/ Foveaux Strait Coastal Marine Area), will require consultation with both Te Rūnanga o Ngāi Tahu, Ngāi Tahu ki Murihiku and Tangata Tiaki gazetted under the South Island Customary Fishing Regulations.
2. Promote awareness among coastal users that the coastal marine area is a finite resource and the number of suitable sites for some structures is limited, therefore the utilisation of coastal space must be efficient and sustainable.
3. Promote a precautionary approach toward new proposals. Where the activities and the effects of new proposals are not known or understood. Further information will be required to determine how such activities may affect, or be affected by coastal processes.
4. Avoid the placement of structures in the coastal marine environment that will have significant affects on the

foreshore and seabed, coastal water quality, mahinga kai, kaimoana, and will not be compatible with the coastal environment of adjacent lands.

5. Ensure that structures in the coastal environment are soundly constructed, are compatible with the natural character of the surrounding coastal environment and adjacent lands and do not have adverse effects on other people using the coast area. This includes appropriate placement of moorings and anchorages.
6. Ensure that structures located in the coastal marine area justify the functional necessity for that location and do not impact on the coastal environment when an alternative location may be more readily suited for that type of development.
7. Promote concentration of structures within the existing Port Zones (e.g. Bluff, Aparima/Riverton, Waikaiwa) to minimise the risks caused by dispersal on the surrounding coastal environment. Where possible utilise existing facilities within the zones for ship activities.
8. Ensure that Ngāi Tahu ki Murihiku are involved in any formation of access ways to facilitate access to coastal areas.
9. Avoid visual intrusion or obstruction of views as a result of built structures. The location of structures and buildings that may protrude above skylines and ridgelines may be inappropriate in some cases.
10. Avoid the erection of structures near or on offshore pest free islands to ensure the values of these islands are not compromised.
11. Ensure that the erection of lights on coastal structures does not adversely affect the natural character, amenity and navigation safety of the coastal marine area, nor restrict amenity and traffic safety on land adjacent.
12. Encourage techniques to eliminate the effects of light pollution. Techniques should be introduced during the planning phase of development and when assessing harbour and port procedures.
13. Ensure that protocol are established between stakeholders and developers to recognise for the accidental discoveries of cultural sites and material within the coastal environment during development.
14. Avoid development on known tauranga waka, cultural, archaeological and mahinga kai sites.
15. Ensure any coastal structure development does not impact on public health and safety.
16. Encourage owners and other stakeholders to maintain existing coastal structures in a reasonable and safe condition.

17. Maintain close working relationships with Maritime New Zealand and the Harbourmasters, and be actively engaged in assessments undertaken with respect to the development of new structures that may have an impact on aspects of navigation and public safety. This is particularly important when discussing the provision and maintenance of safe anchorages for extreme weather events in areas remote from ports.
18. Support the placement of warning signs with respect to navigation safety or hazard mitigation in areas where such placement does not overly detract from natural character and landscape values.

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**Cross reference:**

Provision 3.2.2 Amenity Values, Section 3.2 O *Te Pū Hau* – Air

**Information source:**

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura Environmental Management Plan 2005

Regional Coastal Plan for Southland – July 2005

Fiordland Marine Guardians website – [www.fmg.org.nz](http://www.fmg.org.nz)

### 3.6.4 Coastal Access

Public access to coastal areas can, in some situations, potentially raise issues for Ngāi Tahu ki Murihiku. Existing activities within coastal areas such as established recreational areas, campgrounds or scenic reserves facilitate access. Increased public pressure to access these areas has the potential to affect culturally significant sites, the natural character of the landscape and the availability and protection of resources. The challenge for those managing and whom have an interest in the coastal environment is seeking a balance between maintaining access for customary use, tourism, enhancement and protection and development.

**Ngā Take – Issues**

- ⊙ Ensuring coastal values are understood, sustained and protected for all to enjoy.
- ⊙ Impacts of tourism and recreation on the coastal marine area.
- ⊙ Access for tangata whenua to culturally important sites (e.g. mahinga kai areas) in the coastal marine area.
- ⊙ Protection of mahinga kai sites and resources.
- ⊙ Impacts of uncontrolled access to areas of sensitivity or vulnerability.

- ⊙ Building activity for tourism development, and potential impact on landscape and cultural values as a result of changing access.
- ⊙ Increased infrastructure pressure especially with respect to public toilets.
- ⊙ Increased risk of sewage discharge.

**Ngā Kaupapa – Policy**

1. Ensure that all coastal regions are sustained and protected in perpetuity for all New Zealanders and visitors to enjoy.
2. Ensure that access across any private land to coastal areas is in consultation with the landowner.
3. Encourage education among tourists and other visitors about the cultural importance of the coastal environment and its links to inland river, lakes and lands.
4. Work with stakeholders, local government agencies and others whom have an interest in the coastal environment to promote and provide information relating to values associated with the area and the need to respect the environment through promotion of responsible tourism.
5. All Ngāi Tahu Whānui, current and future generations, must have the capacity to access, use and protect coastal environment landscapes, wāhi tapu and mahinga kai sites and the history and traditions that are linked to these landscapes.
6. Advocate limits to coastal areas (which may include camping sites, reserves, parks) that are considered under pressure or susceptible to increased demand and do not have adequate facilities to meet pressures.
7. Ensure robust consultation with Ngāi Tahu ki Murihiku in respect to aspects of improved access to the coastal environment. This includes the development of structures to facilitate access such as public toilets, upgrading of existing structures, and waste disposal and discharge methods.

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**Cross reference:**

Provision 3.4.8 Access and Tourism- Section 3.4 *Takitimu me ona uri* – High Country & Foothills.

Provision 3.3.7 Concessions and Provision 3.3.9 Cultural Interpretation – Section 3.3- *Te Atawhenua* - Fiordland

**Information source:**

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura Environmental Management Plan 2005

### 3.6.5 Coastal Mining and Extraction Activities

Mining and quarrying of sands, rocks and gravel in the coastal environment has potential to impact seriously on the life supporting capacity function of ecosystems. At times the location of such activities has the potential to be incompatible and have impacts on landscape, cultural and amenity values. Ngāi Tahu ki Murihiku recognise that any existing and future mining operations within and adjacent to the coastal environment should not compromise the natural environment, and particularly the mauri of water.

#### Ngā Take – Issues

- ⊙ Cumulative and unknown future effects of mining.
- ⊙ Run off of heavy metals and other contaminants into coastal waters, and the impacts on estuarine and coastal ecosystems.
- ⊙ Extraction of sand, rock, gravels or stones for commercial and roading purposes.
- ⊙ Increased erosion and lack of coastal stability as a result of extraction.
- ⊙ Loss of coastal vegetation through clearance and damage.
- ⊙ Impacts on coastal bivalve ecosystems including nursery and spawning areas.
- ⊙ Protection of wāhi tapu sites and other sites of cultural significance to Ngāi Tahu ki Murihiku.
- ⊙ Pest plant transfer as a result of machinery movement.
- ⊙ Access for tangata whenua to culturally important sites (e.g. mahinga kai areas) in the coastal marine area.
- ⊙ Disposal of human waste during mining activities.

#### Ngā Kaupapa – Policy

1. Any coastal mining or extraction activity within, adjacent to or that may potentially impact on Statutory Acknowledgment areas, including Te Mimi o Tū Te Rakiwhānoa (Fiordland Coastal Marine Area) and Rakiura/ Te Ara a Kiwa (Stewart Island/Foveaux Strait Coastal Marine Area), will require consultation with both Te Rūnanga o Ngāi Tahu and Ngāi Tahu ki Murihiku.
2. Require consultation with Ngāi Tahu ki Murihiku in respect to removal of any sand, rock, gravels or stones from coastal areas for commercial purposes.

3. Avoid the establishment of commercial mining or extraction activities in coastal areas and landscapes of cultural significance.
4. Advocate for continued access to areas of cultural significance in coastal areas by Ngāi Tahu ki Murihiku.
5. Avoid adverse affects on coastal land, water, mahinga kai and biodiversity as result of coastal mining and extraction activities.
6. Ensure protection of nursery and spawning areas within coastal environments from mining and extraction activities.
7. Avoid any direct discharge of contaminated waters to any waterways or waters adjacent to or flowing into coastal estuaries or waters as a result of mining and extraction activities.
8. Avoid any discharge of human or other associated waste water during mining and excavation activities.
9. Require that the highest environmental standards are applied to any consent application involving mining or extraction activities within coastal waters. This is particularly important when recognising for cumulative and potential unknown effects of such activities.
10. That Accidental Discovery Protocol are established and included as a standard condition on any mining or extraction consent in coastal waters.
11. Advocate against unnecessary removal of sand or stones for non commercial use in coastal areas of cultural significance.
12. Ensure that machinery used in mining and extraction activities is free of plant pests and that the methods used during extraction reduce disturbance and the likelihood of plant pests establishing.

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#### Cross reference:

Provision 3.3.1 Mountains and Mountain Ranges, Section 3.3 *Te Atawhenua* – Fiordland

Provision 3.5.9 Mining – Section 3.5 *Te Rā a Takitimu* – Southland Plains

#### Information source:

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura Environmental Management Plan 2005

## O TE WAI THE WATER

The intrinsic values of Southland's coastal environment provide a strong spiritual and cultural connection for Ngāi Tahu ki Murihiku. O Te Wai not only includes the freshwater elements of water but extends to include O Te Moana – the sea, and the inherent connection between these two waters. Upstream effects in our river catchments influence the life supporting capacity of our estuarine systems and waters of our seaward coastal environment. From the mountains to the sea, the ocean waters are the end of the line and the upstream cumulative effects of upstream activities is reflected in the health of the waterway when it reaches the sea.

Ngāi Tahu hold water in the highest esteem because the welfare of the life that it contains determines the welfare of the people reliant on that resource (Te Whakatau Kaupapa o Murihiku 1997, p.36). The knowledge gained by local Māori in respect to harvesting methods and the understanding of breeding cycles, migration times and feeding habits of species are imperative in understanding how to manage, enhance and protect our coastal resources.

This section identifies the connection between freshwater and seawater and extends to include issues relating to management of the seaward coastal environment. Such issues include the cumulative effects of upstream and upper catchment land use, discharge, and water diversions. Furthermore seaward issues extend to impacts from commercial and recreational fishing, other commercial surface water activities, customary fishing and fish stock numbers, marine health, marine reserves, offshore exploration and pollution levels.

Although all issues and policies within this section are reflective of activities occurring in the entire Southland coastal environment (including Fiordland) this section also specifically identifies the importance of the coastal waters of Fiordland to Ngāi Tahu ki Murihiku and the effects of commercial surface water activity.

## TE MOANA O ATAWHENUA FIORDLAND MARINE AREA

The Fiordland Coastal Marine Area is known to Ngāi Tahu as Te Mimi o Tū Te Rakiwhānoa. The immense importance of the area historically, culturally and spiritually is captured in the Ngāi Tahu Claims Settlement Act 1998 (Schedule 102).

Coastal Fiordland is a unique marine environment. In addition to its inherent biodiversity values, it is also an important economic area. Areas such as Milford Sound/Piopiotahi can receive in excess of 300 000 visitors annually. Human activities can bring a wide range of risks and challenges to the Fiordland coastal environment, including over fishing, noise pollution, and impacts on water quality.

Coastal Fiordland is also a uniquely managed environment. The Fiordland Marine Conservation Strategy provides a framework for collaborative management of the Fiordland (Te Moana o Atawhenua) Marine Area, created by the Fiordland (Te Moana o Atawhenua) Marine Management Act 2005. The Fiordland (Te Moana o Atawhenua) Marine Area extends from Awarua Point on the West Coast to Sandhill Point, Te Waewae Bay. The Act also gives formal recognition to the Fiordland Marine Guardians, a group appointed by the Minister for the Environment to advise central and local government agencies on the management of the Fiordland Marine Area. Ngāi Tahu ki Murihiku have statutory representation within this group.

### 3.6.6 Fiordland Commercial Surface Water Activities

Operation of commercial surface water activities (e.g. taking visitors out into the Fiords on a vessel) requires a coastal permit. Such activities include marine mammal watching, scenic tours, bird watching, guided tours to special places, or fishing expeditions.

A challenge in managing commercial surface water activities is finding a balance between providing an enjoyable experience to Fiordland visitors and avoiding creating an atmosphere of “commercial busyness”.



#### Ngā Take - Issues

- ⊗ Noise pollution – noise from motors, loudspeakers, people, vessel horns.
  - ⊗ Impacts on coastal water quality: discharge of sewage from boats (currently 500 m offshore), and grey water containing contaminants (e.g. cleaners, soap).
  - ⊗ Carrying capacity of areas such as Patea (Doubtful Sound) and Piopiotahi (Milford Sound) with respect to numbers of boats on the water.
  - ⊗ Pressure on fisheries from an increasing number of charter boats.
  - ⊗ Adverse effects associated with marine mammal watching e.g. disturbance of dolphin nursery habitat areas
  - ⊗ Cumulative effects on the remoteness, wilderness, intrinsic values, natural character and amenity values of the Fiordland coast arising from the increase in numbers of vessels (increased surface water activities) operating in Fiordland.
  - ⊗ Interpretation of Māori history associated with archaeological and historical site visits.
  - ⊗ Potential of the vessel to spread introduced pests when anchoring/mooring within Fiords, particularly offshore islands.
  - ⊗ Mitigation measures for fouling organisms.
  - ⊗ Anchoring damage to sensitive habitats.
6. Carefully monitor the nature and number of concession applications for commercial recreation and tourism operations, to ensure that such activities are not compromising the natural character, beauty or ecology of the region.
  7. Concession holders and/or staff shall not discuss Ngāi Tahu history, traditions, culture and spirituality with clients without first consulting with and obtaining the approval of Ngāi Tahu ki Murihiku to ensure that information is both appropriate and accurate. Any interpretation or portrayal of Ngāi Tahu history or associations is subject to policies for cultural interpretation, as per Section 3.3.9 (Cultural Interpretation) of this Iwi Management Plan.
  8. Concession holders operating commercial surface water activities must ensure that clients do not remove any pounamu.
  9. Encourage operators to take advantage of new technologies to better manage the effects of commercial tourism development on the environment (e.g. waste discharge from boats).
  10. All concession activities with commercial surface water activities are subject to Ngāi Tahu Standard Conditions for Concessions (Appendix 5), and any other special conditions required by Ngā Rūnanga o Murihiku.
  11. Require that, where possible, commercial boat operators use existing moorings to avoid setting the anchor as this is better for the seabed environment.
  12. Concession applicants must demonstrate a full understanding of the regulations pertaining to the Fiordland Marine Area, including but not restricted to; daily fishing limits within areas, accumulation limits, and the locations and boundaries of the marine reserves.

#### Ngā Kaupapa – Policy

1. Strongly discourage discharges of human sewage and ballast water into coastal waters from commercial vessels and ships.
2. Encourage adherence to avoidance measures (existing or developed) by vessel or ship operators to ensure the protection of coastal waters from the introduction of exotic vegetation and fauna through fouling.
3. Advocate for removal of contaminated effluent to designated land based sewage and grey water discharge facilities in all areas where commercial vessels operate (e.g. Patea), or where appropriate, the use of technology that avoids discharge of effluent to water.
4. Ensure that sewage tanks on the commercial boats have 24 hours of storage capability.
5. Encourage all vessel operators to invest in the overall health of coastal Fiordland, through using only environmentally friendly products on board (e.g. soaps and detergents).

### 3.6.7 Coastal Water Quality

Section 3.3 – *Te Atawhenua* Fiordland, recognises that water is the essence of Fiordland. The principles of *Ki uta ki Tai* and the flow of water from the source to the sea, includes the relationship between rivers, lakes, wetlands, waipuna and the coastal Fiords. These waters therefore, should be managed wisely for today's people and generations that follow, *mō tātou, ā, mō ngā uri ā muri ake nei*.

Upstream discharges to water whether from point or non point sources lead to increased nutrient and contaminant loads which in turn degrade downstream water quality.

#### Ngā Take - Issues

- ⊙ Cumulative effects of runoff by the time it reaches the ocean - lower catchment impacts.
- ⊙ Point source discharges into the ocean in the form of agricultural chemicals and pesticides, sewage and industrial waste.
- ⊙ Non point discharges into the ocean from contaminated upstream and coastal stormwater run-off, agricultural run-off and sedimentation.
- ⊙ Impacts on the life supporting capacity of estuarine and seaward areas.
- ⊙ Impacts on kaimoana, kaimataitai and mahinga kai as a result of discharge activities.
- ⊙ Impacts on cultural use of estuaries and the ocean as a result of discharge activities.
- ⊙ Impacts on the ocean as a result of sediment loading.
- ⊙ Impacts of ocean outfalls.
- ⊙ Adverse effects of upstream abstraction, damming and diversion on downstream water quality.
- ⊙ Impacts on coastal water quality as a result of discharges (sewage, grey and ballast water) from commercial and recreational vessels.
- ⊙ Dumping of rubbish overboard.
- ⊙ Rubbish within our coastal beaches/Fiords.
- ⊙ Impacts on coastal water quality from oil and diesel spills.
- ⊙ Increased discharge from coastal development and coastal protection maintenance works.

#### Ngā Kaupapa - Policy

1. Ensure that it is clearly understood by all land and coastal users that upstream activities and the impacts these have on water quality have a cumulative downstream effect. Given this, provisions 3.5.10-3.5.14 as outlined in Section 3.5 – *Te Rā a Takitimu*, Southland Plains of this Plan, should be read in conjunction with the following policies.
2. Ensure that commercial and recreational vessels recognise for impacts of discharge on coastal water quality. Policies 1-4 under provision 3.6.7 above should also be recognised by all coastal water commercial and recreational vessel users within Southland.
3. Encourage protection and enhancement of the mauri of coastal waters, to ensure the ability to support cultural and customary usage.
4. Avoid impacts on coastal waters as a result of inappropriate discharge from activities occurring upstream and in areas adjacent to coastal waters.
5. Avoid the use of upstream waters as a receiving environment for point source discharge of contaminants
6. Promote the establishment and restoration of coastal wetland and riparian areas to help address non-point source pollution in coastal areas.
7. Avoid the use of coastal waters and the ocean as a receiving environment for the direct discharge of contaminants.
8. Ensure Ngāi Tahu ki Murihiku have an active role in promoting the relationship recognised between land use activities in the upper catchment and the health of coastal ecosystems.
9. Ensure the quality of water in all waterways is improved to support biodiversity in estuarine and coastal waters
10. Ensure that all fish species have uninhibited access between inland and coastal waters.
11. Ensure that there is no sewage or grey water discharged directly into our oceans from coastal activities or vessels/ structures. Any removal of sewage or grey water should be undertaken where appropriate discharge facilities are located to avoid any unwarranted discharge into coastal waters.
12. Educate coastal water users about the effects of hull cleaning and the impacts that toxic and noxious substances may have on the sustainability of resources located within Taiāpure, Mātaitai, Tauranga Ika and Marine Reserve areas.

13. Advocate for the development of collection facilities to be installed in all port areas for the collection of shipboard sewage.
14. Avoid the use, disposal and transportation of hazardous substances. In cases where transportation does occur, provision of secondary containment systems to reduce the risk of spillage is supported.
15. Advocate for the adoption of improved treatment systems for the discharge of water and contaminants to reduce the likelihood of effects on the coastal environment from both upstream and coastal water activities. This includes investigations and improvements to existing coastal sewage infrastructure and management and treatment of ballast water.
16. Become actively involved and support development and review of contingency plans to respond to marine emergencies such as oil or diesel spills. This includes active involvement in remediation and risk assessment following a spillage or discharge into coastal waters.
17. Actively support programmes which educate coastal users in respect to the coastal environment's vulnerability, especially in respect to disposal of rubbish in coastal waters and from vessels. Such dumping of rubbish has a negative effect on water quality and ecosystem health.
18. Avoid inappropriate location and design of infrastructure e.g. outfalls and pipelines which may pose a threat to water quality. Encourage agencies and developers to adopt best practice when undertaking coastal protection so as to avoid any unnecessary discharge to coastal waters.

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**Cross reference:**

Provisions 3.5.10-3.5.14 Section 3.5 - *Te Rā a Takitimu* - Southland Plains

Provision 3.6.2 Coastal Land Use Development, Section 3.6 - *Te Ākau Tai Tonga* - Southland's Coastal Environment

**Information source:**

Te Poha o Tohu Raumatī - *Te Rūnanga o Kaikōura* Environmental Management Plan 2005

Regional Policy Statement for Southland December 1997

Te Taumutu Rūnanga Natural Resource Management Plan 2003

State of Southland's Coastal Marine Environment  
[www.ara.org.nz](http://www.ara.org.nz)

## 3.6.8 Commercial Fishing

Commercial fishing in New Zealand is controlled by a series of checks and balances which aim to ensure that our fisheries are sustainably harvested. Rules exist about who can fish, what commercial fishers can take, the methods they use, and the amount of fish able to be taken. The majority of fish and shellfish in New Zealand that are of importance to commercial fishers are managed under the quota management system (the QMS). The QMS was introduced in 1986 to manage and conserve the major commercial fisheries.

Each year, the government sets a commercial catch limit for each QMS species. For that year quota owners receive an annual catch entitlement (ACE), which is a proportion of the catch limit set for the species. The proportion of the catch limit that each quota owner receives is determined by their quota shares for that species.

A variety of other management controls are imposed on commercial fishers. The purpose of these controls is to ensure that fishing is sustainable, both in terms of the fish that is taken as well as the effects of fishing on the aquatic environment.

The management controls commonly imposed are:

- ⊙ closed areas;
- ⊙ closed seasons;
- ⊙ size limits;
- ⊙ gear restrictions;
- ⊙ prohibited species.

### Ngā Take - Issues

- ⊙ Distribution of quota.
- ⊙ Recognition of customary rights.
- ⊙ Management of the commercial fishery.
- ⊙ Effects of fishing on seabirds and marine mammals.
- ⊙ Participation in decision making processes.
- ⊙ Fisheries (South Island Customary fishing) Regulations 1999.
- ⊙ Coastal tendering provisions of Ngāi Tahu Claims Settlement Act 1998 (s.315-320).

### Ngā Kaupapa – Policy

1. Ensure that when the government sets the total catch limits for fisheries each year that these levels are controlled so they do not compromise customary fishery resources and provide for South Island Customary Fishing Regulations.
2. Ensure that Ngāi Tahu is provided with the opportunity for effective input and participation into the Ministry of Fisheries processes. This includes aspects of research, planning and stock assessment, methods of sustainable harvest, biosecurity and compliance issues and review of quota management systems.
3. Advocate for continued improvement in commercial fishing technologies to further reduce the number of seabird and marine mammal mortalities.
4. Advocate for continued partnership between agencies such as the Ministry of Fisheries, the Department of Conservation, environmental interest groups, fishing companies and tangata whenua to ensure sustainable harvest practices.
5. Ensure Ngāi Tahu involvement in research undertaken into the effects of bottom fishing on seafloor habitats and set in place measures to avoid such effects.
6. Reinforce and promote, among the public, that land use activities have the potential to seriously affect continued commercial activity unless managed appropriately.
7. Recognise possible threats to the marine environment through the introduction and spread of marine pests and the potential risk to commercial fisheries, for example undaria and sea squirt.

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#### Information source:

Te Poha o Tohu Raumati – Te Rūnanga o Kaikōura  
Environmental Management Plan 2005  
Ministry of Fisheries website [www.fish.govt.nz](http://www.fish.govt.nz)

## 3.6.9 Recreational Fishing

Marine resources found in our coastal waters remain a fundamental feature of Ngāi Tahu mahinga kai. Fishing is one of New Zealand's most popular recreational activities. Every year a large number of finfish, rock lobster and shellfish are taken by recreational fishers, which can seriously affect local fisheries. This means it is important for all fishers to act responsibly and help conserve the resource.

The restrictions on recreational fishers are relatively simple. The three main things to remember are:

- ⦿ don't take more than the daily limit;
- ⦿ don't take undersized fish;
- ⦿ don't sell or trade your catch.

### Ngā Take – Issues

- ⦿ Over fishing has led to depleted fish stocks.
- ⦿ Protection and recognition of customary rights.
- ⦿ Access to abundant supplies of healthy fisheries resources.
- ⦿ Potential impacts on the sustainability of kaimoana.
- ⦿ Fisheries (South Island Customary fishing) Regulations 1999.
- ⦿ Customary Fisheries provisions of Ngāi Tahu Claims Settlement Act 1998 (s.297-311).

### Ngā Kaupapa – Policy

1. Promote education and understanding among recreational fishers about the need to comply with amateur fishing regulations to ensure fishery resources remain abundant.
2. Ensure that recreational fishing does not compromise the ability of Ngāi Tahu to fulfil customary rights.
3. Advocate for continued research into recreational fishing takes to ensure the sustainability of the resource for all fishers including commercial, customary and recreational.
4. Support the Ministry of Fisheries in seeking compliance by local recreational fishers in respect to limits on take, the size of the fish and illegal trading of catch.

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#### Information source:

Te Poha o Tohu Raumati – Te Rūnanga o Kaikōura  
Environmental Management Plan 2005  
Ministry of Fisheries website [www.fish.govt.nz](http://www.fish.govt.nz)

### 3.6.10 Management Areas

Taiāpure, Mātaitai and Marine Reserves (management areas) are methods to manage local fisheries. Mātaitai, Taiāpure and Tauranga Ika are methods of localised management which aim to meet the needs of tangata whenua, the environment and the community.

Taiāpure are local fishery areas, in estuarine or coastal and shore regions. These areas are of special significance to iwi as a source of kaimoana or for spiritual or cultural reasons. Taiāpure are provided for in Part IX of the Fisheries Act 1996. This provides tangata whenua with an opportunity to partake in management decisions within these areas through the provision for management committees to be established to give advice and recommendations to the Minister responsible for fisheries in that area. Members of the management committee comprise 50% tangata whenua and other are nominated fisheries stakeholders by (including commercial), of which can also include other tangata whenua not already a member.

Mātaitai reserves are areas of traditional importance to tangata whenua. A Mātaitai area gives tangata whenua authorisation to manage and control non-commercial harvest of seafood. Tangata tiaki are appointed by tangata whenua to manage the reserve through the making of bylaws. These bylaws must be approved by the Minister responsible for fisheries and the laws must apply to all individuals. A Mātaitai reserve prohibits commercial fishing within its boundaries, unless otherwise authorised by the Minister of Fisheries and of which those appointed as tangata tiaki indicate that such an activity within the Mātaitai is desirable. Mātaitai bylaws make specific rules relating to fishing activities. A species to which a restriction or prohibition relates must be to those managed under the Fisheries Acts. A bylaw cannot be passed for species which are managed under differing Acts.

Tauranga ika are specific fishing grounds within the marine environment. These areas are generally located over or around such things as ākau and motu but could equally be places where the ocean currents would converge into an eddy. Fishing "holes" also make up the network of tauranga ika, as do sea trenches and seamounts.

Ākau (reefs) were an important resource that provided important habitat for specific species of fish that could not be caught from shore, hence their association with

tauranga ika (fishing grounds). Equally, these places were important tohu (markers) that guided fishers to other fishing grounds.

Likewise for ākau (reefs), islands are also important tohu (markers) for fishing grounds. These equally support localised fish species as well as shelter for waka and those gathering kai from the elements of the open waters. Some islands equally have wāhi tapu status with the presence of urupā and tūāhu.<sup>15</sup>

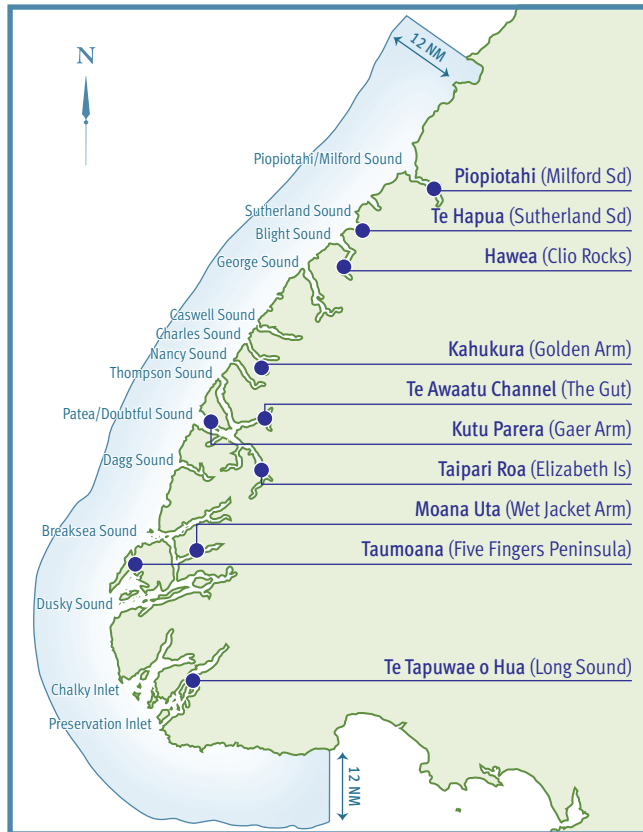
Marine Reserves are specified areas of the sea and foreshore that are managed to preserve marine life in their natural habitat for scientific study. Marine Reserves may be established in areas that contain underwater scenery, natural features, or marine life of such distinctive quality, or so typical, beautiful or unique that their continued preservation is in the national interest.

Within a Marine Reserve, all marine life is protected and fishing and the removal or disturbance of any living or non-living marine resource is prohibited, except as necessary for permitted monitoring or research, (of which a permit is required). This includes the dredging, dumping or discharging of any matter or the building of structures.

*Te Moana o Atawhenua*, Fiordland has ten marine reserves from Piopiotahi (Milford Sound) to Preservation Inlet (see page 188, Figure 3 – DOC Dec 2005). The reserves range in size from 93 to 3,672 hectares, and in total include over 10,000 hectares of the Fiords marine habitat. A description of the ten marine reserves is located under Appendix 8 (this information is sourced from the Department of Conservation website).

*Te Moana o Atawhenua*, Fiordland has always held spiritual significance and been a rich hunting ground for tangata whenua. The importance of resources and the values held by Ngāi Tahu over these areas remain today.

<sup>15</sup> Defining Aquaculture Management Areas from a Ngāi Tahu Perspective, Oct 2002



“Tangata tiaki are the nearest the Crown has ever come to allowing rangatira, whānau, and hapū to exercise tino rangatiratanga as specifically promised by the Treaty”

*Michael Skerrett, 2007*

Figure 3: Fiordland (Te Moana o Atawhenua) Marine Reserves  
Department of Conservation Dec 2005

A further marine reserve is located in Paterson Inlet near Te Wharawhara- Ulva Island, Stewart Island/Rakiura

(above map outlines the Mātaitai reserve area – Te Whaka a Te Wera Mātaitai Management Plan – May 2007)

The types of bylaws that can be introduced under a Mātaitai include:

**Ngā Take - Issues**

- ⊙ the species of fish, aquatic life, or seaweed that may be taken;
- ⊙ the quantity of each species that may be taken;
- ⊙ that dates or seasons that each species may be taken;
- ⊙ size limits relating to each species to be taken;
- ⊙ the method by which each species may be taken;
- ⊙ the areas or areas in which each species may be taken;
- ⊙ any matters the tangata tiaki consider necessary for the sustainable management of fisheries resources in the Mātaitai.

- ⊙ Adverse impacts as a result of inappropriate fishing methods or activity (including impacts in spawning or nursery areas), inappropriate placement of structures and moorings, inappropriate marine farming activity, overfishing leading to depleted stocks, seabird bycatch and impacts on marine mammals and migratory birds as a result of inefficient fishing techniques.
- ⊙ Disregard for established bylaws, regulations and rules.
- ⊙ Discharge of effluent from vessels within management areas.
- ⊙ Point and non-point source discharges from land use activities.
- ⊙ Discharge of waste products from processed fisheries.

Te Whaka a Te Wera, Paterson Inlet Mātaitai was formally established in December 2004.



Figure 4: Mātaimai Boundaries

- ⊙ Dumping of rubbish and debris from vessels and from coastal activities.
- ⊙ Disposal of waste material from processing of marine species.
- ⊙ Oil and chemical spills.
- ⊙ Hull cleaning where toxic or noxious substances enter the marine environment.
- ⊙ Biosecurity risks including impacts from discharge of ballast water, hull cleaning where foreign and unwanted organisms may enter the marine environment, and introduction of foreign organisms through marine farming activities.
- ⊙ Research and monitoring undertaken within the management areas.
- ⊙ Understanding roles and responsibilities of those groups involved in the management of the areas.
- ⊙ Recognition of the relationship of tangata whenua with all management areas.

#### Ngā Kaupapa – Policy

1. Recognise and provide for the relationship of Ngāi Tahu ki Murihiku within Taiāpure, Mātaimai and Tauranga Ika areas, and provide for the exercise of customary fishing rights under the South Island Customary Fishing fishing regulations.
2. Support identification of marine areas of significance for customary fishing and other values within Southland's marine environment and be actively involved in the development of Taiāpure and Mātaimai areas to ensure Ngāi Tahu ki Murihiku have an opportunity to manage areas of special significance.
3. Have active involvement in the development of further marine reserves within Southland's marine environment to ensure that such development does not occur in areas of significance for customary fishing, wāhi tapu or where it may inhibit the development of Taiāpure or Mātaimai.
4. Prevent further degradation of the mauri of Taiāpure, Mātaimai, Tauranga Ika, Marine Reserves and areas of significance.

5. Establish working relationships with all agencies (such as Biosecurity New Zealand, Ministry of Fisheries, Fiordland Marine Guardians, Department of Conservation, Environment Southland and environmental groups) that have roles and responsibilities over the management of Taiāpure, Mātaitai and Marine Reserves to support local iwi capacity building and ensure promotion of best practice among public and discourage activities that will have a detrimental effect on the life supporting capacity of these areas.
6. Ensure that areas that are gazetted as Taiāpure, Mātaitai, Tauranga Ika or Marine Reserves are protected from biosecurity risks through the education of marine users and the provision of adequate resources for surveillance, monitoring and eradication operations.
7. Promote integrated interagency co operation in the management and protection of coastal areas adjacent to Taiāpure, Mātaitai, Tauranga Ika or Marine Reserves.
8. Support agencies with a compliance and enforcement role against those committing offences under established legislation and bylaws.
9. Engage with communities in the protection and purpose of Taiāpure, Mātaitai, Tauranga Ika and Marine Reserve areas through effective education, communications and participation.
10. Support and remain consistent with existing management plans for Taiāpure, Mātaitai and Marine Reserve areas, and the rules and regulations within.
11. Actively engage with and discourage management area users from the deliberate disposal and discharge of waste materials including rubbish from vessels.
12. Discourage the discharge of waste products from processed marine species to the waters within Taiāpure, Mātaitai, Tauranga Ika and Marine Reserve areas and especially within spawning and nursery areas.
13. Avoid oil and chemical spills within Taiāpure, Mātaitai, Tauranga Ika and Marine Reserve areas and set in place contingency measures with lead agencies should such an event occur.
14. Educate coastal water users about the effects of hull cleaning and the impacts that toxic and noxious substances may have on the sustainability of resources located within Taiāpure, Mātaitai, Tauranga Ika and Marine Reserve areas.
15. Take an active role in any research or monitoring undertaken within Taiāpure, Mātaitai, Tauranga Ika and Marine Reserve areas. Of particular importance are spawning and nursery areas and important mahinga kai sites. Furthermore Ngāi Tahu ki Murihiku wish to

be consulted on and receive a copy of any research undertaken (and its results) within these areas and have an ability to object if applicable.

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**Information source:**

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura  
Environmental Management Plan 2005  
Ministry of Fisheries website [www.fish.govt.nz](http://www.fish.govt.nz)  
Department of Conservation website [www.doc.govt.nz](http://www.doc.govt.nz)  
Te Whaka a Te Wera Mātaitai Management Plan – May 2007  
Akaroa Taiāpure Management Plan – Draft May 2007  
Kai Tahu Ki Otago Natural Resource Management Plan 2005

### 3.6.11 Aquaculture and Marine Farms

The growth of aquaculture within New Zealand waters is burgeoning. The effects of such if managed inappropriately raise concerns in respect to occupation of space, impacts on mahinga kai, biosecurity risks and customary rights.

The Aquaculture Reform Act 2004 was established to:

“Enable the sustainable growth of aquaculture and ensure the cumulative environmental effects are properly managed while not undermining the fisheries regime or Treaty of Waitangi Settlements.”

The reform allows for greater certainty about how aquaculture is managed in New Zealand. The Marine Reserves Act 1971 has been repealed and the Resource Management Act now governs the bulk of aquaculture management, some aspects are covered by other legislation. There are clearer responsibilities for Regional Council and the Ministry of Fisheries.

The new regime has the following features:

- ⊗ there is a single process for aquaculture planning and consents through the Resource Management Act 1991;
- ⊗ regional and unitary councils have clear roles and responsibilities for managing the environmental effects of marine farming, including any effects on fisheries and other marine resources;
- ⊗ new marine farms can only occur in areas specifically zoned for aquaculture, these zones are known as Aquaculture Management Areas (AMAs);



- ⊙ a new AMA can be initiated by regional and unitary councils, or privately through a plan change;
- ⊙ when an AMA is proposed, their effect on fishing (commercial, recreational and customary) activity will be assessed using the undue adverse effects test by the Ministry of Fisheries under the Fisheries Act 1996;
- ⊙ existing marine farm leases and licences are being eased into the new regime by transitional provisions;
- ⊙ the reform has also provided for the full and final settlement to Māori for commercial aquaculture since 1992.

The Māori Commercial Aquaculture Claims Settlement Act 2004 was established through this reform. This act provides a full and final settlement of Māori commercial aquaculture interests since 21 September 1992. It allows the marine farming industry to continue to grow without the risk of litigation relating to contemporary Treaty grievances and ensures iwi access to coastal marine space to develop their marine farming interests.

There are two sets of obligations to the settlement:

1. commits the Crown to providing the Māori Commercial Aquaculture Settlement Trust with the equivalent of 20 percent of existing aquaculture space in the coastal marine area, issued on or after the 21 September 1992. If space is not available for the 1992-2004 (existing) marine farming space for allocation to iwi, the Crown has two options. Firstly buying the required space on a willing buyer-willing seller basis or by the crown making a financial equivalent to iwi. The Ministry of Fisheries will review progress towards providing iwi with 20 percent of all space allocated since 1992;
2. require 20 percent of all new aquaculture space in the coastal marine area (new space is any marine farming space that becomes available under the new aquaculture regime that came into effect on 1 January 2005).<sup>16</sup>

#### Ngā Take – Issues

- ⊙ Impacts on the character of the coastal landscape.
- ⊙ Impacts from a non-integrated management framework for land, resources, coastal waters and the activities that occur.
- ⊙ Potential introduction of organisms from other places impacting coastal waters.

- ⊙ Unknown effects from increased marine farming activities.
- ⊙ Waste and by-products from the farmed fishery.
- ⊙ Changes in coastal nutrient levels as a result of increased filter feeding.
- ⊙ Impacts on local biodiversity from introduced species.
- ⊙ Interference with customary access to traditional mahinga kai resources.
- ⊙ Degradation of existing natural fish and shellfish populations through habitat competition and displacement as a result of marine farms.
- ⊙ Effects on the seabed habitats under and around farms.
- ⊙ Ineffective and inaccurate fulfilment of duties under the Reform Act.
- ⊙ Coastal space and occupation.
- ⊙ Coastal tendering provisions of the Ngāi Tahu Claims Settlement Act 1998 (s.315-320).

#### Ngā Kaupapa – Policy

1. Ensure that aquaculture activities recognise and provide for pre-existing customary rights and commercial fishing rights provided by the Māori Fisheries Settlement in 1992.
2. Establish a process with local government agencies to identify suitable areas for aquaculture and the allocation of coastal space to ensure Ngāi Tahu ki Murihiku rights are protected. This includes involvement in the development of programmes that assess the ecological health, carrying capacity and cumulative effects from all coastal users within Southland's coastal waters.
3. Have active involvement in the consent process for aquaculture and marine farming. Operations should include information on waste disposal and provisions for reducing effects on existing local species.
4. Recognise and be involved in the development of programmes that recognise for protection of ecological, heritage, wāhi tapu and wāhi taonga values. This includes involvement in ongoing management, setting of consent conditions and monitoring and compliance programmes.
5. Ensure participation into research of the impacts of marine farms on natural character and visual amenities.
6. Ensure participation into research that investigates increased sediment dispersal, and the effects of such on seabed habitats under and around marine farms.

<sup>16</sup> [www.fish.govt.nz/en-nz/Commercial/Aquaculture](http://www.fish.govt.nz/en-nz/Commercial/Aquaculture)

7. Ensure that aquaculture does not have adverse effects on customary fishing and practices, fishing resources or fisheries. This includes maintaining access to sources of abundant local kaimoana, kaimātaitai and mahinga kai populations.
8. To ensure participation into research on the potential changes to nutrient supplies in coastal waters as a result of increased demand and the possible degradation and displacement of existing natural fish and shellfish populations.
9. To ensure that the potential introduction of unwanted organisms is monitored to ensure impacts on existing biodiversity is limited.

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**Information source:**

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura  
Environmental Management Plan 2005

Ministry of Fisheries website [www.fish.govt.nz](http://www.fish.govt.nz)

Department of Conservation website [www.doc.govt.nz](http://www.doc.govt.nz)

Te Whaka a Te Wera Mātaitai Management Plan – May 2007

Akaroa Taiāpure Management Plan – Draft May 2007

Akaroa Harbour Marine Farms Cultural Assessment

Kai Tahu Ki Otago Natural Resource Management Plan 2005

## 3.6.12 Offshore Petroleum Exploration

Recent changes in the New Zealand energy scene have directed significant focus to Southland's oil, gas and mineral resources.

Renewed interest in oil and gas exploration, both on-shore and off the coast of Southland has been stimulated by current government initiatives for exploration outside the Taranaki Basin. International interest in the Great South Basin has reignited further exploration.

Ngāi Tahu ki Murihiku have raised concerns in respect to the impacts that such exploration may have on Southland's coastal environment and the further potential risks from actual drilling.

### Ngā Take – Issues

- ⊙ Prospecting, exploration, drilling and mining activities in areas of cultural importance, offshore and in coastal waters.
- ⊙ Potential impacts on sites of cultural significance and established mātaitai areas.

- ⊙ Potential impacts of increased waste and the requirement to dispose of this.
- ⊙ Potential impacts from accidental oil spills/leakages on migratory birds while feeding.
- ⊙ Potential infrastructure overload from increased servicing as a result of prospecting, exploration and drilling activities.
- ⊙ Potential impacts from seismic surveys from prospecting activities on migratory bird populations.
- ⊙ Exclusion areas, this includes Mātaitai, Taiāpure, Tauranga Ika and marine reserves.
- ⊙ Contingency measures.
- ⊙ Balancing economic benefits with environmental impacts.
- ⊙ Relationships between stakeholders and Ngāi Tahu ki Murihiku.
- ⊙ Treaty and Crown Mineral responsibilities.

### Ngā Kaupapa – Policy

1. Any activity within, adjacent to or that may potentially impact on Statutory Acknowledgment area, including Rakiura/ Te Ara a Kiwa (Stewart Island/Foveaux Strait Coastal Marine Area), will require consultation with both Te Rūnanga o Ngāi Tahu, Ngāi Tahu ki Murihiku and Tangata Tiaki gazetted under the SI Customary Fishing Regulations.
2. Require that information is provided to Ngāi Tahu ki Murihiku with regard to activities including prospecting, exploration, drilling and mining activities within Southland's coastal environment.
3. Ensure compliance and recognition of Treaty requirements under the Crown Minerals Act 1991. This includes consultation with respect to issues surrounding permitting in respect to prospecting, exploration, drilling and mining activities.
4. Avoid disturbance of areas of cultural significance (including Mātaitai and Taiāpure) by any prospecting, exploration, drilling and mining activities.
5. Ensure early Ngāi Tahu ki Murihiku involvement in Cultural Impact Assessments to ascertain issues and impacts on values from prospecting, exploration, drilling and mining activities. This includes potential impacts from seismic surveys from prospecting activities on migratory bird populations.

6. Ensure Ngāi Tahu ki Murihiku involvement in decision making processes when determining exclusion areas, particularly in respect to location of culturally significant sites and mātaihai areas.
7. Ensure that risk assessment and contingency measures are put in place prior to any exploration activities to reduce the likelihood of spills or leaks and the effects this may have on existing ecosystems, migratory birds, and marine mammals while present in coastal waters.
8. Recognise that any prospecting, exploration, drilling and mining activities will have an increased demand on onshore infrastructure and facilities and to ensure that the potential impacts of any new development or upgrading of existing facilities recognise for environmental sustainability.
9. Promote best mining practices and their adherence during any prospecting, exploration, drilling and mining activities.
10. Promote efficient waste disposal mechanisms during any prospecting, exploration, drilling and mining activities.

**Cross reference:**

Provisions 3.6.2 Coastal Land Use and Development, 3.6.3 Structures in the Coastal Marine Environment, 3.6.4 Coastal Access, 3.6.5 Coastal Water Quality - *Te Ākau Tai Tonga* - Southland's Coastal Environment

**Information source:**

*Te Poha o Tohu Raumati* - Te Rūnanga o Kaikōura Environmental Management Plan 2005  
Venture Southland website - [www.venture.southlandnz.com](http://www.venture.southlandnz.com)  
Ministry of Fisheries website [www.fish.govt.nz](http://www.fish.govt.nz)  
Kai Tahu Ki Otago Natural Resource Management Plan 2005

## MAHINGA KAI AND BIODIVERSITY

**'Ahakoa kia pā to upoko o Te Maoana-Tāpokopoko-a-Tāwhaki ki ngā takutai o Te waka-o-Aoraki, Engari, I tākekea te kupenga a Tahu kia oioi I roto I te nekeneke o te tai'**

"Although the shores of Te Waiponamu may be buffeted by the turbulent currents of the great waves of the southern oceans the fishing net of Tahu has been made flexible so as to move at one with the tides"

*Importance of fishing to Ngāi Tahu - Whakatauki, Te Whakataui Kaupapa o Murihiku 1997, page 43*

For Ngāi Tahu, fish were and continue to be of great cultural, social and economic significance. The collection and processing of mahinga kai includes the places, ways of doing things and the resources that sustain cultural well-being. Traditional foods and their maintenance are essential to continued health and well-being.

The following issues and policies should be read in conjunction with provisions 3.5.16 Mahinga kai and 3.5.17 Ngā Pononga a Tāne a Tangaroa -Biodiversity 3.5.18 Repo - Wetlands in Section 3.5 Te Rā a Takitimu- Southland Plains.

### 3.6.13 Coastal Ecosystems

**Ngā Take - Issues**

- ⊙ The potential loss of areas of significant indigenous vegetation and habitats found within the coastal environment.
- ⊙ Protection of intrinsic values of ecosystems.
- ⊙ The potential loss of natural and unique estuarine values.
- ⊙ Past use of estuarine areas.
- ⊙ Changes in coastal landscape and biodiversity may affect cultural relationships with ancestral lands, waters, wāhi tapu and wāhi taonga.

- ⊙ Enhancement of wetland areas.
- ⊙ Restocking of coastal lagoons and waterways.
- ⊙ Establishment of coastal reserves.
- ⊙ Establishment of marine protected areas.
- ⊙ The importance of wetland areas as a source of mahinga kai.
- ⊙ Continued access to coastal mahinga kai and customary use sites.
- ⊙ Protection of threatened species.
- ⊙ Maintaining healthy kaimoana.
- ⊙ Coastal dune damage and disturbance of wāhi tapu.
- ⊙ Protection of bird nesting areas.
- ⊙ Threats to indigenous marine biodiversity from exotic species.
- ⊙ New bioinvasions and biosecurity risks, and the need to stay informed.
- ⊙ Fouled hull vessels.

#### Ngā Kaupapa – Policy

1. Avoid coastal activities that may disturb, and have a direct or indirect detrimental impact, on areas of significant vegetation and habitats. Direct impacts may be physical damage while indirect impacts may include effects arising from siltation, deposition or displacement over time.
2. Advocate protection of species located in the coastal environments that are of cultural importance to ensure continued cultural well-being.
3. Have active involvement in promoting the understanding of ecosystem interactions within the coastal environment and the impacts that changes to water quality and levels of deposition and disturbance may have on each organism and their subsequent role in maintaining ecosystem health.
4. Promote the uniqueness of estuarine ecosystems through maintenance and enhancement of their productive nature.
5. Provide and recognise for the strong cultural links with coastal landscapes and biodiversity held by Ngāi Tahu ki Murihiku.
6. Avoid changes to coastal landscapes and biodiversity which have detrimental impacts on Ngāi Tahu ki Murihiku relationships and associations with coastal land, water, wāhi tapu and wāhi taonga areas.
7. Recognise for the importance of coastal wetland areas as mahinga kai communities and, where appropriate, expand or create new coastal wetland areas.
8. Advocate and support initiatives for restocking of lagoon and other coastal waterways with indigenous fish species and be actively involved in maintaining these areas as a suitable fishery habitat.
9. Ensure Ngāi Tahu ki Murihiku participation in the development of new coastal reserves and/or marine protected areas to ensure an assessment is undertaken with respect to effects of such on areas of cultural importance and continued access.
10. Advocate for protection and methods of enhancement of threatened coastal species, particularly those of cultural significance.
11. Promote the importance of the health of kaimoana in coastal waters.
12. Ensure continued access to coastal areas for customary use and to promote continued support among local authorities to ensure such access is maintained.
13. Avoid adverse impacts on vulnerable coastal dune environments as a result of subdivision, residential development, forestry, farming, mineral extraction, tourism and general public access.
14. Encourage and support projects for the re-establishment and restoration of indigenous plants in coastal dune environments.
15. Discourage use of recreational vehicles or coastal activities whereby dune environments may be damaged and bird nesting areas threatened.
16. Support and encourage information sharing between agencies with respect to coastal biosecurity risks.
17. Support effective communication among coastal users with respect to risks posed by entry of unwanted organisms to New Zealand marine environments.
18. Avoid cleaning of hulls or “lay-ups” whereby indigenous marine biodiversity will be compromised. Agencies should form best practice protocol for such activities and actively implement these among coastal users.

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#### Information Source:

*Te Poha o Tohu Raumati* – Te Rūnanga o Kaikōura  
Environmental Management Plan 2005  
Regional Coastal Plan for Southland – July 2005

### New River Estuary – Waihōpai

The Regional Coastal Plan for Southland (July 2005) recognises that estuaries are important for breeding and feeding of migratory species as well as areas for maintaining indigenous flora and fauna. Estuaries are unique environments that are vulnerable to modification.

Past use of New River Estuary, Invercargill's main estuary has resulted in reduction of biodiversity and amenity values. Through agency interaction it has been determined that the natural and cultural values that do remain should be maintained and enhanced and the estuary should become an asset to our city.

To maintain and enhance values that contribute to the mauri of the estuary the estuary should be:

- ⦿ A city playground- a family environment, allow for varied water sports
- ⦿ A symbol of Invercargill - an estuary on display
- ⦿ A significant habitat - native species exist along side humanity, a refuge for freshwater and marine species, a spawning ground, a feeding and roosting area
- ⦿ A retreat- an opportunity to experience a natural setting, where the estuary predominates as an ecosystem and human influences are unobtrusive
- ⦿ A place of learning - where people can discover the heritage of Southland, where people can gain an understanding of a natural unique ecosystem, the interface of land, sea and freshwater, where through research a programme for restoration of the estuary can be developed
- ⦿ A food basket - where there are no health risks from consuming the products of recreational fishing and shellfish gathering
- ⦿ An opportunity for commercial use - allowing for commercial uses which are in harmony with nature and other uses.
- ⦿ A place with historical and geological values

Agency interaction to maintain and enhance the values associated with New River Estuary is paramount. It is an ideal example of a modified ecosystem that still retains a diverse range of values. Past degradation of natural character now requires continued enhancement to ensure the benefits of the estuary can be enjoyed by future generations and visitors to our region.

*Regional Coastal Plan for Southland – July 2005 Section 6, pp3-5*

### 3.6.14 Marine Birds

A number of marine birds are found within the coastal regions of Southland and sub-Antarctic waters. Many of these birds are taonga species and some of these represent an important source of mahinga kai.

Many marine birds are subject to external factors which influence population numbers. The effects can either be direct or consequential of changing climatic patterns. Certain fishing practices cause many seabird deaths and fluctuations in global weather patterns and ocean warming seems to indicate a link between population numbers and food chain supplies. Pollution events present a risk to marine birds. Everyday pollution such as discharge and dumping of waste are becoming ever present and plastics often mistaken as food and fed to young.

One important migratory marine bird for Ngāi Tahu ki Murihiku is the Tītī (sooty shearwater or muttonbird). The main breeding colonies are located on the Snares, Chatham Islands and the Tītī Islands adjacent to Rakiura, Stewart Island. Most tītī return to these Islands in late September, early October to prepare for the new breeding season. While feeding young, adult tītī feed on squid, fish crustacean and salps in the southern waters. It is estimated that tītī spend 90-95% of their life at sea coming ashore only for breeding. At sea tītī are prone to changes in weather patterns, changes to the biodiversity found within coastal water, pollution and fishing practices.

#### Ngā Take – Issues

- ⊙ Protection of nesting and feeding areas.
- ⊙ Protection of tītī in Southland's coastal environment.
- ⊙ Development of coastal structures.
- ⊙ Effects of light pollution.
- ⊙ Seabird by-catch from inappropriate fishing techniques.
- ⊙ The potential loss of areas of significant indigenous vegetation and habitats found with in the coastal environment.

#### Ngā Kaupapa – Policy

1. Recognise for Ngāi Tahu ki Murihiku cultural, historical and spiritual association with taonga species. Such associations must be provided for within all management planning documents (Taonga Species as listed under the Ngāi Tahu Claims Settlement Act 1998 are found in Appendix 4)
2. Protect coastal environments in which marine birds nest and feed, particularly tītī populations.
3. Continue working with local authorities to ensure the protection and education of the public of important marine bird populations.
4. Avoid compromising marine bird habitats as a result of inappropriate coastal land use, subdivision or development.
5. Become actively involved in research and investigation programmes that will enhance marine bird populations and habitats.
6. Encourage techniques to eliminate the effects of light pollution from coastal structures on migratory marine birds.
7. Promote appropriate fishing techniques among fishers to avoid sea bird by-catch.

#### Cross reference:

Provision 3.6.12 Offshore Petroleum Exploration, Section 3.6  
*Te Ākau Tai Tonga – Southland's Coastal Environment*

#### Information Source:

*Te Poha o Tohu Raumati – Te Rūnanga o Kaikōura*  
Environmental Management

Plan 2005

Rakiura Tītī Islands Management Plan Draft – March 2007

## WĀHI TAPU ME TE WĀHI TAONGA SACRED AND TREASURED SITES

### The importance of Awarua, Bluff Harbour

*Extract taken from Te Whakakau Kaupapa o Murihiku 1997, p60*

Bluff Harbour is an expanse of water almost totally enclosed by land. As it is affected by tidal flow it is kept clean and the water clear, supporting a wide variety of fish, shellfish and edible seaweeds. Because of this it has always been an important source of kaimoana for the local Māori people.

There was always an abundance of seafood to be gathered in and around Bluff Harbour by the tūpuna (ancestors), namely Pipi (cockles), Kūtai (mussels), Roro (similar in shape to the toheroa), Pāua, Kina (sea eggs), Pātiki (flounders), and many other fin fish, and these are still in demand today. There are also Inanga (whitebait) and Tuna (eels) in all the creeks which run into the harbour.

The tangata whenua of this area have always been able to live well from the sea, and to treat manuhiri (visitors) to these delicacies, thus becoming known near and far for their hospitality.

The type of kelp found at the entrance to the harbour is suitable for making pōhā, (a kelp bag in which muttonbirds were preserved and stored), and is still used by some for this purpose today. Many archaeological sites are situated in and around the Bluff harbour area. There are sites on Tiwai where stone used for weapons, tools and ornaments, was quarried, and taken to sites elsewhere for working and finishing.

There were also a number of burial sites around Tiwai and the Ōmāui area, which must be protected and undisturbed. For these reasons it is unacceptable to the tangata whenua to have the harbour or its surrounds polluted in any way. Oil spills from ships berthed at the wharves or from shore installations, burst sewage pipes, contamination from the smelter, or from shore line industries, are all potential sources of pollution and we must be continually aware of this.

*Te Whakataua Kaupapa o Murihiku, p 60*

### The Significance of Ōmāui/Ōue

Mokomoko/Ōmāui/Ōue are considered some of the oldest sites of Māori settlement in New Zealand, dating back as far as 800 AD.

Manawhenua maintain strong ancestral connections with the area. Oral traditions of this coastal area indicate that there are numerous Māori burials in the area and associated taonga. The Ōmāui Green Hills near Bluff were a very important area for Māori and although it did not support a large population, it was occupied over a very long period of time. The principle settlements were at Ōmāui and Te Kaika a Te Wera, slightly west of the once Ocean Beach Freezing Works. Disturbance or development within these areas has potential to unearth unrecorded archaeological sites of significance to Māori.

*Whalers Bay submission points- Te Ao Mārama Inc*

### 3.6.15 Protection of Significant Coastal Sites

#### Ngā Take – Issues

- ☉ Fossicking.
- ☉ Continued access to and protection of significant sites.
- ☉ Protection of unknown sites.
- ☉ Accidental finds as a consequence of ground disturbance from coastal land use.
- ☉ Passing on traditions and knowledge of significant sites to our tamariki.
- ☉ Ensuring respect for those places that are important to us.
- ☉ Inadequate or incomplete registers of sites.

#### Ngā Kaupapa – Policy

1. Ensure that Ngāi Tahu ki Murihiku are able to effectively exercise their role as kaitiaki over wāhi tapu and wāhi taonga within Southland's coastal environment.
2. Maintain good working relationships with those agencies involved in the protection of historic and cultural resources within Southland's coastal environment.
3. That coastal urupā be guaranteed full protection and access by Ngāi Tahu kaitiaki and whānau through working with landowners and the wider community to develop working relationships and an understanding of the importance of these areas.
4. Ensure protection over, and recognition of, Ngāi Tahu ki Murihiku ancestral relationships with tauranga waka sites within Southland's coastal environment. Any development that may potentially disturb these sites may only occur following formal approval from Ngāi Tahu ki Murihiku.
5. Maintain good working relationships with those agencies involved in the protection of historic and cultural resources to ensure support for the protection and acknowledgment of Ngāi Tahu ki Murihiku association with these resources.
6. Avoid compromising unidentified, or unknown, sites of cultural significance as a consequence of ground disturbance associated with coastal land use, subdivisions and development.
7. Ensure that coastal archaeological sites of interest to Ngāi Tahu Whānui are protected and that any modification of these sites are approved by Ngāi Tahu ki Murihiku.
8. Applications for activities in areas of cultural significance where there are no known sites but the likelihood of finding sites is high, may require one or more of the following (at the cost of the applicant):
  - a. site visit;
  - b. archaeological survey (walk over/test pitting), or a full archaeological description, by an archaeologist approved by Ngāi Tahu ki Murihiku;
  - c. archaeological authority;
  - d. cultural impact assessment;
  - e. cultural monitoring;
  - f. accidental discovery protocol agreement.
9. Where an archaeological site survey is required to assess the cultural heritage values in an area, the archaeologist must have the mandate of the appropriate kaitiaki rūnanga.
10. Any site that fulfils the criteria of the Historic Places Act 1993, whether recorded or not (it just has to be suspected) is protected under the Act. This refers to unexpected sites that may be uncovered during development, even after approval of the overall project has been consented by Ngāi Tahu ki Murihiku.
11. To ensure that resource consent applicants are aware that liaising with iwi on the cultural impacts of a development does not constitute an archaeological assessment.
12. Any interpretation or portrayal of Ngāi Tahu history or association with wāhi tapu or wāhi taonga is subject to policies for cultural interpretation, as per provision 3.3.9 of this Iwi Management Plan.

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#### Information Source:

Southland Coastal Marine State of the Environment website  
[www.ara.org.nz](http://www.ara.org.nz)  
 Te Whakatau Kaupapa o Murihiku 1997

### 3.6.16 Wāhi Ingoa – Place Names

The Ngāi Tahu ki Murihiku policy guide with respect to wāhi ingoa, place names is set out in Section 3.5 *Te Rā a Takitimu* – Southland Plains, provision 3.5.22. Please refer to these policies as a guide for activity with Southland's coastal environment.





### Demonstrating Cultural Association with Tumu Toka, Curio Bay

*Extracts from a Cultural Impact Assessment for a development proposal at Tumu Toka, Curio Bay Reserve, Awarua Rūnanga June 2004*

#### *Background material*

Tumu Toka, Curio Bay is situated on the South Eastern Coast of Murihiku. The Islands of Rakiura and Ruapuke are visible from the bay on clear days and Te Ara a Kiwa, Foveaux Strait runs past its shores.

Tumu Toka and its surrounding bays and estuaries were traditionally and still are an important mahinga kai area. The whole area offered a bounty of mahinga kai including a range of kaimoana, sea fishing, egg gathering of sea birds and marine mammal hunting. The mauri of the area represents the essence that binds the physical and spiritual elements of all living things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāi Tahu with the Tumu Toka coastal area.

#### Areas of significant cultural value affected by the development proposal

##### *Terehu, Cooks Creek*

The fresh water from the creek combined with the saltwater provide dolphins with a significant food source. The creek is also a feeding ground for Pātiki (Flounder). The quality of the water and how it impacts on dolphins and traditional food sources is of huge significance to Ngāi Tahu Whānui.

##### *Wāhi Tohu*

Fishing marks are still used today by local whānau. They are landmarks taken from the sea on to the land. These may be destroyed by development, obscured by the profiles of buildings, or their landscape context compromised.

##### *Wāhi Tapu*

Sites of occupation are evident throughout the Tumu Toka reserve area. Urupā are the resting places of Ngāi Tahu tūpuna and as such are the focus for Whānau traditions. These places hold the memories, traditions, victories and defeats of Ngāi Tahu tūpuna. These areas should be respected at all times.

##### *Tumu Toka, Curio Bay*

Tumu Toka means stumps of rock and wood.

This area is Petrified Forest and has been utilised for many generations a kōhanga (nursery) for fish and also a place to gather rimurapa a type of bull kelp used to make poha for tītī bird storage.

##### *Whaling Station*

Eight generations of the Wybrow whānau fished from Waikawa harbour. Evidence remains today at the mouth of the Waikawa of whaling activity. This area is still a traditional fishing ground for many Ngāi Tahu Whānui.

##### *Mahinga kai*

From the Tumu Toka Bay the tide flows up into the harbour at Waikawa, and makes its way to the Waikawa River. This area was sought after for the numerous mahinga kai found and utilised in season. Ngāi Tahu Whānui travelled to gather their kai in the Tumu Toka area and the Waikawa River. Some of the mahinga kai gathered was: Kana Kana (Lamprey), Inanga (whitebait), Tuna (eel), Pātiki (Flounder), karenga (seaweed) tuaki, tio, paua, kina, mullet, rāwaru (blue cod) and hoka (red cod), mako shark, kōura, kōkopu (native trout), Ti kōuka (cabbage tree), hāpuka (groper) and koroama (sardines).

*Tītī (mutton birds)*

The tītī always have had a brief stop over at Tumu Toka and settle in the bay for a time on their long journey. Koroama (sardines) are normally in the bay at this time for the tītī to feed on.

*Te Ara a Kiwa-Foveaux Strait*

Foveaux Strait holds great legends of Kewa the whale.

Kiwa is an ancestor of Māori who traversed this coastline and became tired of crossing the isthmus which then joined Rakiura and Murihiku. Kiwa requested the obedient Kewa (whale) to chew his way through the land separating Rakiura and Murihiku. The crumbs that fell from his teeth while chewing are the islands of Ruapuke, Rakiura and the Tītī Islands. This area is of huge cultural significance to Ngāi Tahu whānau, while Rakiura is viewable on a clear day from Tumu Toka. These places are where battles were won and lost for Ngāi Tahu Whānui. Ruapuke was the most southern place the Treaty of Waitangi was signed by the great southern chief Tuhawaiki.

*Āra Hikoi*

An ancient tract (ara) is evident from Waikawa that travels the coastline through to Curio Bay. This track was made by early Māori to frequent the area for gathering food and other resources, such as stone and wood. Ngāi Tahu whānau also traversed this area for trade, while hapū also lived and died in the areas of Waikawa and Tumu Toka.

*Ngahere (forest)*

Black mud for dyeing clothing was sought after in this area. Stone was also used from this area for tool making due to its strength and durability. Many types of native trees and berries were utilised for dyes and medicinal purposes as well as clothing.

*Brothers Point named Turimokomoko*

This is a significant site to the whānau for its name is about a lizard within Māori legend and guidance that it incorporates for the whānau. This point is still used today for guidance for fishing and weather conditions going and coming from the area of Tumu Toka. The condition or state of the sea is often gauged from this point.

*Concerns raised with respect to development by Awarua Rūnanga*

Tourism within the area needs to be developed in a way that does not conflict with Ngāi Tahu cultural values both historically and within a modern context, to enable Ngāi Tahu whānau to maintain their relationship with the traditions embodied in the landscape and to enable continuity of customary use of the area.

In respect to use of the ancient Ara (track) from Waikawa through to Curio Bay, a large number of people using this pass will cause an impact on the environment and diminish the traditional experience.

Brothers Point could be destroyed by the proposed development as it would be obscured by buildings and structures.



3.7 Offshore Islands  
Ngā Moutere o Murihiku

**Ka tangi te tītī  
Ka tangi te kākā  
Ka tangi hoki ko au**

The tītī calls  
The kākā calls  
I also call  
the people

**Photo credits for artwork (previous page)**

**Main Photo**

*Source: Zoology Department Otago University*

**Pōhā (kelp bag)**

*Source: Metzger Whānau, Bluff*

**Tītī (muttonbird)**

*Source: Zoology Department Otago University*

**Imagery**

*The Offshore Islands were an abundant source of food especially the tītī.*

# 3.7

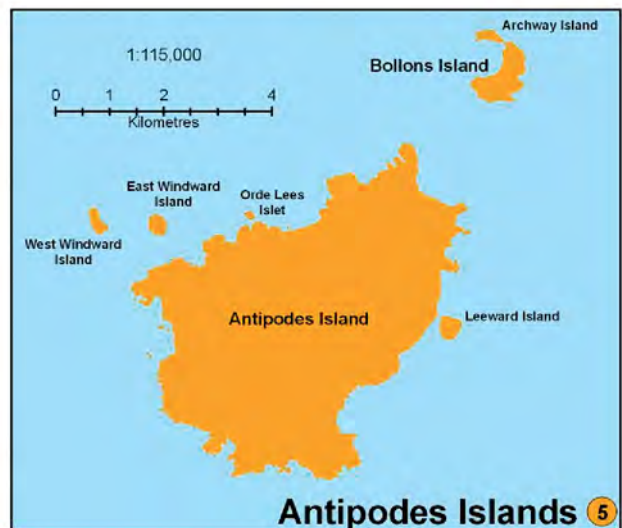
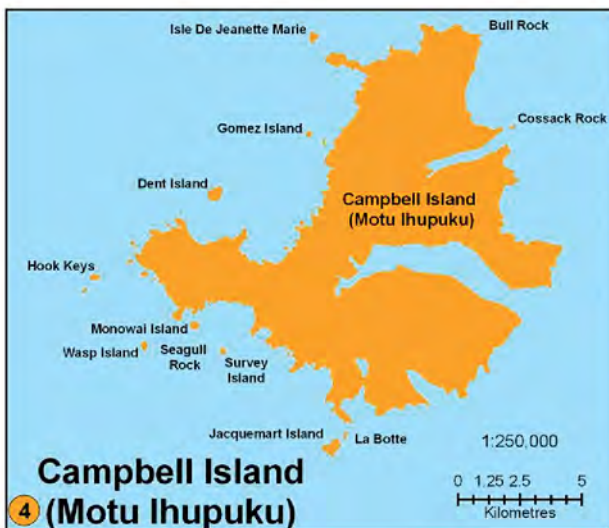
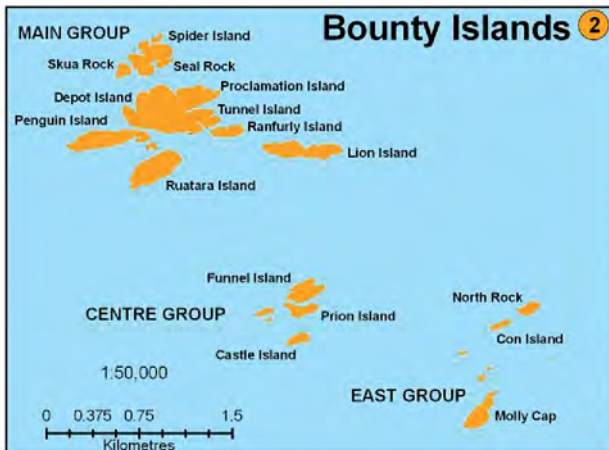
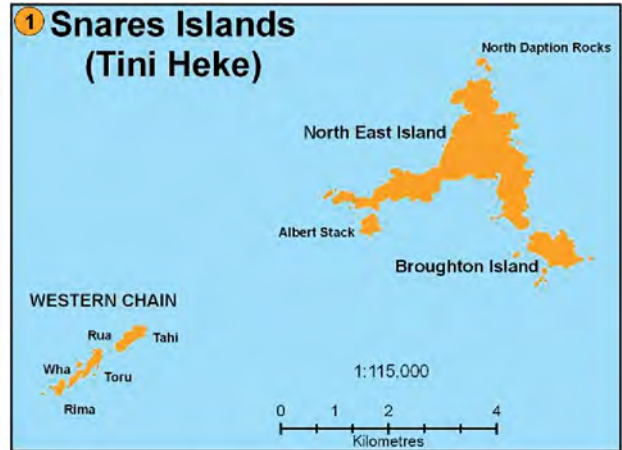
## Ngā Moutere o Murihiku Offshore Islands



This section of the plan describes ngā take and ngā kaupapa associated with Offshore Islands within Murihiku. For the purposes of this section Offshore Islands includes the lands of islands located off the Murihiku coast (including Rakiura, the Subantarctic Islands (see map on page 204) and Fiordland), and islands found in rivers and in lakes.

A point of difference in which Ngāi Tahu ki Murihiku wish to acknowledge with respect to this section as opposed to other sections prior, is that the policies have been formed at a higher more general level rather than being specific to individual Offshore Islands. Ngāi Tahu ki Murihiku recognise and acknowledge that the management of Offshore Islands in many cases lies with many and in many ways varying management agencies, administering bodies, other agencies and/or groups.





## Sub-Antarctic Islands

Te Tangi a Tauira

**Area**

- Ngā Moutere o Murihiku - Offshore Islands
- Takitimu me ona uri - High country & Foothills
- Te Atarwhenua - Fiordland
- Te Ra o Takitimu - Southland Plains

This map was prepared for Te Tangi a Tauira, Ngā Tahu Ki ōwhiri Natural Resource and Environmental Management Plan 2008. While considerable effort has been made to ensure that the information on the map is accurate & current, this can not be guaranteed. The map should not be used for anything other than its intended purpose.

Ngāi Tahu ki Murihiku support existing management regimes in so much as these regimes determine some form of protection and enhancement of Offshore Islands within their natural state. Ngāi Tahu ki Murihiku have no desire to impose or dictate regulations or restrictions over those managing Offshore Islands but instead wish to highlight issues that affect all Offshore Islands and promote a general consensus among bodies/persons of the issues and need for protection or enhancement in some way.

The policies outlined in this section advocates for many of the existing programmes in place and further emphasise the existing and continuing nature of joint management programmes, consultation and participation with tangata whenua. Ngāi Tahu ki Murihiku acknowledge and support the various persons (bodies, trusts, committees, landowners and individuals) in their efforts to sustainably manage Offshore Islands in Murihiku.

This section of the plan places emphasis on issues affecting all Offshore Islands and advocate for continued collaboration among all groups managing such environments. Of particular importance is policy outlining retention of natural vegetation and fauna, species recovery and translocation, pest management including advocating for pest free islands where possible, issues of biosecurity and tourism and protection of surface/ground waters.

In addition this section outlines an example of existing management regimes on some Offshore Islands which Ngāi Tahu ki Murihiku acknowledge.

#### Section 3.7

#### Ngā Moutere o Murihiku – Offshore Islands

- ⊙ Retention of Natural Vegetation Habitat and Fauna
- ⊙ Species Recovery and Translocation
- ⊙ Pest Management
- ⊙ Biosecurity
- ⊙ Tourism
- ⊙ Water Policy
- ⊙ An Example of an Existing Management Regime

## General issues and Policy Affecting Offshore Islands

### 3.7.1 Retention of Natural Vegetation, Habitat and Fauna

Offshore Islands which form part of the Murihiku natural environment represent resources of significant natural and cultural values for Ngāi Tahu ki Murihiku. Values associated with Offshore Islands include landscape features, indigenous vegetation, habitats of fauna and cultural and spiritual values. Retention of such values including the protection of customary rights is a key focus for Ngāi Tahu ki Murihiku.

#### Ngā Take – Issues

- ⊙ Retention of indigenous vegetation and habitats of fauna.
- ⊙ Activities that damage, threaten or detract from the natural and cultural values or ecosystems.
- ⊙ The ability to exercise rangatiratanga with respect to managing Offshore Islands in accordance with cultural preferences and customary rights.
- ⊙ Maintenance and restoration of mahinga kai areas and species.
- ⊙ Customary use of native birds, plants and other materials on conservation land.
- ⊙ Relationship between iwi and the Department of Conservation, *Te Papa Atawhai* regarding customary use.
- ⊙ Protection of taonga species and indigenous flora and fauna.
- ⊙ Continued access for mahinga kai and other cultural purposes.
- ⊙ Ensuring sustainable harvest of mahinga kai (flora and fauna).
- ⊙ Future use and management of all lands on Offshore Islands including conservation lands.
- ⊙ Role of Ngāi Tahu ki Murihiku in determining future use and management.
- ⊙ Consultation into immediate protective mechanisms to prevent further damage.

### Ngā Kaupapa – Policy

1. Activities on Offshore Islands should not damage, threaten or detract from the natural and cultural values and ecosystems given the inherent attributes and values linked to these Islands.
2. Advocate for the maintenance of natural vegetation on Offshore Islands.
3. Advocate for the restoration, maintenance and enhancement of natural vegetation and ecosystems.
4. Advocate for the harvesting of unique biodiversity to assist with restoration projects on similar Offshore Islands or areas.
5. Educate Offshore Island users of the importance of taonga species and the links to ecosystem enhancement.
6. Support, where appropriate, the retirement of land into conservation estate or placement of covenants over forest remnants and/or vegetative bush to protect habitats of taonga species.
7. Encourage continued joint management arrangements and programmes between Ngāi Tahu ki Murihiku and the Department of Conservation, *Te Papa Atawhai* with respect to vegetation clearance, restoration and enhancement.
8. Ensure that existing protocols between Ngāi Tahu, Ngāi Tahu ki Murihiku, the Department of Conservation, *Te Papa Atawhai* and other agencies (or their successors) are adhered to in the management of Offshore Islands. These protocols should be appropriately implemented in accordance with legislation (e.g. Ngāi Tahu Claims Settlement 1998 protocol and Ngāi Tahu Deed of Settlement Act 1997)
9. Ensure access rights for Ngāi Tahu ki Murihiku to Offshore Islands are recognised, provided for and not compromised by the Crown.
10. Identify cultural values associated with Offshore Islands and the mechanisms provided to protect such values.
11. Support management plans, efforts and strategies prepared by owners of, or administrators of, Offshore Islands which recognise for historical and cultural association and expertise and promote sustainable management.

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#### Information Source:

Assessment of Cultural Effects- Proposed Rakiura National Park- October 2000  
 Fiordland National Park Management Plan - June 2007 Part Two and Part Four  
 Department of Conservation, *Te Papa Atawhai* website - Southern Islands Area [www.doc.govt.nz](http://www.doc.govt.nz)  
 Draft Rakiura Titi Islands Management Plan - March 2007

## 3.7.2 Species Recovery and Translocation

Many of the Offshore Islands support fragile environments and are home to a number of taonga species. Many of these species are threatened and in some cases have been lost as a result of predation. A number of the Offshore Islands including a number of tītī islands, Fiordland and Subantarctic Islands have supported successful eradication programmes and now provide pest free havens for many endangered species for example, the tieke South Island saddleback and kākāpō.

Ngāi Tahu ki Murihiku advocate for species recovery and translocation provided provisions within the Ngāi Tahu Claims Settlement Act 1998 are recognised and provided for and other established protocol with management agencies adhered to. Species translocation includes, between areas, from wild into captivity and from captivity into wild.

#### Ngā Take – Issues

- ⊗ Recognition of Ngāi Tahu ki Murihiku as kaitiaki of taonga and endemic species, including aquatic.
- ⊗ Ecological appropriateness of the translocation.
- ⊗ Emergency translocation situations.
- ⊗ Consultation with Ngāi Tahu ki Murihiku.
- ⊗ Source populations and release locations.
- ⊗ Opportunities for Ngāi Tahu ki Murihiku participation.
- ⊗ Risks of potential pathogen and disease spread through translocation.
- ⊗ Monitoring species recovery.
- ⊗ Research that is culturally appropriate.



### Ngā Kaupapa – Policy

1. Promote that all species endemic to New Zealand are taonga.
2. Recognise and promote management of taonga species listed (including aquatic) in accordance with the Ngāi Tahu Claims Settlement Act 1998.
3. Ensure management agencies, administering bodies, other agencies and/or groups recognise the function of customary duty by Ngāi Tahu ki Murihiku as kaitiaki over natural and historic taonga according to tikanga.
4. Management agencies, administering bodies, other agencies and/or groups must advise (in advance) Te Rūnanga o Ngāi Tahu and Ngāi Tahu ki Murihiku of any relevant conservation strategies, reviews, policies or documents including species recovery and translocation proposals relating to taonga and endemic species on Offshore Islands.
5. Management agencies, administering bodies, other agencies, and/or groups should provide sufficient time for Ngāi Tahu ki Murihiku to consider methods of transfer, source populations, release locations, control and protection of the species after the fact on Offshore Islands.
6. Encourage management agencies, administering bodies, other agencies, and/or groups to present Offshore Island activity proposals with a balanced delivery offering both audio visual and oral delivery of the kaupapa/work.
7. Ngāi Tahu ki Murihiku advocate for continued involvement and identification of participation throughout translocation and species recovery programmes by local rūnanga papatipu members on Offshore Islands. Such involvement will benefit local knowledge, assist sustainability, build capacity, share responsibility, accelerate change, build trust and work within economies of scale.
8. Encourage management agencies, administering bodies, other agencies, and/or groups in the planning process to identify key audiences, messages and risks to reduce levels of conflict, increase awareness and generate informed media coverage.
9. Recognise and provide contingency methods for potential risks associated with spread of disease and potential pathogen transfer to endemic and already present indigenous fauna on Offshore Islands.
10. In circumstances where an unexpected major threat to a species or population has been identified and insufficient time does not allow for consultation of the translocation proposal to occur prior to transfer; management agencies administering bodies, other

agencies and/or groups should assess situations based on past experiences, knowledge passed from local iwi and established emergency procedures. Actions must demonstrate and uphold the good faith established between themselves and Ngāi Tahu ki Murihiku. Ngāi Tahu ki Murihiku advise that in such situations a full debrief and outline of further protection methods of the species post action are essential.

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#### Information Source:

Translocation of New Zealand's Indigenous Flora and Fauna Standard Operating Procedure, Aug 2004, Department of Conservation

### 3.7.3 Pest Management

Many of the Offshore Islands support fragile environments of which many are unmodified and home to the last remnants of endemic wildlife species in New Zealand. A number of the Offshore Islands have been subject to restoration projects whereby natural biodiversity has been restored and wildlife species reintroduced. Maintaining Offshore Islands in their natural beauty rests on the ability to implement pest management and quarantine programmes.

Examples of such programmes have occurred on Stewart Island where local residents have carried out and continue to carry out extensive trapping of predators to encourage the return of a diverse birdlife; Ulva Island is a pest free sanctuary; and Campbell Island boasts the world's largest rat eradication project and reintroduction of the teal population. The Bounty Islands, the Antipodes Islands, the Snares Islands, the Auckland Islands and Campbell Island represent our most southern of Offshore Islands located in the Southern Ocean. All five sets of Islands are nature reserves in which the Department of Conservation, *Te Papa Atawhai* has been charged with protecting and preserving these islands in perpetuity in collaboration with Ngāi Tahu ki Murihiku. Entry to these Islands is by permit only and is undertaken through a thorough consultation process. Admittance to these Islands is strictly bound by adherence to the minimum impact code which the Department of Conservation, *Te Papa Atawhai* administers.

These Islands represent the most untouched and unexploited areas of New Zealand. Ngāi Tahu ki Murihiku support the protection and enhancement of all Offshore Islands to ensure ecosystems remain intact and where appropriate eradication of pests and

reintroduction of indigenous species are advocated and undertaken in accordance with the principles of the Treaty of Waitangi.

The following issues outline concerns raised by Ngāi Tahu ki Murihiku in respect to predation and eradication of pest species. Many of the policies are supported by provisions elsewhere in the plan, particularly in Section 3.3 Fiordland and Section 3.4 High Country and Foothills. Policies within this section "Offshore Islands" should be read in conjunction with similar policies.

#### Ngā Take – Issues

- ⊙ Impact of unwanted introduced plant, bird and animal species on indigenous flora and fauna.
- ⊙ Consultation processes associated with biosecurity and quarantine issues.
- ⊙ Protection of mauri of waterways.
- ⊙ Non target impacts of pest control.
- ⊙ Reporting of loss or harm to indigenous species due to predation.
- ⊙ Participation and management of the environment as kaitiaki.
- ⊙ Capacity building with respect to local rūnanga papatipu involvement with eradication and research programmes.

#### Ngā Kaupapa – Policy

1. Advocate that all management decisions shall take into account the protection and survival of indigenous species of flora and fauna (rare and not rare) in their natural habitats and ecosystems.
2. Require that monitoring of plant and animal pest control operations for adverse effects on indigenous species is included in any pest management operation.
3. Encourage that all pest management operations are conducted in a way that minimises impact on non-target species.
4. Protect and enhance the mauri or life supporting capacity of all Offshore Island waterways.
5. Encourage those entering Offshore Islands for specific purposes to be aware and report any loss of indigenous biodiversity as a result of predation or browsing activity.
6. Advocate for active participation by Ngāi Tahu ki Murihiku in research, planning and priority setting for eradication or population control actions that are

administered by management agencies, administering bodies, other agencies and/or groups on Offshore Islands.

7. Advocate for active involvement of Ngāi Tahu ki Murihiku in population control or eradication objectives established on Offshore Islands.
8. Advocate capacity building among management agencies and administering bodies (i.e. local government, committees, crown entities) for involvement and provision of resources for Ngāi Tahu ki Murihiku in research, eradication and population control programmes.

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#### Cross-reference:

Provision 3.3.16 Plant and Animal Pest Control – Section 3.3  
*Te Atawhenua* – Fiordland Provisions 3.4.10-3.4.11 Plant  
 Pest and Animal/Bird Pests – Section 3.4 *Takitimu me  
 ona uri* – High Country and Foothills

#### Information Source:

Assessment of Cultural Effects – Proposed Rakiura National  
 Park- October 2000

Fiordland National Park Management Plan – June 2007 Part  
 Two and Part Four

Department of Conservation, *Te Papa Atawhai* website-  
 Southern Islands Area [www.doc.govt.nz](http://www.doc.govt.nz)

## 3.7.4 Biosecurity

Increasing levels of human interaction with Offshore Islands leads to the potential introduction of unwanted organisms which may have a considerable impact on indigenous biodiversity. Unwanted organisms can include pest plants and animals, exotic diseases, fungi, and algae. The introduction of such organisms can be deliberate or inadvertent.

Given the unknowns surrounding "when" and "if" such introductions will occur, recognition of the risks such organisms present to Offshore Islands by both those managing and visiting the areas is paramount. Introducing systems to monitor for such risks and taking action to eradicate or contain further spread is of concern to Ngāi Tahu ki Murihiku. Ngāi Tahu ki Murihiku strongly endorse involvement in any decision making process affecting such areas.

The promotion, (through awareness) of risks associated with the introduction of unwanted organisms among users and managers is essential. Awareness of these

risks emphasises the value of the Offshore Island areas as ecological and cultural landscapes, and encourages avoidance of actions that might damage those values.

#### Ngā Take – Issues

- ⊗ Involvement of Ngāi Tahu ki Murihiku in decision making processes.
- ⊗ Effects on indigenous biodiversity and mahinga kai.
- ⊗ Protection of taonga and endemic species.
- ⊗ Impacts on inland waterways.
- ⊗ Public access and quarantine.
- ⊗ Inadvertent introduction of unwanted organism.
- ⊗ Monitoring of biosecurity risks.
- ⊗ Eradication, containment and control programmes.
- ⊗ Appropriate management to reduce risks.

#### Ngā Kaupapa – Policy

1. Prevent the introduction, reintroduction and establishment of unwanted organisms on Offshore Islands.
2. That all research linked to biosecurity within Murihiku and particularly on Offshore Islands that relates to significant flora, fauna, resources and places should include consultation provisions with Ngāi Tahu ki Murihiku.
3. Encourage monitoring of Offshore Islands by management agencies, administering bodies, other agencies, groups and/or users for biosecurity risks. Any action undertaken to eradicate, contain or control the spread of unwanted organisms should involve consultation with Ngāi Tahu ki Murihiku prior to the action.
4. Ensure that control programmes avoid adverse impacts on mahinga kai, taonga and endemic species or to areas of cultural significance.
5. Ensure that taonga species provisions in the Ngāi Tahu Claims Settlement Act 1998 are given effect to with respect to any biosecurity risks or control programmes by consulting with Te Rūnanga o Ngāi Tahu and Ngāi Tahu ki Murihiku.
6. Encourage sound partnerships between government agencies, non-governmental organisations, tangata whenua and landowners when identifying, establishing contingency plans or controlling unwanted organisms and biosecurity risks.

7. Recognise Ngāi Tahu ki Murihiku in the development and implementation of sound education programmes to avoid inadvertent introduction of unwanted organisms. Such education should be aimed at both Offshore Island users and management agencies/administering bodies.
8. Support existing permitting systems or quarantine measures on some Offshore Islands to ensure strict adherence to developed “impact codes”, by-laws or protocol.
9. Minimise disturbance and possible introduction of unwanted organisms caused by transportation modes e.g. helicopters or boats.
10. Support adherence to permitting systems whereby conditions of access are restricted to ensure quarantine measures are taken into account.

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#### Information Source:

Assessment of Cultural Effects- Proposed Rakiura National Park- October 2000  
 Fiordland National Park Management Plan – June 2007 Part Two and Part Four  
 Department of Conservation, *Te Papa Atawhai* website- Southern Islands Area [www.doc.govt.nz](http://www.doc.govt.nz)  
 Draft Rakiura Titi Islands Management Plan – March 2007

## 3.7.5 Tourism

Increased visitor demand on some Offshore Islands will result in increased pressures on those administering the areas to provide more visitor facilities, including tracks, huts, and rubbish facilities. This results in ecological effects and reduction in the wilderness values on the Islands. Such increases in visitor levels also raise concerns with respect to introduction of water bound disease such as giardia and contamination by human activity. Ngāi Tahu ki Murihiku advocate that the potential of such problems will need to be promoted through education material for visitors. This material will need to emphasise the value of the island areas as ecological and cultural landscapes and encourage avoidance of actions that might damage those values. This includes responsible waste and rubbish removal practices and respect for waterways.

### Ngā Take – Issues

- ⊙ Increasing numbers of tourists and impact on the environment.
- ⊙ Increased pressure on infrastructure and facilities.
- ⊙ Access to private property (Māori land).
- ⊙ Impacts on waterways from tourism.
- ⊙ Coastal camping impacts.
- ⊙ Waste and rubbish removal practices.
- ⊙ Location and upkeep of access tracks.
- ⊙ Impacts on sites of cultural significance.

### Ngā Kaupapa – Policy

1. Avoid compromising environmental and other cultural values, as a result of tourism activities.
2. Educate tourists with respect to the vulnerability of the coastal island areas and the adverse effects that inappropriate disposal of waste can have on waterways and sensitive environments.
3. Deter disrespectful activity by tourists or other visitors within areas designated as culturally significant. This includes education with respect to depositing of food, sewage, or rubbish away from designated sites and the defacing of sites.
4. Ensure that tourist activities do not compromise tangata whenua access to and customary use of mahinga kai and other culturally important resource and materials.
5. Ensure consultation with respect to access within areas of interest, (including conservation estate) occurs with local rūnanga.
6. Consultation with Ngāi Tahu ki Murihiku into the significance of a site when undertaking possible structure or infrastructure development or upgrade is recommended to ensure such development is located in culturally appropriate places.
7. Encourage consent and concession authorities to consider appropriate locations and durations for activities involving tourism. This includes assessing the long term cumulative effects that the activity may have.
8. Encourage development of access tracks away from areas of sensitivity or cultural significance. This includes wetlands and breeding areas, wāhi tapu and wāhi taonga sites, important mahinga kai areas, canoe landing sites/ tauranga waka and pā settlement sites.

9. Any interpretation or portrayal of Ngāi Tahu history or associations with wāhi tapu or wāhi taonga is subject to policies for cultural interpretation, as per Section 3.3.9 of this Iwi Management Plan.

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#### Cross-reference:

Provision 3.4.8 Access and Tourism – Section 3.4 *Takitimu me ona uri* – High Country and Foothills

Provision 3.3.7 Concessions, Section 3.3 *Te Atawhenua* – Fiordland

#### Information Source:

Assessment of Cultural Effects – Proposed Rakiura National Park- October 2000

“I can comfortably dip my hand in the waters and drink. This is the environment that my ancestors once knew on the mainland. The Islands are our benchmark for how the environment should be.”

*Stewart Bull 2007*

## 3.7.6 Water Policy

Many of the Offshore Islands act as a benchmark for how the environment should be. These Islands provide thick canopies with no nuisance growth and natural succession, uncontaminated by any human activity. Like Fiordland the pristine waters on Offshore Islands are an example or goal in which other areas in Murihiku can strive toward.

Ngāi Tahu ki Murihiku General water policy is found in Section 3.5: Southland Plains, provision 3.5.10. In addition many of the general policies associated with the freshwater resources of Fiordland are comparative to how water should be treated and respected on Offshore Islands (Section 3.3 Fiordland, provision 3.3.10).

### 3.7.7 Ngāi Tahu Claims Settlement Act 1998

A significant component of the Ngāi Tahu Settlement is the cultural redress elements, which seek to restore the ability of Ngāi Tahu to give practical effect to its kaitiaki responsibilities. Offshore Islands are of specific relevance and are particularly highlighted as important in many of the Acts provisions.

Relevant “cultural redress” elements of the Ngāi Tahu Settlement include ownership and control [including Rarotoka/Centre Island, Whenua Hou/Codfish Island, former Crown Titī Islands] Schedule 106 of the NTCS Act 1889 recognises this redress.

- ⊙ Te Rūnanga o Ngāi Tahu;
- ⊙ *Te Papa Atawhai*, Department of Conservation;
- ⊙ *Manatau Mō te taiao*, Ministry for the Environment;
- ⊙ *Te Tautiaki i ngā tini a tangaroa*, Ministry of Fisheries;
- ⊙ Rakiura Titī Islands Administering Body;
- ⊙ Rakiura Titī Island Committee;
- ⊙ Te Ao Mārama Inc.;
- ⊙ Whenua Hou Committee;
- ⊙ Any research institution e.g. University of Otago undertaking research in partnership;
- ⊙ Environment Southland;
- ⊙ Southland District Council;
- ⊙ Kaitiaki Roopu o Murihiku;
- ⊙ Rakiura Māori Land Trust;
- ⊙ *Pouhere Taonga*, New Zealand Historic Places Trust.

### 3.7.8 Example of an Existing Management Regime

In recognition of the varying management agencies, administrative bodies, other agencies, landowners, persons, and/or groups that manage, protect or administer activities on many of the Offshore Islands, Ngāi Tahu ki Murihiku acknowledge and support appropriate and existing management regimes that strive to enhance and maintain the natural landscape, promote kaitiakitanga and provide access for sustainable customary use. Ngāi Tahu ki Murihiku wish to promote existing regimes or programmes which have occurred and are currently underway with respect to pest eradication, bird transfer, plantation enhancement, reintroduction of indigenous plant and animal species, and water quality protection and enhancement as a way of protecting the pristine environments found on many of the Offshore Islands.

Furthermore Ngāi Tahu ki Murihiku wish to further recognise for the importance of ongoing and future relationships to ensure their views are heard and carefully considered. Consultation from the early stage of any proposed undertaking on Offshore Islands which may have an affect on Ngāi Tahu values or interests is supported and endorsed by Ngāi Tahu ki Murihiku.

Some of the management agencies or administering bodies have statutory functions which require ongoing relationships with other agencies. Activity undertaken on any Offshore Island may require discussion with other agencies/persons as appropriate and may include:

On the following page is an example of a management structures in which some of these islands are administered and of which Ngāi Tahu ki Murihiku acknowledge.



### Rakiura Tītī (Mutton Bird) Islands

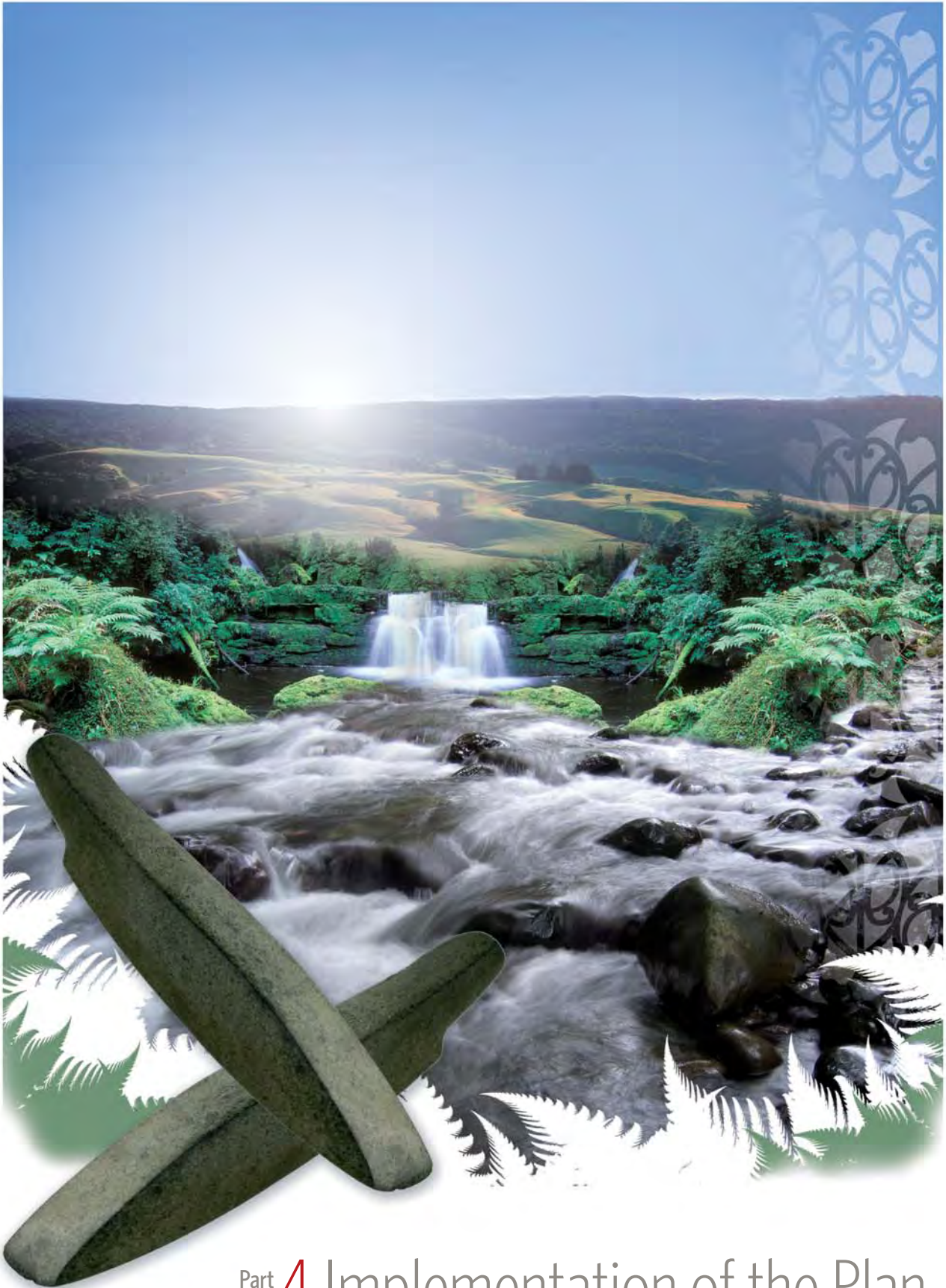
The facilitation of customary harvest for the eighteen Rakiura Tītī (former Crown) Islands are administered by way of a permitting system whereby entry to these Islands each year occurs between March 15th and May 31st for the purposes of exercising customary rights to harvest tītī.

The Rakiura Tītī Administering Body was established to control and manage the Rakiura Tītī (former Crown) Islands (18 in total) in accordance with the provisions of the Deed of Settlement 1997 and Ngāi Tahu Claims Settlement Act 1998. The Administering Body has the same powers and functions of an ordinary Administering Body appointed under the Reserves Act 1977. These powers and functions include the power to issue permits to enter the islands, ensuring compliance with the bylaws for the islands, consulting with Rakiura Māori on matters relating to the islands, working with DOC and others on work programs and preparing a management plan for the Islands. The Rakiura Tītī (former Crown) Islands are lands held in freehold title. They are to be managed "as if they were a nature reserve" subject to the customary rights of Rakiura Māori to take tītī on a sustainable basis so that those rights are not to be in any way adversely affected by this management regime. The Administering Body therefore recognises that in protecting the customary rights of Rakiura Māori and their general status as if they were a nature reserve these Islands will be managed as follows:

- they are preserved as far as possible in their natural state;
- except where the Minister of Conservation and the Administering Body otherwise agree, the indigenous flora and fauna, ecological associations and natural environment shall as far as possible be preserved and the exotic flora and fauna as far as possible be exterminated;
- for the better protection and preservation of the flora and fauna in its natural state, no person shall enter the islands, except under the authority of a permit;
- the expression "enter the islands" includes any physical contact with the land by boat; and for the purpose any physical contact with the land shall be deemed to include the attaching (by rope or otherwise) of a boat to an island or to a wharf constructed on or partly on an island;
- where scenic, historic, archaeological, biological, geological, or other scientific features are present on the islands, those features shall be managed and protected to the extent compatible with the principal or primary purpose for the islands; and
- to the extent compatible with the principal or primary purpose of the islands, their value as soil, water and forest conservation areas shall be maintained.

Overall all of the permitted activities to facilitate the harvest of tītī are to be carried out in a manner which causes minimal impact to existing flora and fauna on the islands. Use of sprays for the purposes to control vegetation and to clear tracks is not permitted unless it is part of an approved work program to control exotic weeds. Entry to the islands for the purposes of building for those Rakiura Māori not skilled in the harvesting of tītī will be given once mentoring from experienced Whānau has occurred.

*Source: Draft Rakiura Tītī Islands Management Plan – March 2007*



Part 4 Implementation of the Plan  
Wāhi Tuawhā - Te Whakatinanatanga

**Ka tū te Pō  
Ka tū Te Ao  
Here Tāngata  
Here Whenua  
Ki te Whai Ao  
Ki te Ao Mārama  
Whano whano  
Haere mai te toki  
Haumi e  
Hui e  
Taiki e**

Night is established  
So too the day  
Bind the people  
And the land  
To the world of light  
It is alive  
Bring on the toki  
Gather  
Bind  
All is set

**Photo credits for artwork (previous page)**

Main Photo

Source: Venture Southland

Toki (stone adzes)

Source: Southland Museum

**Imagery**

*Adzes were very special instruments used for many purposes including ceremonial.*



## Part 4

## Rārangi Upoko Table of Contents

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## Implementation of the Plan



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## PART 4

# Wāhi Tuawhā - Te Whakatinanatanga

## Implementation of the Plan



### 4.1 Introduction

This section of the plan is about:

*“How are we going to implement our policies and achieve our outcomes?”*

To this end, this section sets out;

- The Value of Consultation and Participation;
- Ngāi Tahu ki Murihiku Consultation Policy;
- What Ngāi Tahu ki Murihiku will do to Implement this Plan;
- Ngāi Tahu ki Murihiku Expectations of Local Authorities in Implementing this Plan;
- Implementation Tools, Methods and Mechanisms that can be used by all Agencies Managing Natural and Physical Resources;
- Plan Review and Monitoring
- Implementation Projects in which Ngāi Tahu ki Murihiku will be involved with.

## 4.2 Effective Participation – the Common Goal

The common goal as outlined in the Charter of Understanding (an agreement between Murihiku territorial and regional councils and Murihiku tangata whenua), is the sustainable management of the region's environment for the social, cultural, economic, and environmental well-being of the community, for now and into the future.

In pursuit of this goal, the parties agree that:

- ⊙ the relationships are based on good faith, co-operation and understanding;
- ⊙ there is commitment to work towards solutions with reasonableness and honesty of purpose;
- ⊙ all parties respect and seek to accommodate different cultural values and ways of working. They recognise a range of philosophies and practices of environmental and local government management and acknowledge that tangata whenua are working to restore an iwi environmental management system;
- ⊙ to ensure that issues relating to Māori are appropriately addressed in local government decision making processes;
- ⊙ the specific relationship of tangata whenua and their culture and traditions with their ancestral land, water, sites, wāhi tapu, wāhi taonga, valued flora and fauna, and other taonga where considering all significant decisions in relation to land or water bodies.<sup>17</sup>

Such goals and their continued effectiveness with not only local councils, but with all other agencies responsible for managing natural and physical resources, need to give effect to Treaty principles and the relationship between tangata whenua and the environment. It further highlights the fundamental need for effective communication and collaboration, and is key to implementing this Plan.

Maintaining and improving partnerships means involvement in local and governance decision making and ensures the values held by Ngāi Tahu ki Murihiku are represented and reflected in regional and district plans, policies and statements and key national initiatives. It also necessitates a shared voice on planning and decision making boards and involvement in everyday consent and concession management processes.

<sup>17</sup> The Charter of Understanding – Version 7 November 2003.

<sup>18</sup> Extracts taken from: [www.mfe.govt.nz/publications/rma/guidelines-tangata-whenua-dec-03](http://www.mfe.govt.nz/publications/rma/guidelines-tangata-whenua-dec-03)

The ability to maintain effective relationships requires robust and long-term development and must recognise for changing environments with time.

## 4.3 The Value of Consultation

The value of consultation with Ngāi Tahu by councils and agencies responsible for the sustainable management or protection of natural and physical resources is that:<sup>18</sup>

- ⊙ it helps to ensure that resource management issues of relevance to tangata whenua are identified and options for various methods of achieving stated objectives are explored in the development of plans and strategies under legislation;
- ⊙ it assists in the identification of effects and recognises for Part II matters under the Resource Management Act and other legislative requirements;
- ⊙ it can result in better outcomes and environmental protection; and
- ⊙ it enables the exploration of opportunities for tangata whenua to be actively involved in the exercise of kaitiakitanga.

The value of consultation for tangata whenua is that:

- ⊙ matters that are of cultural, spiritual or historical importance to tangata whenua can be protected and measures put in place to avoid or remedy any adverse effects;
- ⊙ it facilitates the exercise of Kaitiakitanga; and
- ⊙ it recognises Tino Rangatiratanga.

The value of consultation for a consent applicant is that:

- ⊙ it assists in the identification of effects and therefore the preparation of assessment of environmental effects (AEE);
- ⊙ it may lead to the resolution or narrowing of issues prior to lodgement of the application;
- ⊙ it can save time, cost and emotional anxiety;
- ⊙ it can result in better outcomes and environmental protection; and
- ⊙ it can provide greater certainty in outcome.

Best practice principles for consultation under the Resource Management Act stem from two leading case law examples; *Wellington International Airport Ltd v Air NZ*

*NZLR 671 court of appeal*) and *Land Air Water Association v Waikato Regional Authority (A110/2001)*. The principles of consultation can be summarised as including but are not limited to the following:<sup>19</sup>

- ⊙ the nature and object of consultation must be related to the circumstances;
- ⊙ the purpose of the consultation needs to be made clear at the outset;
- ⊙ adequate information of a proposal is to be given in a timely manner so that those consulted know what is proposed;
- ⊙ those consulted must be given a reasonable opportunity to state their views;
- ⊙ consultation is never to be treated perfunctorily or as a mere formality;
- ⊙ all parties must approach the consultation with an open mind;
- ⊙ consultation is not merely to tell or present;
- ⊙ the person consulted needs to be provided with adequate information so that they can understand how they may be affected by a proposal;
- ⊙ consultation does not necessarily result in resolution by agreement or written approval, although there may be points of consensus;
- ⊙ provided the person consulted has been given both the time and the opportunity to state their views, they cannot complain if they then fail to take the opportunity to do so;
- ⊙ neither party is entitled to make demands;
- ⊙ consultation does not give the party consulted the right to veto;
- ⊙ there is no set form or duration, but neither should it be expected to go on indefinitely;
- ⊙ the process is to be underlain by reasonableness and fairness.

## 4.4 Facilitation of Consultation

Te Ao Mārama Incorporated (Inc), established in 1996, represents Murihiku tangata whenua for resource management purposes and comprises representation from the four Murihiku rūnanga papatipu.

The mission of Te Ao Mārama Inc. is:

“Mutual understanding of iwi and Council values and responsibilities with respect to the environment, effective management of resources by councils, and effective performance as kaitiaki by rūnanga”

The functions of this organisation are:

- ⊙ to give effect to the partnership developed between local authorities and iwi in Murihiku;
- ⊙ to assist in the understanding and appreciation of Tikanga Māori;
- ⊙ to enhance the consultation process required.

Consultation occurs between local, national and government authorities and Te Ao Mārama Inc. Essentially, it is the duty of these agencies to approach Te Ao Mārama Inc. as the representative conduit for Murihiku tangata whenua with respect to natural resource management and environmental management issues. Te Ao Mārama Inc. provides advice and assistance where needed and promotes the consultation process. Consultation between Te Ao Mārama Inc. and agencies is two way and should therefore be respected as such. Table 5 (page 220) recognises those whom consult with Te Ao Mārama Inc. on a frequent basis.

<sup>19</sup> Guiding principles taken from:  
[www.qualityplanning.org.nz/plan-development/consultation/tangata-whenua](http://www.qualityplanning.org.nz/plan-development/consultation/tangata-whenua)  
[www.mfe.govt.nz/publications/rma/guidelines-tangata-whenua-dec 03](http://www.mfe.govt.nz/publications/rma/guidelines-tangata-whenua-dec-03)

Table 5: Te Ao Mārama Inc. – types of consultation and participation

Agency	Type of Consultation and Participation
Environment Southland Te Taiao Tonga (Southland Regional Council)	<ul style="list-style-type: none"> <li>☉ Resource Management Act obligations: resource consents, regional policy statements, regional planning documents, recognition of Treaty principles</li> <li>☉ Local Government Act obligations</li> <li>☉ Biosecurity Act obligations</li> <li>☉ Pest management strategies</li> <li>☉ Harbour Master duties</li> <li>☉ Review boards, liaison groups</li> <li>☉ Civil defence/emergency management</li> </ul>
Southland District Council Te Rohē Pōtae o Murihiku	<ul style="list-style-type: none"> <li>☉ Resource Management Act obligations: resource consents, district planning documents</li> <li>☉ Local Government Act obligations</li> <li>☉ Building Act obligations</li> <li>☉ Civil defence/emergency management</li> </ul>
Gore District Council	<ul style="list-style-type: none"> <li>☉ Resource Management Act obligations: resource consents, district planning documents</li> <li>☉ Local Government Act obligations</li> <li>☉ Building Act obligations</li> <li>☉ Civil defence/emergency management</li> </ul>
Invercargill City Council	<ul style="list-style-type: none"> <li>☉ Resource Management Act obligations: resource consents, city/district planning documents</li> <li>☉ Local Government Act obligations</li> <li>☉ Building Act obligations</li> <li>☉ Civil defence/emergency management</li> </ul>
Queenstown Lakes District Council	<ul style="list-style-type: none"> <li>☉ Resource Management Act obligations: resource consents, district planning documents</li> <li>☉ Local Government Act obligations</li> <li>☉ Building Act obligations</li> <li>☉ Civil defence/emergency management</li> <li>☉ Delegated harbour master functions from Otago Regional Council</li> </ul>
Te Rūnanga o Ngāi Tahu	<ul style="list-style-type: none"> <li>☉ Joint advocacy</li> <li>☉ Collaboration on shared issues</li> <li>☉ Support and capacity building</li> <li>☉ Technical advice</li> <li>☉ Tribal leadership/direction</li> </ul>
Neighbouring rūnanga papatipu	<ul style="list-style-type: none"> <li>☉ Shared boundary interests/issues</li> <li>☉ Joint advocacy</li> <li>☉ Collaboration on shared interests/issues</li> </ul>

Agency	Type of Consultation and Participation
<p>Department of Conservation Te Papa Atawhai</p>	<ul style="list-style-type: none"> <li>⊗ Conservation Act responsibilities</li> <li>⊗ National Park Act responsibilities</li> <li>⊗ Reserves Act responsibilities</li> <li>⊗ Wildlife Act responsibilities</li> <li>⊗ Wildlife Control Act responsibilities</li> <li>⊗ Marine Mammals Protection Act responsibilities</li> <li>⊗ Ngāi Tahu Claims Settlement Act 1998 and Ngāi Tahu deed of Settlement obligations</li> <li>⊗ Concessions and permits</li> <li>⊗ Historic and cultural resources</li> <li>⊗ Visitor management</li> <li>⊗ Coastal management</li> <li>⊗ Pest control operations</li> <li>⊗ Conservation boards and advisory committees</li> <li>⊗ Joint advocacy</li> </ul>
<p>New Zealand Conservation Authority</p>	<ul style="list-style-type: none"> <li>⊗ Designated Ngāi Tahu seat in membership</li> <li>⊗ Representation on Regional Conservation Board</li> </ul>
<p>Historic Places Trust Pouhere Taonga</p>	<ul style="list-style-type: none"> <li>⊗ Historic places Act obligations</li> <li>⊗ Protection of significant sites, wāhi tapu</li> </ul>
<p>Landowners, developers, public</p>	<ul style="list-style-type: none"> <li>⊗ Resource Management Act: pre-application, consultation, Cultural Impact Assessments</li> <li>⊗ Accidental Discovery Protocol</li> <li>⊗ Marae/general protocols</li> <li>⊗ Information about tangata whenua and links with the environment</li> <li>⊗ Protection of significant sites</li> <li>⊗ Advocacy and education</li> </ul>
<p>Fish and Game Council</p>	<ul style="list-style-type: none"> <li>⊗ Conservation Act responsibilities</li> <li>⊗ Wildlife permits</li> <li>⊗ Joint advocacy on common issues/objectives</li> <li>⊗ Relevant provisions of NTSCA 1998 and Ngāi Tahu Deed of Settlement 1997</li> </ul>
<p>Ministry of Fisheries (MFish) Te Tautiaki i ngā tina a tangaroa</p>	<ul style="list-style-type: none"> <li>⊗ Working relationship with tangata whenua in terms of Fisheries Act, Treaty of Waitangi (Fisheries Claim) Settlement Act, South Island Customary Fishing Regulations</li> <li>⊗ Sustainability measures</li> <li>⊗ Research planning</li> <li>⊗ Biosecurity</li> <li>⊗ Marine protection</li> </ul>

Agency	Type of Consultation and Participation
<b>Ministry for the Environment (MfE)</b> Manatū Mō Te Taiao	<ul style="list-style-type: none"> <li>☉ Consultation responsibilities outlined under the Environment Act, Resource Management Act,</li> <li>☉ Hazardous Substances and New Organisms Act</li> <li>☉ National planning and policy statements/initiatives</li> <li>☉ National environmental indicators</li> </ul>
<b>Ministry of Agriculture and Forestry (MAF)</b> Te Manatū Ahuwhenua, Ngāherehere	<ul style="list-style-type: none"> <li>☉ Biosecurity</li> <li>☉ National planning and policy statements</li> </ul>
<b>Transit New Zealand</b> Ararau Aotearoa	<ul style="list-style-type: none"> <li>☉ Transit New Zealand Act and Land transport Management Act obligations</li> <li>☉ Protection of significant sites</li> </ul>
Crown Research Institutes (CRIs), Universities	<ul style="list-style-type: none"> <li>☉ Research protocols</li> <li>☉ Collection permits</li> <li>☉ Collaborative projects</li> <li>☉ Information and capacity building</li> <li>☉ Support</li> </ul>
<b>Environmental Risk Management Authority (ERMA)</b> Ngā Kaiwhakatūpato Whakarau Tau	<ul style="list-style-type: none"> <li>☉ Applications for hazardous substances, new organisms, genetically modified organisms</li> </ul>

**Disclaimer:** The information in this table is to be used as a guide only. It is not intended to be a definitive or comprehensive summary of all agencies with whom consultation occurs, or the kinds of consultation that do occur, it is reflective only.

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**Information Source:**

*Te Poha o Tohu Raumati - Te Rūnanga o Kaikōura*  
 Environmental Management Plan 2005

Te Taumutu Rūnanga Natural Resource Management Plan  
 2003

Regional Policy Statement for Southland 1997



Effective relationships between Ngāi Tahu ki Murihiku and agencies involved with natural resource management and environmental management issues are key to the successful implementation of this Plan. Actions which demonstrate good and effective working relationships and of which exist between Murihiku agencies include:<sup>20</sup>

- ⊙ the preparedness of high level management or councillors and senior staff to meet with tangata whenua to review the nature and extent of issues that affect them. This communicates the commitment of these local bodies or agencies to recognise and provide for tangata whenua involvement in the process;
- ⊙ the involvement of senior staff in the facilitation of contacts to ensure expert advice is provided to tangata whenua and in many cases may lead to mutual benefits;
- ⊙ the provision of information demonstrating a willingness to share benefits;
- ⊙ access to information that has already been provided by tangata whenua. This avoids the need to recanvass issues and saves time;
- ⊙ informed staff with respect to appropriate Tikanga Māori and protocol, especially in marae settings.

#### 4.5 Te Kaupapa Akoako o Ngāi Tahu ki Murihiku Ngāi Tahu ki Murihiku Consultation Policy

To affirm the goal as outlined in the Charter of Understanding through recognising Treaty principles and legislative requirements; ensuring the mission of Te Ao Mārama Inc. is strengthened; and confirming and building upon existing effective partnerships and methods of consultation; the following policies outline the processes and guidelines that will assist agencies when consulting with Ngāi Tahu ki Murihiku via Te Ao Mārama Inc.:

1. *Te Tangi a Taurira - The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 shall provide the basis, but not a substitute, for consultation on natural resource and

environmental management. *Te Whakatau Kaupapa o Murihiku* (1997) remains as an historical reference and should be used as such;

2. That as a Treaty partner the policies in *Te Tangi A Taurira - The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 not only represent rūnanga views, but may also parallel those of the wider community;
3. Matters relating to natural resource and environmental management issues in the Murihiku takiwā should be directed to Te Ao Mārama Inc. as the mandated body authorised to represent the four Southland rūnanga papatipu;
4. That the process of traditional Māori decision making is understood and can often but not always be characterised by the following:
  - consensus is preferred even if it takes time;
  - emotion is expected, vented and tolerated especially when mana is challenged. Reconciliation is then part of the way forward to the consensus decision;
  - people may turn to Te Reo Māori and Tikanga Māori in conflict situations;
  - speakers and waiata are important. Whakapapa often determines the order of the speakers and often there is more than one. Reciprocated waiata are often expected;
  - silence is important and does not mean consent. What is not said is noted.<sup>21</sup>
5. Those parties consulting with Ngāi Tahu ki Murihiku via Te Ao Mārama Inc. must recognise legislative requirements to consult, particularly under Sections 6(e), 7(a) and 8 of the Resource Management Act 1991 and Sections 14, 81 and 82 of the Local Government Act 2002, whereby specific provisions place obligations on local authorities and decision makers to incorporate tangata whenua interests into their decision making;
6. Constructive consultation with Ngāi Tahu ki Murihiku will include:
  - the development of good working relationships;
  - understanding of key issues and values held;
  - encouragement of early consultation during development stages of proposals, plans, and policies;
  - provision of support and building on Ngāi Tahu ki Murihiku resource capacity;
  - working toward agreement and mutual benefit/gains;
  - consulting face to face and in environments where Ngāi Tahu ki Murihiku feel comfortable;
  - flexibility and respect for cultural differences;
7. Ngāi Tahu ki Murihiku participation should be visible at all levels of natural and environmental management planning. This includes recognition of duties by the

<sup>20</sup> Some information extracted from Report on Business Compliance Cost Project - Consultation with Tangata whenua under the RMA, prepared for the Ministry for the Environment

<sup>21</sup> Some information taken from an extract from The Report of the Royal Commission on Genetic Modification 2001

Crown as a Treaty partner when actions are taken that may affect tangata whenua interests. The levels of consultation may vary from issue to issue;

8. Ngāi Tahu ki Murihiku via Te Ao Mārama Inc. will assist agencies, applicants and members of public to determine the extent of consultation required.
9. Consultation requests must include sufficient information and time to allow for comprehensive understanding and an informed decision;
10. Consultation requires adequate support and resources and agencies may need to provide Ngāi Tahu ki Murihiku with technical advice to ensure informed decisions are made;
11. Consultation is two way and the advice given by Ngāi Tahu ki Murihiku with respect to cultural values and importance should be respected and inform decision makers. Information given orally should be considered equally with written information;
12. Final outcomes, both written and oral should be reflective of the entire consultative process.

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**Information Source:**

*Te Poha o Tohu Raumati – Te Rūnanga o Kaikōura*  
Environmental Management Plan 2005

Te Taumutu Rūnanga Natural Resource Management Plan  
2003

Regional Policy Statement for Southland 1997

- ⊙ work with local authorities to link the objectives, policies, and rules in plan development to Statutory Acknowledgements, tōpuni, nohoanga, and taonga to ensure that Ngāi Tahu ki Murihiku interests and matters in these areas are safeguarded;
- ⊙ participate in planning and decision making processes;
- ⊙ recommend consent and concession conditions that address rūnanga concerns;
- ⊙ be proactive in supporting innovation and new ways of doing things that will have environmental benefits;
- ⊙ work alongside other agencies to share information and promote advocacy;
- ⊙ use targeted submissions to ensure cultural concerns are heard;
- ⊙ participate in pre-hearing meetings;
- ⊙ work with applicants to raise awareness of cultural issues;
- ⊙ provide Cultural Impact Assessments where requested by councils or consent applicants;
- ⊙ provide cultural advice to local authorities;
- ⊙ participate in regional and district council annual planning;
- ⊙ participate in and raise awareness of cultural monitoring.

Our expectations are that local authorities will undertake the following during the various processes:

**Planning Processes**

- ⊙ Iwi will input into high level planning, of which will be supported and appropriately resourced.
- ⊙ Recognise *Te Tangi a Taurira – The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 as a basis for Ngāi Tahu ki Murihiku input.
- ⊙ “*Shall take into account*” *Te Tangi a Taurira – The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 during preparation of, or changes to, policy statements or plans as written under sections 61, 66, 74 of the Resource Management Act 1991. Councils are to “*take into account any relevant planning document recognised by an iwi authority and lodged with the territorial authority, to the extent that its content has a bearing on the resource management issues of the district*”.

#### 4.6 Implementing **Te Tangi a Taurira – The Cry of the People**, Ngāi Tahu ki Murihiku Natural Resource and Environmental Management Plan 2008 in Council Resource Management Act processes

To ensure cultural concerns are reflected in Resource Management Act processes, Ngāi Tahu ki Murihiku, via Te Ao Mārama Inc, will:

- ⊙ work with local authorities to have cultural values and perspectives reflected in plans and policies, best practice guidelines, rules, consent conditions and recommend notification when needed;

- ⊙ Fulfil Schedule 1 (of the Resource Management Act 1991) requirements for policy and plan development consultation. The schedule outlines a general requirement for local authorities to consult iwi. Iwi management plans are a useful tool to assist in this process (clauses 3(1)(d); 3B; 3C).
  - ⊙ Make provision within planning processes for the spirit and intent of statutory acknowledgements and regulations under the Ngāi Tahu Claims Settlement Act to become embedded throughout policy well beyond their expiry.
  - ⊙ Recognise and where appropriate consider the use of Section 33 of the Resource Management Act 1991 which allows local authorities the transfer of powers to an iwi authority.
  - ⊙ To have Ngāi Tahu ki Murihiku input into the activity status, e.g. what is permitted, discretionary, or restricted in respect to rules in planning documents.
  - ⊙ Councils are to monitor effectiveness and use of *Te Tangi a Tauira - The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 and the relationships formed with Ngāi Tahu ki Murihiku. This will promote accountability and determine how well *Te Tangi a Tauira - the Cry of the People*, Ngāi Tahu ki Murihiku Environmental Management Plan 2008 has been recognised and provided for.
- Consents Processing**
- ⊙ Use *Te Tangi a Tauira - The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 to assess consent applications against Resource Management Act Part II requirements, particularly section 6 (e), relationship of Māori with ancestral lands, waters and sites, section 6 (f) protection of historic (including cultural) heritage from inappropriate use and development; section 7 (a) Kaitiakitanga and section 8 Treaty of Waitangi.
  - ⊙ Apply policies in *Te Tangi a Tauira - The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 to consent applications as per section 104 Other Matters of the Resource Management Act.
  - ⊙ Ensure as per agreement with Te Ao Mārama Inc, as an affected party, consultation on appropriate resource consent applications by consent authorities (see Table 5, page 220) which outlines an example of resource consent application requirements for Environment Southland.
  - ⊙ Ensure that cultural effects are considered as part of an Assessment of Environmental Effects.
  - ⊙ Utilise section 92 (request for further information in relation to the application to clarify possible effects) under the Resource Management Act when additional information is necessary to enable council to better understand the potential affects of the proposal on Ngāi Tahu values.
  - ⊙ Encourage use of Cultural Impact Assessments when needed.
  - ⊙ Ensure consent hearings provide for Potai Tikanga Māori. Issues involving significant cultural impacts should have a qualified Ngāi Tahu ki Murihiku representative on hearing and application panels.
  - ⊙ Encourage pre application consultation with applicants to ensure applications are robust and recognise for cultural effects.
  - ⊙ To use *Te Tangi a Tauira - The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 as a guide on affected party status.
  - ⊙ To use *Te Tangi a Tauira - The Cry of the People*, Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008 as a guide when writing consent conditions.
  - ⊙ Ensure site visits and/or archaeological assessments are undertaken where needed to ensure informed decision making.
  - ⊙ Ensure appropriate duration of consents that reflect Ngāi Tahu ki Murihiku issues.

Table 6: Examples of types of activities where Ngāi Tahu ki Murihiku is likely to be an “affected party” – Environment Southland

Application Type	Consultation required
Whitebait Stands	New and transferred sites
Gravel Extraction from rivers	When Southland Fish and Game requirements are not met
Bridges	All non-delegated ones
Dairy/Piggeries/Chickens	All discharges to water
Quarries/Mines	All applications
Air Discharges	All notified applications
Marine Farms	All applications
Boatsheds/Slipways/jetties	All new applications
Discharges to water or onto land where it may enter water	All applications
Taking surface water	All applications
Taking ground water	All notified applications
Damming/Diverting	All applications
Burning permits	No need to consult (will be monitored)
Septic tanks discharges	All applications
Activities in beds of rivers, excluding gravel extraction	All applications

**Note:** Council staff adopt the position of referring applications to Te Ao Mārama Inc. if not covered by the above list, or if there is any doubt whether the proposal may have the potential to adversely affect areas of cultural significance or of value to Ngāi Tahu ki Murihiku. The list above may change in future.

**Information Source:**

Letter from Southland Regional Council to Te Ao Mārama Inc. – dated 26 November 1996

## 4.7 Ngā Ara o Te Whakatinanatanga Implementation Tools, Methods and Mechanisms

There is a range of tools or methods of implementation that Ngāi Tahu ki Murihiku can use to facilitate effective partnerships and consultation across many agencies and to ensure that the policies as outlined in this Plan are recognised in decision-making processes.

Such methods and tools of implementation include:

- Facilitation
- Negotiation
- Education
- Advocacy
- Arbitration/Mediation
- Promotion
- Raising Public Awareness
- Community Engagement
- Consultation protocols
- Kanohi ki te kanohi – face to face contact
- Wānanga/Hui
- Information Exchange
- Assistance
- Regional and District Planning Processes
- Technical panels, forums, advisory groups and boards
- Deed of settlement implementation
- Joint Management/Advocacy
- Resource Consents
- Concession Applications
- Cultural Impact Assessments
- Memorandum of Understanding
- Protocols
- Accords
- Strategies
- Guidelines for action
- Monitoring
- Investigations
- Research
- Transfer of Powers

## Facilitation, Negotiation, Mediation and Arbitration

These processes act as informal methods to resolve differences and can be used instead of more formal intercession under legislation. An agreement using these techniques often leads to an outcome of satisfaction for the parties involved and may be an accepted practice by Ngāi Tahu ki Murihiku.

### “Kanohi ki te kanohi, eye- to-eye, face-to-face”

Dialogue between Māori has always been face to face contact. Ngāi Tahu ki Murihiku advocate for the continued use of this method to engage with others. Such interaction should not be underestimated and is especially important when seeking advice with respect to values held. It further acts as a way of disseminating information, exchanging ideas, resolving conflict and offering mediation. Opportunities include site visits, field trips, hui and informal meetings.

## Education, Public Awareness and Community Engagement

These methods can be used to ensure understanding about the basis for policies within this Plan and the outcomes and/or benefits that may arise through their implementation and use. This includes assisting Ngāi Tahu ki Murihiku in raising awareness about the interconnected nature of the environment and the concept of *Ki Uta ki Tai*. Such methods will include provision of advice and distribution of information to ensure awareness and highlight particular importance of wāhi taonga and wāhi tapu.

## Promotion

This supports use of methods or techniques to achieve a desired outcome. This may include use of policies to ensure innovation and best practice are used to recognise for Ngāi Tahu ki Murihiku values.

## Consultation Protocols

This tool can be used to define the process for facilitating participation in natural resource and environmental management planning. Such protocols may be necessary to identify and resolve shared interest issues with other rūnanga and between agencies. Joint working parties or liaison groups may be necessary to ensure specific issues are addressed at all levels of decision-making.

## Hui

“Kanohi ki te kanohi, eye-to-eye, face-to-face” contact can be represented in a hui setting. Hui is a means of bringing people together to discuss issues and when needed should be undertaken on the marae.

## Wānanga

Wānanga are a method to increase the awareness and capacity of agencies involved in the management of natural and physical resources. Such a method provides Ngāi Tahu ki Murihiku with a purposeful way of ensuring that the principles and values that underpin this Plan are reflected in decision making processes including the development of policies. It increases awareness among agency staff with respect to cultural values and the interconnected nature of our environment. It provides a forum for clarification and education.

Wānanga are also instrumental forms of communicating to and assisting developers and contractors working for them about issues that may arise during construction and what methods to use should there be an accidental discovery as outlined by Ngāi Tahu ki Murihiku.

## Information Exchange

Bodies involved in natural resource and environmental management have varying levels of information and expertise. To achieve the best outcomes with respect to the environment, information exchange is imperative. The type of information, whether scientific or oral, should be assessed equally as differing bodies will present their views, opinions and values in various ways. Such exchange also avoids duplication of time, resources and finances and in many instances targets areas where key information is held.

## Assistance

Assistance is reciprocal among agencies. Building capacity among Ngāi Tahu ki Murihiku is important and at times agencies need to provide assistance to ensure the information held by iwi is captured and the necessary research, collation and documentation is supported. This may be at a financial level but also involves staff time, expertise and provision of facilities for meeting of people.

In turn iwi are able to provide assistance to agencies to ensure basic understanding of values and assist with any training requirements to ensure appropriate channels of communication are maintained and protocol followed.

## Regional and District Planning Processes

These tools represent policy that is developed by local authorities as well as regional conservation planning.

For effective input into annual planning documents with local Government, adequate provision within budgets needs to allow for continuing consultation processes and recognition of Treaty principles. Continued early engagement of Ngāi Tahu ki Murihiku by local government in annual planning and LTCCP processes is encouraged.

Again an effective means of giving effect to Treaty principles is to ensure that Ngāi Tahu ki Murihiku values are integrated into planning processes from inception. Such involvement includes participation and representation on planning committees, policy development involvement, joint submissions on key issues and discussing capacity and capabilities to promote joint initiatives/responses.

Ngāi Tahu ki Murihiku advocate that the values they hold should be embedded throughout policy documents as the norm. Ngāi Tahu ki Murihiku recognise that separate chapters may be written that relate specifically to Treaty principles and tangata whenua values and this is supported, but furthermore Ngāi Tahu ki Murihiku see the value in including policies throughout entire documents to ensure connections are made and the holistic view attributed to being part and parcel of the entire document.

Involvement at early stages in the development of planning documents will avoid lack of understanding of how to actually apply and interpret policy with respect to customary values such as kaitikaitanga, mauri, wairua,

wāhi tapu and wāhi taonga, which may have been recognised in the document, but not understood. Early involvement means that decision making processes with respect to management of the use, development and protection of natural resources is more robust and reflects the aspirations, requirements and issues of both parties. Effective and understood operative policies also help reduce time spent requesting clarification and processing resource consent applications for example.

## Technical panels, forums, hearing committees, advisory groups and boards

Representation on these types of groups or forums by Ngāi Tahu ki Murihiku allows for consultation on a regular basis. It further allows for advocating of values and perspectives held by Ngāi Tahu ki Murihiku to be included in higher level decision making processes which disseminates outward among agencies.

## Deed of Settlement/Ngāi Tahu Claims Settlement Act 1998 Implementation

In 1998 the Ngāi Tahu Claims Settlement Act was passed to achieve full and final settlement of historical Ngāi Tahu Claims against the Crown. The provisions, as outlined in the Act, provide a tool identifying the special relationship of Ngāi Tahu with specific areas and species and are aimed to ensure that relevant matters in Part II of the Resource Management Act are recognised and provided for in natural resource and environmental management processes. Ongoing recognition and provision of these sites and species during planning processes is a key tool to ensure these values are provided for.

## Joint Management/Advocacy

Joint advocacy is a useful tool in the implementation of policies within this Plan. It allows agencies to support each other in working toward common objectives through collaboration and information sharing. It may in some cases lead to joint or co management practices.

Joint or co-management describes decision making processes where more than one party is involved. It may involve a sharing of power and decision making, sharing of responsibility, drawing on a range of knowledge

systems to inform high level decision makers and may focus on ways forward through negotiation and at times possibly consensus.

Joint management with Ngāi Tahu ki Murihiku could occur at a number of levels, for example:

- ⊙ a high level of control whereby Ngāi Tahu ki Murihiku have the authority and control over a resource;
- ⊙ an equal local authority/agency and Ngāi Tahu ki Murihiku level of control whereby the local authority/agency and Ngāi Tahu ki Murihiku jointly collaborate and assist with input into a local authority/agency led process;
- ⊙ a low level of involvement whereby Ngāi Tahu ki Murihiku Māori are assured opportunities to input into a local authority/agency process.<sup>23</sup>

The Resource Management Act 1991 through recent amendments now provides for public authorities and iwi authorities to enter into joint management agreements about natural and physical resources under Section 36B-E. These amendments promote collaborative projects and partnerships.

The types of support that could be given by local authorities/agencies could include:

- ⊙ providing funding and staff resources to support the joint/co-management arrangement;
- ⊙ administering the process aspects of the agreement e.g. arranging meetings, agendas, and recording minutes;
- ⊙ meeting a portion of the costs of Ngāi Tahu ki Murihiku participation, which may include documents produced by the parties under the agreement;
- ⊙ providing staff resources to facilitate between Ngāi Tahu ki Murihiku and the community;
- ⊙ providing staff assistance in terms of strategic planning.

The benefits for Ngāi Tahu ki Murihiku in having the opportunity to become involved in joint management or co-management agreements enables a continuous link with the natural and physical resource of a particular area, and particularly areas which are of spiritual and cultural importance and of which they are kaitiaki. Further benefits could include:

- ⊙ building toward common goals by working together throughout development phases;

- ⊙ sharing of ideas in respect to projects that are already being run and are working effectively;
- ⊙ establish structure whereby Ngāi Tahu ki Murihiku are represented at governance, management and operational levels;
- ⊙ cementing an understanding about the Māori world view by being actively involved in communicating this to the wider public including Ngāi Tahu ki Murihiku Whānau.

## Resource Consent and Concession Applications

Resource consent and concession applications are a mechanism through which Ngāi Tahu ki Murihiku can respond and assess proposals made to district and regional councils and the Department of Conservation. Such assessments will be based on Ngāi Tahu ki Murihiku values and principles. As a guide, this Plan with its inherent policy, allows these agencies to consistently assess applications and the effects activities may have on Ngāi Tahu ki Murihiku.

Furthermore this Plan allows consent and concession applicants, when preparing applications in their early stages, to be mindful of and identify potential concerns that may be raised. It may provide varying avenues or methods to avoid potential threats and lead to positive outcomes. It will help in avoiding potentially unnecessary delay at later stages.

Ngāi Tahu Standard Conditions (NTSC) for Concessions are appended for reference. Appendix 5.

## Cultural Impact Assessments and Cultural Values Reports

A Cultural Impact Assessment (CIA) is a professional report (prepared by Ngāi Tahu for applicants) assessing the potential impacts of a given proposal on resources and values of importance to tangata whenua. It is a documentation of values associated with an area and should form part of a resource consent application's Assessment of Environmental Effects (AEE) assessing potential and cumulative effects. Reports may be requested by an applicant or developer as part of a pre resource consent consultation or alternatively may be requested by Ngāi Tahu ki Murihiku. It provides a basis for clear recommendations on how to avoid or remedy adverse effects as a result of the activity or proposal.

<sup>22</sup> Co-Management: Case Studies Involving Local Authorities and Māori, Jan 2007, Local Government New Zealand

A cultural impact assessment may be required when:<sup>23</sup>

- ⊙ an in-office assessment cannot be made: the cultural values associated with the site or in relation to the proposal are not easily assessed or are unknown;
- ⊙ the proposed activity is either on, adjacent to or will impact upon a site or species of cultural importance, or within an area of cultural significance;
- ⊙ the size and scale of the proposed activity is such that multiple values or multiple effects need to be considered;
- ⊙ the proposal is considered likely to have significant effects on tangata whenua values.

Cultural Value Reports (CVR) explain the cultural interests within a geographic area and/or specific resource. These reports do not proceed to an assessment of impacts and are often not used for development proposals.

## Memorandum of Understanding

Memoranda of Understanding are statements of intention. They define the nature of the working relationship between parties. The use of such a tool can enable standards and procedure to be outlined between Ngāi Tahu ki Murihiku and agencies. It can trigger consultation protocols or can be used to outline issues such as fulfilling treaty principles.

## Protocols

Protocols are similar in nature to memoranda of understanding. They are formal agreements between agencies as to the approach that will be adopted in dealing with particular matter or issues. Such protocols should include highlighting issues as an affected party with respect to resource consent applications.

## Accords

Accords are formal agreements with industry. They outline the standards which sectors will adopt with respect to best practice. Such Accords may remove the need to impose controls. Often Accords are undertaken voluntarily as a way forward outlining mutual benefits.

Ngāi Tahu ki Murihiku recognises that such practices are beneficial and support agreements that have a positive outcome.

Protocols and Accords are subject to public notification and consultation prior to formalisation.

## Strategies

A strategy is a useful tool in providing an overview of a particular issue or may relate to a particular area. Such strategies are often prepared in consultation with other agencies and in some instances may lead to joint/co-management or coordination of a resource or issue. The benefit of a strategy is that it encapsulates all affected parties and provides a basis to collectively tackle a concern or problem or promote a desired outcome.

## Guidelines for Action

Ngāi Tahu ki Murihiku recognise this tool as an important component in promoting public awareness and education among the wider community. They are an effective means of identifying the appropriate manner in which resource users should undertake activities and recognise for varying uses and significance of resources. They outline practical measures to avoid the adverse effects of activities and provide guidance on where to seek appropriate assistance should it be needed. Guidelines could outline particular farming techniques in high risk areas or may demonstrate building techniques to mitigate potential effects and provide benefits. Guidelines are not regulatory measures but resource users are encouraged to adopt the guidelines in their best interest.

## Monitoring

Monitoring can be used in instances where the baseline data is lacking or there is a need to assess impact of an activity over series of time.

For Ngāi Tahu ki Murihiku, State of the Takiwā environmental monitoring is an important tool in ensuring values and principles are recognised. Pilot studies are currently underway in Murihiku on the Waiau, Matāura, and Waikawa river catchments.

<sup>23</sup> *Te Poha o Tohu Raumati - Te Rūnanga o Kaikōura Iwi Management Plan 2005 p 258*



State of the Takiwā environmental monitoring can be used to assess and report on the cultural health of natural resources and the environment in the takiwā.

In its simplest form, State of the Takiwā is about the gathering of information on the health, or mauri, of the environment within the takiwā, and turning the information collected into databases and reports to help inform (monitor) policy and planning.<sup>24</sup> Such a system provides rūnanga with a baseline of environmental information that can then be used to monitor the performance of resource management agencies with regards to specific environmental outcomes. State of the Takiwā monitoring and reporting is one part of a larger bundle of *Ki Uta ki Tai*- Mountains to the Sea Natural Resource Management tools being developed by Ngāi Tahu, including resource inventories and GIS information databases.<sup>25</sup>

## Investigations and Research

Investigations and research can complement monitoring and provide factual information that enables an informed decision to be made. Involvement and the capacity to be involved in higher level research is important to Ngāi Tahu ki Murihiku. However it is important the methods in which information is related are clearly understood and where possible, technicalities removed, so that the wider whānau can understand the concepts outlined.

On occasions there may be times when further information is needed to recognise Ngāi Tahu ki Murihiku values and beliefs and where appropriate information may need to be obtained from the Southland Museum and Art Gallery, or the Southland Regional Committee of the New Zealand Historic Places Trust for example.

Furthermore Ngāi Tahu ki Murihiku support participation of local experts where their research encapsulates both the Māori world view (i.e. Mātauranga traditional knowledge) and mainstream science and provides a robust analysis of the environment in question.

## Transfer of Powers

The Resource Management Act enables local authorities to transfer any of their functions, powers or duties under the act to another public authority. It may be at times appropriate to use this mechanism under section 33 and 34 to delegate responsibility or transfer power to an iwi authority. An example may be an activity that may have detrimental effects on significant areas or species.

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### Information Source

*Te Poha o Tohu Raumati* - Te Rūnanga o Kaikōura  
Environmental Management Plan 2005

Te Taumutu Rūnanga Natural Resource Management Plan  
2003

Regional Policy Statement for Southland 1997

Co-Management: Case Studies involving Local Authorities  
and Māori, Jan 2007, Local Government New Zealand

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<sup>24</sup> Scoping document prepared by Kaupapa Taiao for ngā Rūnanga Papatipu, 2004

<sup>25</sup> *Te Poha o Tohu Raumati* - Te Rūnanga o Kaikōura Environmental Management Plan 2005, p260

Standard consent conditions expected by Ngāi Tahu ki Murihiku for activities involving any type of disturbance, take or clearance on or of land

Protocol in the event of a discovery, or suspected discovery, of a site of cultural importance (wāhi tapu/taonga)

**1. Kōiwi accidental discovery**

If Kōiwi (human skeletal remains) are discovered, then work shall stop immediately and Te Ao Mārama Inc. (Ngāi Tahu (Murihiku) Resource Management Consultants) will be advised.

Contact details for Te Ao Mārama Inc. are as follows:

**Te Ao Mārama Inc.**

Murihiku Marae, 408 Tramway Road, Invercargill

PO Box 7078, South Invercargill

Phone: (03) 931 1242

It will arrange a site inspection by the appropriate Tangata Whenua and their advisers, including statutory agencies, who will determine whether the discovery is likely to be extensive and whether a thorough site investigation is required.

NB: In recognition of Section 6 of the Resource Management Act (1991) and legal requirements under the Historic Places Act (1993) there is a requirement to consult the New Zealand Historical Places Trust when archaeological sites are disturbed without authorisation previously obtained. The New Zealand Police also need to be consulted if the discovery includes Kōiwi or human remains.

Materials discovered will be handled and removed by iwi responsible for the tikanga appropriate to their removal or preservation.

**2. Taonga or artifact accidental discovery**

Taonga or artifact material (e.g. pounamu/greenstone artefacts) other than Kōiwi will be treated in a similar manner so that their importance can be determined and the environment recorded by qualified archaeologists alongside the appropriate Tangata whenua.

**3. In-situ (natural state) pounamu/greenstone accidental discovery**

Pursuant to the Ngāi Tahu (Pounamu Vesting) Act 1997, all natural state pounamu/greenstone in the Ngāi Tahu tribal area is owned by Te Rūnanga o Ngāi Tahu. The Ngāi Tahu Pounamu Resource Management Plan provides for the following measure:

- ⦿ Any in-situ (natural state) pounamu/greenstone accidentally discovered should be reported to the Pounamu Protection Officer of Te Rūnanga o Ngāi Tahu as soon as is reasonably practicable. The Pounamu Protection Officer of Te Rūnanga o Ngāi Tahu will in turn contact the appropriate Kaitiaki Rūnanga Papatipu.
- ⦿ In the event that the finder considers the pounamu is at immediate risk of loss such as erosion, animal damage to the site or theft, the pounamu/greenstone should be carefully covered over and/or relocated to the nearest safe ground. The find should then be notified immediately to the Pounamu Protection Officer.

## 4.8 Plan Review and Monitoring

Ngāi Tahu ki Murihiku remind readers of the outcomes which Ngāi Tahu ki Murihiku want to achieve through the implementation and use of this Plan (Section 1, provision 1.10 Outcomes). These outcomes are divided into:

- ⊙ Kaitiakitanga, Tino Rangatiratanga and Treaty related outcomes;
- ⊙ environmental outcomes;
- ⊙ social, economic, health and well-being outcomes.

### **Kaitiakitanga, Tino Rangatiratanga and Treaty related outcomes**

- ⊙ That Ngāi Tahu ki Murihiku is involved at a level that allows for effective and proactive management of natural resources, wāhi tapu and wāhi taonga in a manner that upholds the kaupapa of this Plan.
- ⊙ That there is mutual understanding of iwi and local authority values and responsibilities with respect to the environment, effective management of resources by councils, and effective performance of kaitiaki by Ngāi Tahu ki Murihiku.
- ⊙ That the principle of Tino Rangatiratanga is enhanced and partnerships formed and extended.
- ⊙ That users of this Plan understand the principles of the Treaty of Waitangi and that the interests and values of Ngāi Tahu ki Murihiku are protected and enhanced. This includes the safe guarding of all cultural heritage and significant sites and places.
- ⊙ That territorial, regional and central government authorities foster the development of Ngāi Tahu ki Murihiku capacity to contribute to decision making processes, including involvement in long term community strategies across Murihiku.
- ⊙ That the level of trust and collaboration that is identified between Murihiku councils and Ngāi Tahu ki Murihiku continues as part of normal daily business.
- ⊙ That it becomes the norm for Ngāi Tahu ki Murihiku values to become embedded in planning documents and management practices used by all agencies working with natural and physical resources and developing environmental policy.
- ⊙ To ensure that this Plan is used in a consistent manner in respect to Ngāi Tahu ki Murihiku response to natural resource and environmental management policy development and consent applications.

### **Environmental outcomes**

- ⊙ To ensure environmental outcomes accommodate for cultural and traditional spiritual values held by Ngāi Tahu ki Murihiku.
- ⊙ That integrated management of natural and physical resources is encouraged and that existing relationships with and between local agencies are maintained and enhanced to ensure collaborative goals are set and worked toward.
- ⊙ To ensure the protection, restoration and enhancement of the productivity and life supporting capacity of mahinga kai, indigenous biodiversity, air, water, land, natural habitats and ecosystems, and all other natural resources valued by Ngāi Tahu ki Murihiku.
- ⊙ That Ngāi Tahu ki Murihiku become actively involved in the delivery and awareness of the kaupapa of this Plan with respect to protection and enhancement of the natural environment. This includes the delivery of programmes that promote awareness and provide education regarding the environment to achieve environmental outcomes.
- ⊙ That Ngāi Tahu ki Murihiku capacity is enhanced to become more involved in "on the ground" monitoring of environmental ecosystems.

### **Social, economic, health and well-being outcomes**

- ⊙ That the planning and delivery of council's regulatory roles in achieving outcomes will take into account and recognise for the potential positive or negative effects that such actions may have on the health and well-being of the Murihiku community.
- ⊙ That a sense of belonging and social responsibility with respect to the surrounding environments is encouraged. This includes supporting activities and events that engage communities within their local environments.
- ⊙ Ensure that agencies with a statutory role representing our communities recognise for Ngāi Tahu ki Murihiku relationships and act in a manner whereby processes and the decisions affecting social well-being are transparent and open.
- ⊙ To ensure that the diversity of our communities is represented in forums and elected bodies to ensure awareness and understanding of differing views and values held.
- ⊙ That information presented to the community with respect to aspects of community life including social, economic, environmental and cultural well-being is

carried out in a format that is understood by its intended audience, including actions and/or decisions that may result.

- ⊙ To ensure that economic development and growth do not have implications for Ngāi Tahu ki Murihiku in exercising kaitiakitanga, or have adverse impacts on the environment and communities.
- ⊙ To ensure that Te Ao Mārama is supported through succession to maintain partnerships between local authorities and to assist in the understanding and appreciation of Tikanga Māori throughout Murihiku communities.

These outcomes provide a benchmark through which progress can be measured and reviewed.

Furthermore this Iwi Management Plan is written as a statement that consolidates Ngāi Tahu ki Murihiku values, knowledge and perspectives on natural resource and environmental management issues. It is an expression of kaitiakitanga.

While this Plan is first and foremost a planning document to assist Ngāi Tahu ki Murihiku in carrying out kaitiaki roles and responsibilities, it also recognises the role of communities in achieving good environmental outcomes and healthy environments, and thus is designed to assist others in understanding tangata whenua values and policies. Given this, interagency integrated management of resources is essential.

Ngāi Tahu ki Murihiku see this plan as a living, working document. The ongoing development of policies, continued building of effective relationships with local, regional and national agencies and the building of Ngāi Tahu ki Murihiku capacity and capabilities will ensure this Plan is kept alive and ensure its growth and evolution through change and over time. Readers are reminded that this Plan provides a tool recognising for the importance of consultation, but as such does not replace the need for direct communication and dialogue with Ngāi Tahu ki Murihiku.

Review and monitoring of the policies will be reflective of our changing environment and the pressures placed upon it. Therefore Ngāi Tahu ki Murihiku recognise that ongoing review of effectiveness and efficiencies will be important over the next five years. Of particular importance will be to ensure that the outcomes are being worked toward through the implementation of this Plan, and that the users understand expectations and the values and principles held by Ngāi Tahu ki Murihiku whānau.

## 4.9 Implementation Projects in which Ngāi Tahu ki Murihiku will be involved with

To ensure the outcomes and underlying principles and values of this Plan are implemented, Ngāi Tahu ki Murihiku recognise that they must engage in, work toward and develop partnerships that assist in the completion of key environmental and consultation projects over the next five years. Following is a list of key projects in which Ngāi Tahu ki Murihiku are dedicated to developing and completing. A further list also outlines other projects which may become potential projects and will aid in contributing toward implementation of this Plan. As yet the projects need to be developed but remain priorities for Ngāi Tahu ki Murihiku.

Furthermore Ngāi Tahu ki Murihiku see that the implementation of this Plan and the subsequent projects that will aid implementation will require funding and resource assistance. A list of possible areas where Ngāi Tahu ki Murihiku may source funding and assistance is also outlined. It should be noted that this is not an exhaustive list and will change over time.

### Key projects in which Ngāi Tahu ki Murihiku are dedicated to developing and completing within the next five years (projects and the intended process to be confirmed)

- ⊙ Development and maintenance of a website for Te Ao Mārama Inc. This website could provide links to the iwi management plan, information about Te Ao Mārama Inc. consultation processes, services available from Te Ao Mārama Inc. staff, and contact information.
- ⊙ Review of current consent conditions and the application types where Ngāi Tahu ki Murihiku are likely to be an 'affected party'.
- ⊙ Review the existing Accidental Discovery Protocol (Appendix 6) to be used by contractors, developers and applicants.

### Other projects in which Ngāi Tahu ki Murihiku may be able to develop over the ten years

- ⊙ Producing and completing a Pounamu Resource Management Plan for Murihiku.
- ⊙ Developing a zero waste initiative on each marae.
- ⊙ Involvement in an interagency GIS register for sites of cultural significance within Murihiku.

- ⊗ Review of the consultation process between councils, review if needed Charter of Understanding and Te Rōpū Taiao outcomes.
- ⊗ Create an iwi environmental education resource that provides information about the environment from the perspective of Ngāi Tahu ki Murihiku. This could be targeted at specific groups if desired (i.e. schools or tourists).
- ⊗ Establish a State of Takiwā monitoring and research programme for Murihiku.
- ⊗ Deliver training wānanga for contractors and new staff to council/agencies. Focus on tikanga Māori or accidental discovery protocol for example.

**Possible areas where Ngāi Tahu ki Murihiku may source funding and assistance for implementation projects**

- ⊗ Funding applications to local authorities (LTCCP/Annual Plan Processes).
- ⊗ TRONT – Ngāi Tahu funding.
- ⊗ Sponsorship/corporate.
- ⊗ MfE funding initiatives.
- ⊗ National ministry/agency funding initiatives.
- ⊗ Science based funding – NIWA, Landcare research, CRIs.
- ⊗ Other.

**Note:** The lists above are not exhaustive. The projects developed (and their scope) and funding initiatives available may change throughout the life of this Plan.





**New Zealand Archaeological Association**  
Schedule & Maps of Recorded  
Archaeological Sites







# New Zealand Archaeological Association

## Schedule & Maps of Recorded Archaeological Sites



### **New Zealand Archaeological Association Site Record Maps with additional Nohoanga, Dual Placenames, Rūnanga Papatipu, Statutory Acknowledgements, SILNA, Tribal property, Tōpuni and Mātaítai layers.**

The following reference key (schedule) and maps identify recorded archaeological sites within the takiwa of Ngāi Tahu ki Murihiku. The sites identified on the topographical maps provide representation of archaeological areas, Nohoanga, Dual Placenames, Rūnanga Papatipu, Statutory Acknowledgements, SILNA, Tribal property, Tōpuni and Mātaítai within Murihiku/Southland.

The maps were prepared for *Te Tangi a Tauira - the Cry of the People*, Natural Resource and Environmental Iwi Management Plan for Murihiku/Southland. While considerable effort has been made to ensure that the information on this map is accurate and current this can not be guaranteed. The maps should not be used for any thing other than its intended use. The archaeological sites layer is sourced from the New Zealand Archaeological Association as at December 2007. It should be noted that they are not comprehensive of all archaeological sites but are those recorded by the New Zealand Archaeological Association (NZAA). Please ensure that you refer to the interpretation of data from the NZAA as outlined below.

Nohoanga, Dual Placenames, Rūnanga Papatipu, SA's, SILNA, Tribal property, Tōpuni and Mātaítai layers were created by Te Rūnanga o Ngāi Tahu and are current as at October 2007.

The Māori land layer is current as at September 2007.

It is important that rūnanga and iwi are acknowledged as not only key stakeholders but also kaitiaki/guardians in the management and protection of sites. This obligation requires resource management authorities, practitioners-including heritage and conservation agencies to consult and actively participate with iwi in planning matters affecting archaeological and Māori heritage sites.

A reference key (schedule) of Recorded Archaeological Sites - New Zealand Archaeological Association Files follows. The maps and are listed from 1-16.

NB: The information outlined in the schedule and attached maps is information that can be accessed publicly through the New Zealand Archaeological Association. Information held by whānau members that is not in the public domain is not recorded in this document.

## Interpretation of Data From New Zealand - Archaeological Association Site Recording Scheme

The New Zealand Archaeological Association (NZAA) Site Recording Scheme was established in 1958 to encourage the recording of information about archaeological sites. It is a paper-based record system that may contain plans, section drawings, photographs, artefact drawings, and field notes. CINZAS (Central Index of New Zealand Archaeological Sites) is an electronic index to the paper records. The New Zealand Historic Places Trust and the Department of Conservation endorse the Site Recording Scheme as the national record system for archaeological sites. The Site Recording Scheme currently contains over 55,000 records.

Information from the Site Recording Scheme is available to members of the public. A fee may be charged for searching the files, extracting relevant information, and photocopying.

Records have been contributed by many different individuals and agencies over many years and so vary in quality and in the level of detail offered.

*While reasonable care has been taken in compiling the information, the Department of Conservation, Southland Museum & Art Gallery and the New Zealand Archaeological Association make no warranty or representation, express or implied, with regard to the accuracy, completeness, or utility of the data. The Department of Conservation, Southland Museum & Art Gallery and the New Zealand Archaeological Association explicitly disclaim any responsibility for any loss or damage incurred due to any use made of the information. Information is provided on the strict understanding that the New Zealand Archaeological Association and any person associated with the Site Recording Scheme shall not be held liable in respect of any errors or omissions from the data provided.*

It is important to note the limitations of the data and, in particular, that in any given area there may be undiscovered or unrecorded sites.

The following features of the data should be noted:

- ⊙ a grid reference gives the location of a site, but it does not delimit its extent. The location of sites is usually only recorded to within about the nearest 100 metres but the accuracy may in some cases be less than this;
- ⊙ the absence of data for any particular area should not be taken to mean that it contains no archaeological sites. It may mean that no archaeological survey has been carried out, or that sites were obscured at the time the survey was done. In any given area there may be any number of undiscovered or unrecorded sites;
- ⊙ some recorded sites may no longer exist (they may, for example, have been destroyed since they were recorded);
- ⊙ historical (European period) archaeological sites, in particular, are currently under-represented in the Site Recording Scheme;
- ⊙ not all sites recorded in the Site Recording Scheme are archaeological sites in terms of the Historic Places Act 1993. They may, for example, post-date 1900 or no longer be able, through investigation by archaeological methods, to provide evidence relating to the history of New Zealand;
- ⊙ the formal evaluation of site significance is not a function of the Site Recording Scheme;
- ⊙ while some archaeological sites may also be considered wāhi tapu, the Site Recording Scheme is not specifically concerned with such places. If information about wāhi tapu is required, it should be obtained from the relevant iwi;
- ⊙ information about burial sites will, in some circumstances, be withheld.

For many purposes, an inspection by a qualified archaeologist will be required. Information from the Site Recording Scheme is not a substitute for this.

A current list of NZ-wide consultant archaeologists can be found at the following internet URL:

[http://www.nzarchaeology.org/nzaa%20consultants/  
Contract.htm](http://www.nzarchaeology.org/nzaa%20consultants/Contract.htm)

## Schedule of Recorded Archaeological Sites – maps to follow

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
<b>Map 1</b>							
C40	1	2081000	5594400	CAVE/OCCUPATION	1975	SOUTHLAND DISTRICT	1
C40	2	2083500	5591500	MIDDEN	1986	SOUTHLAND DISTRICT	1
C41	6	2078700	5585700	CAMPSITE	1978	SOUTHLAND DISTRICT	1
D39	1	2099000	5622000	FINDSPOT	1977	SOUTHLAND DISTRICT	1
D40	1	2095000	5611600	WORKING FLOOR	1992	SOUTHLAND DISTRICT	1
D40	2	2096500	5610800	ROCK SOURCE	1970	SOUTHLAND DISTRICT	1
D40	3	2097100	5611000	OVEN/ARTEFACTS	1971	SOUTHLAND DISTRICT	1
D40	5	2100600	5595800	WHATA SITE	1976	SOUTHLAND DISTRICT	1
D40	6	2101500	5596800	ROCKSHELTER	1976	SOUTHLAND DISTRICT	1
D40	7	2095100	5590300	FINDSPOT	1977	SOUTHLAND DISTRICT	1
E40	2	2139900	5592700	OVENS	1995	QUEENSTOWN LAKES DISTRICT	1
E40	3	2143900	5598800	OVEN	1967	QUEENSTOWN LAKES DISTRICT	1
E40	4	2141800	5599800	LATE SITE	1967	QUEENSTOWN LAKES DISTRICT	1
E40	5	2136200	5599200	QUARRY	1967	QUEENSTOWN LAKES DISTRICT	1
E40	6	2139400	5592900	OVENS	1975	QUEENSTOWN LAKES DISTRICT	1
E40	7	2140200	5592600	PITS/TERRACES	1975	QUEENSTOWN LAKES DISTRICT	1
E40	8	2139200	5596900	TERRACES/PITS	1975	QUEENSTOWN LAKES DISTRICT	1
E40	9	2138800	5594300	TERRACES/PITS	1975	QUEENSTOWN LAKES DISTRICT	1
E40	10	2143700	5596800	MIDDEN	1975	QUEENSTOWN LAKES DISTRICT	1
E40	56	2141000	5601800	FLAKING FLOOR	1980	QUEENSTOWN LAKES DISTRICT	1
E41	2	2142400	5585400	PIT	1975	QUEENSTOWN LAKES DISTRICT	1
<b>Map 2</b>							
E40	11	2144400	5598000	OVENS	1967	QUEENSTOWN LAKES DISTRICT	2
E40	12	2145600	5597400	CAVE SHELTER	1967	QUEENSTOWN LAKES DISTRICT	2
E40	13	2146900	5596000	Pā	1967	QUEENSTOWN LAKES DISTRICT	2
E40	14	2146100	5590500	PIT	1975	QUEENSTOWN LAKES DISTRICT	2
E41	6	2146100	5587000	OVENS/FLAKES	1996	QUEENSTOWN LAKES DISTRICT	2
E41	7	2145900	5586100	RIMMED OVEN	1967	QUEENSTOWN LAKES DISTRICT	2
E41	8	2146100	5589200	OVENS	1975	QUEENSTOWN LAKES DISTRICT	2
E41	9	2146200	5588100	CAVE SHELTERS	1975	QUEENSTOWN LAKES DISTRICT	2
E41	11	2146100	5587100	OVENS	1975	QUEENSTOWN LAKES DISTRICT	2
E41	97	2145500	5585400	ARTEFACTS	1980	QUEENSTOWN LAKES DISTRICT	2
F40	4	2191700	5611200	FIND SPOT	1972	QUEENSTOWN LAKES DISTRICT	2
F40	5	2189700	5609400	FINDSPOT	1973	QUEENSTOWN LAKES DISTRICT	2
G40	67	2215200	5600200	OVEN/MOA BONES	1978	QUEENSTOWN LAKES DISTRICT	2
G40	119	2211900	5600300	ROCKSHELTER	1979	QUEENSTOWN LAKES DISTRICT	2
G41	283	2218900	5586600	FINDSPOT	1976	CENTRAL OTAGO DISTRICT	2

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
<b>Map 3</b>							
B43	1	2034500	5523900	MIDDEN/BURIAL	1985	SOUTHLAND DISTRICT	3
B43	2	2038300	5528200	ROCKSHELTER	1950	SOUTHLAND DISTRICT	3
C41	2	2076900	5577800	ROCK SHELTER	1978	SOUTHLAND DISTRICT	3
C41	3	2076900	5577800	ROCK SHELTER	1978	SOUTHLAND DISTRICT	3
C41	4	2078300	5577800	CAVE	1980	SOUTHLAND DISTRICT	3
C41	5	2078400	5577500	CAMP SITE	1976	SOUTHLAND DISTRICT	3
C41	9	2069300	5571500	FINDSPOT	1977	SOUTHLAND DISTRICT	3
C42	1	2066400	5554000	ADZE CACHE	1951	SOUTHLAND DISTRICT	3
<b>Map 4</b>							
C41	1	2087200	5573500	ROCK SHELTER	1988	SOUTHLAND DISTRICT	4
C41	12	2087500	5573400	ROCK SHELTER	1988	SOUTHLAND DISTRICT	4
C42	2	2088400	5545800	ROCKSHELTER/FIND	1981	SOUTHLAND DISTRICT	4
D41	1	2122700	5575000	SKELETAL REMAINS	1976	SOUTHLAND DISTRICT	4
D41	2	2124900	5578900	FIND SPOT	1976	SOUTHLAND DISTRICT	4
D41	3	2126000	5584400	OVENS?/PITS?	1976	SOUTHLAND DISTRICT	4
D41	4	2106100	5562300	ROCKSHELTER/FIND	1983	SOUTHLAND DISTRICT	4
D41	5	2106000	5562300	ROCKSHELTER/FIND	1983	SOUTHLAND DISTRICT	4
D41	6	2105900	5562200	ROCKSHELTER/FIND	1983	SOUTHLAND DISTRICT	4
D41	7	2105900	5562100	ROCKSHELTER/FIND	1983	SOUTHLAND DISTRICT	4
D42	1	2093400	5532100	ROCKSHELTERS	1984	SOUTHLAND DISTRICT	4
D42	2	2114400	5553100	ADZE FINDSPOT	1979	SOUTHLAND DISTRICT	4
D42	3	2091000	5543500	BARKED TOTARA	1981	SOUTHLAND DISTRICT	4
D42	4	2093600	5543700	ROCKSHELTER/FIND	1981	SOUTHLAND DISTRICT	4
D42	5	2095400	5537700	MOUNDS/FINDSPOT?	1982	SOUTHLAND DISTRICT	4
E41	1	2143300	5578100	FINDSPOT	1975	QUEENSTOWN LAKES DISTRICT	4
E41	10	2146400	5577300	OVENS	1975	QUEENSTOWN LAKES DISTRICT	4
E41	12	2144000	5572400	OVENS/OCCUPATION	1967	QUEENSTOWN LAKES DISTRICT	4
E41	14	2157000	5561200	OVEN	1968	QUEENSTOWN LAKES DISTRICT	4
E41	144	2146300	5577500	CAUSEWAY/TRAP	1967	QUEENSTOWN LAKES DISTRICT	4
E41	194	2146300	5577500	CANOE BUILDING	1967	QUEENSTOWN LAKES DISTRICT	4
E41	196	2147100	5575800	OVEN PITS	1984	QUEENSTOWN LAKES DISTRICT	4
E42	1	2131300	5537000	FINDSPOT	1970	SOUTHLAND DISTRICT	4
E43	2	2132900	5522900	QUARRY/WORKSHOP	1988	SOUTHLAND DISTRICT	4
E48	72	2139900	5556700	BURIAL	2005	SOUTHLAND DISTRICT	4
<b>Map 5</b>							
E41	13	2169100	5564800	MIDDEN/OVENS	1967	QUEENSTOWN LAKES DISTRICT	5
E41	115	2160900	5562700	FIND SPOT	1982	QUEENSTOWN LAKES DISTRICT	5
E43	1	2169100	5528400	OVEN	1975	SOUTHLAND DISTRICT	5
F41	1	2183500	5569500	MIDDEN	1975	QUEENSTOWN LAKES DISTRICT	5
F41	66	2183900	5569500	OVENS	1979	QUEENSTOWN LAKES DISTRICT	5
F41	67	2173600	5567200	ADZE CACHE	1900	QUEENSTOWN LAKES DISTRICT	5
F41	81	2208100	5562800	MIDDENS ?	1978	CENTRAL OTAGO DISTRICT	5
F41	355	2209400	5560000	ROCK SHELTER	1982	CENTRAL OTAGO DISTRICT	5
F41	442	2174300	5568800	FINDSPOT	1989	QUEENSTOWN LAKES DISTRICT	5
F41	455	2200000	5570900	FINDSPOT	1990	CENTRAL OTAGO DISTRICT	5
F42	1	2174500	5532800	FINDSPOT	1970	QUEENSTOWN LAKES DISTRICT	5
F42	2	2171700	5530900	? OVENS	1977	SOUTHLAND DISTRICT	5

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
F42	4	2197700	5536400	OVENS/ARTEFACTS	1900	SOUTHLAND DISTRICT	5
F42	5	2192400	5547700	WORKING FLOOR	1976	CENTRAL OTAGO DISTRICT	5
F42	7	2194800	5548500	MIDDEN/OVENS	1984	CENTRAL OTAGO DISTRICT	5
F42	8	2206900	5556800	FINDSPOT	1969	CENTRAL OTAGO DISTRICT	5
F42	9	2203900	5553500	FLAKING	1976	CENTRAL OTAGO DISTRICT	5
F42	132	2173900	5533000	?OCCUPATION	1977	QUEENSTOWN LAKES DISTRICT	5
F42	134	2174400	5532800	ADZE FINDSPOT	1985	QUEENSTOWN LAKES DISTRICT	5
G41	1	2215800	5576600	FINDSPOT	1973	CENTRAL OTAGO DISTRICT	5
G41	2	2215500	5576700	OVENS	1973	CENTRAL OTAGO DISTRICT	5
G41	26	2215100	5575800	OVEN	1973	CENTRAL OTAGO DISTRICT	5
G41	287	2218200	5582500	OVEN?	1976	CENTRAL OTAGO DISTRICT	5
G41	288	2217600	5580600	OVEN	1976	CENTRAL OTAGO DISTRICT	5
G41	367	2211300	5566300	Kāinga	1976	CENTRAL OTAGO DISTRICT	5
G41	368	2211400	5565600	OVENS/FLAKES	1976	CENTRAL OTAGO DISTRICT	5
G41	387	2213500	5562900	FINDSPOT	1976	CENTRAL OTAGO DISTRICT	5
G41	453	2213900	5562900	ROCKSHELTER	1977	CENTRAL OTAGO DISTRICT	5
G41	546	2211500	5565200	FINDSPOT/ADZE	1976	CENTRAL OTAGO DISTRICT	5
G41	574	2213800	5562900	ROCKSHELTER	1976	CENTRAL OTAGO DISTRICT	5
G42	1	2219000	5538700	PALAEOFAUNAL CAVE	1994	CENTRAL OTAGO DISTRICT	5
G42	2	2219400	5532200	FLAKES	1977	CENTRAL OTAGO DISTRICT	5
G42	13	2210000	5548400	OVENS/MIDDEN	1984	CENTRAL OTAGO DISTRICT	5
G42	14	2215800	5551700	ADZE FINDSPOT	1978	CENTRAL OTAGO DISTRICT	5
G42	26	2222500	5549100	FINDSPOT	1978	CENTRAL OTAGO DISTRICT	5
G42	222	2219400	5532200	OCCUPATION/FLAKES	1984	CENTRAL OTAGO DISTRICT	5
G42	251	2219300	5534200	ROCK SHELTER	2006	CENTRAL OTAGO DISTRICT	5

### Map 6

A44	5	2009500	5481000	Māori HUT	1976	SOUTHLAND DISTRICT	6
A44	6	2008100	5483700	Māori HUT	1976	SOUTHLAND DISTRICT	6
A44	7	2007800	5486500	Māori HUTS	1976	SOUTHLAND DISTRICT	6
A44	8	2007800	5486800	Māori HUT	1976	SOUTHLAND DISTRICT	6
A44	9	2007100	5475500	OCCUPATION	1976	SOUTHLAND DISTRICT	6
A44	10	2005900	5474600	OVENS	1976	SOUTHLAND DISTRICT	6
A44	11	2006000	5472700	OCCUPATION	1976	SOUTHLAND DISTRICT	6
A44	12	2008300	5480400	Māori OVENS	1976	SOUTHLAND DISTRICT	6
A44	17	2008100	5483700	HOUSE SITE	1977	SOUTHLAND DISTRICT	6
A44	18	2003400	5473600	BURIAL	1986	SOUTHLAND DISTRICT	6
A44	22	2007200	5474400	BARKED TOTARAS	1986	SOUTHLAND DISTRICT	6
A44	26	2009900	5474100	TERRACE (HOUSE)	1978	SOUTHLAND DISTRICT	6
B43	3	2019900	5504100	OVENS/ARTEFACTS	1986	SOUTHLAND DISTRICT	6
B43	4	2019100	5503800	PITS	1975	SOUTHLAND DISTRICT	6
B43	5	2032700	5501000	MIDDEN	1978	SOUTHLAND DISTRICT	6
B43	7	2032700	5501000	ROCKSHELTER	1978	SOUTHLAND DISTRICT	6
B43	8	2032700	5501000	CAVE/MIDDEN	1978	SOUTHLAND DISTRICT	6
B44	1	2013900	5472900	ROCKSHELTER	1978	SOUTHLAND DISTRICT	6
B44	3	2012500	5473000	MIDDEN	1976	SOUTHLAND DISTRICT	6
B44	4	2013900	5472500	MIDDEN	1976	SOUTHLAND DISTRICT	6
B44	5	2011300	5478800	BARKED TOTARA	1986	SOUTHLAND DISTRICT	6
B44	6	2012600	5473300	?OVENS	1988	SOUTHLAND DISTRICT	6
B44	9	2011300	5478800	Māori HUTS	1976	SOUTHLAND DISTRICT	6
B44	10	2010800	5470500	Māori CAMPSITE	1976	SOUTHLAND DISTRICT	6

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
B44	14	2015200	5472800	ROCKSHELTER/MIDDN	1978	SOUTHLAND DISTRICT	6
B44	16	2012600	5473400	PITS	1970	SOUTHLAND DISTRICT	6
B44	19	2023700	5477300	ROCK SHELTERS	1970	SOUTHLAND DISTRICT	6
B44	20	2028200	5478100	HOUSES	1977	SOUTHLAND DISTRICT	6
B44	21	2040000	5483800	SETTLEMENT	1977	SOUTHLAND DISTRICT	6
B44	22	2027000	5478700	ROCK SHELTER	1985	SOUTHLAND DISTRICT	6
B44	23	2045000	5483400	CHOPPED TOTARAS	1978	SOUTHLAND DISTRICT	6
B44	24	2016300	5492100	Māori HUTS	1976	SOUTHLAND DISTRICT	6
B44	25	2039900	5494200	ROCKSHELTER	1988	SOUTHLAND DISTRICT	6
B44	26	2014100	5473200	OVERHANG/MIDDEN	1978	SOUTHLAND DISTRICT	6
B44	27	2010400	5482300	OVERHANG/MIDDEN	1985	SOUTHLAND DISTRICT	6
B44	29	2011500	5478500	BARKED TOTARA	1985	SOUTHLAND DISTRICT	6
B44	34	2010800	5475600	CAVE WITH MIDDEN	1978	SOUTHLAND DISTRICT	6
B44	35	2012800	5477800	ROCKSHELTER	1978	SOUTHLAND DISTRICT	6
B44	36	2012700	5477700	BARKED TOTARA	1985	SOUTHLAND DISTRICT	6
B44	41	2032600	5498800	ROCKSHELTER	1988	SOUTHLAND DISTRICT	6
B45	1	2012200	5469400	ROCKSHELTER	1986	SOUTHLAND DISTRICT	6
B45	2	2010600	5469200	HUT SITES	1976	SOUTHLAND DISTRICT	6
B45	28	2012100	5469500	CAVE WITH MIDDEN	1976	SOUTHLAND DISTRICT	6
C43	20	2063400	5504600	EEL WEIR	1997	SOUTHLAND DISTRICT	6

**Map 7**

C43	1	2070500	5514500	WORKSHOP	1976	SOUTHLAND DISTRICT	7
C43	2	2085700	5503500	EEL CHANNEL	1980	SOUTHLAND DISTRICT	7
C43	3	2086200	5503600	ROCK SHELTERS	1980	SOUTHLAND DISTRICT	7
C43	4	2083200	5504500	CAVE	1985	SOUTHLAND DISTRICT	7
C43	5	2088400	5501400	WORKSHOP	1980	SOUTHLAND DISTRICT	7
C43	6	2089600	5505600	FINDSPOT	1976	SOUTHLAND DISTRICT	7
C43	7	2089200	5510100	OVENS/WORKSHOP	1976	SOUTHLAND DISTRICT	7
C43	8	2082300	5506700	EELING CHANNEL	1984	SOUTHLAND DISTRICT	7
C43	9	2080700	5503700	DEBARKED TREES	1985	SOUTHLAND DISTRICT	7
C43	10	2089700	5504900	OVENS	1976	SOUTHLAND DISTRICT	7
C43	11	2089100	5506100	CAVE/MIDDEN	1953	SOUTHLAND DISTRICT	7
C43	12	2089000	5501800	FINDSPOT(ADZE)	1977	SOUTHLAND DISTRICT	7
C43	13	2089600	5505700	WORKED JADE	1977	SOUTHLAND DISTRICT	7
C43	14	2084200	5504900	FINDSPOT	1984	SOUTHLAND DISTRICT	7
C43	15	2084600	5502100	MIDDEN	1986	SOUTHLAND DISTRICT	7
C43	16	2084200	5501700	MIDDEN	1986	SOUTHLAND DISTRICT	7
C43	17	2085000	5500600	MIDDEN	1986	SOUTHLAND DISTRICT	7
C44	1	2084200	5474000	FINDSPOT	1976	SOUTHLAND DISTRICT	7
C44	2	2087500	5497700	WORKSHOP	1980	SOUTHLAND DISTRICT	7
C44	3	2084900	5499300	EEL WEIR	1980	SOUTHLAND DISTRICT	7
D43	1	2097400	5520000	OVENS/ARTEFACTS	1964	SOUTHLAND DISTRICT	7
D43	2	2098000	5521500	VILLAGE	1973	SOUTHLAND DISTRICT	7
D43	3	2090600	5503200	?HABITATION	1965	SOUTHLAND DISTRICT	7
D43	4	2090400	5501600	CROUCHED BURIAL	1960	SOUTHLAND DISTRICT	7
D43	5	2092900	5502500	OVEN/ARTEFACT	1960	SOUTHLAND DISTRICT	7
D43	6	2100100	5502800	OVENS/FLAKING	1977	SOUTHLAND DISTRICT	7
D43	7	2096200	5513300	FINDSPOT	1977	SOUTHLAND DISTRICT	7
D43	8	2114800	5507100	OVENS/WORK FLOOR	1982	SOUTHLAND DISTRICT	7
D43	9	2115000	5507500	FINDSPOT	1977	SOUTHLAND DISTRICT	7

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
D43	10	2115300	5514300	FINDSPOT	1977	SOUTHLAND DISTRICT	7
D43	11	2117500	5511500	FINDSPOT	1977	SOUTHLAND DISTRICT	7
D43	13	2096500	5517100	FINDSPOT	1989	SOUTHLAND DISTRICT	7
D43	18	2096200	5516700	ADZE FINDSPOT	1996	SOUTHLAND DISTRICT	7
D43	20	2099300	5519800	CARVED TREE	1999	SOUTHLAND DISTRICT	7
D44	1	2100900	5470500	OVENS	1976	SOUTHLAND DISTRICT	7
D44	2	2092700	5499300	OVENS	1976	SOUTHLAND DISTRICT	7
D44	3	2094200	5499500	OVENS/FLAKING	1977	SOUTHLAND DISTRICT	7
D44	4	2094000	5495700	FINDSPOT(ADZE)	1972	SOUTHLAND DISTRICT	7
D44	7	2097200	5494900	OVEN	1987	SOUTHLAND DISTRICT	7
D44	8	2097400	5495000	OVEN	1987	SOUTHLAND DISTRICT	7
D44	9	2097500	5494900	OVEN	1987	SOUTHLAND DISTRICT	7
D44	10	2097900	5495100	OVEN	1987	SOUTHLAND DISTRICT	7
D44	11	2098000	5494900	OVEN	1987	SOUTHLAND DISTRICT	7
D44	12	2097200	5495500	OVEN	1987	SOUTHLAND DISTRICT	7
D44	13	2096300	5496200	FINDSPOT	1987	SOUTHLAND DISTRICT	7
D45	1	2094600	5462500	PIT/HOUSE TERRACE	1967	SOUTHLAND DISTRICT	7
D45	2	2097100	5459400	OVENS	1959	SOUTHLAND DISTRICT	7
D45	3	2097000	5463300	CUT TCE	1967	SOUTHLAND DISTRICT	7
D45	4	2097700	5459700	OVENS	1967	SOUTHLAND DISTRICT	7
D45	5	2098300	5459700	FINDSPOT	1967	SOUTHLAND DISTRICT	7
D45	7	2100000	5459300	FINDSPOT	1967	SOUTHLAND DISTRICT	7
D45	16	2099100	5461700	OVEN	1976	SOUTHLAND DISTRICT	7
D45	23	2121200	5461900	ROCK SOURCE	1971	SOUTHLAND DISTRICT	7
D45	28	2101600	5465700	FINDSPOT	1987	SOUTHLAND DISTRICT	7
<b>Map 8</b>							
E44	1	2143700	5473700	FINDSPOT	1976	SOUTHLAND DISTRICT	8
E44	2	2157100	5472700	OVEN	1968	SOUTHLAND DISTRICT	8
E44	3	2153400	5472000	CACHE	1976	SOUTHLAND DISTRICT	8
E44	4	2154800	5488300	FINDSPOT	1976	SOUTHLAND DISTRICT	8
E44	5	2155300	5499700	OVENS	1961	SOUTHLAND DISTRICT	8
E44	6	2154900	5495100	FINDSPOT(ADZE)	1973	SOUTHLAND DISTRICT	8
E44	7	2150300	5483200	OVENS (UMU-TI)	1985	SOUTHLAND DISTRICT	8
E44	9	2163400	5471500	FINDSPOT	1962	SOUTHLAND DISTRICT	8
E44	15	2155400	5471400	ARTEFACTS	1988	SOUTHLAND DISTRICT	8
E44	16	2156900	5471300	OVEN	1984	SOUTHLAND DISTRICT	8
E44	17	2157000	5472200	OVEN	1984	SOUTHLAND DISTRICT	8
E45	1	2143500	5465100	FINDSPOT	1976	SOUTHLAND DISTRICT	8
E45	2	2146600	5468800	CACHE	1961	SOUTHLAND DISTRICT	8
E45	3	2153500	5466500	OVEN	1977	SOUTHLAND DISTRICT	8
E45	4	2153800	5460100	OVEN	1976	SOUTHLAND DISTRICT	8
E45	8	2160400	5459500	OVENS	1976	SOUTHLAND DISTRICT	8
E45	13	2161100	5461700	OVEN	1976	SOUTHLAND DISTRICT	8
E45	14	2160100	5462800	OVEN	1976	SOUTHLAND DISTRICT	8
E45	15	2157200	5461000	OVEN	1967	SOUTHLAND DISTRICT	8
F44	1	2183500	5483500	OVENS	1977	SOUTHLAND DISTRICT	8
F45	4	2178500	5461500	FINDSPOT	1979	SOUTHLAND DISTRICT	8
F45	6	2196500	5464200	OVEN	1981	GORE DISTRICT	8

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
<b>Map 9</b>							
G43	2	2227700	5502000	OVENS	1973	CENTRAL OTAGO DISTRICT	9
G43	3	2227500	5502400	UMU TI	1983	CENTRAL OTAGO DISTRICT	9
G43	4	2221400	5521200	QUARRY/WORK FLOOR	1984	CENTRAL OTAGO DISTRICT	9
G43	51	2221400	5518400	MIDDEN/OVENS ETC	1984	CENTRAL OTAGO DISTRICT	9
G43	80	2220600	5514200	FINDSPOT	1983	CENTRAL OTAGO DISTRICT	9
G44	1	2226100	5482800	OVEN	1966	CLUTHA DISTRICT	9
G44	2	2226500	5482500	OVEN	1966	CLUTHA DISTRICT	9
G44	5	2231400	5487400	OVEN	1966	CLUTHA DISTRICT	9
G44	6	2230400	5488000	UMU TI	1966	CLUTHA DISTRICT	9
G44	7	2230900	5485700	UMU TI	1966	CLUTHA DISTRICT	9
G44	9	2235100	5491500	UMU TI	1983	CENTRAL OTAGO DISTRICT	9
G44	17	2227600	5497600	OVENS	1983	CENTRAL OTAGO DISTRICT	9
G44	46	2231100	5494500	OVEN	1983	CENTRAL OTAGO DISTRICT	9
G44	47	2229200	5499500	OVENSTONES/FLAKES	1983	CENTRAL OTAGO DISTRICT	9
G45	1	2222900	5468400	FINDSPOT	1976	CLUTHA DISTRICT	9
<b>Map 10</b>							
A45	1	2003600	5447100	OCCUPIED CAVE	1983	SOUTHLAND DISTRICT	10
A45	2	2003700	5446900	OCCUPIED CAVE	1983	SOUTHLAND DISTRICT	10
A45	3	2004700	5446100	OCCUPIED CAVE	1983	SOUTHLAND DISTRICT	10
A45	4	2003500	5447300	OCCUPIED CAVE	1983	SOUTHLAND DISTRICT	10
A45	6	2002800	5451100	OCCUPIED CAVE	1976	SOUTHLAND DISTRICT	10
A45	7	2008500	5448200	OCCUPIED CAVE	1982	SOUTHLAND DISTRICT	10
A45	9	2008400	5448400	ROCKSHELTER	1982	SOUTHLAND DISTRICT	10
A45	10	2004700	5446400	ROCKSHELTER	1983	SOUTHLAND DISTRICT	10
A45	11	2002600	5453900	ROCKSHELTER	1983	SOUTHLAND DISTRICT	10
A45	12	2002600	5452300	ROCKSHELTER	1983	SOUTHLAND DISTRICT	10
A45	13	2004700	5446700	OCCUPIED CAVE	1983	SOUTHLAND DISTRICT	10
A45	14	2002600	5452400	OCCUPIED CAVE	1983	SOUTHLAND DISTRICT	10
A45	15	2002800	5451100	OCCUPIED CAVE	1983	SOUTHLAND DISTRICT	10
B45	4	2014900	5445200	OCCUPIED CAVE	1982	SOUTHLAND DISTRICT	10
B45	5	2013800	5443600	OCCUPIED CAVE	1983	SOUTHLAND DISTRICT	10
B45	6	2010500	5443200	OCCUPIED CAVE	1982	SOUTHLAND DISTRICT	10
B45	7	2014300	5444500	MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	8	2014300	5444300	OCCUPIED CAVE	1982	SOUTHLAND DISTRICT	10
B45	9	2010200	5443100	OCCUPIED SHELTER	1982	SOUTHLAND DISTRICT	10
B45	11	2014900	5444700	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	12	2014800	5444700	CAVE WITH MIDDEN	1983	SOUTHLAND DISTRICT	10
B45	13	2014900	5444700	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	14	2014800	5444900	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	15	2014800	5444900	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	16	2014800	5444900	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	17	2014800	5444900	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	18	2014900	5445100	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	19	2014900	5445100	OCCUPIED CAVE	1982	SOUTHLAND DISTRICT	10
B45	20	2014900	5445100	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	21	2014900	5445100	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	22	2013900	5444100	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	23	2014300	5444200	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10



Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
B45	24	2014800	5445400	OCCUPIED CAVE	1982	SOUTHLAND DISTRICT	10
B45	31	2021800	5441800	ROCK SHELTER	1978	SOUTHLAND DISTRICT	10
B45	32	2021800	5441900	ROCKSHELTER	1978	SOUTHLAND DISTRICT	10
B45	33	2022100	5441300	ROCK SHELTER	1978	SOUTHLAND DISTRICT	10
B45	34	2021200	5440400	ROCK SHELTER	1978	SOUTHLAND DISTRICT	10
B45	35	2022300	5440400	ROCK SHELTER	1978	SOUTHLAND DISTRICT	10
B45	36	2021600	5440800	ROCKSHELTER	1978	SOUTHLAND DISTRICT	10
B45	37	2021200	5440400	ROCKSHELTER	1978	SOUTHLAND DISTRICT	10
B45	38	2022300	5440900	ROCKSHELTER	1978	SOUTHLAND DISTRICT	10
B45	39	2022300	5440800	ROCK ARCH/SHELTER	1978	SOUTHLAND DISTRICT	10
B45	40	2017700	5440300	ROCK SHELTER	1978	SOUTHLAND DISTRICT	10
B45	42	2014300	5444300	NAT. ARCH/MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	43	2014200	5444400	OCCUPIED CAVE	1982	SOUTHLAND DISTRICT	10
B45	51	2028100	5443200	MIDDEN	1984	SOUTHLAND DISTRICT	10
B45	53	2015800	5449300	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	54	2021800	5441500	CAVE	1978	SOUTHLAND DISTRICT	10
B45	55	2021800	5441500	ROCK SHELTER	1978	SOUTHLAND DISTRICT	10
B45	57	2019600	5441600	OCCUPIED CAVE	1979	SOUTHLAND DISTRICT	10
B45	59	2018000	5453900	ROCKSHELTER	1982	SOUTHLAND DISTRICT	10
B45	60	2018100	5453900	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	61	2017800	5453900	CAVE WITH MIDDEN	1983	SOUTHLAND DISTRICT	10
B45	62	2014900	5444700	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	63	2014300	5444500	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	64	2016000	5449700	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	65	2016200	5450000	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	66	2016400	5450100	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	67	2017900	5450400	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	68	2017300	5450700	ROCKSHELTER	1982	SOUTHLAND DISTRICT	10
B45	69	2017400	5450800	CAVE WITH MIDDEN	1983	SOUTHLAND DISTRICT	10
B45	70	2017500	5450800	CABE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	71	2010000	5444400	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	72	2010200	5448600	CAVE WITH MIDDEN	1983	SOUTHLAND DISTRICT	10
B45	73	2014700	5446400	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	74	2014900	5446200	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	75	2014600	5446400	CAVE WITH MIDDEN	1982	SOUTHLAND DISTRICT	10
B45	76	2013200	5440600	CAVE WITH MIDDEN	1983	SOUTHLAND DISTRICT	10
B45	77	2018000	5456300	CAVE WITH MIDDEN	1983	SOUTHLAND DISTRICT	10
B46	1	2021600	5438900	OCCUPIED CAVE	1985	SOUTHLAND DISTRICT	10
B46	8	2048900	5425400	OCCUPIED CAVE	1974	SOUTHLAND DISTRICT	10
B46	9	2034100	5426200	ROCKSHELTER	1980	SOUTHLAND DISTRICT	10
B46	10	2030700	5424200	OVENS	1980	SOUTHLAND DISTRICT	10
B46	11	2043100	5435000	FINDSPOT	1976	SOUTHLAND DISTRICT	10
B46	12	2032200	5425700	OCCUPIED CAVE	1985	SOUTHLAND DISTRICT	10
B46	13	2040500	5425900	OCCUPIED CAVE	1978	SOUTHLAND DISTRICT	10
B46	15	2024800	5425900	MIDDEN	1978	SOUTHLAND DISTRICT	10
B46	18	2022300	5426300	CAVE WITH MIDDEN	1981	SOUTHLAND DISTRICT	10
B46	30	2020000	5437500	OCCUPATION CAVE	1978	SOUTHLAND DISTRICT	10
B46	31	2020300	5437400	PITS	1978	SOUTHLAND DISTRICT	10
B46	33	2022300	5439000	OCCUPATION CAVE	1978	SOUTHLAND DISTRICT	10
B46	34	2022300	5438900	OCCUPATION CAVE	1978	SOUTHLAND DISTRICT	10
B46	36	2018900	5439600	BURIAL	1978	SOUTHLAND DISTRICT	10

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
B46	47	2030900	5424900	MIDDEN	1980	SOUTHLAND DISTRICT	10
B46	48	2033000	5426000	FINDSPOT	1980	SOUTHLAND DISTRICT	10
B46	51	2034100	5426200	OVERHANG/MIDDEN	1980	SOUTHLAND DISTRICT	10
B46	52	2028000	5425400	SHELTER/MIDDEN	1980	SOUTHLAND DISTRICT	10
B46	53	2032200	5425700	ROCKSHELTER	1980	SOUTHLAND DISTRICT	10
B46	54	2032200	5425700	MIDDEN	1980	SOUTHLAND DISTRICT	10
B46	55	2031100	5424900	ROCK ARCH/MIDDEN	1980	SOUTHLAND DISTRICT	10
B46	58	2022500	5437900	CAVE WITH MIDDEN	1979	SOUTHLAND DISTRICT	10
B46	59	2022200	5438700	CAVE WITH MIDDEN	1978	SOUTHLAND DISTRICT	10
B46	60	2022400	5438200	CAVE WITH MIDDEN	1979	SOUTHLAND DISTRICT	10
B46	61	2022500	5437900	ROCK SHELTER	1978	SOUTHLAND DISTRICT	10
B46	62	2022500	5437900	CAVE	1978	SOUTHLAND DISTRICT	10
B46	63	2022500	5437700	CAVE	1981	SOUTHLAND DISTRICT	10
B46	64	2022600	5437400	ROCK SHELTER	1985	SOUTHLAND DISTRICT	10
B46	65	2022600	5437300	ROCK SHELTER	1978	SOUTHLAND DISTRICT	10
B46	66	2022700	5437100	CAVE	1978	SOUTHLAND DISTRICT	10
B46	68	2020500	5437300	MIDDEN	1978	SOUTHLAND DISTRICT	10
B46	70	2020500	5437300	MIDDEN	1978	SOUTHLAND DISTRICT	10
B46	75	2020400	5438500	CAVE/MIDDEN	1978	SOUTHLAND DISTRICT	10
B46	76	2020400	5438500	CAVE/MIDDEN	1978	SOUTHLAND DISTRICT	10
B46	82	2017500	5432300	ROCKSHELTER	1981	SOUTHLAND DISTRICT	10
B46	84	2041800	5426300	ARTEFACT FINDSPOT	1983	SOUTHLAND DISTRICT	10
B46	85	2041800	5426100	CAVE WITH MIDDEN	1983	SOUTHLAND DISTRICT	10
B46	87	2018400	5430500	OVEN	1992	SOUTHLAND DISTRICT	10
B46	91	2043800	5425500	FINDSPOT	1995	SOUTHLAND DISTRICT	10
C46	28	2060800	5422900	MIDDEN/BURIAL	1969	SOUTHLAND DISTRICT	10
C46	29	2056000	5423100	OCCUPATION	1970	SOUTHLAND DISTRICT	10
C46	30	2060700	5422900	FINDSPOT	1967	SOUTHLAND DISTRICT	10

**Map 11**

C45	1	2070700	5454200	BURIAL CAVE	1986	SOUTHLAND DISTRICT	11
C45	2	2075900	5452700	KUMARA GOD	1967	SOUTHLAND DISTRICT	11
C45	3	2078700	5440200	CANOE	1977	SOUTHLAND DISTRICT	11
C46	1	2088700	5435000	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	2	2088100	5435300	OVEN/MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	3	2080800	5436400	FINDSPOT	1977	SOUTHLAND DISTRICT	11
C46	4	2089700	5435900	OVEN/FINDSPOT	1960	SOUTHLAND DISTRICT	11
C46	5	2089700	5436100	FINDSPOT	1977	SOUTHLAND DISTRICT	11
C46	6	2088000	5435400	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	7	2087900	5435600	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	8	2087800	5435600	FINDSPOT	1977	SOUTHLAND DISTRICT	11
C46	9	2089900	5434700	FINDSPOT	1977	SOUTHLAND DISTRICT	11
C46	10	2088800	5435300	FINDSPOTS	1977	SOUTHLAND DISTRICT	11
C46	11	2081000	5436400	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	12	2080800	5436300	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	13	2076700	5432600	CAVE WITH MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	14	2075800	5432200	CAVE WITH MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	15	2076500	5432400	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	16	2074900	5428500	OCCUPIED CAVE	1977	SOUTHLAND DISTRICT	11
C46	17	2074900	5428700	CAVE WITH MIDDEN	1969	SOUTHLAND DISTRICT	11
C46	18	2074900	5428700	CAVE WITH MIDDEN	1969	SOUTHLAND DISTRICT	11

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
C46	19	2074200	5430000	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	20	2080600	5427400	BURIAL CAVE	1977	SOUTHLAND DISTRICT	11
C46	22	2085600	5436200	MIDDEN	1973	SOUTHLAND DISTRICT	11
C46	23	2086600	5435900	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	24	2075000	5428100	FINDSPOT	1977	SOUTHLAND DISTRICT	11
C46	26	2073300	5424700	MIDDEN	1977	SOUTHLAND DISTRICT	11
C46	27	2071200	5439000	CAVE	1977	SOUTHLAND DISTRICT	11
C46	31	2072100	5424300	MIDDEN/OVENS ETC	2004	SOUTHLAND DISTRICT	11
C46	32	2088300	5436200	FINDSPOT	1976	SOUTHLAND DISTRICT	11
C46	33	2074200	5430000	WHATA	1977	SOUTHLAND DISTRICT	11
C46	35	2080700	5436500	FINDSPOT	1988	SOUTHLAND DISTRICT	11
D45	6	2099400	5443600	ARCHAIC SITE	1967	SOUTHLAND DISTRICT	11
D45	8	2099800	5446700	OCCUPATION	1967	SOUTHLAND DISTRICT	11
D45	9	2099800	5447600	ARTEFACTS	1967	SOUTHLAND DISTRICT	11
D45	10	2099900	5449600	SHELTER/ART	1967	SOUTHLAND DISTRICT	11
D45	11	2100200	5448100	OCCUPATION	1967	SOUTHLAND DISTRICT	11
D45	12	2100700	5448200	ARTEFACTS	1967	SOUTHLAND DISTRICT	11
D45	13	2100700	5450400	OCCUPIED CAVE/ART	1967	SOUTHLAND DISTRICT	11
D45	14	2100900	5451100	SHELTER WITH ART	1967	SOUTHLAND DISTRICT	11
D45	15	2102500	5452500	SHELTER WITH ART	1967	SOUTHLAND DISTRICT	11
D45	17	2093600	5455300	OVENS	1960	SOUTHLAND DISTRICT	11
D45	18	2096900	5458600	OVENS	1950	SOUTHLAND DISTRICT	11
D45	19	2101200	5442700	LAMPREY CATCHING	1976	SOUTHLAND DISTRICT	11
D45	20	2091200	5456700	CACHE	1952	SOUTHLAND DISTRICT	11
D45	21	2128500	5452900	OVEN	1973	SOUTHLAND DISTRICT	11
D45	22	2120400	5458800	CACHE	1974	SOUTHLAND DISTRICT	11
D45	24	2119200	5451300	FINDSPOT	1966	SOUTHLAND DISTRICT	11
D45	25	2126600	5448300	FINDSPOT	1972	SOUTHLAND DISTRICT	11
D45	27	2106100	5450400	ADZE FINDSPOT	1977	SOUTHLAND DISTRICT	11
D45	29	2097300	5453100	FINDSPOT	1950	SOUTHLAND DISTRICT	11
D45	31	2126900	5442200	ADZE FINDSPOT	1993	SOUTHLAND DISTRICT	11
D45	32	2118700	5440300	FINDSPOT	1970	SOUTHLAND DISTRICT	11
D46	1	2090200	5436000	OVEN/FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	2	2090700	5434100	OVENS	1977	SOUTHLAND DISTRICT	11
D46	5	2091600	5433900	FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	6	2091400	5434000	OVEN/FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	7	2090300	5434400	OVENS	1977	SOUTHLAND DISTRICT	11
D46	8	2104300	5423200	FINDSPOT	1973	SOUTHLAND DISTRICT	11
D46	9	2104800	5426200	OVEN	1977	SOUTHLAND DISTRICT	11
D46	10	2103800	5425800	OVEN	1965	SOUTHLAND DISTRICT	11
D46	11	2093800	5432800	OVENS	1977	SOUTHLAND DISTRICT	11
D46	13	2092900	5434000	CANOE	1977	SOUTHLAND DISTRICT	11
D46	15	2097800	5433300	OVENS	1977	SOUTHLAND DISTRICT	11
D46	16	2096400	5432600	FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	17	2097200	5433600	OVENS	1977	SOUTHLAND DISTRICT	11
D46	18	2097800	5433700	OVENS	1977	SOUTHLAND DISTRICT	11
D46	19	2097500	5433400	OVEN	1977	SOUTHLAND DISTRICT	11
D46	28	2103100	5424900	OVENS/MIDDEN ETC	1977	SOUTHLAND DISTRICT	11
D46	29	2104800	5421200	ARTEFACTS	1977	SOUTHLAND DISTRICT	11
D46	30	2104200	5421100	ARTEFACTS	1977	SOUTHLAND DISTRICT	11
D46	31	2103500	5420900	MIDDENS	1977	SOUTHLAND DISTRICT	11

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
D46	32	2096100	5431500	OVENS	1977	SOUTHLAND DISTRICT	11
D46	33	2095500	5434700	ARTEFACTS	1977	SOUTHLAND DISTRICT	11
D46	35	2121400	5415300	ARGILLITE WORKING	1968	SOUTHLAND DISTRICT	11
D46	36	2113100	5413900	WORKSHOPS	1967	SOUTHLAND DISTRICT	11
D46	37	2114400	5413500	WORKSHOP/OVENS	1967	SOUTHLAND DISTRICT	11
D46	38	2113200	5414100	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	39	2119900	5415900	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	40	2121100	5415500	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	41	2123100	5414400	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	42	2124200	5414000	WORKING FLOOR	1967	SOUTHLAND DISTRICT	11
D46	43	2124800	5414000	WORKING FLOOR	1967	SOUTHLAND DISTRICT	11
D46	44	2124900	5414000	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	45	2125000	5413800	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	46	2125100	5413800	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	47	2125400	5413700	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	48	2120800	5419200	OVEN	1967	SOUTHLAND DISTRICT	11
D46	49	2120800	5418100	OVENS	1967	SOUTHLAND DISTRICT	11
D46	50	2123600	5418200	MIDDEN	1967	SOUTHLAND DISTRICT	11
D46	51	2126700	5416700	BURIALS	1967	SOUTHLAND DISTRICT	11
D46	52	2115000	5412100	MIDDEN/WORK AREA	1976	SOUTHLAND DISTRICT	11
D46	53	2114900	5412100	WORK AREA	1976	SOUTHLAND DISTRICT	11
D46	54	2116300	5411900	BURIAL AREA	1976	SOUTHLAND DISTRICT	11
D46	55	2123300	5417400	MIDDEN	1974	SOUTHLAND DISTRICT	11
D46	56	2126700	5416600	OCCUPATION/FLAKES	1971	SOUTHLAND DISTRICT	11
D46	57	2116300	5411900	BURIAL GROUND	1977	SOUTHLAND DISTRICT	11
D46	58	2116500	5412100	MIDDEN/OVEN	1977	SOUTHLAND DISTRICT	11
D46	59	2126300	5416500	VILLAGE	1977	SOUTHLAND DISTRICT	11
D46	60	2115700	5414000	VILLAGE	1977	SOUTHLAND DISTRICT	11
D46	61	2116400	5413100	MIDDEN/OVEN	1982	SOUTHLAND DISTRICT	11
D46	62	2096400	5439800	OVENS	1955	SOUTHLAND DISTRICT	11
D46	63	2099400	5439300	FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	64	2102900	5417000	Pā	1966	SOUTHLAND DISTRICT	11
D46	65	2102800	5417400	WORKING FLOOR	1967	SOUTHLAND DISTRICT	11
D46	66	2103100	5417500	HOUSES/PIT ETC	1967	SOUTHLAND DISTRICT	11
D46	67	2103200	5417700	CONTACT PERIOD	1967	SOUTHLAND DISTRICT	11
D46	68	2103900	5417400	OCCUPATION	1967	SOUTHLAND DISTRICT	11
D46	69	2103200	5417800	MOA HUNTER OVEN	1968	SOUTHLAND DISTRICT	11
D46	70	2104700	5416400	CONTACT VILLAGE	1967	SOUTHLAND DISTRICT	11
D46	71	2103500	5421100	OCCUPATION	1967	SOUTHLAND DISTRICT	11
D46	72	2104200	5423200	OCCUPATION	1967	SOUTHLAND DISTRICT	11
D46	73	2103900	5421100	MIDDEN	1977	SOUTHLAND DISTRICT	11
D46	74	2103900	5421100	MIDDEN	1977	SOUTHLAND DISTRICT	11
D46	75	2103900	5421100	OVEN	1977	SOUTHLAND DISTRICT	11
D46	76	2101000	5418900	WORKING FLOOR	1977	SOUTHLAND DISTRICT	11
D46	77	2100900	5418600	MIDDEN/OVENS	1977	SOUTHLAND DISTRICT	11
D46	78	2102100	5419000	OVEN	1950	SOUTHLAND DISTRICT	11
D46	79	2100800	5418400	OVEN	1977	SOUTHLAND DISTRICT	11
D46	80	2101200	5417700	OVEN	1977	SOUTHLAND DISTRICT	11
D46	81	2102400	5417400	OVEN	1977	SOUTHLAND DISTRICT	11
D46	82	2102900	5417600	OVENS	1977	SOUTHLAND DISTRICT	11
D46	83	2101100	5418000	OVEN?	1977	SOUTHLAND DISTRICT	11

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
D46	84	2100900	5418800	OVEN	1977	SOUTHLAND DISTRICT	11
D46	85	2101000	5419100	OVEN	1977	SOUTHLAND DISTRICT	11
D46	86	2100800	5419300	OVEN	1977	SOUTHLAND DISTRICT	11
D46	87	2100800	5419300	?OVEN	1977	SOUTHLAND DISTRICT	11
D46	88	2105600	5420100	OVENS/MIDDEN ETC	1977	SOUTHLAND DISTRICT	11
D46	89	2105700	5421300	FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	91	2103800	5423900	ROCK SOURCE	1988	SOUTHLAND DISTRICT	11
D46	92	2105500	5425000	OVENS	1977	SOUTHLAND DISTRICT	11
D46	93	2102900	5425100	OVENS	1977	SOUTHLAND DISTRICT	11
D46	94	2102300	5425700	OVENS	1977	SOUTHLAND DISTRICT	11
D46	95	2099900	5427700	SOURCE SITE	1977	SOUTHLAND DISTRICT	11
D46	96	2103400	5425200	OVENS	1977	SOUTHLAND DISTRICT	11
D46	97	2104200	5425400	FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	98	2105200	5426200	FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	99	2097400	5430300	ARTEFACTS	1967	SOUTHLAND DISTRICT	11
D46	100	2097900	5429800	OVENS	1977	SOUTHLAND DISTRICT	11
D46	101	2096200	5432300	FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	102	2102100	5431300	FINDSPOT	1965	SOUTHLAND DISTRICT	11
D46	103	2092500	5433400	FINDSPOT	1977	SOUTHLAND DISTRICT	11
D46	104	2103800	5421200	OCCUPATION	1977	SOUTHLAND DISTRICT	11
D46	105	2094000	5432600	OVEN	1977	SOUTHLAND DISTRICT	11
D46	107	2101800	5428300	FINDSPOT	1975	SOUTHLAND DISTRICT	11
D46	108	2105000	5416400	FINDSPOT	1979	SOUTHLAND DISTRICT	11
D46	109	2121100	5419200	FLAKING FLOOR	1978	SOUTHLAND DISTRICT	11
D46	110	2121600	5418500	OVEN	1978	SOUTHLAND DISTRICT	11
D46	111	2122100	5418200	MIDDEN	1978	SOUTHLAND DISTRICT	11
D46	112	2123800	5417200	MIDDEN/OVEN	1978	SOUTHLAND DISTRICT	11
D46	113	2124500	5417100	MIDDEN	1978	SOUTHLAND DISTRICT	11
D46	114	2124800	5417000	MIDDEN/OVEN	1978	SOUTHLAND DISTRICT	11
D46	115	2126600	5418800	MIDDEN?	1978	SOUTHLAND DISTRICT	11
D46	117	2126800	5416100	MIDDEN	1978	SOUTHLAND DISTRICT	11
D46	118	2125000	5419700	MIDDEN/OVEN	1978	SOUTHLAND DISTRICT	11
D46	119	2125200	5418700	MIDDEN	1978	SOUTHLAND DISTRICT	11
D46	120	2123800	5418200	OVEN	1978	SOUTHLAND DISTRICT	11
D46	123	2123400	5418600	OVENS/MIDDEN	1978	SOUTHLAND DISTRICT	11
D46	124	2123900	5418200	FINDSPOT	1978	SOUTHLAND DISTRICT	11
D46	125	2123900	5418100	OVEN/MIDDEN	1978	SOUTHLAND DISTRICT	11
D46	126	2123900	5418100	MIDDEN	1978	SOUTHLAND DISTRICT	11
D46	127	2122400	5418700	FLAKING/FINDSPOT	1978	SOUTHLAND DISTRICT	11
D46	128	2122300	5418800	MIDDEN	1978	SOUTHLAND DISTRICT	11
D46	129	2125400	5416700	OVEN/TERRACES?	1978	SOUTHLAND DISTRICT	11
D46	130	2125400	5416700	MIDDENS	1978	SOUTHLAND DISTRICT	11
D46	131	2121300	5415400	MIDDEN/FLAKING	1979	SOUTHLAND DISTRICT	11
D46	132	2121700	5415100	OVEN/MIDDEN	1979	SOUTHLAND DISTRICT	11
D46	133	2121900	5415000	CAVE/MIDDEN	1979	SOUTHLAND DISTRICT	11
D46	134	2122200	5414800	FLAKING FLOOR	1979	SOUTHLAND DISTRICT	11
D46	135	2121700	5415100	CAVE/MIDDEN	1979	SOUTHLAND DISTRICT	11
D46	136	2121300	5433500	OVEN	1979	SOUTHLAND DISTRICT	11
D46	137	2122100	5415000	MIDDEN/WORKING	1979	SOUTHLAND DISTRICT	11
D46	138	2125600	5416700	MIDDEN/FLAKING	1978	SOUTHLAND DISTRICT	11
D46	139	2125700	5416600	MIDDEN	1978	SOUTHLAND DISTRICT	11

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
D46	140	2122200	5414900	MIDDEN/FLAKES	1979	SOUTHLAND DISTRICT	11
D46	141	2101200	5428000	ADZE FINDSPOT	1984	SOUTHLAND DISTRICT	11
D46	167	2105500	5422500	FINDSPOT/OVEN	1985	SOUTHLAND DISTRICT	11
D46	169	2119400	5419600	FINDSPOT	1950	SOUTHLAND DISTRICT	11
D46	170	2117900	5418400	FINDSPOT	1984	SOUTHLAND DISTRICT	11
D46	171	2103900	5421200	FINDSPOT	1989	SOUTHLAND DISTRICT	11
D47	1	2114600	5404500	MIDDEN/ARTEFACTS	1985	SOUTHLAND DISTRICT	11
E46	1	2140100	5414000	MOA HUNTER CAMP	1966	SOUTHLAND DISTRICT	11
E46	2	2131600	5427900	MIDDEN/OVENS	1976	SOUTHLAND DISTRICT	11
E46	3	2137500	5417100	FINDSPOT	1973	SOUTHLAND DISTRICT	11
E46	14	2130300	5418800	OVEN	1978	SOUTHLAND DISTRICT	11
E46	18	2134700	5429800	FINDSPOT	1983	SOUTHLAND DISTRICT	11
E46	19	2136700	5429100	OVEN	1985	SOUTHLAND DISTRICT	11
E46	20	2136600	5429200	OVEN	1985	SOUTHLAND DISTRICT	11
E46	21	2136400	5429400	OVEN	1985	SOUTHLAND DISTRICT	11
E46	22	2136100	5429600	FINDSPOT	1985	SOUTHLAND DISTRICT	11
E46	23	2136200	5430000	OVEN	1985	SOUTHLAND DISTRICT	11
E46	24	2134400	5430100	OVEN	1985	SOUTHLAND DISTRICT	11
E46	25	2134700	5430000	OVEN/FINDSPOT	1985	SOUTHLAND DISTRICT	11
E46	26	2134700	5429700	FINDSPOT	1985	SOUTHLAND DISTRICT	11
E46	27	2135400	5429800	OVEN	1985	SOUTHLAND DISTRICT	11
E46	28	2135300	5429600	OVEN	1985	SOUTHLAND DISTRICT	11
E46	29	2135600	5429400	OVEN	1985	SOUTHLAND DISTRICT	11
E46	30	2135400	5429500	OVEN	1985	SOUTHLAND DISTRICT	11
E46	31	2135300	5429000	OVEN/FINDSPOT	1985	SOUTHLAND DISTRICT	11
E46	40	2134500	5418900	OVEN/ADZE	1937	SOUTHLAND DISTRICT	11
E46	41	2137000	5416900	MIDDEN/OVENS	1994	SOUTHLAND DISTRICT	11
E46	42	2136100	5418800	ARTEFACT FINDS	1938	SOUTHLAND DISTRICT	11

**Map 12**

E45	5	2162000	5450200	FINDSPOT(ADZE)	1970	SOUTHLAND DISTRICT	12
E45	6	2159400	5449800	OVEN	1960	SOUTHLAND DISTRICT	12
E45	7	2160300	5458700	OVENS	1976	SOUTHLAND DISTRICT	12
E45	9	2167600	5445600	BURIAL	1975	SOUTHLAND DISTRICT	12
E45	10	2163600	5458200	OVENS	1976	SOUTHLAND DISTRICT	12
E45	11	2163500	5457800	OVENS	1976	SOUTHLAND DISTRICT	12
E45	12	2162700	5458300	OVENS	1976	SOUTHLAND DISTRICT	12
E45	16	2159200	5458400	OVEN	1976	SOUTHLAND DISTRICT	12
E45	17	2159000	5457600	OVEN	1976	SOUTHLAND DISTRICT	12
E45	18	2157400	5458200	OVEN	1976	SOUTHLAND DISTRICT	12
E45	19	2157400	5455900	OVENS	1976	SOUTHLAND DISTRICT	12
E45	20	2169400	5441000	OVENS	1977	SOUTHLAND DISTRICT	12
E45	21	2167500	5441300	OVENS	1977	SOUTHLAND DISTRICT	12
E45	22	2167600	5441400	OVENS	1977	SOUTHLAND DISTRICT	12
E45	23	2167400	5441500	OVENS	1977	SOUTHLAND DISTRICT	12
E45	24	2167400	5441600	OVENS	1977	SOUTHLAND DISTRICT	12
E45	25	2167300	5441700	OVENS	1977	SOUTHLAND DISTRICT	12
E45	26	2167200	5442000	OVENS	1977	SOUTHLAND DISTRICT	12
E45	27	2167200	5442300	OVENS	1977	SOUTHLAND DISTRICT	12
E45	28	2167100	5442400	OVENS	1977	SOUTHLAND DISTRICT	12
E45	29	2167300	5443300	OVENS	1977	SOUTHLAND DISTRICT	12

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
E45	30	2167900	5444000	OVENS	1977	SOUTHLAND DISTRICT	12
E45	31	2167000	5444100	OVENS	1977	SOUTHLAND DISTRICT	12
E45	32	2167300	5444400	OVENS	1977	SOUTHLAND DISTRICT	12
E45	33	2164900	5443900	FINDSPOT	1977	SOUTHLAND DISTRICT	12
E45	34	2166100	5442700	OVEN	1977	SOUTHLAND DISTRICT	12
E45	35	2168000	5444300	FINDSPOT	1977	SOUTHLAND DISTRICT	12
E45	36	2163600	5449500	ADZES/MOA BONE	1977	SOUTHLAND DISTRICT	12
E45	37	2163100	5452300	FINDSPOT	1977	SOUTHLAND DISTRICT	12
E45	38	2160100	5455900	OVEN	1985	SOUTHLAND DISTRICT	12
E45	40	2158800	5455700	OVEN	1985	SOUTHLAND DISTRICT	12
E45	41	2158600	5455600	ADZE FINDSPOT	1985	SOUTHLAND DISTRICT	12
E45	42	2143900	5455600	FINDSPOT	1972	SOUTHLAND DISTRICT	12
E45	43	2168100	5450000	FINDSPOT	1958	SOUTHLAND DISTRICT	12
E46	4	2168800	5433900	OVENS	1976	SOUTHLAND DISTRICT	12
E46	5	2153100	5411500	FINDSPOT	1976	INVERCARGILL DISTRICT	12
E46	6	2166900	5436000	FINDSPOT	1977	SOUTHLAND DISTRICT	12
E46	7	2166300	5437300	OVENS	1977	SOUTHLAND DISTRICT	12
E46	8	2147600	5437300	FINDSPOT	1977	SOUTHLAND DISTRICT	12
E46	9	2149100	5434300	FINDSPOT	1976	SOUTHLAND DISTRICT	12
E46	10	2159900	5429600	OVEN	1977	SOUTHLAND DISTRICT	12
E46	11	2152500	5411300	MIDDEN/OVEN	1978	INVERCARGILL DISTRICT	12
E46	12	2166100	5438600	OVEN/FINDSPOT	1977	SOUTHLAND DISTRICT	12
E46	13	2166800	5439000	FINDSPOT	1977	SOUTHLAND DISTRICT	12
E46	15	2150200	5417100	FINDSPOT	1978	INVERCARGILL DISTRICT	12
E46	16	2152700	5411300	FINDSPOT	1979	INVERCARGILL DISTRICT	12
E46	33	2153700	5414100	FINDSPOT/MIDDEN	1985	INVERCARGILL DISTRICT	12
E46	34	2164000	5416300	ADZE FINDSPOT	1983	SOUTHLAND DISTRICT	12
E46	36	2150400	5414600	FINDSPOT	1987	INVERCARGILL DISTRICT	12
E46	38	2160500	5414000	FINDSPOT	1990	INVERCARGILL DISTRICT	12
E46	43	2144800	5437700	FINDSPOT	1994	SOUTHLAND DISTRICT	12
E46	44	2151100	5424500	ADZE FINDSPOT	1950	SOUTHLAND DISTRICT	12
E46	46	2165300	5417000	ADZE FINDSPOT	1980	SOUTHLAND DISTRICT	12
E46	47	2153500	5410400	FINDSPOT	1998	INVERCARGILL DISTRICT	12
E46	49	2167400	5438600	Wahi TAPU	2000	SOUTHLAND DISTRICT	12
E46	50	2143900	5418000	ADZE FINDSPOT	1997	SOUTHLAND DISTRICT	12
E47	5	2149000	5397700	MIDDEN/OVENS	1967	INVERCARGILL DISTRICT	12
E47	28	2146600	5406100	MIDDEN	1976	INVERCARGILL DISTRICT	12
E47	29	2147000	5406000	MIDDEN	1976	INVERCARGILL DISTRICT	12
E47	30	2147200	5406000	MIDDEN	1976	INVERCARGILL DISTRICT	12
E47	31	2147300	5406000	OVEN/MIDDEN	1976	INVERCARGILL DISTRICT	12
E47	32	2147300	5406000	MIDDEN	1976	INVERCARGILL DISTRICT	12
E47	33	2147400	5406000	MIDDEN/OVEN STONE	1976	INVERCARGILL DISTRICT	12
E47	34	2146700	5406100	MIDDEN/FINDSPOT	1976	INVERCARGILL DISTRICT	12
E47	35	2147400	5406100	MIDDEN	1976	INVERCARGILL DISTRICT	12
E47	39	2152800	5408300	MIDDENS/OVENS	1968	INVERCARGILL DISTRICT	12
E47	40	2152900	5408300	MIDDEN	1968	INVERCARGILL DISTRICT	12
E47	62	2147900	5403400	MIDDEN	1989	INVERCARGILL DISTRICT	12
E47	63	2149000	5403600	OVEN	1977	INVERCARGILL DISTRICT	12
E47	64	2149000	5403600	MIDDEN	1977	INVERCARGILL DISTRICT	12
E47	66	2149200	5402400	MIDDEN/FINDSPOT	1977	INVERCARGILL DISTRICT	12
E47	67	2149100	5403400	BURIAL GROUND	1977	INVERCARGILL DISTRICT	12

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
E47	68	2149000	5403400	MIDDEN	1977	INVERCARGILL DISTRICT	12
E47	69	2148900	5403500	MIDDEN	1977	INVERCARGILL DISTRICT	12
E47	72	2148100	5403400	SHELL MIDDEN	1977	INVERCARGILL DISTRICT	12
E47	80	2149200	5403400	MIDDEN	1977	INVERCARGILL DISTRICT	12
E47	81	2148300	5399900	FLAKING FLOOR	1977	INVERCARGILL DISTRICT	12
E47	87	2146200	5406400	MIDDEN/OVEN ETC	1979	INVERCARGILL DISTRICT	12
E47	88	2154500	5409700	FINDSPOT	1977	INVERCARGILL DISTRICT	12
E47	94	2148500	5404600	MIDDEN	1978	INVERCARGILL DISTRICT	12
E47	96	2148700	5404200	MIDDEN/FINDSPOT	1978	INVERCARGILL DISTRICT	12
E47	97	2148000	5399700	FLAKING FLOOR	1990	INVERCARGILL DISTRICT	12
E47	105	2143800	5399700	MIDDENS/OVENS	1978	INVERCARGILL DISTRICT	12
E47	107	2146100	5409300	MIDDENS/OVENS	1978	INVERCARGILL DISTRICT	12
E47	108	2146200	5409300	MIDDEN	1978	INVERCARGILL DISTRICT	12
E47	109	2146200	5406500	MIDDEN/OVEN	1979	INVERCARGILL DISTRICT	12
E47	110	2146400	5406100	MIDDEN/OVEN	1979	INVERCARGILL DISTRICT	12
E47	111	2148500	5400000	MIDDEN	1979	INVERCARGILL DISTRICT	12
E47	114	2147600	5406900	OVEN	1979	INVERCARGILL DISTRICT	12
E47	117	2146600	5408800	ADZE FINDSPOT	1983	INVERCARGILL DISTRICT	12
E47	120	2148700	5400700	FLAKING FLOOR	1985	INVERCARGILL DISTRICT	12
E47	128	2152600	5408700	SHELL MIDDEN	1985	INVERCARGILL DISTRICT	12
E47	130	2149100	5398700	FLAKING FLOOR	1986	INVERCARGILL DISTRICT	12
E47	134	2149400	5400300	OVENS/FLAKES	1990	INVERCARGILL DISTRICT	12
E47	136	2146300	5399600	HISTORIC VILLAGE	1988	INVERCARGILL DISTRICT	12
E47	138	2147200	5404200	MIDDEN	1990	INVERCARGILL DISTRICT	12
E47	139	2148100	5405100	MIDDEN/ARTEFACTS	1990	INVERCARGILL DISTRICT	12
E47	140	2153600	5407400	FINDSPOT	1990	INVERCARGILL DISTRICT	12
E47	154	2148700	5400600	FLAKING FLOOR	1996	SOUTHLAND DISTRICT	12
E47	157	2148300	5397600	ADZE BUTT FIND	1996	SOUTHLAND DISTRICT	12
E47	158	2148400	5398700	ADZE FINDSPOT	1996	SOUTHLAND DISTRICT	12
E47	159	2148500	5398700	FLAKING FLOOR	1996	SOUTHLAND DISTRICT	12
E47	174	2148020	5399850	HEARTHS	2005	INVERCARGILL DISTRICT	12
E47	175	2148110	5399940	MIDDEN/OVEN	2005	INVERCARGILL DISTRICT	12
E47	177	2146710	5400080	WORKING FLOOR	2004	INVERCARGILL DISTRICT	12
E47	160	2148800	5404000	MIDDEN	1979	SOUTHLAND DISTRICT	12
E47	181	2148030	5399800	WORKING AREA	2005	INVERCARGILL DISTRICT	12
E47	182	2145860	5399650	MIDDEN/OVEN	2004	INVERCARGILL DISTRICT	12
E47	186	2148300	5403500	BURIAL	1978	INVERCARGILL DISTRICT	12
F45	1	2170200	5440100	SHELTER/FINDSPOT	1977	SOUTHLAND DISTRICT	12
F45	2	2170800	5444800	OVEN/FINDSPOT	1977	SOUTHLAND DISTRICT	12
F45	3	2204600	5450800	SOURCE SITE	1976	GORE DISTRICT	12
F45	5	2171900	5456100	OVEN	1986	SOUTHLAND DISTRICT	12
F46	1	2178200	5436300	FINDSPOT	1973	SOUTHLAND DISTRICT	12
F46	2	2179000	5435200	OVENS	1973	SOUTHLAND DISTRICT	12
F46	3	2177800	5435300	FINDSPOT	1973	SOUTHLAND DISTRICT	12
F46	4	2171500	5417800	FINDSPOT	1971	SOUTHLAND DISTRICT	12
F46	5	2170900	5416900	OVENS	1971	SOUTHLAND DISTRICT	12
F46	6	2171300	5417000	OVENS	1971	SOUTHLAND DISTRICT	12
F46	7	2174100	5436400	OVEN/FINDSPOT	1977	SOUTHLAND DISTRICT	12
F46	8	2170800	5436800	OVENS	1977	SOUTHLAND DISTRICT	12
F46	9	2174300	5432100	OVEN/FINDSPOT	1977	SOUTHLAND DISTRICT	12
F46	10	2209200	5412400	FINDSPOT	1975	SOUTHLAND DISTRICT	12



Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
F46	11	2199800	5421700	OVEN/ARTEFACTS	1976	SOUTHLAND DISTRICT	12
F46	12	2191100	5438200	FOOD COLLECTING	1977	GORE DISTRICT	12
F46	14	2176200	5438500	OVEN/FINDSPOT	1977	SOUTHLAND DISTRICT	12
F46	15	2183500	5410600	OVENS	1977	SOUTHLAND DISTRICT	12
F46	16	2178900	5423000	FINDSPOT	1978	SOUTHLAND DISTRICT	12
F46	17	2172000	5422000	FINDSPOT	1979	SOUTHLAND DISTRICT	12
F46	18	2173500	5416800	OVENS/FINDSPOT	1979	SOUTHLAND DISTRICT	12
F46	19	2177000	5435800	OVEN	1985	SOUTHLAND DISTRICT	12
F46	20	2178200	5436800	OVENS	1985	SOUTHLAND DISTRICT	12
F46	21	2178900	5436800	OVENS	1985	SOUTHLAND DISTRICT	12
F46	22	2178800	5436100	OVEN	1985	SOUTHLAND DISTRICT	12
F46	23	2188300	5410500	OVEN CLUSTER	1960	SOUTHLAND DISTRICT	12
F46	24	2207900	5427600	OVEN	1986	SOUTHLAND DISTRICT	12
F46	25	2185000	5435400	QUARRY/WORK AREA	1973	GORE DISTRICT	12
F46	26	2186000	5418500	FINDSPOT	1974	SOUTHLAND DISTRICT	12
F46	27	2204800	5417500	PITS (OVENS?)	1988	SOUTHLAND DISTRICT	12
F46	29	2190100	5435100	FINDSPOT (ADZE)	1950	GORE DISTRICT	12
F46	30	2189100	5431400	FINDSPOT (ADZE)	1958	SOUTHLAND DISTRICT	12
F46	31	2200500	5430700	ADZE FINDSPOT	1992	SOUTHLAND DISTRICT	12
F46	32	2199700	5431400	OVEN	1992	GORE DISTRICT	12
F47	2	2182600	5405800	OVENS	1976	SOUTHLAND DISTRICT	12
F47	3	2180600	5405800	OVENS	1976	SOUTHLAND DISTRICT	12
F47	34	2202500	5400900	OVEN	1975	SOUTHLAND DISTRICT	12
F47	35	2200800	5402000	MOA GASTROLITHS	1975	SOUTHLAND DISTRICT	12
F47	41	2183000	5402700	FINDSPOT	1978	SOUTHLAND DISTRICT	12
F47	61	2182500	5402300	FINDSPOT (CANOE)	1992	SOUTHLAND DISTRICT	12
G46	1	2214700	5416600	OVEN	1975	SOUTHLAND DISTRICT	12
G46	2	2212900	5415500	OVEN	1975	SOUTHLAND DISTRICT	12
G46	3	2212700	5416500	OVEN	1975	SOUTHLAND DISTRICT	12
G46	4	2216000	5419700	OVEN	1975	CLUTHA DISTRICT	12
G46	12	2210800	5418900	OVEN	1985	SOUTHLAND DISTRICT	12
G46	13	2210200	5428000	FINDSPOT	1987	SOUTHLAND DISTRICT	12
G46	15	2216100	5423400	ADZE FINDSPOT	1995	CLUTHA DISTRICT	12
<b>Map 13</b>							
G45	2	2220300	5450700	OVEN	1957	CLUTHA DISTRICT	13
G45	3	2244300	5445400	OVENS	1973	CLUTHA DISTRICT	13
G45	5	2219100	5448500	FINDSPOT	1979	CLUTHA DISTRICT	13
G46	5	2243000	5420700	FINDSPOT	1973	CLUTHA DISTRICT	13
G46	6	2246800	5425000	OVENS	1972	CLUTHA DISTRICT	13
G46	7	2245300	5420100	FLAKING FLOOR	1975	CLUTHA DISTRICT	13
G46	8	2236600	5414700	CHARCOAL/STONES	1973	CLUTHA DISTRICT	13
G46	9	2242600	5431800	ADZE FINDSPOT	1975	CLUTHA DISTRICT	13
G46	10	2240000	5428800	OVENS	1985	CLUTHA DISTRICT	13
G46	11	2245800	5430000	OVEN	1985	CLUTHA DISTRICT	13
G47	3	2229200	5404700	HEARTH	1975	CLUTHA DISTRICT	13
G47	4	2229200	5404700	OPEN FIRE	1975	CLUTHA DISTRICT	13
G47	5	2229700	5404700	OPEN FIRES	1975	CLUTHA DISTRICT	13
G47	47	2229400	5405100	OVENS	1977	CLUTHA DISTRICT	13
G47	50	2239800	5399600	MIDDEN	1990	CLUTHA DISTRICT	13
G47	51	2239200	5398000	MIDDEN/BURIAL	1984	CLUTHA DISTRICT	13

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
G47	53	2239900	5399700	MIDDEN(SHELL)	1967	CLUTHA DISTRICT	13
G47	54	2239900	5399800	SHELL MIDDEN	1967	CLUTHA DISTRICT	13
G47	55	2239300	5400400	MIDDEN	1967	CLUTHA DISTRICT	13
G47	56	2238500	5400500	MIDDEN	1967	CLUTHA DISTRICT	13
G47	57	2239100	5400100	MIDDEN	1967	CLUTHA DISTRICT	13
G47	58	2238900	5399800	MIDDEN	1968	CLUTHA DISTRICT	13
G47	59	2239200	5399700	MIDDEN	1967	CLUTHA DISTRICT	13
G47	60	2239200	5399700	MIDDEN	1967	CLUTHA DISTRICT	13
G47	61	2238900	5401300	MIDDEN	1967	CLUTHA DISTRICT	13
G47	62	2231000	5404400	FINDSPOT	1970	CLUTHA DISTRICT	13
G47	63	2240200	5399600	MIDDEN	1970	CLUTHA DISTRICT	13
G47	65	2237800	5397700	MIDDEN	1973	CLUTHA DISTRICT	13
G47	67	2239600	5400200	MIDDEN	1967	CLUTHA DISTRICT	13
G47	68	2239600	5398700	MIDDEN	1984	CLUTHA DISTRICT	13
G47	70	2244600	5399600	MIDDEN/OVENS	1975	CLUTHA DISTRICT	13
G47	71	2246000	5399700	MIDDEN	1975	CLUTHA DISTRICT	13
G47	72	2246100	5399700	MIDDEN	1975	CLUTHA DISTRICT	13
G47	73	2247000	5399400	MIDDEN	1975	CLUTHA DISTRICT	13
G47	74	2246000	5399700	MIDDEN & BURIAL	1975	CLUTHA DISTRICT	13
G47	75	2239100	5400700	SHELL LENS	1975	CLUTHA DISTRICT	13
G47	76	2239900	5399500	MIDDEN	1975	CLUTHA DISTRICT	13
G47	77	2236000	5401600	OVEN/FINDSPOT	1975	CLUTHA DISTRICT	13
G47	78	2231100	5403900	OVEN	1984	CLUTHA DISTRICT	13
G47	79	2231100	5404400	HEARTH	1975	CLUTHA DISTRICT	13
G47	80	2230100	5404700	?OVENS/?HEARTHS	1975	CLUTHA DISTRICT	13
G47	81	2230600	5405500	OVENS	1975	CLUTHA DISTRICT	13
G47	82	2246400	5402800	OVENS	1977	CLUTHA DISTRICT	13
G47	84	2239400	5401600	FINDSPOT	1975	CLUTHA DISTRICT	13
G47	85	2239300	5399500	MIDDEN IN CAVE	1975	CLUTHA DISTRICT	13
G47	97	2236200	5403000	OVENS	1982	CLUTHA DISTRICT	13
H46	1	2263700	5413900	MIDDEN	1977	CLUTHA DISTRICT	13
H46	2	2264100	5413700	MIDDEN	1984	CLUTHA DISTRICT	13
H46	3	2262100	5421100	MIDDEN	1984	CLUTHA DISTRICT	13
H46	4	2262400	5418500	HISTORIC VILLAGE	1968	CLUTHA DISTRICT	13
H46	5	2258500	5415600	OVENS	1971	CLUTHA DISTRICT	13
H46	6	2258700	5415300	FIRE DEBRIS	1971	CLUTHA DISTRICT	13
H46	7	2258500	5416000	OVENS	1971	CLUTHA DISTRICT	13
H46	8	2260600	5416700	FINDSPOT	1971	CLUTHA DISTRICT	13
H46	9	2260500	5416600	OVENS	1975	CLUTHA DISTRICT	13
H46	10	2262300	5419200	MIDDEN	1979	CLUTHA DISTRICT	13
H46	11	2262300	5412500	MIDDEN	1975	CLUTHA DISTRICT	13
H46	12	2262200	5420400	OVEN	1975	CLUTHA DISTRICT	13
H46	13	2262400	5419900	MIDDEN	1977	CLUTHA DISTRICT	13
H46	14	2263300	5417100	MIDDEN/OVENSTONES	1977	CLUTHA DISTRICT	13
H46	16	2263500	5416500	BURNT STONE	1977	CLUTHA DISTRICT	13
H46	18	2263700	5413900	MIDDEN	1977	CLUTHA DISTRICT	13
H46	20	2263900	5413100	FIND SPOT	1977	CLUTHA DISTRICT	13
H46	21	2265200	5412900	MIDDEN	1977	CLUTHA DISTRICT	13
H46	22	2265200	5412900	FIRE DEBRIS	1977	CLUTHA DISTRICT	13
H46	23	2262400	5412400	FIRE DEBRIS	1977	CLUTHA DISTRICT	13
H46	25	2266200	5430600	FINDSPOT	1977	CLUTHA DISTRICT	13

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
H46	26	2265700	5427500	OVEN/FINDSPOT	1977	CLUTHA DISTRICT	13
H46	27	2259200	5432400	OVEN	1977	CLUTHA DISTRICT	13
H46	28	2260400	5410000	MIDDEN	1984	CLUTHA DISTRICT	13
H46	29	2253500	5410000	FINDSPOT	1977	CLUTHA DISTRICT	13
H46	30	2257300	5410000	MIDDEN	1977	CLUTHA DISTRICT	13
H46	31	2252700	5410400	MIDDEN	1977	CLUTHA DISTRICT	13
H46	32	2258500	5426300	FINDSPOT	1967	CLUTHA DISTRICT	13
H46	33	2262400	5418100	BURIAL	1978	CLUTHA DISTRICT	13
H46	34	2262400	5418100	MIDDEN	1978	CLUTHA DISTRICT	13
H46	35	2256100	5431700	FINDSPOT	1978	CLUTHA DISTRICT	13
H47	1	2256300	5409900	MIDDEN/OVENS	1966	CLUTHA DISTRICT	13
H47	2	2256500	5409200	MIDDEN	1984	CLUTHA DISTRICT	13
H47	3	2260800	5409500	FINDSPOT	1973	CLUTHA DISTRICT	13
H47	4	2250000	5402200	MIDDEN	2005	CLUTHA DISTRICT	13
H47	5	2257100	5407100	MIDDEN	1975	CLUTHA DISTRICT	13
H47	6	2260600	5409900	MIDDEN	1977	CLUTHA DISTRICT	13
H47	7	2260100	5409400	MIDDEN	1977	CLUTHA DISTRICT	13
H47	8	2256200	5409100	MIDDEN	1977	CLUTHA DISTRICT	13
H47	9	2256100	5409000	MIDDEN	1977	CLUTHA DISTRICT	13
H47	10	2257100	5408800	MIDDEN	1977	CLUTHA DISTRICT	13
H47	11	2257100	5408800	MIDDEN	1977	CLUTHA DISTRICT	13
H47	12	2257200	5408700	MIDDEN	1977	CLUTHA DISTRICT	13
H47	13	2251300	5409400	MIDDEN	1977	CLUTHA DISTRICT	13
H47	14	2251300	5409400	MIDDEN	1977	CLUTHA DISTRICT	13
H47	15	2251100	5409400	MIDDEN	1977	CLUTHA DISTRICT	13
H47	17	2251400	5409600	FINDSPOT	1977	CLUTHA DISTRICT	13
H47	18	2256900	5409700	FINDSPOT	1977	CLUTHA DISTRICT	13
H47	19	2253000	5409400	FIRE DEBRIS	1977	CLUTHA DISTRICT	13
H47	20	2253500	5409400	FINDSPOT	1977	CLUTHA DISTRICT	13
H47	21	2252900	5409400	MIDDEN	1977	CLUTHA DISTRICT	13
H47	22	2252700	5409200	MIDDEN	1977	CLUTHA DISTRICT	13
H47	23	2252700	5409200	MIDDEN	1977	CLUTHA DISTRICT	13
H47	24	2252600	5409100	MIDDEN	1977	CLUTHA DISTRICT	13
H47	25	2252400	5408900	MIDDEN	1977	CLUTHA DISTRICT	13
H47	26	2252400	5408900	MIDDEN	1977	CLUTHA DISTRICT	13
H47	27	2252400	5408900	MIDDEN	1977	CLUTHA DISTRICT	13
H47	28	2252400	5408800	MIDDEN	1977	CLUTHA DISTRICT	13
H47	29	2252300	5408700	MIDDEN	1977	CLUTHA DISTRICT	13
H47	30	2252000	5408600	MIDDEN	1977	CLUTHA DISTRICT	13
H47	31	2251800	5408500	MIDDEN	1977	CLUTHA DISTRICT	13
H47	32	2251600	5408300	MIDDEN	1977	CLUTHA DISTRICT	13
H47	33	2251600	5408200	MIDDEN	1977	CLUTHA DISTRICT	13
H47	34	2251500	5408200	MIDDEN	1977	CLUTHA DISTRICT	13
H47	35	2251500	5408200	MIDDEN	1977	CLUTHA DISTRICT	13
H47	36	2257200	5407800	MIDDEN	1977	CLUTHA DISTRICT	13
H47	37	2257100	5407300	MIDDEN	1984	CLUTHA DISTRICT	13
H47	38	2257100	5407100	MIDDEN	1984	CLUTHA DISTRICT	13
H47	39	2257100	5407100	MIDDEN	1984	CLUTHA DISTRICT	13
H47	40	2250100	5401600	MIDDEN	1977	CLUTHA DISTRICT	13
H47	41	2257400	5406600	FINDSPOT	1977	CLUTHA DISTRICT	13
H47	42	2250300	5400200	OVENS	1997	CLUTHA DISTRICT	13

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
H47	43	2255800	5409400	MIDDEN	2002	CLUTHA DISTRICT	13
H47	44	2257210	5406930	MIDDEN	2006	CLUTHA DISTRICT	13
H47	45	2257170	5406940	MIDDEN	2006	CLUTHA DISTRICT	13
<b>Map 14</b>							
E47	166	2154360	5389470	MIDDEN/OVEN	2004	INVERCARGILL DISTRICT	14
E47	178	2149620	5394040	WORKING AREA	2005	INVERCARGILL DISTRICT	14
E47	179	2144120	5395700	MIDDEN/OVEN	2005	INVERCARGILL DISTRICT	14
E47	180	2144340	5396110	MIDDEN/OVEN	2005	INVERCARGILL DISTRICT	14
E47	183	2147650	5393410	MIDDEN/OVEN	2004	INVERCARGILL DISTRICT	14
E47	184	2147660	5393930	MIDDEN/OVEN	2004	INVERCARGILL DISTRICT	14
D48	1	2107100	5375300	WORKSHOP	1989	SOUTHLAND DISTRICT	14
D48	2	2106700	5373100	OVENS/MIDDEN	1972	SOUTHLAND DISTRICT	14
D48	3	2110200	5358900	OVENS	1976	SOUTHLAND DISTRICT	14
D48	4	2110200	5358000	MIDDEN	1989	SOUTHLAND DISTRICT	14
D48	8	2123500	5357000	? Pā	1977	SOUTHLAND DISTRICT	14
D48	14	2119000	5378300	OCCUPATION	1977	SOUTHLAND DISTRICT	14
D48	15	2126400	5372000	OCCUPATION	1977	SOUTHLAND DISTRICT	14
D48	16	2127200	5352800	MIDDEN	1968	SOUTHLAND DISTRICT	14
D48	17	2129900	5355700	MIDDEN	1976	SOUTHLAND DISTRICT	14
D48	18	2106500	5366900	OVEN/FINDSPOTS	1982	SOUTHLAND DISTRICT	14
D48	19	2111200	5378200	MIDDEN	1979	SOUTHLAND DISTRICT	14
D48	20	2122300	5377000	FINDSPOTS	1978	SOUTHLAND DISTRICT	14
D48	21	2101300	5369000	MIDDEN/OVEN	1993	SOUTHLAND DISTRICT	14
D48	24	2112500	5353900	FINDSPOT	1988	SOUTHLAND DISTRICT	14
D48	26	2109500	5360500	MIDDEN	1987	SOUTHLAND DISTRICT	14
D48	27	2110300	5358500	MIDDEN	1989	SOUTHLAND DISTRICT	14
D48	28	2110900	5356500	MIDDEN	1989	SOUTHLAND DISTRICT	14
D49	1	2105800	5347000	OCCUPATION	1965	SOUTHLAND DISTRICT	14
D49	2	2105800	5347000	MOA REMAINS,ETC	1976	SOUTHLAND DISTRICT	14
D49	5	2105300	5347100	FINDSPOT	1977	SOUTHLAND DISTRICT	14
D49	6	2110500	5349800	MIDDEN/OVEN	1968	SOUTHLAND DISTRICT	14
D49	28	2104900	5346700	MIDDEN	1987	SOUTHLAND DISTRICT	14
D49	30	2108000	5347700	FINDSPOT	1988	SOUTHLAND DISTRICT	14
D49	33	2107900	5339300	FINDSPOT	1997	SOUTHLAND DISTRICT	14
E47	1	2154100	5390800	BURIAL	1961	INVERCARGILL DISTRICT	14
E47	2	2155000	5391100	FLAKE SCATTER	1961	INVERCARGILL DISTRICT	14
E47	3	2154700	5391600	OVENS & ?WORKSHOP	1961	INVERCARGILL DISTRICT	14
E47	4	2149400	5391500	MIDDEN	1967	INVERCARGILL DISTRICT	14
E47	6	2144500	5396700	MIDDEN/FLAKES	1986	INVERCARGILL DISTRICT	14
E47	7	2158700	5385300	BURIAL,OCCUPATION	1968	SOUTHLAND DISTRICT	14
E47	8	2158300	5385400	FINDSPOT	1968	SOUTHLAND DISTRICT	14
E47	9	2158500	5385500	MIDDEN/FLAKING	1968	SOUTHLAND DISTRICT	14
E47	10	2158500	5385200	FINDSPOT	1968	SOUTHLAND DISTRICT	14
E47	11	2158100	5385500	PITS	1968	SOUTHLAND DISTRICT	14
E47	12	2158800	5385200	FINDSPOT	1968	SOUTHLAND DISTRICT	14
E47	13	2155400	5391900	ADZE WORK SHOP	1969	INVERCARGILL DISTRICT	14
E47	14	2155000	5390700	BURIAL	1969	INVERCARGILL DISTRICT	14
E47	15	2147000	5395200	MIDDENS/OVENS	1978	INVERCARGILL DISTRICT	14
E47	16	2147700	5393900	MIDDENS/OVENS	1971	INVERCARGILL DISTRICT	14
E47	17	2147600	5392800	MIDDENS/ARTEFACTS	1940	INVERCARGILL DISTRICT	14

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
E47	18	2150900	5390600	CAMP SITE	1969	INVERCARGILL DISTRICT	14
E47	19	2150000	5391200	WORKSHOP	1971	INVERCARGILL DISTRICT	14
E47	20	2149200	5395000	OVENS/FLAKING	1968	INVERCARGILL DISTRICT	14
E47	21	2149500	5395500	WORKSHOP	1970	INVERCARGILL DISTRICT	14
E47	22	2150700	5396600	WORKSHOP	1969	INVERCARGILL DISTRICT	14
E47	23	2151000	5393500	WORKSHOP	1969	INVERCARGILL DISTRICT	14
E47	24	2151200	5393700	WORKING FLOOR	1969	INVERCARGILL DISTRICT	14
E47	25	2150900	5393800	WORKING FLOOR	1969	INVERCARGILL DISTRICT	14
E47	26	2144200	5396100	ADZE CACHE	1975	INVERCARGILL DISTRICT	14
E47	27	2154800	5391700	BURIAL	1975	INVERCARGILL DISTRICT	14
E47	38	2155600	5392800	QUARRY SOURCE	1968	INVERCARGILL DISTRICT	14
E47	41	2147700	5396300	FINDSPOT	1976	INVERCARGILL DISTRICT	14
E47	42	2157100	5391400	OVEN	1976	INVERCARGILL DISTRICT	14
E47	43	2157000	5391400	OVEN/MIDDEN	1976	INVERCARGILL DISTRICT	14
E47	44	2155100	5391000	OVEN	1976	INVERCARGILL DISTRICT	14
E47	45	2155000	5391700	FLAKING FLOOR	1976	INVERCARGILL DISTRICT	14
E47	46	2155300	5392000	OVEN/FLAKING	1976	INVERCARGILL DISTRICT	14
E47	47	2155300	5392100	OVEN	1976	INVERCARGILL DISTRICT	14
E47	48	2155300	5392200	OVEN/MIDDEN	1976	INVERCARGILL DISTRICT	14
E47	49	2155300	5392500	MIDDEN	1976	INVERCARGILL DISTRICT	14
E47	50	2155300	5392600	OVEN/MIDDEN	1976	INVERCARGILL DISTRICT	14
E47	51	2155400	5392800	OVEN	1976	INVERCARGILL DISTRICT	14
E47	52	2155500	5392900	MIDDEN	1976	INVERCARGILL DISTRICT	14
E47	53	2155700	5392900	MIDDEN	1976	INVERCARGILL DISTRICT	14
E47	54	2155700	5392900	MIDDEN	1976	INVERCARGILL DISTRICT	14
E47	55	2156200	5392900	OVEN	1976	INVERCARGILL DISTRICT	14
E47	56	2160500	5393700	OVEN	1976	INVERCARGILL DISTRICT	14
E47	58	2160700	5395500	OVEN	1976	INVERCARGILL DISTRICT	14
E47	59	2154700	5395000	FINDSPOT	1976	INVERCARGILL DISTRICT	14
E47	60	2154500	5395300	FINDSPOT	1976	INVERCARGILL DISTRICT	14
E47	61	2151400	5396800	OVEN	1976	INVERCARGILL DISTRICT	14
E47	74	2151000	5396700	QUARRY SITE'	1976	INVERCARGILL DISTRICT	14
E47	75	2151000	5396500	FLAKE FLOOR	1976	INVERCARGILL DISTRICT	14
E47	76	2150800	5396500	FLAKE FLOOR	1976	INVERCARGILL DISTRICT	14
E47	77	2149600	5396100	FINDSPOT	1976	INVERCARGILL DISTRICT	14
E47	82	2158600	5385300	MIDDEN	1977	SOUTHLAND DISTRICT	14
E47	83	2158100	5385600	WORKING FLOOR	1977	SOUTHLAND DISTRICT	14
E47	84	2158200	5385400	WORKING FLOOR	1977	SOUTHLAND DISTRICT	14
E47	85	2158200	5385300	WORKING FLOOR	1977	SOUTHLAND DISTRICT	14
E47	89	2158500	5385500	FINDSPOT	1968	SOUTHLAND DISTRICT	14
E47	90	2150600	5391400	OVENS/MIDDEN	1978	INVERCARGILL DISTRICT	14
E47	91	2150600	5391500	MIDDEN	1978	INVERCARGILL DISTRICT	14
E47	92	2150800	5391200	FINDSPOT	1978	INVERCARGILL DISTRICT	14
E47	93	2150200	5391300	FINDSPOT	1978	INVERCARGILL DISTRICT	14
E47	95	2153900	5390200	FINDSPOT/MIDDEN	1978	INVERCARGILL DISTRICT	14
E47	100	2148200	5391900	OVENS	1978	INVERCARGILL DISTRICT	14
E47	101	2147800	5392000	OVENS	1978	INVERCARGILL DISTRICT	14
E47	102	2147600	5392400	MIDDEN/OVEN	1978	INVERCARGILL DISTRICT	14
E47	103	2147800	5393600	MIDDENS	1978	INVERCARGILL DISTRICT	14
E47	104	2147600	5392700	OVEN	1978	INVERCARGILL DISTRICT	14
E47	106	2150100	5393000	FINDSPOT	1978	INVERCARGILL DISTRICT	14

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
E47	112	2150200	5392800	FLAKING FLOOR	1978	INVERCARGILL DISTRICT	14
E47	113	2144300	5396100	FINDSPOT	1979	INVERCARGILL DISTRICT	14
E47	116	2150500	5391300	FINDSPOT	1984	INVERCARGILL DISTRICT	14
E47	118	2150400	5395500	QUARRY/FLAKE AREA	1971	INVERCARGILL DISTRICT	14
E47	119	2154300	5390900	OVENS/MIDDEN	1985	INVERCARGILL DISTRICT	14
E47	121	2150500	5395700	QUARRY/FLAKEFLOOR	1985	INVERCARGILL DISTRICT	14
E47	122	2150300	5395500	FINDSPOT	1985	INVERCARGILL DISTRICT	14
E47	123	2150000	5396000	FLAKING FLOOR	1985	INVERCARGILL DISTRICT	14
E47	124	2150100	5395700	FLAKING FLOOR	1985	INVERCARGILL DISTRICT	14
E47	125	2150100	5395800	FLAKING FLOOR	1985	INVERCARGILL DISTRICT	14
E47	126	2150000	5396000	FLAKING FLOORS	1985	INVERCARGILL DISTRICT	14
E47	127	2150500	5396000	WORKED OUTCROP	1985	INVERCARGILL DISTRICT	14
E47	129	2162100	5392300	FLAKES/OVENS	1967	INVERCARGILL DISTRICT	14
E47	132	2144300	5396200	FINDSPOT	1986	INVERCARGILL DISTRICT	14
E47	133	2144100	5397300	FINDSPOT	1986	INVERCARGILL DISTRICT	14
E47	150	2149600	5393900	MIDDEN	1990	INVERCARGILL DISTRICT	14
E47	153	2145100	5397100	OVEN/MIDDEN	1994	INVERCARGILL DISTRICT	14
E47	155	2146100	5395400	MIDDEN/OVENSTONES	1996	INVERCARGILL DISTRICT	14
E47	156	2145800	5395500	MIDDEN/OVENSTONES	1996	INVERCARGILL DISTRICT	14
E48	1	2134800	5361200	Kāinga	1976	SOUTHLAND DISTRICT	14
E48	3	2137800	5360500	MIDDEN/OVENS	1989	SOUTHLAND DISTRICT	14
E48	4	2139100	5360800	Kāinga	1976	SOUTHLAND DISTRICT	14
E48	5	2144900	5363600	FOOD SOURCE	1977	SOUTHLAND DISTRICT	14
E48	6	2134800	5363500	HIST. SETTLEMENT	1977	SOUTHLAND DISTRICT	14
E48	7	2138500	5356700	HIST. SETTLEMENT	1977	SOUTHLAND DISTRICT	14
E48	22	2139000	5353000	OCCUPATION	1977	SOUTHLAND DISTRICT	14
E48	23	2139200	5350700	OCCUPATION	1977	SOUTHLAND DISTRICT	14
E48	24	2130600	5366100	OCCUPATION	1977	SOUTHLAND DISTRICT	14
E48	38	2140400	5355000	MIDDENS	1979	SOUTHLAND DISTRICT	14
E48	39	2142300	5351300	MIDDEN	1954	SOUTHLAND DISTRICT	14
E48	40	2142300	5351300	BURIAL	1968	SOUTHLAND DISTRICT	14
E48	41	2139600	5355300	MIDDEN/WORK AREA	1970	SOUTHLAND DISTRICT	14
E48	42	2140400	5350700	MIDDENS	1976	SOUTHLAND DISTRICT	14
E48	47	2137500	5360300	Māori TRACK	1978	SOUTHLAND DISTRICT	14
E48	49	2139400	5360300	BURIAL	1978	SOUTHLAND DISTRICT	14
E48	50	2138300	5359000	BURIALS	1978	SOUTHLAND DISTRICT	14
E48	51	2139800	5356300	HEARTH/MIDDEN	1982	SOUTHLAND DISTRICT	14
E48	52	2138300	5359300	MIDDEN	1982	SOUTHLAND DISTRICT	14
E48	54	2130000	5357900	MIDDEN	1989	SOUTHLAND DISTRICT	14
E48	70	2140300	5352600	FINDSPOT (ADZE)	1993	SOUTHLAND DISTRICT	14
E49	2	2136900	5346100	MIDDEN	1976	SOUTHLAND DISTRICT	14
E49	3	2139500	5349800	MIDDEN	1976	SOUTHLAND DISTRICT	14
E49	4	2143000	5336900	MIDDEN	1977	SOUTHLAND DISTRICT	14
E49	5	2142500	5338900	CAVE/MIDDEN	1995	SOUTHLAND DISTRICT	14
E49	6	2143900	5336700	VILLAGE	1977	SOUTHLAND DISTRICT	14
E49	15	2143000	5338800	MIDDEN	1995	SOUTHLAND DISTRICT	14
E49	16	2143200	5339300	ROCKSHELTER/MDN	1995	SOUTHLAND DISTRICT	14
E49	17	2141700	5336100	MIDDEN	1986	SOUTHLAND DISTRICT	14
E49	18	2139400	5349700	FINDSPOT	1988	SOUTHLAND DISTRICT	14
E49	19	2137100	5346400	ADZE FINDSPOT	1997	SOUTHLAND DISTRICT	14

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
<b>Map 15</b>							
G47	109	2214220	5392820	MIDDEN/OVEN	2004	SOUTHLAND DISTRICT	15
G47	110	2214210	5392890	MIDDEN/OVEN	2004	SOUTHLAND DISTRICT	15
G47	113	2213630	5389670	MIDDEN/OVEN	2004	SOUTHLAND DISTRICT	15
G47	117	2213530	5389620	MIDDEN/OVEN	2004	SOUTHLAND DISTRICT	15
G47	119	2215000	5388810	MIDDEN/OVEN	2004	SOUTHLAND DISTRICT	15
G47	120	2215220	5389860	MIDDEN/OVEN	2004	SOUTHLAND DISTRICT	15
G47	122	2215290	5392470	WORKING FLOOR	2005	SOUTHLAND DISTRICT	15
G47	123	2213800	5389500	MIDDEN/OVEN	2005	SOUTHLAND DISTRICT	15
G47	124	2213480	5389510	MIDDEN/OVEN	2005	SOUTHLAND DISTRICT	15
G47	125	2213510	5389510	MIDDEN/OVEN	2005	SOUTHLAND DISTRICT	15
G47	126	2214330	5389410	MIDDEN/OVEN	2004	SOUTHLAND DISTRICT	15
G47	127	2213460	5389500	MIDDEN/OVEN	2005	SOUTHLAND DISTRICT	15
E47	57	2165500	5391600	FINDSPOT	1976	INVERCARGILL DISTRICT	15
E48	26	2168200	5375400	OVENS/ARTEFACT	1987	SOUTHLAND DISTRICT	15
E48	27	2165700	5373600	HISTORIC VILLAGE	1973	SOUTHLAND DISTRICT	15
E48	28	2164200	5372600	OVENS/FLAKES	1973	SOUTHLAND DISTRICT	15
E48	29	2164300	5371700	OCCUPATION	1973	SOUTHLAND DISTRICT	15
E48	30	2164800	5371500	HISTORIC HAMLET	1973	SOUTHLAND DISTRICT	15
E48	31	2166900	5370800	MIDDEN	1973	SOUTHLAND DISTRICT	15
E48	32	2167300	5371000	OCCUPATION	1973	SOUTHLAND DISTRICT	15
E48	34	2169100	5372500	MIDDEN OVEN	1973	SOUTHLAND DISTRICT	15
E48	35	2169000	5373600	OVENS/MIDDEN	1973	SOUTHLAND DISTRICT	15
E48	36	2169300	5374700	MIDDEN	1973	SOUTHLAND DISTRICT	15
E48	37	2168300	5376200	LUNATE PENDANT	1974	SOUTHLAND DISTRICT	15
F47	1	2188100	5394400	MIDDENS	1968	SOUTHLAND DISTRICT	15
F47	4	2181300	5396400	OVENS	1976	SOUTHLAND DISTRICT	15
F47	5	2184500	5395400	BURIALS	1976	SOUTHLAND DISTRICT	15
F47	6	2179000	5395400	OVEN	1976	SOUTHLAND DISTRICT	15
F47	7	2184900	5395500	OVEN	1976	SOUTHLAND DISTRICT	15
F47	8	2186800	5395200	OVEN	1976	SOUTHLAND DISTRICT	15
F47	9	2177200	5395500	FINDSPOT	1976	SOUTHLAND DISTRICT	15
F47	10	2192400	5386300	MIDDEN/OVEN	1963	SOUTHLAND DISTRICT	15
F47	11	2190400	5391100	MIDDEN/OVENS	1975	SOUTHLAND DISTRICT	15
F47	12	2206000	5387300	MIDDEN & MOA BONE	1968	SOUTHLAND DISTRICT	15
F47	13	2191400	5390400	FINDSPOT	1975	SOUTHLAND DISTRICT	15
F47	14	2190300	5389000	MIDDEN	1989	SOUTHLAND DISTRICT	15
F47	15	2191900	5386200	MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	16	2193000	5386500	OVEN	1975	SOUTHLAND DISTRICT	15
F47	17	2194100	5386800	FINDSPOT	1975	SOUTHLAND DISTRICT	15
F47	18	2194200	5386800	OVEN	1975	SOUTHLAND DISTRICT	15
F47	20	2194500	5386800	OVEN/MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	21	2194600	5386800	MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	22	2195200	5386900	OVEN	1975	SOUTHLAND DISTRICT	15
F47	23	2195200	5386900	OVEN	1975	SOUTHLAND DISTRICT	15
F47	25	2198100	5387000	MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	26	2195900	5387000	MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	27	2194700	5387500	?OCCUPATION	1975	SOUTHLAND DISTRICT	15
F47	28	2201900	5385800	MIDDEN/OVENS	1989	SOUTHLAND DISTRICT	15
F47	29	2205600	5386600	MIDDEN	1989	SOUTHLAND DISTRICT	15

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
F47	30	2206400	5387400	MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	31	2208000	5386200	MIDDEN/OVEN	1975	SOUTHLAND DISTRICT	15
F47	32	2206600	5386800	MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	33	2208000	5386300	MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	36	2190400	5391100	MDN/OVENS/BURIAL	1989	SOUTHLAND DISTRICT	15
F47	37	2204600	5385500	OVEN	1976	SOUTHLAND DISTRICT	15
F47	38	2193600	5386600	MIDDEN	1975	SOUTHLAND DISTRICT	15
F47	39	2187900	5394800	FINDSPOT	1978	SOUTHLAND DISTRICT	15
F47	40	2187400	5395500	FINDSPOT	1979	SOUTHLAND DISTRICT	15
F47	42	2191800	5386700	MIDDEN/OVENS	1989	SOUTHLAND DISTRICT	15
F47	43	2192100	5386500	FINDSPOT	1984	SOUTHLAND DISTRICT	15
F47	44	2190800	5391600	BURIAL	1985	SOUTHLAND DISTRICT	15
F47	46	2187900	5394800	ARTEFACT FINDSPOT	1988	SOUTHLAND DISTRICT	15
F47	47	2187900	5395000	MIDDEN	1989	SOUTHLAND DISTRICT	15
F47	48	2188500	5393600	MIDDEN/OVEN	1989	SOUTHLAND DISTRICT	15
F47	49	2190500	5391600	OVEN	1989	SOUTHLAND DISTRICT	15
F47	50	2205900	5387100	MIDDEN	1989	SOUTHLAND DISTRICT	15
F47	51	2190500	5391600	OVEN/MIDDEN	1989	SOUTHLAND DISTRICT	15
F47	52	2190400	5392000	OVENS/MIDDEN	1989	SOUTHLAND DISTRICT	15
F47	53	2190300	5391000	MIDDEN	1989	SOUTHLAND DISTRICT	15
F47	54	2190500	5388500	MIDDEN	1989	SOUTHLAND DISTRICT	15
F47	55	2191600	5387300	OVENS/FLAKES	1989	SOUTHLAND DISTRICT	15
F47	57	2188400	5394000	BURIALS/MIDDEN	1986	SOUTHLAND DISTRICT	15
G47	1	2211900	5393100	MOUNDS	1968	SOUTHLAND DISTRICT	15
G47	2	2222700	5390800	BURIAL	1974	CLUTHA DISTRICT	15
G47	6	2211500	5387200	HUMAN REMAINS	1975	SOUTHLAND DISTRICT	15
G47	7	2211400	5387000	MIDDEN	1975	SOUTHLAND DISTRICT	15
G47	8	2214300	5389200	MIDDEN/OVENS	1998	SOUTHLAND DISTRICT	15
G47	9	2213600	5389600	MIDDEN/OVENS	1989	SOUTHLAND DISTRICT	15
G47	10	2213700	5390000	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	11	2213400	5391700	MIDDEN	1975	SOUTHLAND DISTRICT	15
G47	12	2213200	5392500	MIDDEN	1975	SOUTHLAND DISTRICT	15
G47	17	2215200	5389000	ARTEFACTS	1975	SOUTHLAND DISTRICT	15
G47	18	2215200	5389200	ARTEFACTS	1975	SOUTHLAND DISTRICT	15
G47	19	2215300	5388900	MIDDEN	1975	SOUTHLAND DISTRICT	15
G47	22	2215100	5389600	MIDDEN	1976	SOUTHLAND DISTRICT	15
G47	23	2215200	5388900	MIDDEN/OVEN	1975	SOUTHLAND DISTRICT	15
G47	24	2214900	5388800	MIDDEN	1990	SOUTHLAND DISTRICT	15
G47	25	2214800	5388800	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	26	2214600	5388800	MIDDEN	1976	SOUTHLAND DISTRICT	15
G47	27	2215500	5390400	MIDDEN	1976	SOUTHLAND DISTRICT	15
G47	28	2215200	5391900	MIDDEN	1976	SOUTHLAND DISTRICT	15
G47	29	2215200	5392200	MIDDEN	1976	SOUTHLAND DISTRICT	15
G47	30	2215300	5392300	MIDDEN	1976	SOUTHLAND DISTRICT	15
G47	32	2215000	5392400	MIDDEN	1976	SOUTHLAND DISTRICT	15
G47	33	2214100	5392700	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	34	2214100	5392800	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	35	2214100	5392900	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	36	2213700	5393300	MIDDEN	1976	SOUTHLAND DISTRICT	15
G47	37	2211500	5387500	MIDDEN	1977	SOUTHLAND DISTRICT	15
G47	38	2230200	5392300	MIDDEN	1977	CLUTHA DISTRICT	15



Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
G47	39	2230200	5392300	MIDDEN	1977	CLUTHA DISTRICT	15
G47	40	2230100	5392300	MIDDEN	1977	CLUTHA DISTRICT	15
G47	41	2229600	5392300	MIDDEN	1977	CLUTHA DISTRICT	15
G47	42	2223600	5391200	MIDDEN	1977	CLUTHA DISTRICT	15
G47	43	2223600	5391200	MIDDEN	1977	CLUTHA DISTRICT	15
G47	44	2223500	5391100	MIDDEN	1977	CLUTHA DISTRICT	15
G47	45	2223400	5391000	MIDDEN	1977	CLUTHA DISTRICT	15
G47	46	2223300	5390800	MIDDEN	1977	CLUTHA DISTRICT	15
G47	48	2223300	5391000	OVEN	1976	CLUTHA DISTRICT	15
G47	49	2215100	5389100	MIDDEN	1977	SOUTHLAND DISTRICT	15
G47	52	2235800	5394500	MIDDEN	1977	CLUTHA DISTRICT	15
G47	64	2235900	5395100	MIDDEN	1970	CLUTHA DISTRICT	15
G47	66	2238900	5396900	FINDSPOT	1975	CLUTHA DISTRICT	15
G47	69	2211600	5386900	BURIAL	1967	SOUTHLAND DISTRICT	15
G47	83	2231400	5394000	MIDDENS	1973	CLUTHA DISTRICT	15
G47	87	2236200	5394900	MIDDEN	1977	CLUTHA DISTRICT	15
G47	88	2236200	5394900	MIDDEN	1977	CLUTHA DISTRICT	15
G47	89	2236200	5394600	MIDDEN	1977	CLUTHA DISTRICT	15
G47	90	2236200	5394700	MIDDEN	1977	CLUTHA DISTRICT	15
G47	91	2236200	5394600	MIDDEN	1977	CLUTHA DISTRICT	15
G47	92	2235800	5394700	MIDDEN	1977	CLUTHA DISTRICT	15
G47	93	2234400	5394400	MIDDEN	1977	CLUTHA DISTRICT	15
G47	94	2236000	5394400	MIDDEN	1977	CLUTHA DISTRICT	15
G47	95	2230900	5392800	MIDDEN	1977	CLUTHA DISTRICT	15
G47	96	2230200	5392300	MIDDEN/OVEN/BONE	1980	CLUTHA DISTRICT	15
G47	98	2211100	5387000	?OVENS	1989	SOUTHLAND DISTRICT	15
G47	99	2211500	5387400	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	100	2213300	5389500	OVEN	1989	SOUTHLAND DISTRICT	15
G47	101	2213700	5389800	FINDSPOT	1989	SOUTHLAND DISTRICT	15
G47	102	2214100	5391700	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	103	2213900	5391500	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	104	2213400	5392900	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	105	2220600	5388300	MIDDEN	1989	CLUTHA DISTRICT	15
G47	106	2215100	5390200	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	107	2213600	5393800	MIDDEN	1989	SOUTHLAND DISTRICT	15
G47	108	2235700	5394600	MIDDEN	1990	CLUTHA DISTRICT	15

**Map 16**

C49	1	2085500	5325500	FOOD SOURCE AREA	1977	SOUTHLAND DISTRICT	16
C50	2	2086800	5316600	ADZE FINDSPOT	1994	SOUTHLAND DISTRICT	16
D49	8	2102300	5321000	ROCKSHELTER	1982	SOUTHLAND DISTRICT	16
D49	9	2102400	5321200	OVEN/MIDDEN	1982	SOUTHLAND DISTRICT	16
D49	10	2101200	5321300	OVENS	1976	SOUTHLAND DISTRICT	16
D49	11	2112300	5324700	FLAKING FLOOR?	1982	SOUTHLAND DISTRICT	16
D49	12	2102500	5320100	ROCKSHELTER	1995	SOUTHLAND DISTRICT	16
D49	13	2109300	5323800	BURIAL?	1977	SOUTHLAND DISTRICT	16
D49	14	2102500	5321400	HUTS	1977	SOUTHLAND DISTRICT	16
D49	20	2103000	5320800	ROCKSHELTER	1982	SOUTHLAND DISTRICT	16
D49	21	2104800	5322300	MIDDEN	1981	SOUTHLAND DISTRICT	16
D49	22	2107100	5324800	ROCKSHELTER	1995	SOUTHLAND DISTRICT	16
D49	24	2108600	5325200	ROCKSHELTER/MDN	1982	SOUTHLAND DISTRICT	16

Metric Map	Metric Site	Easting (NZMG)	Northing (NZMG)	Description	Year	Local Body	Map No.
D49	27	2102500	5320600	MIDDEN IN CAVE	1982	SOUTHLAND DISTRICT	16
D50	1	2102200	5315600	OVEN/MIDDEN	1981	SOUTHLAND DISTRICT	16
D50	3	2101960	5319410	CAVE BURIAL	1995	SOUTHLAND DISTRICT	16
D50	8	2099600	5314500	OCCUPIED CAVE	1995	SOUTHLAND DISTRICT	16
D50	9	2099900	5314600	MIDDEN IN SHELTER	1982	SOUTHLAND DISTRICT	16
D50	12	2101400	5316900	ROCKSHELTER/MDN	1995	SOUTHLAND DISTRICT	16
D50	4	2101000	5316800	ROCKSHELTER	1995	SOUTHLAND DISTRICT	16
D50	6	2100700	5315600	MIDDEN	1982	SOUTHLAND DISTRICT	16
D50	7	2100600	5315700	ARTEFACT/FINDSPOT	1981	SOUTHLAND DISTRICT	16
D50	13	2102400	5315900	CAVE/MIDDEN	1982	SOUTHLAND DISTRICT	16
D50	14	2097400	5316900	MIDDEN/ARTEFACT	1982	SOUTHLAND DISTRICT	16
D50	15	2097500	5316900	?ROCKSHELTER/MDN	1982	SOUTHLAND DISTRICT	16
D50	16	2097400	5316900	MIDDEN/TERRACE	1982	SOUTHLAND DISTRICT	16
D50	17	2098300	5316500	ROCKSHELTER	1982	SOUTHLAND DISTRICT	16
D50	18	2101400	5318000	ROCKSHELTER	1982	SOUTHLAND DISTRICT	16
D50	19	2102800	5316300	MIDDEN	1984	SOUTHLAND DISTRICT	16
D50	20	2102700	5316300	MIDDEN	1984	SOUTHLAND DISTRICT	16
E49	1	2140200	5332400	OVEN/MIDDEN	1979	SOUTHLAND DISTRICT	16
E49	12	2145300	5334200	FOOD SOURCE	1977	SOUTHLAND DISTRICT	16
E49	14	2140700	5333300	OVEN	1979	SOUTHLAND DISTRICT	16

#### Disclaimer

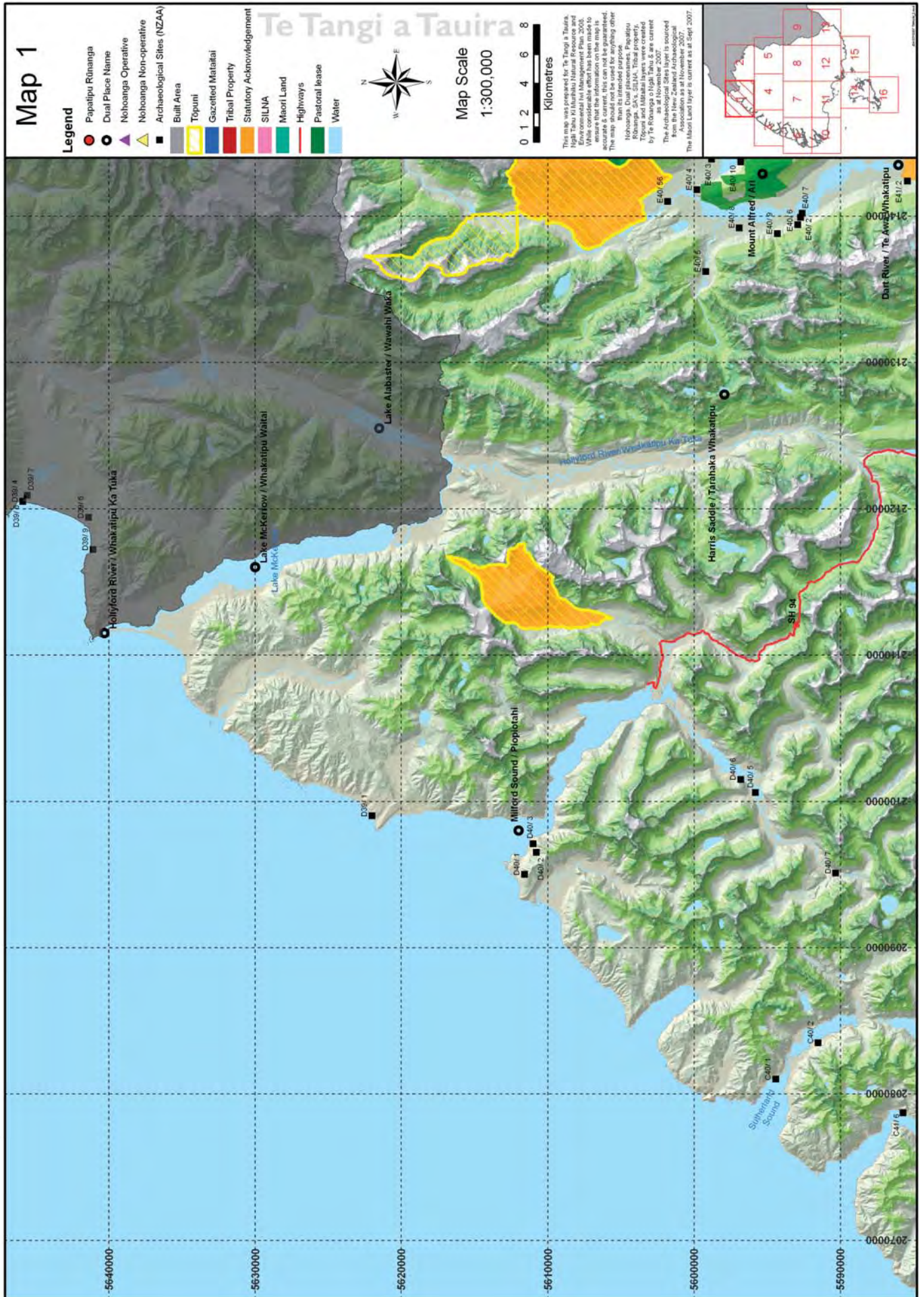
These maps were prepared for *Te Tangi a Tauira*, Ngāi Tahu Ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008.

While considerable effort has been made to ensure that the information on the maps is accurate & current, this can not be guaranteed. The maps should not be used for anything other than its intended purpose.

Nohoanga, Dual placenames, Papatipu Rūnanga, SA's, SILNA, Tribal property, Tōpuni and Mātaimai layers were created by Te Rūnanga o Ngāi Tahu & are current as at November 2007.

The Archaeological Sites layer is sourced from the New Zealand Archaeological Association as at November 2007.

The Maori Land layer is current as at Sept 2007.



# Map 2

## Legend

- Papaitipu Rūmanga
- Dual Place Name
- ▲ Nohoanga Operative
- ▲ Nohoanga Non-operative
- Archaeological Sites (NZAA)
- Built Area
- Topuni
- Gazetted Mataitai
- Tribal Property
- Statutory Acknowledgement
- SILNA
- Maori Land
- Highways
- Pastoral lease
- Water

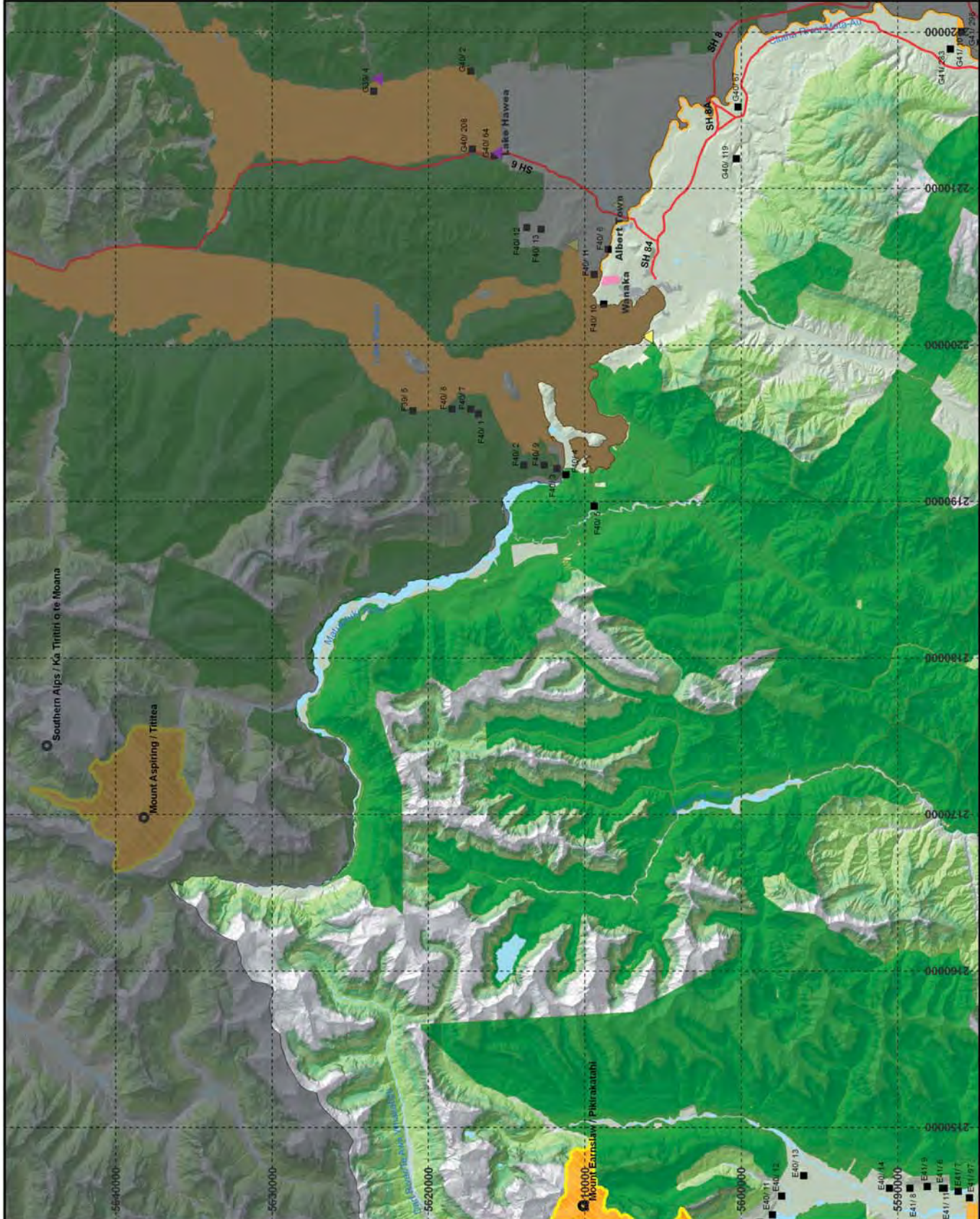
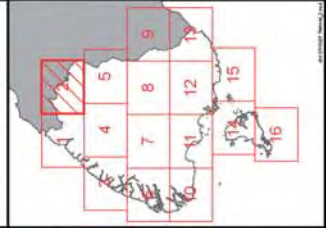


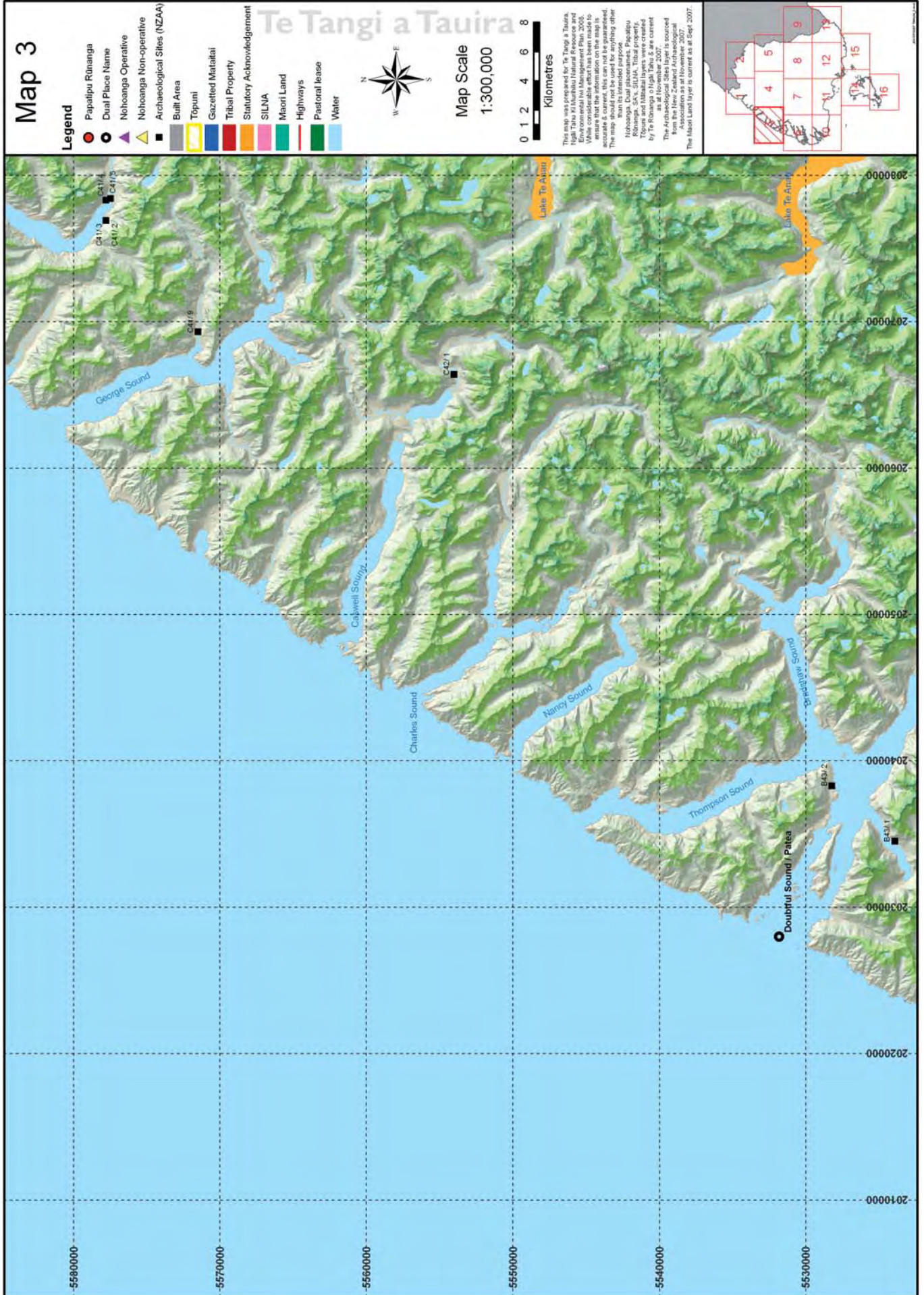
Map Scale  
1:300,000



This map was prepared by Te Tangi a Tauria, Ngāi Tahu Ki Haurangi Haurangi Resource and Environment. While considerable effort has been made to ensure that the information on the map is accurate & correct, this can not be guaranteed. The map is intended for general information only and is not intended for any other purpose.

Nohoanga, Dual place names, Papaitipu Rūmanga, and the Nohoanga Operative and Non-operative (Nohoanga) are current as at November 2007. The Archaeological Sites (NZAA) are based on the New Zealand Archaeological Association as at November 2007. The Maori Land layer is correct as at Sept. 2007.





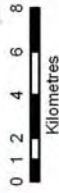
# Map 4

## Legend

- Papaitipu Rimanga
- Dual Place Name
- ▲ Nohoanga Operative
- ▲ Nohoanga Non-operative
- Archaeological Sites (NZAA)
- Built Area
- Topoint
- Gazetted Mataitai
- Tribal Property
- Statutory Acknowledgement
- SILNA
- Maori Land
- Highways
- Pastoral lease
- Water

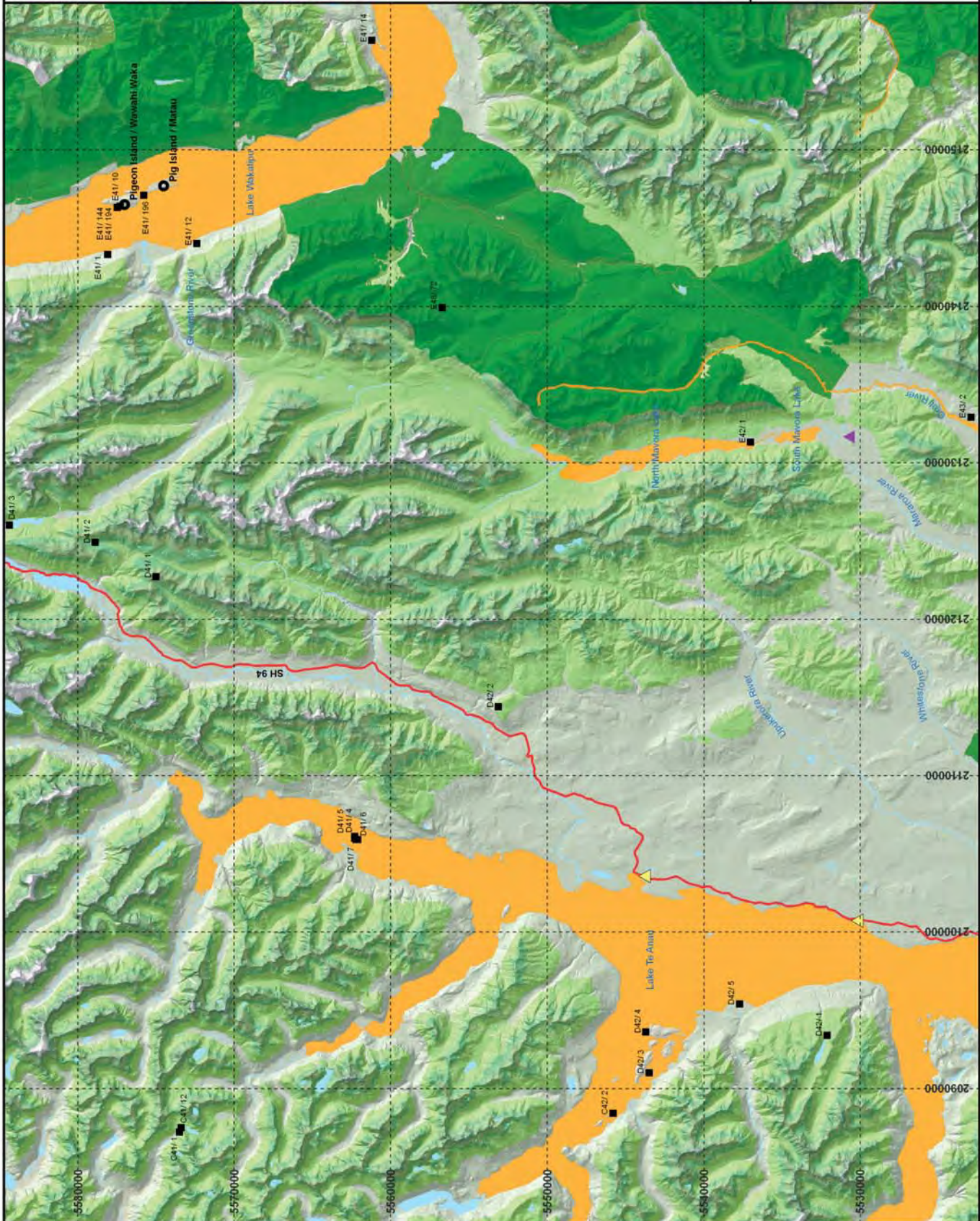


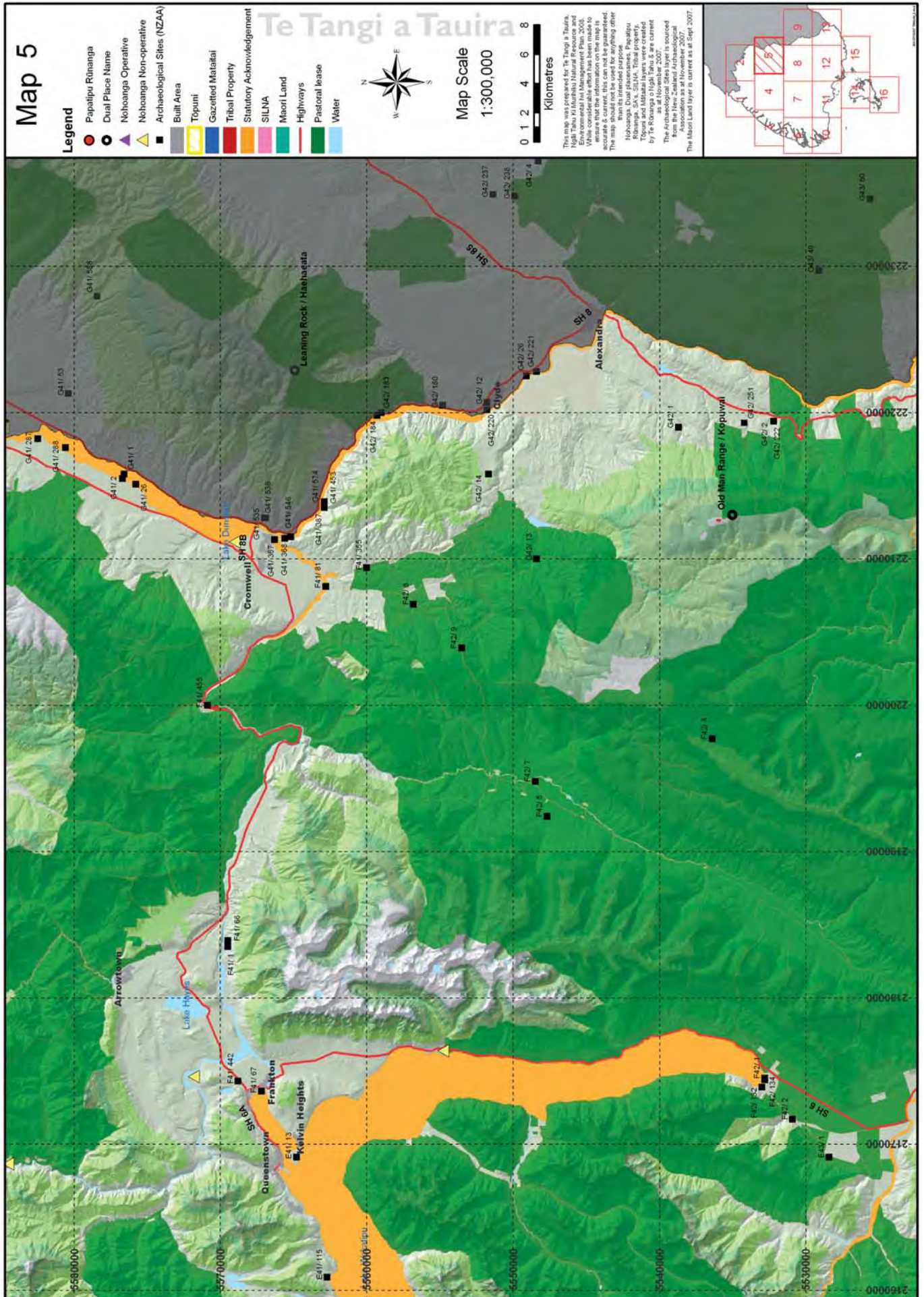
Map Scale  
1:300,000



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Nohoanga, Dual place names, Papaitipu Rimanga, and the dual place names of Te Tangi a Tauria, Te Tangi a Tauria, and Te Tangi a Tauria are current as at November 2007. The Archaeological Sites are current as at November 2007. The Association as at November 2007. The latest Land layer is current as at Sept 2007.





# Map 6

## Legend

- Papaitipu Rūmanga
- Dual Place Name
- ▲ Nohoanga Operative
- ▲ Nohoanga Non-operative
- Archaeological Sites (NZAA)
- Built Area
- Topuni
- Gazetted Mataitai
- Tribal Property
- Statutory Acknowledgement
- SILNA
- Maori Land
- Highways
- Pastoral lease
- Water

# Te Tangi a Taurira

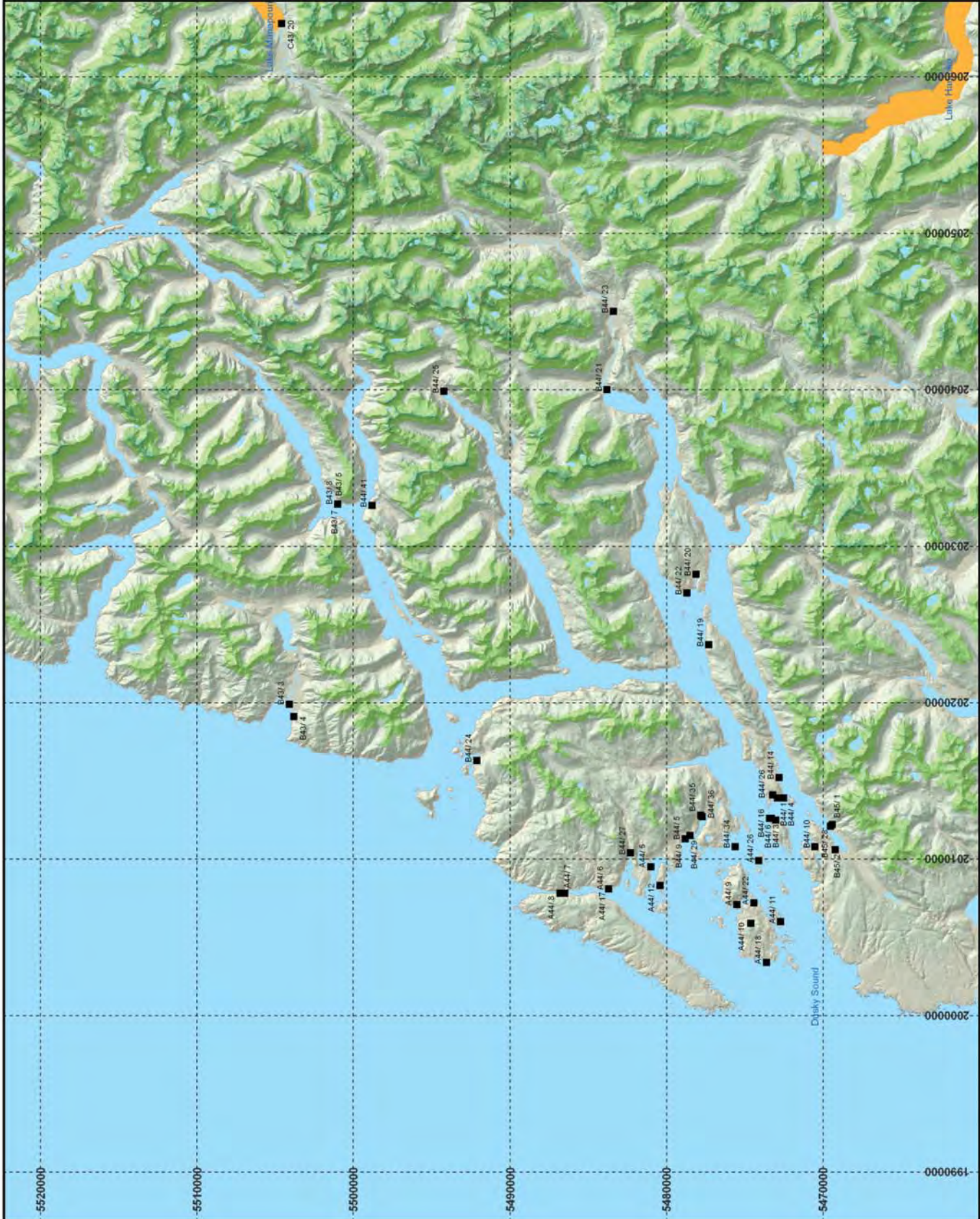


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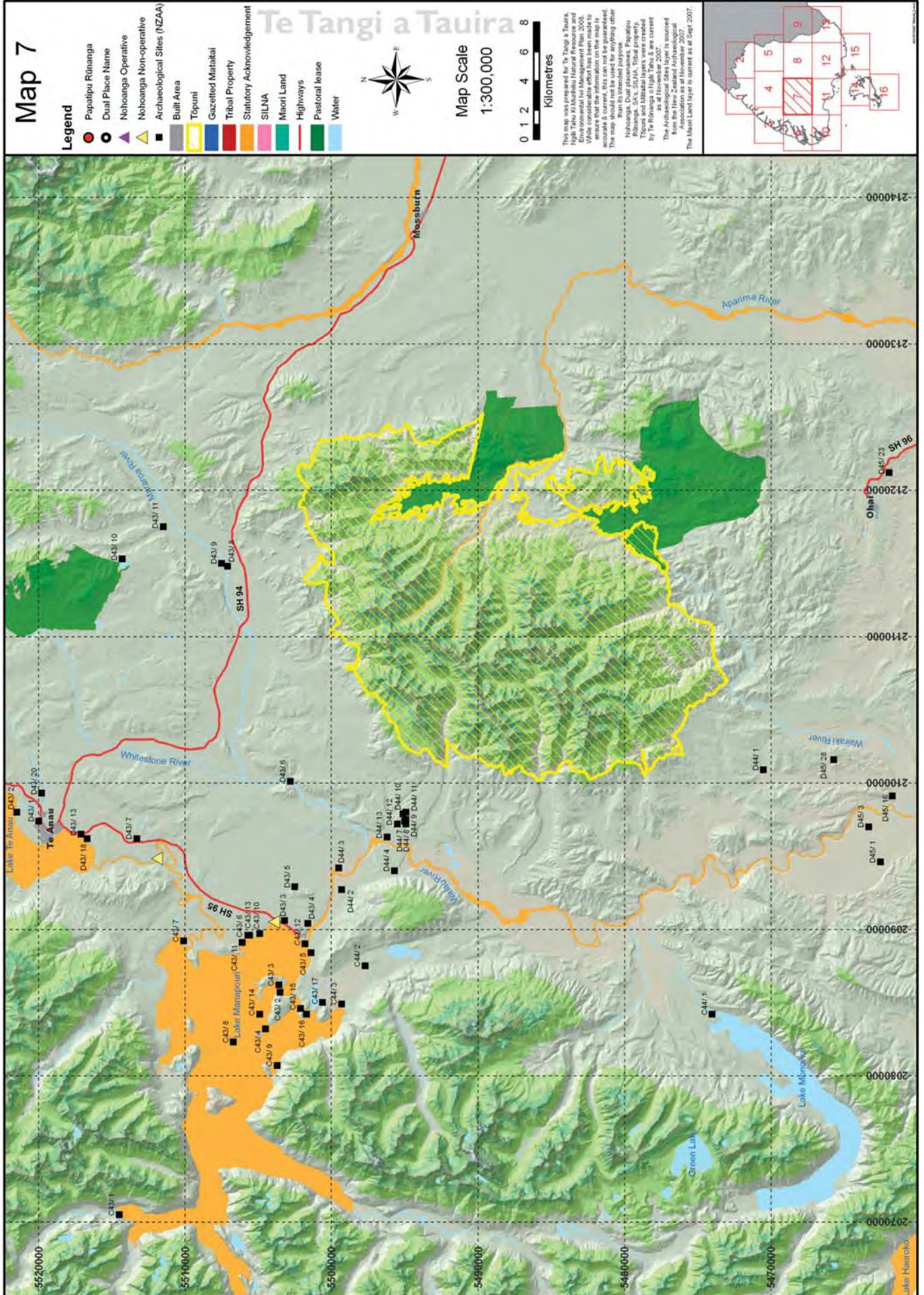


This map was prepared for Te Tangi a Taurira, Ngāi Tahu Ki Hauraki Natural Resource and Environment. While considerable effort has been made to ensure that the information on the map is accurate & correct, this can not be guaranteed. The map is intended for use by any other person in its intended purpose.

Nohoanga, Dual place names, Papaitipu Rūmanga, and the dual place names, Topuni and Mataitai are the property of Te Tangi a Taurira. The dual place names by Te Rōanga o Ngāi Tahu & are current as at November 2007. The dual place names are sourced from the New Zealand Archaeological Association as at November 2007. The latest Land layer is current as at Sept. 2007.







# Map 8

## Te Tangi a Taurira

### Legend

- Papaitipu Rīmanga
- Dual Place Name
- ▲ Nohoanga Operative
- ▲ Nohoanga Non-operative
- Archaeological Sites (NZAA)
- Built Area
- Topuni
- Gazetted Mataitai
- Tribal Property
- Statutory Acknowledgement
- SILNA
- Maori Land
- Highways
- Pastoral lease
- Water

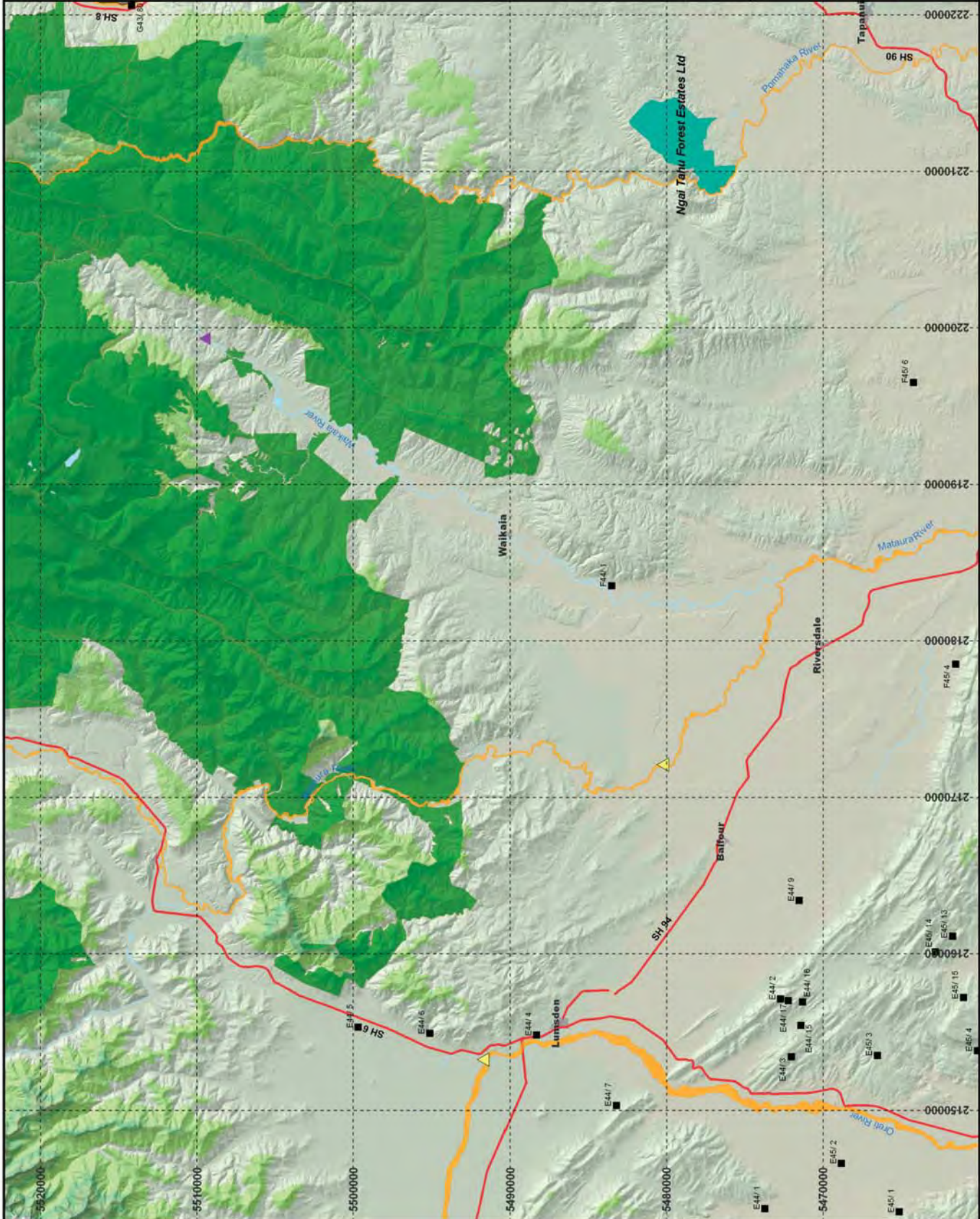


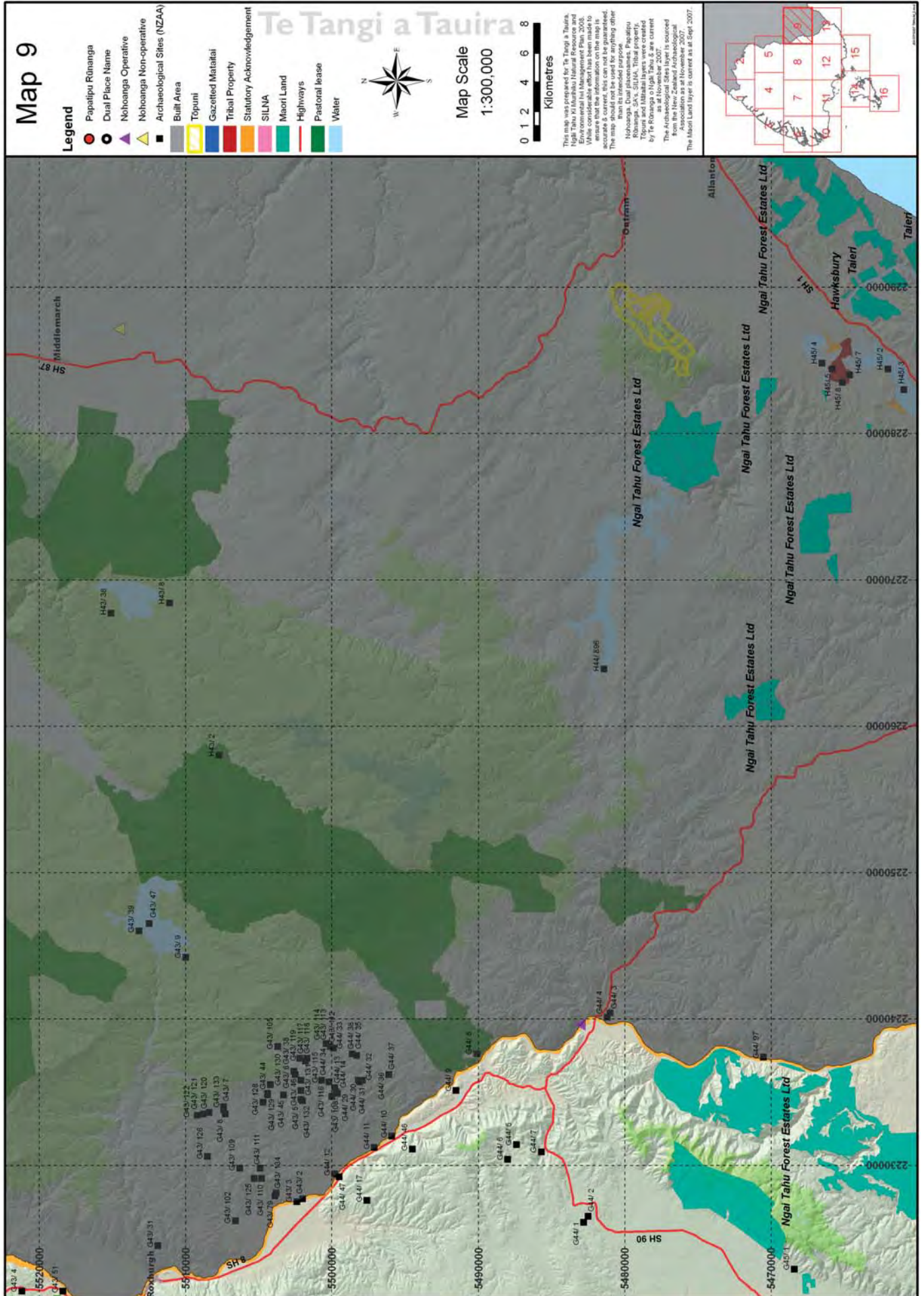
Map Scale  
1:300,000

0 1 2 4 6 8  
Kilometres

This map was prepared for Te Tangi a Taurira, Ngāi Tahu ki Murihiko Natural Resource and Conservation Trust. While considerable effort has been made to ensure that the information on the map is accurate & correct, this can not be guaranteed. The map is intended for general information only other than its intended purpose.

Nohoanga, Dual place names, Papaitipu Rīmanga, and other place names are the property of Te Rōhanga o Ngāi Tahu & are current as at November 2007. The Archaeological Sites are sourced from the New Zealand Archaeological Association as at November 2007. The Aotearoa Land layer is current as at Sept 2007.





# Map 10

## Legend

- Papaitipu Rūmanga
- Dual Place Name
- ▲ Nohoanga Operative
- ▲ Nohoanga Non-operative
- Archaeological Sites (NZAA)
- Built Area
- Topuni
- Gazetted Mataitai
- Tribal Property
- Statutory Acknowledgement
- SILNA
- Maori Land
- Highways
- Pastoral lease
- Water

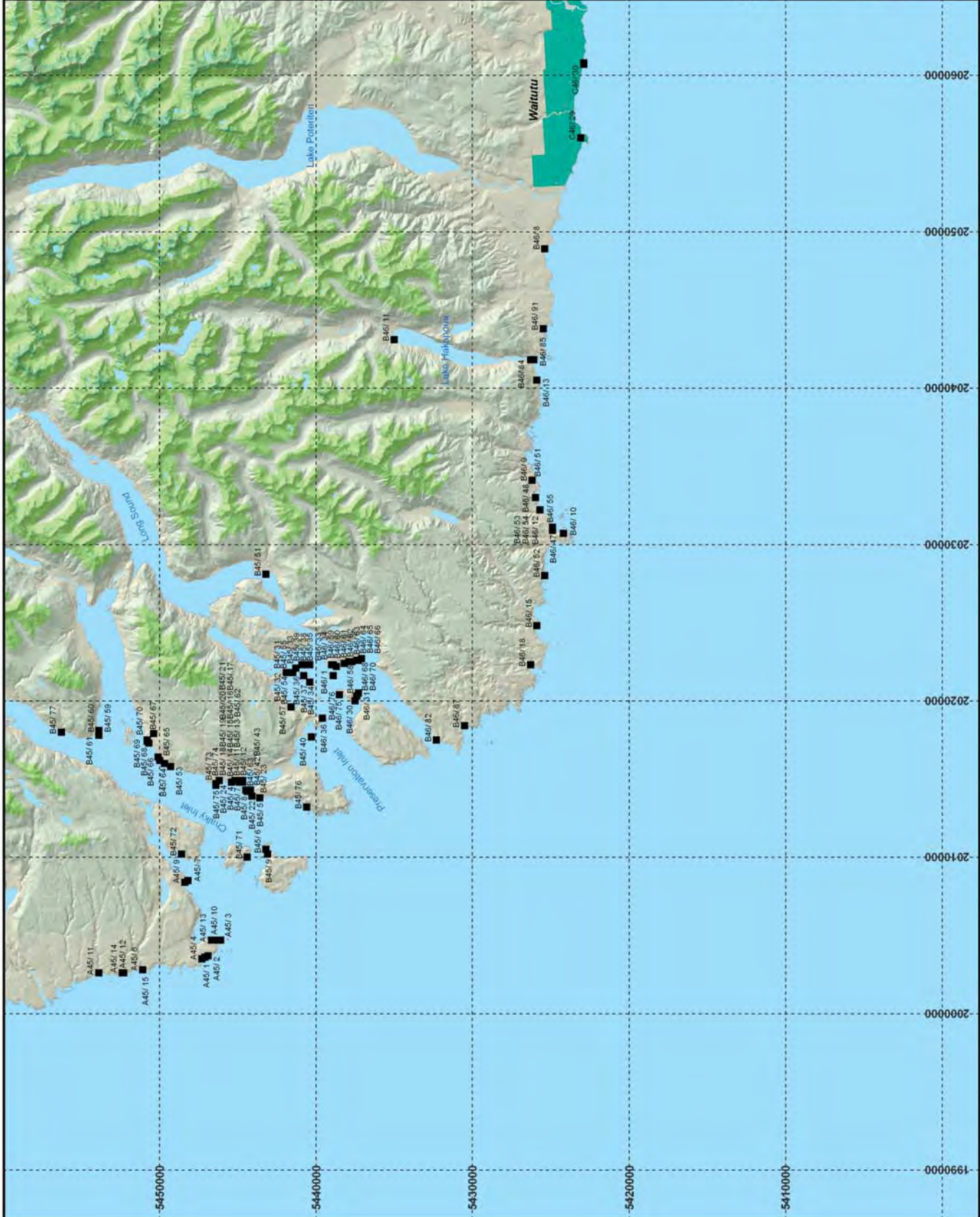


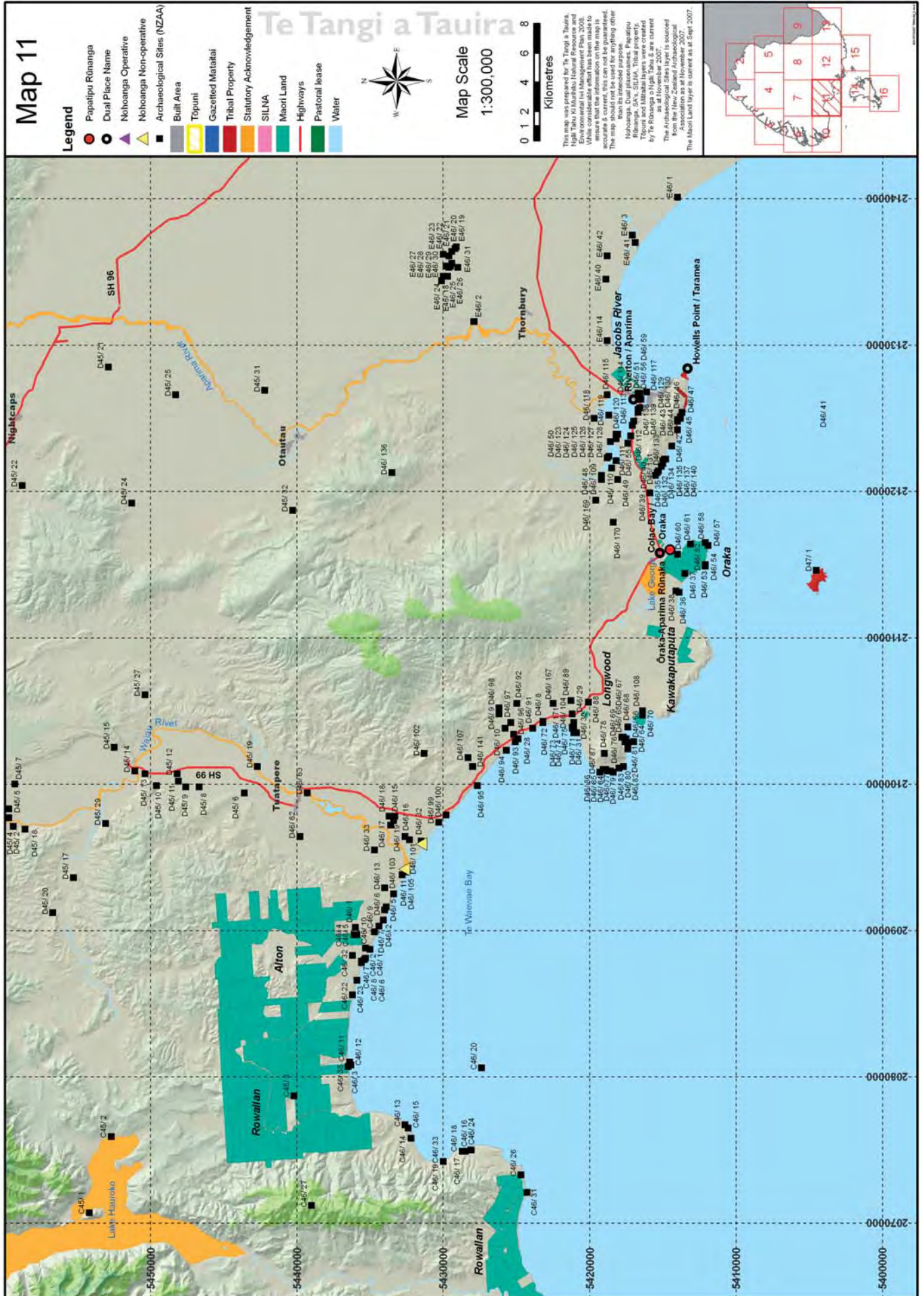
Map Scale  
1:300,000



This map was prepared for Te Tangi a Taurira, Ngāi Tahu Ki Haurua Natural Resource and Environmental Management Unit. While considerable effort has been made to ensure that the information on the map is accurate & correct, this can not be guaranteed. The map is provided as a guide only and is for its intended purpose.

Nohoanga. Due to the nature of the Nohoanga, the information on the map is current as at November 2007. The Archaeological Sites are sourced from the New Zealand Archaeological Association as at November 2007. The Aerial Land layer is current as at Sept. 2007.





# Map 12

## Te Tangi a Taurira

### Legend

- Papaitipu Rūhanga
- Dual Place Name
- ▲ Nohoanga Operative
- ▼ Nohoanga Non-operative
- ▲ Archaeological Sites (NZAA)
- Built Area
- Topoint
- Gazetted Mataitai
- Tribal Property
- Statutory Acknowledgement
- SILNA
- Maori Land
- Highways
- Pastoral lease
- Water



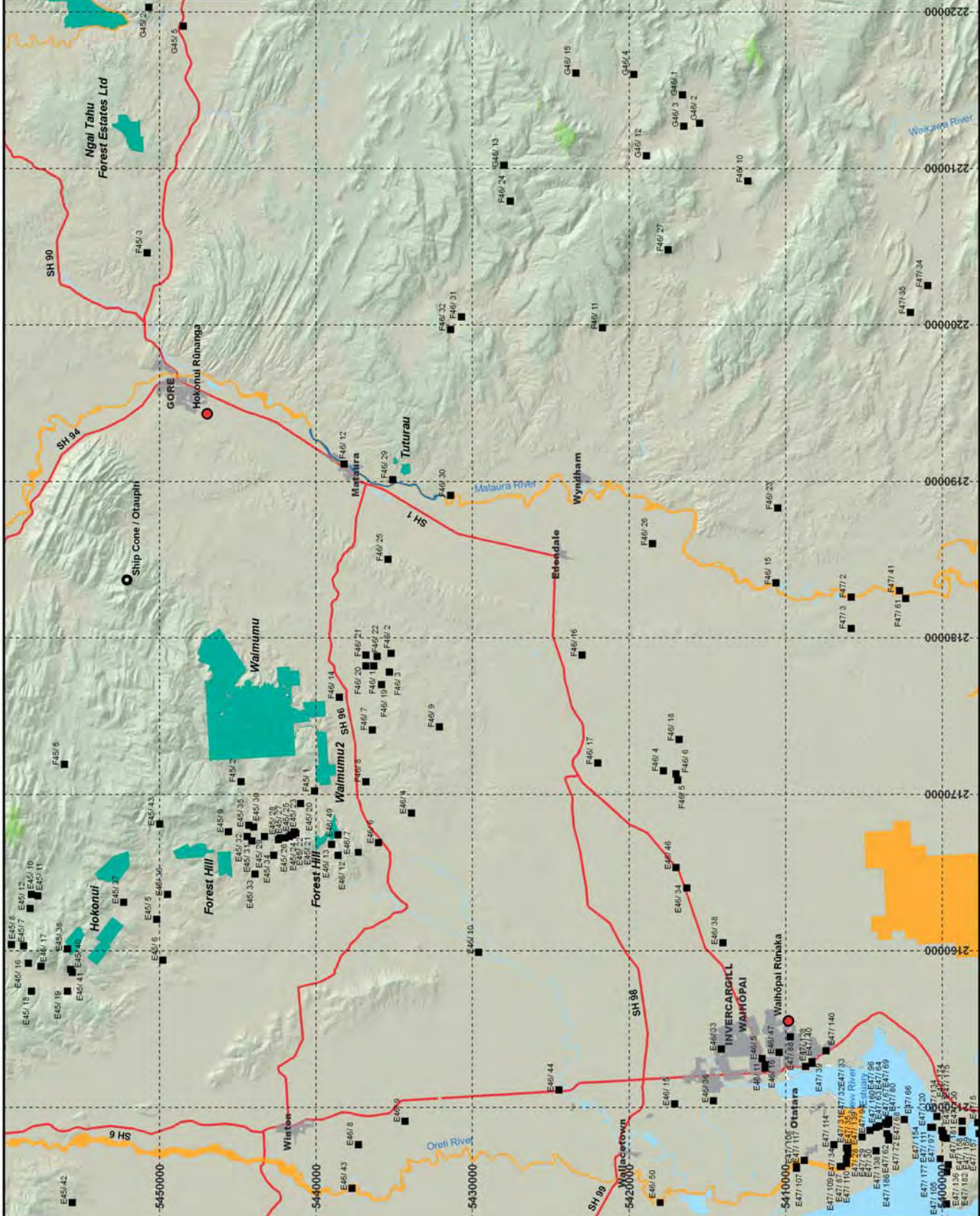
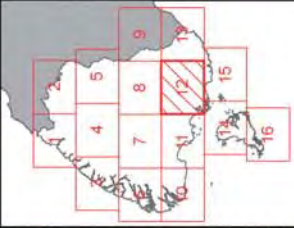
Map Scale  
1:300,000

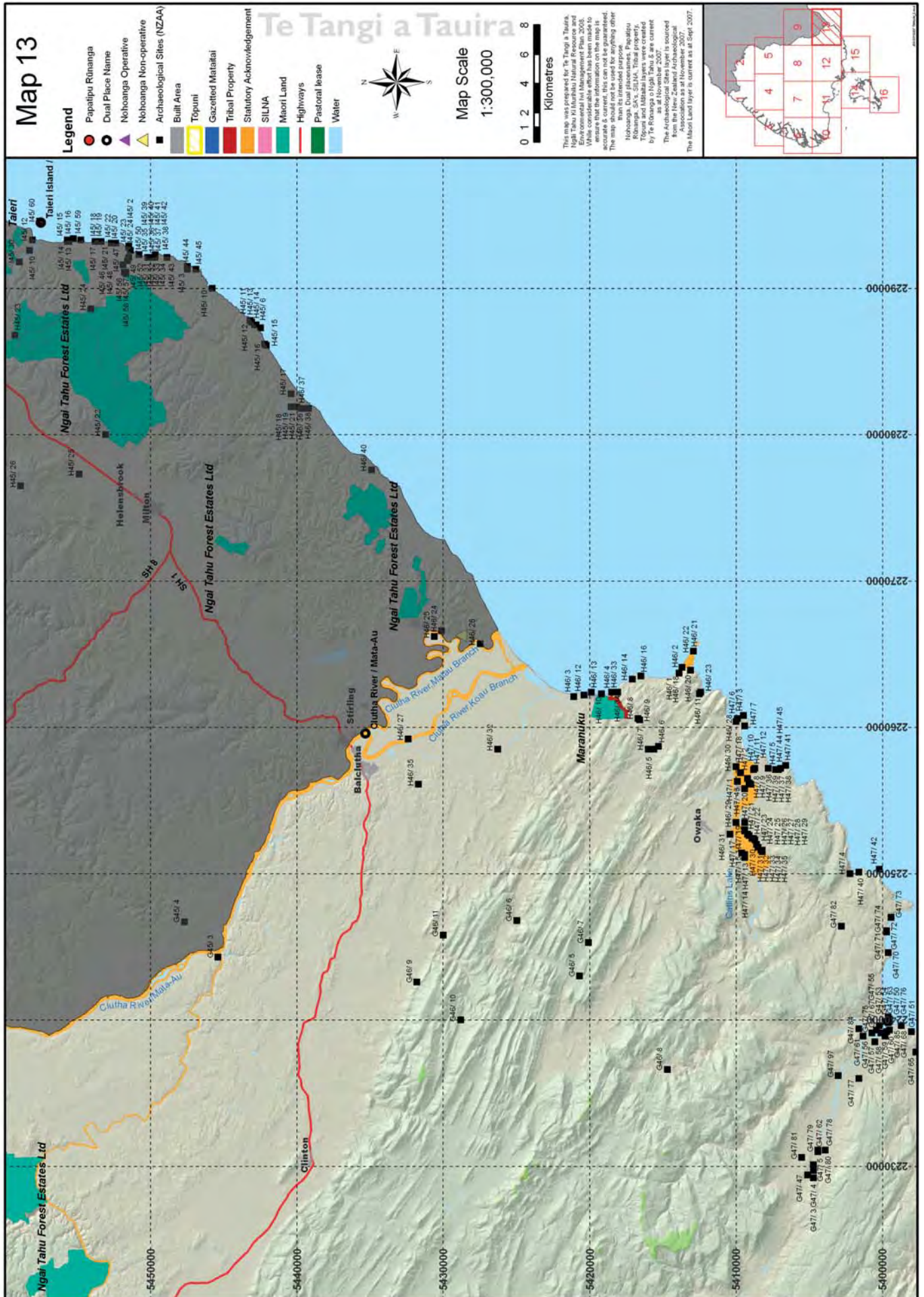


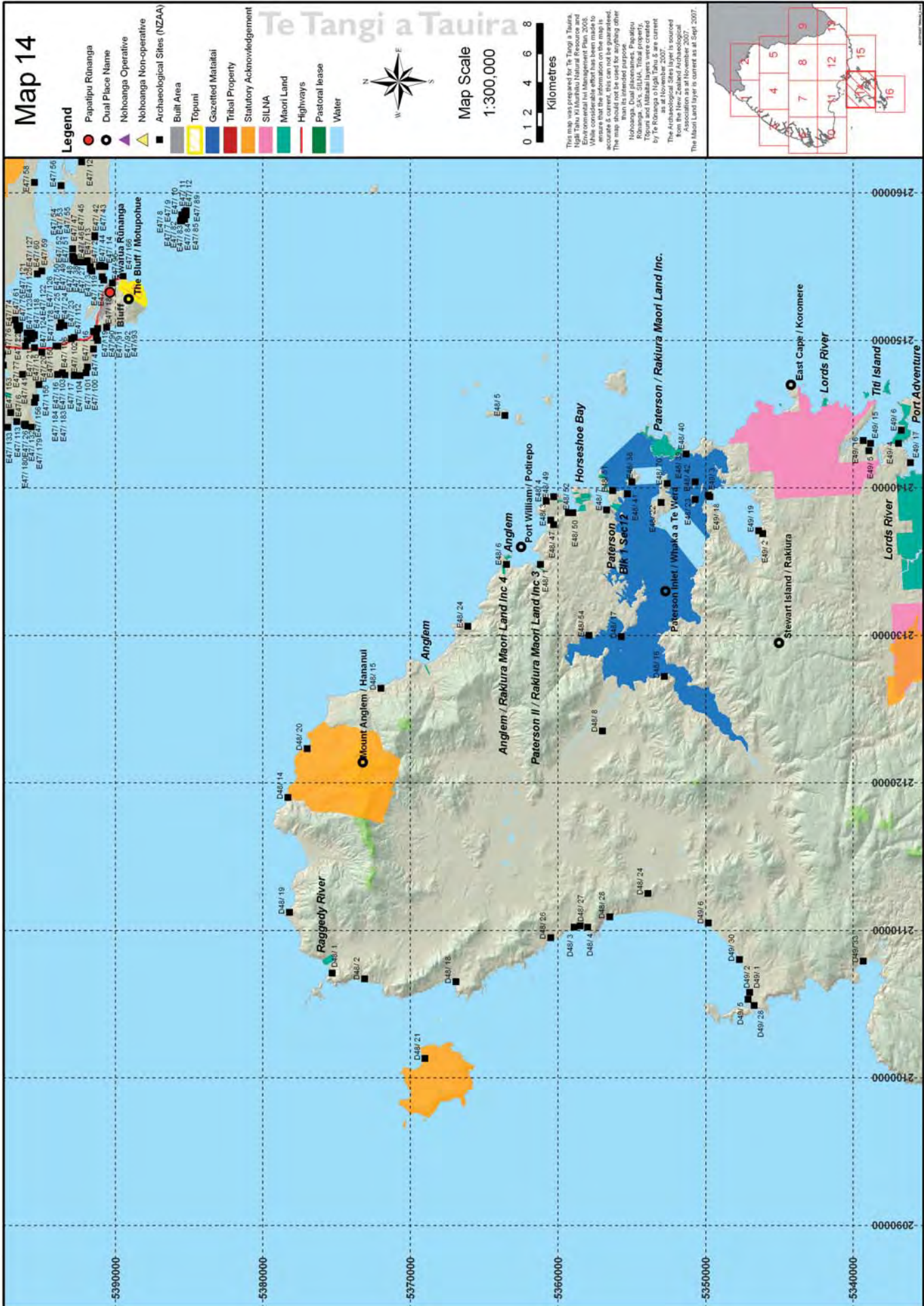
This map was prepared for Te Tangi a Taurira, Ngāi Tahu Ki Hurihiko Natural Resource and Environment Trust. While considerable effort has been made to ensure that the information on the map is accurate & correct, this can not be guaranteed. The map is intended for general information only. It is not intended for any other purpose.

Hokioanga, Dual placenames, Papaitipu Rūhanga, and the dual placenames of the Tokomuti Mataitai Lakes were provided by Te Rōhanga o Ngāi Tahu & are current as at November 2007. The dual placenames were sourced from the New Zealand Archaeological Association as at November 2007.

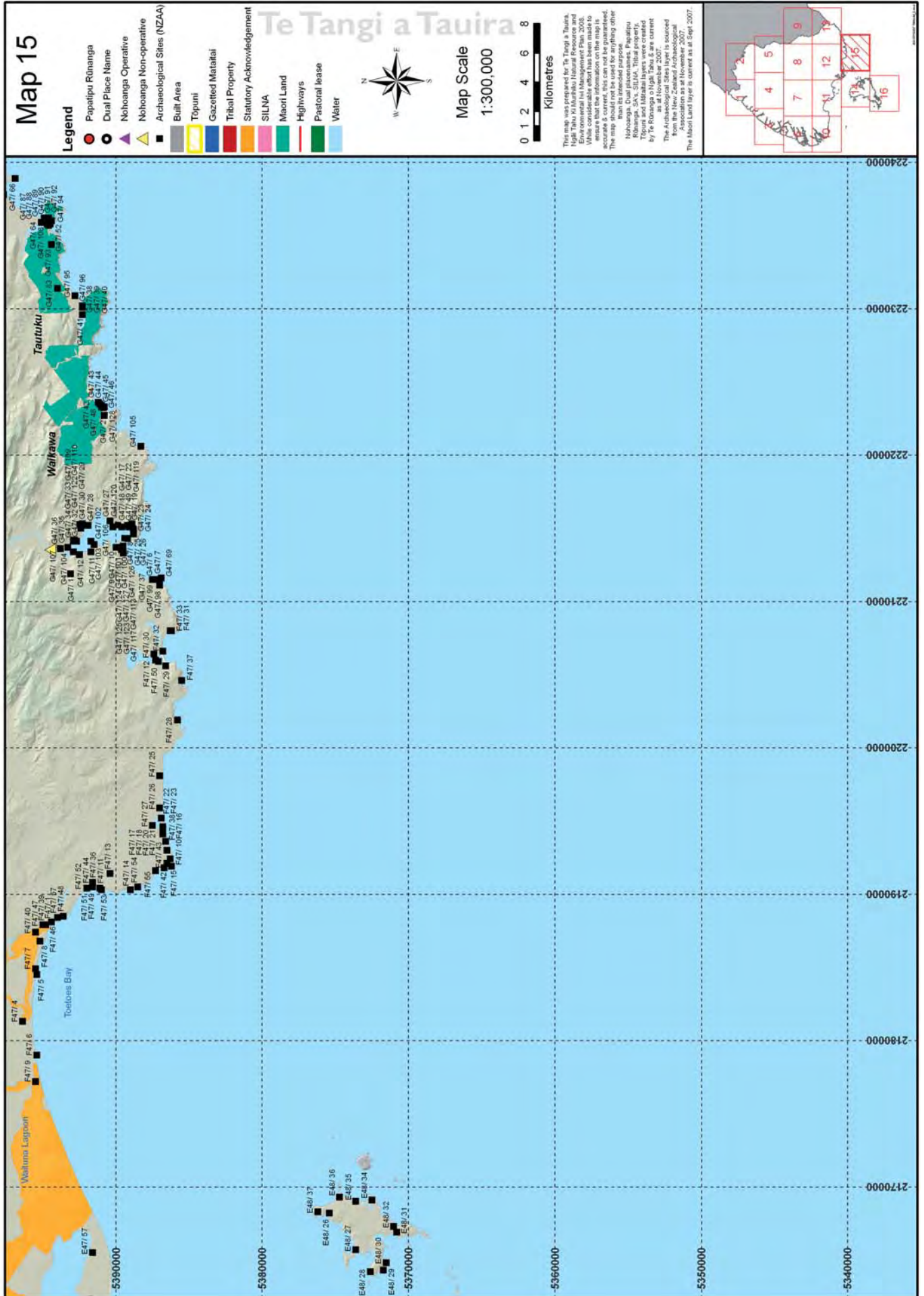
The Aotearoa Land layer is correct as at Sept. 2007.

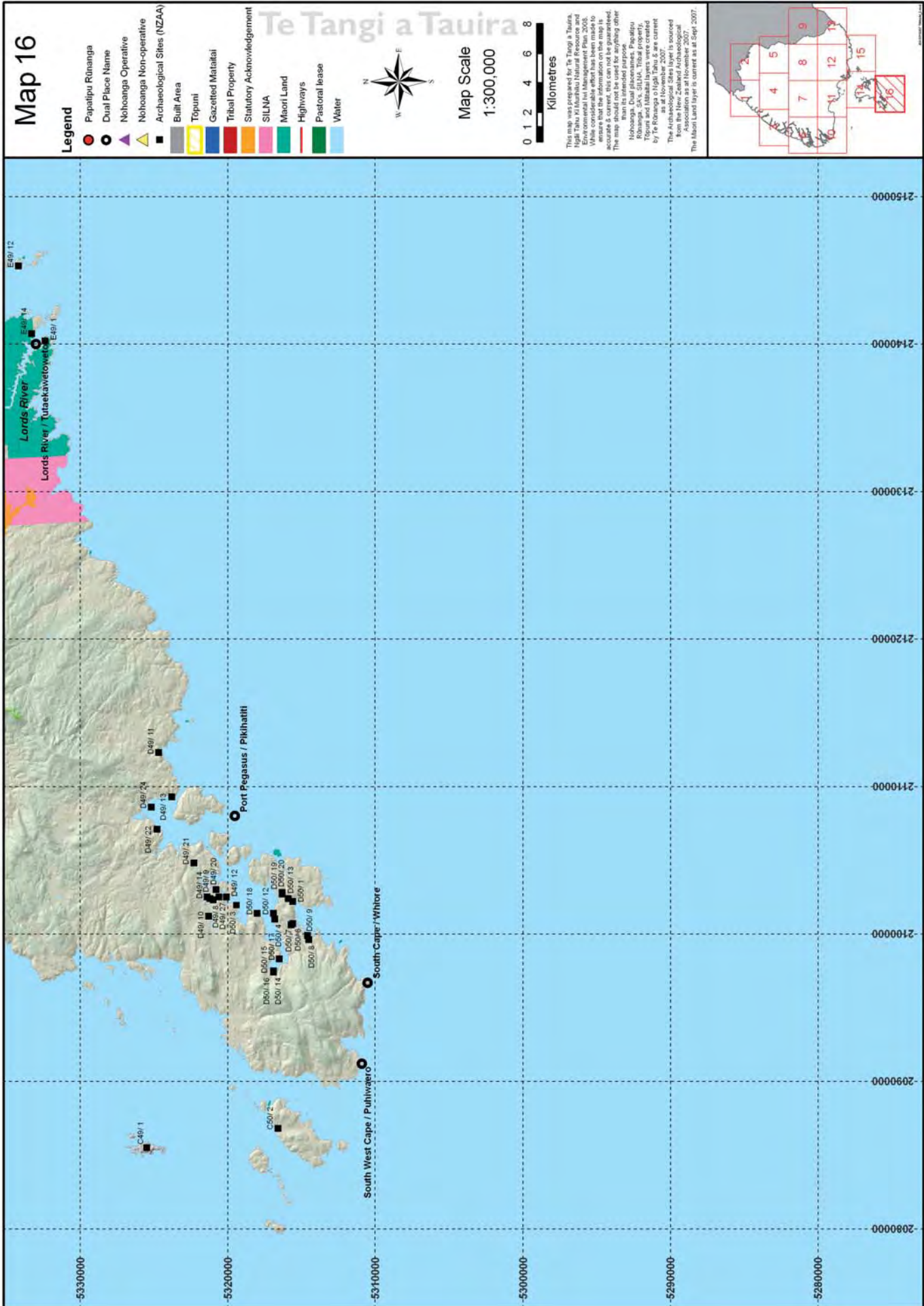












# Āpitihanga

## Appendices





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# The Treaty of Waitangi



## The Text in Māori

KO Wikitoria, te Kuini o Ingarani, i tana mahara atawai ki ngā Rangatira me ngā Hapū o No Tirani [sic] i tana hiahia hoki kia tohungia ki a rātou o rātou rangatiratanga, me to rātou wenua, a kia mau tonu hoki te Rongo ki a rātou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira hei kai wakarite ki ngā Tangata Māori o Nu Tirani-kia wakaaetia e ngā Rangatira Māori te Kawanatanga o te Kuini ki ngā wahikatoa o te Wenua nei me ngā Motu-na te mea hoki he tokomaha ke ngā tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawangatanga kia kua ai ngā kino e puta mai ki te tangata Māori ki te Pākehā e noho ture kore ana.

Na, kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana Mō ngā wāhi katoa o Nu Tirani e tukua ai nei, amua ki te Kuini e mea atu ana ia ki ngā Rangatira to te wakaminenga o ngā Hapū o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

### Ko te Tuatahi

Ko ngā Rangatira o te Wakaminenga me ngā Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu-te Kawanatanga katoa o o rātou wenua.

### Ko te Tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki ngā Rangatira ki ngā Hapū-ki [ngā] tangata katoa o Nu Tirani te tino rangatiratanga o o rātou wenua o rātou Kāinga me o rātou taonga katoa. Otiia ko ngā Rangatira o te Wakaminenga me ngā Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wāhi wenua e pai ai te tangata nona te Wenua-ki te ritenga o te utu e wakaritea ai e rātou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

### Ko te Tuatoru

Hei wakariteta [sic] mai hoki tenei Mō te wakaatanga ki te Kawanatanga o te Kuini-Ka tiakina e te Kuini o Ingarani ngā tangata Māori katoa o Nu Tirani ka tukua ki a rātou ngā tikanga katoa rite tahi ki ana mea ki ngā tangata o Ingarani.

(Signed) WILLIAM HOBSON,  
Consul and Lieutenant-Governor

Na ko mātou ko ngā Rangatira o te Wakaminenga o ngā Hapū o Nu Tirani ka huihui nei ki Waitangi ko mātou hoki ko ngā Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu, ka tangohia ka wakaaetia katoatia e mātou, koia ka tohungia ai o mātou ingoa o mātou tohu.

Ka meatia tenei ki Waitangi i te ono o ngā Rā o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tātou Ariki.

Ko ngā Rangatira o te wakaminenga.

Treaty of Waitangi 1975, First Schedule,  
as amended by Treaty of Waitangi  
Amendment Act 1985

## The Text in English

HER MAJESTY VICTORIA Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorised to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands—Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorise me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

### Article the First

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole Sovereigns thereof.

### Article the Second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the

full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess as long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

### Article the Third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

W HOBSON Lieutenant Governor

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof: in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord One thousand eight hundred and forty.

[Here follow signatures, dates, etc.]

Treaty of Waitangi Act 1975, First Schedule

Appendix **2****Murihiku Deed of Purchase**

**Ngāi Tahu Land Report**  
**Deed of Purchase**  
**Murihiku, 17 August 1853**

Otago 1, DOSLI, Heaphy House, Wellington

Kia mohio mai ngā Tauwi katoa; ko mātou ko ngā Rangatira me ngā tangata katoa o ngā whenua katoa e takoto haere ana kiroti ki ngā Rohē kua tuhia kiraro, a, i riro mai kia mātou no o mātou Tūpuna tuku iho kia mātou, e mau nei hoki te Ahua, kua tuhi i o mātou Ingoa i a mātou tohu, hei Wakaaetanga Mō mātou ano, Mō o mātou Whanaunga, Mō o mātou Hapū me o mātou Uri katoa e ora nei a ka Whānau i muri iho i a mātou, kia tukua rawatia atu o mātou nei Whenua katoa kua whakaritea, kua tuhia ngā Rohē a e mau nei hoki te Ahua ki tenei pukapuka tuku whenua kia Her Majesty the Queen of Great Britain Her heirs & Successors for ever hei Whenua tumau tonu iho mona Mō ngā Pākehā ranei e whakaaetia e ia ara e His Excellency the Governor kia tukua Mō rātou. A no te mea kua wakaae mātou kia tukua rawatia atu o mātou nei whenua e takoto nei kiroti ki ngā Rohē kua tuhia nei kiraro, e wakaae ana Walter Mantell, Commissioner for Extinguishing Native Claims ta te mea kua tukua mai kia ia e His Excellency the Governor-in-Chief, te wakaaro ki te wakarite i te utu Mō enei whenua, kia utua mai mātou e ia ki ngā pauna moni kia rua mano taki tahi (2000) Ko te tikanga o te utunga tenei, kia wehea ngā moni nei kia rua ngā tukunga; na ki te tukunga tuatahi kia kotahi mano pauna (1000) a, kia riro mai aua moni ki a mātou ki Ōtākou kia rupeke mai Rā ano ka takata; ko te tukuka tuarua kia kotahi mano pauna (1000) hei awarua tuku ai ki te Mārama e tae mai ai te moni. Na, ka huihuia katoatia ngā moni e ngā tukunga nei ka rite ki ngā 2000 kua wakaritea ki waenga.

Na, ko ngā Rohē enei o ngā Whenua kua oti nei te tuku. Ka timata te Rohē i Milford Haven (ko te ingoa o taua wāhi ki to te Kepa pukapuka tuku whenua ko Wakatipu Waitai otira ki to te Māori ingoa ko Piopiotai,) haere atu i reira ki Kaihiku a, i reira haere atu ki Tokata, ina kia piri rawa ki ngā Rohē tawhito o te Kepa raua ko Haimona,

Mā te moana no Milford Haven haere atu ki Tokata, ara ko Tauraka, Rarotoka, me Motupiu me ngā motu katoa e takoto tata ana ki takutai (kauaka Ruapuke Mā) me ngā Whenua katoa ki roto ki aua Rohē, me ngā Turanga me ngā Tauranga, me ngā awa, me ngā roto, me ngā ngahere, me ngā Pakihi, me ngā aha noa katoa kiroti ki aua wāhi me aua mea katoa e takoto ana; Otira kei te pukapuka ruri kua oti te whakapiri ki tenei pukapuka te tino tikanga me te tino ahua. Ko ngā whenua katoa me ngā aha noa katoa, kua oti nei te tuhituhi kirunga a e takoto ana ki roto ki ngā Rohē kua wakaritea kirunga kua tukua rawatia atu kia Her Majesty the Queen ake ake ake. Otira ko ngā wāhi whenua i wakaritea e Mr Mantell i ruritia hoki e C. Kettle Esq. J.P. Government Surveyor ki Tūturau, Ōmāui, Ōue, Aparima, Oraka, Kawakaputaputa, me Ouetota, e mau nei hoki ngā tohu whika, 1, 2, 3, 4, 5, 6, 7, i pania hoki ki te ta ahua kohai, Mō mātou hei wenua tumau rawa Mō mātou, me o mātou tamariki, ake, ake, ake: ka mutu o mātou wāhi ko enei kua wakahuatia nei hoki ngā ingoa, E whakaae ana hoki mātou kia kua e hokona aua wāhi kua oti nei te wakatumau kia mātou, kia wakaae mai ano His Excellency the Governor. E wakaae ana hoki mātou kia kua e tukua he pākehā ki aua wāhi noho ai kia wakaae mai ano His Excellency the Governor. A, ki te mea ka wakaaro His Excellency the Governor ki te whaihanga amua ake nei etahi huarahi ki roto ki enei ngā wāhi i wakatumauria Mō mātou e wakaae ana mātou kia tukua utu koretia atu etahi wāhi kia takoto pai ai ngā huarahi e wakaaro ai ia kia hangaia. A, Mō to mātou wakaaetanga, ponotanga rawatanga ki ngā tikanga katoa kiroti ki tenei pukapuka tuku whenua kua panuitia mai nei kia mātou kua tuhia e mātou i o mātou ingoa me o mātou tohu; a Mō te wakaaetanga a Her Majesty the Queen of Great Britain, ki ngā tikanga katoa ki roto ki tenei pukapuka, kua tuhia hoki e Walter Mantell, Commissioner for the Extinguishment of Native Claims, i tona ingoa.

I tuhia o mātou ingoa me o mātou tohu ki tenei pukapuka ki te 17 o ka Rā o Akuhata, kotahimano waru rau rima te kau Mā toru ki Tanitini.



Dated at Dunedin, Province of Otago, this seventeenth day of August, one thousand eight hundred and fifty-three.

Walter Mantell, Commissioner Teoti Rauparaha

Taiaroa, Tipene Pepe

Koau John, Wesley Korako

Taheke Kereopa Totoi

Karetai, Tiare Hape

Potiki

Tare Wetere, Te Kaahu, Moihi Hamero

Reihana James Rikiriki

Huriwai Te Marama

Tiare Ru Maraitaia

Wi Rehu, Ihaia Whaitiri

Paitu

Kāhu Patiti

Akaripa Pohau, Horomona Mauhe

Matewai Hoani, Hoani Korako

Riwei Piharo, John Topi Patuki

Paororo Manihera Tutaki

Ko Matewai Matene Manaia

Tare Te Au, Te Pae

Makaia Pokene

Whaiti Pirihira, Timoti White

Inia te Meihana, Horomona Pohio

Hohaia Poheahea Paororo

Irai Tihau, Matiaha Kukeke

Pukuhau Takurua

Korako Turinaka Huruuru

Tare Te Ao Haimona Pakipaki

Wiremu Te Raki, Rawiri Teawha

Ko Te Tohu, tenei x a Kaikai-Witness Hugh Robinson

Ratimira Tihau Te Au

Tiare Te Au

Pitoko Wiremu Rehua

Rota Pikaroro

Witnesses to the signatures and marks- Edmund Hooke

Wilson Bellairs, Esq., Dunedin, Otago

James Fulton, J.P., West Taieri

Robert Williams, J.P., Dunedin, Otago

A. Chetham-Strode, R.M., Dunedin, Otago

Charles H. Kettle, J.P., Dunedin, Otago

William G. Filleul, Dunedin

Richard Anthony Filleul, Dunedin

Robert Chapman, of Dunedin, Clerk to the Bench

Sealed by me, this 17th day of August, 1863.

(L.S.)A. CHETHAM-STRODE

Let all the Nations know. We the chiefs and all the people of all the lands lying within the boundaries hereunder written, derived through our ancestors from whom it descended to us, the plan whereof is hereunto annexed, have written our names and marks as the act of consent of us, for ourselves, for our relations, for our families, for our heirs now living, and our descendants who shall be born after us, -entirely to give up all those our lands which have been negotiated for, the boundaries of which have been described, and the plan whereof is annexed to this deed of conveyance, to Her Majesty the Queen of Great Britain, her heirs and successors for ever, as a lasting possession for her or for the Europeans to whom Her Majesty, or rather His Excellency the Governor, shall consent that it shall be given.

And whereas we have agreed entirely to give up our land within the boundaries hereunder written: Walter Mantell, the Commissioner for extinguishing Native Claims (by virtue of the authority given to him by His Excellency the Governor-in-Chief to arrange and determine the price to be paid for these lands), agrees that he will pay us the sum of two thousand pounds sterling, the manner of payment to be as follows:- The money shall be divided into two portions: In the first instalment there shall be one thousand pounds, which shall have been paid to us at Ōtākou when all the people shall have assembled. The second instalment of one thousand pounds shall be paid at Awaroa in the month in which the money arrives. The whole of the moneys of these payments being added together, they shall amount to the sum of two thousand pounds, as agreed upon above.

Now these are the boundaries of the land which have been alienated: The boundary commences at Milford Haven (the name given to that place in Mr. Kemp's deed is Wakatipu, but by the Maoris it is called Piopiotahi), thence to Kaihiku; thence to Tokata, strictly following the old boundary line of Messrs. Kemp and Symonds, and by the coast from Milford Haven round to Tokata, with Tauraka Rarotoka, Motupiu, and all the islands lying adjacent to the shore (excepting the Ruapuke group), and all the lands within those boundaries, with the anchorages and landing-places, with the rivers, the lakes, the woods, and the bush, with all things whatsoever within those places, and in all things lying thereupon. A more accurate description and representation of the land is given in the plan hereunto annexed.

All the lands, and all other things above enumerated, and which lie within the boundaries above recited, have been entirely surrendered to Her Majesty the Queen for ever and ever.

But those portions of land which have been set apart by Mr. Mantell, and surveyed by C. Kettle Esq., J.P., Government Surveyor, at Tūturau, Ōmāui, Ōue, Aparima, Oraka, Kawakaputuputa [sic], and, Ōuetoto, marked with the figures 1, 2, 3, 4, 5, 6 and 7, and coloured yellow, are for ourselves as lasting possessions for us and for our children for ever. The only portions for ourselves are those just named. We also agree that the portions which have been reserved for us shall not be sold without the consent of His Excellency the Governor.

And if His Excellency wishes at any future time to cause a road to be made through the land reserved for us, we agree to give up some portions thereof without any payment being made, that the roads which he thinks necessary may be properly laid off.

And in testimony of our true and unreserved assent to all the conditions of this deed, which has been read aloud to us, we have signed our names and marks; and in testimony of the consent of Her Majesty the Queen of Great Britain, Walter Mantell, Commissioner for the extinguishment of Native Claims, hereunto signed his name.

Our names and marks were signed to this deed on the seventeenth of the days of August, one thousand eight hundred and fifty-three, at Dunedin.

[Here follow the signatures.]

Waitangi Tribunal, Department of Justice, Wellington.

## Appendix 3

## Rakiura Deed of Purchase



Rakiura, 29 June 1864

Otago 5, DOSLI, Heaphy House, Wellington

Tenei Pukapuka i tuhituhia i tenei rua tekau Mā iwa o ngā Rā o Hune i te tau o to tātou Ariki 1864 he pukapuka tino hoko tino hoatu tino tuku whakaoti atu na mātou na ngā Rangatira me ngā Tangata o Ngaitahu o Ngatimamoe no rātou ngā ingoa e mau i raro nei a hei whakaatu tenei pukapuka Mō mātou Mō o mātou whanaunga me o mātou uri me te tuhituhinga o mātou ingoa ki tenei pukapuka i raro i te Rā e whiti nei kua whakarerea rawatia atu ki a Wikitoria Kuini o Ingarangi ki ona uri ki ngā Kingi ki ngā Kuini o muri iho i aia me ana me a rātou e whakarite ai hei whakaritenga Mō ngā pauna moni e ono MANO 6000 kua utua mai ki a mātou e (Henry Tacy Clarke) Mō te Kuini a e whakaaetia nei e mātou te rironga mai o aua moni ko taua wāhi whenua katoa ko RAKIURA he moutere ko te mapi hoki o taua whenua kua apititia ki tenei. Ko te tikanga o ngā utu Mō tenei whenua koia tenei E rua mano kua utua mai ki a mātou i tenei Rā E rua mano pauna kua waiho ki a te Kawana pupuri ai a mana e apiti mai i roto i te tau ngā pauna moni e waru Mō te rau kotahi huihui katoa ngā moni apiti i roto i te tau kotahi kotahi rau e ono tekau pauna ko enei moni me whakaputa i ngā tau katoa me wehewehe ki a Paitu ki a Tioni Topi Patuki ki a Tioni Kihau ki a Frederick Kihau ki a Ellen Kihau ki o rātou uri i muri i a rātou a ki te he katoa enei Mā te Kawana e whakarite he tukunga iho Mō enei moni. E rua mano Pauna kua waiho ki a te Kawana mana e whakarite aua moni hei hoko i etahi whenua ki te takiwa o Murihiku hei whenua mau tonu Mō ngā kura me era atu mea e whiwhi ai enei iwi i te pāi. Ko the whenua kua tukua nei Ko Rakiura katoa me ona Rākau me ona kowhatu me ona wai me ona awa nui me ona roto me ona awa ririki me ngā mea katoa o taua whenua me ngā motu nunui me ngā motu ririki e tutata ana ki taua whenua me (o) mātou tikanga me o mātou take me o mātou paanga katoatanga ki taua wāhi kia mau tonu ki a Kuini Wikitoria ki ana uri ki ana ranei e whakarite ai hei tino mau tonu ake tonu atu. Ko ngā whenua ka whakahokia mai hei whenua mau tonu

Mō mātou me o mātou uri koia enei (1) ko te tuatahi kei Potapa (Lords Harbour) e toru tekau eka. Ko te tua rua (2) kei Potiweta (Port Adventure) e toru rau e toru tekau eka. (3) Ko te tua toru ko ngā whenua katoa i te Neke (Neck). Kahore i riro tika i te pākehā i mua ka waiho enei Mō ngā hawhekaihe e noho ana i te Neke (Neck) ki te tū katoa ngā hawhe kaihe i taua whenua Mā Ihaia Waitiri raua ko Hoani Timarere to toenga. Ko to tua wha (4) Ko te whenua ki te nota o Ōhekia (Patersons Inlet) kia wha rau eka me tango mai i roto i te takiwa o te mira kani Rākau tawhito i te mira kani Rākau hou o Puroku (Bulloch) (5) Ko te tua rima ko te Kurae ki te taha ki te nota o Horse Shoe Bay kia whatekau eka. (6) Ko te tua ono kei Cultivation Point Port William kia warutekau eka. (7) Ko te tua whitu kei Rakete awa (Ruggedy River) kia rima tekau eka. (8) Ko te tua waru kei Mitini motu (9) Kei Toparetutai kia rima eka. Me ngā motu tītī Ko Horomamae, Ko te Wharepuitaha, Ko Kaihuka Ko Potuatua, Ko te Pomatakiarehua. Ko Tia. Ko Taukiepa. Ko Rerewhakaupoko. Ko Moki iti. Ko Moki nui Ko Timore Ko Kaimohu Ko Huirapa Ko Taketu Ko Hereatua Ko te Pukeotakohe Ko Tamaitemioka Ko Pohowaitai Ko Poutama a Herekopare & Pikomamaku. Ko enei whenua Mō mātou otira Mā te Kawana e tiaki e whakahaere ngā tikanga (kua oti hoki te pani ki te ahua pua kōwhai i roto i te mapi apiti ki tenei pukapuka) a hei tohu Mō to mātou whakaaetanga ki ngā tikaka katoa o tenei pukapuka kua tuhituhia nei o mātou ingoa me o mātou tohu. A hei tohu hoki Mō te whakaaetanga o te Kuini o Ingarangi Mō tana wāhi ki ngā tikanga katoa o tenei pukapuka kua tuhia nei te ingoa o Henry Tacy Clarke Kai whakarite whenua.

John Topi  
Hoani Timarere tona X tohu  
Hone Wetere Korako  
Ihaia Waitiri  
Tare Weteri Te Kāhu  
Te Koau tona X tohu  
Potiki Solomon Pohio  
Korako Karetai  
Kerei Kahuti tona X tohu  
Timoti Karetai tona X tohu

Rawiri Mamaru  
 Edward King  
 Rawiri Temaire  
 Teoti Kerei Taiaroa  
 Haereroa tona X tohu  
 Horomona Mawhe tona X tohu  
 Matiu Khipane tona X tohu  
 Wiremu Te Rehu tona X tohu  
 Teoti Tekorihi tona X tohu  
 Hoani Korako  
 Kahupatiti  
 Tioni Wiremu Tohi tona X tohu  
 Maika Nera  
 Matiu Te Rupairera tona X tohu  
 Huruhuru tona X tohu  
 Paitu  
 Horomona Patu  
 Paororo tona X tohu  
 Rawiri Teawha tona X tohu  
 Tauira tona X tohu  
 Henere Paremata tona X tohu  
 Hoani Poko tona X tohu  
 Teoti Mawhe (appears on English version not the Māori deed)  
 Ko ngā tangata i kite i te hoatutanga o ngā moni me te tuhituhinga o ngā ingoa.

J Newton Watt - Resident Magistrate Campbelltown  
 H Simmonds - Clerk to Resident Magistrates Court, Campbelltown  
 M OKeiffe - Sergeant of Police Campbelltown  
 M O P Taylor - J P Waldeck Riverton  
 WmJ Pardy - Sergeant of Police Riverton

THIS DEED written on this twenty ninth day of June in the year of our Lord 1864 is a full and final sale conveyance and surrender by us the chiefs and people of the Tribes Ngaitahu and Ngatimamoe whose names are hereunto subscribed And Witnesseth that on behalf of ourselves our relatives and descendants we have by signing this Deed under the shining sun of this day parted with and forever transferred unto Victoria Queen of England her heirs the Kings and Queens who may succeed her and her and their assigns forever in consideration of the sum of SIX THOUSAND POUNDS/6000/ to us paid by Henry Tacy Clarke on behalf of the Queen Victoria/ and we hereby acknowledge the receipt of the said monies/ All that piece of our land the island Rakiura a plan of which land is annexed thereto. The manner of the payment of this land is as follows: Two thousand Pounds/2000/ has been to us paid-Two thousand pounds is to be held by the Governor to bear interest at the rate of eight per cent-that is One hundred and sixty pounds per annum

in all- the interest to be divided annually between Paitu, Teoni Topi Patuki Tioni Kihau Frederick Kihau and Ellen Kihau and their heirs failing all these the Governor shall direct how the money is to be applied Two Thousand Pounds/2000/ to be expended under the direction of the Governor in the purchase of lands in the Southland Province for Educational and other purposes for the benefit of these tribes. The land we now sell and convey is the whole of the Island Rakiura with its trees minerals waters rivers lakes streams and all appertaining to the said land or beneath the surface of the said land and all the large Islands and all the small Islands adjacent and all our right title claim and interest whatsoever thereon TO HOLD to Queen Victoria her heirs and Assigns as a lasting possession forever and ever. The lands that are returned to us as Reserves for us and our descendants are the following (1) The first is situated at Lords Harbor containing thirty acres (2)The second is situated at Port Adventure containing three hundred and thirty acres (3) The third is all that portion of land situated at the Neck/ which has not (been) previously sold to Europeans/ to be reserved for the half castes residing at the Neck should there be any remaining after the half castes have been provided for it shall be for Ihaia Whaitiri and Hoani Timarere (4) The fourth is situated on the North side of Ōhekie (Patersons Inlet) between the new and old saw mills of Bulloch containing four hundred acres (5) The fifth is situated on the North Point of Horse Shoe Bay containing forty acres (6) The sixth is situated at Cultivation point Port William containing eighty acres (7) The seventh is situated at Raggedy River containing fifty acres (8th) The eight is an island/Mitini/ near the south head of Masons Bay (9th) The ninth is situated at Toparetutai/Port Easy/ containing five acres and the Tītī Islands following Horomamae Wharetepuaitaha Kaihuka Potuatua Pomatakiarehua Tia Taukiepa Rerewhakaupoko Mokinui Mokiiti Ttimore Kaimohu Huirapa Taketu Hereatua Te Pukeotakohe Tamaitemioka Pohowaitai and Poutama Herekopare and Pikomamaku. These lands are reserved for us under the Protection and management of the Governor (they are colored yellow on the plan annexed hereto) And in testimony of our consent to all the conditions of this Deed we have subscribed our names and marks and in testimony of the consent of the Queen of England on her part of all the conditions of this Deed the name of Henry Tacy Clarke Commissioner is hereunto subscribed.

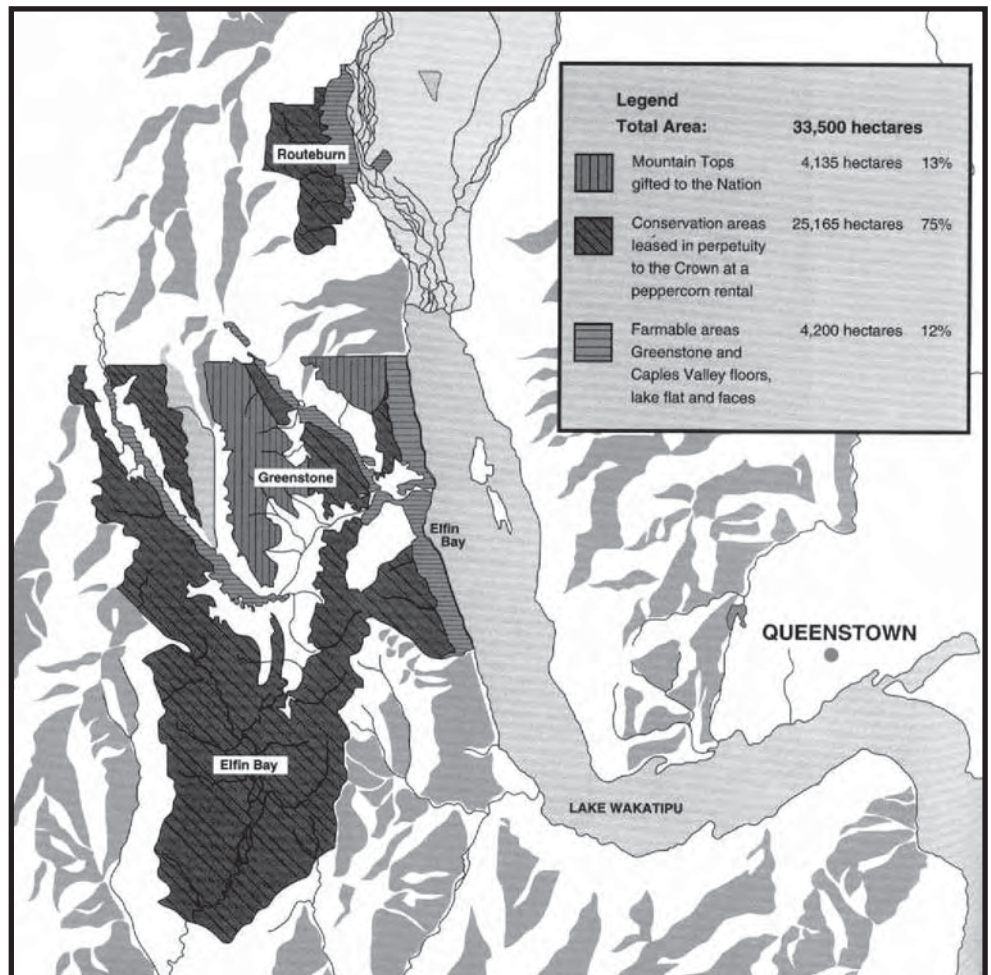
(signatures follow)

Appendix **4**

# Ngāi Tahu Claims Settlement Act 1998

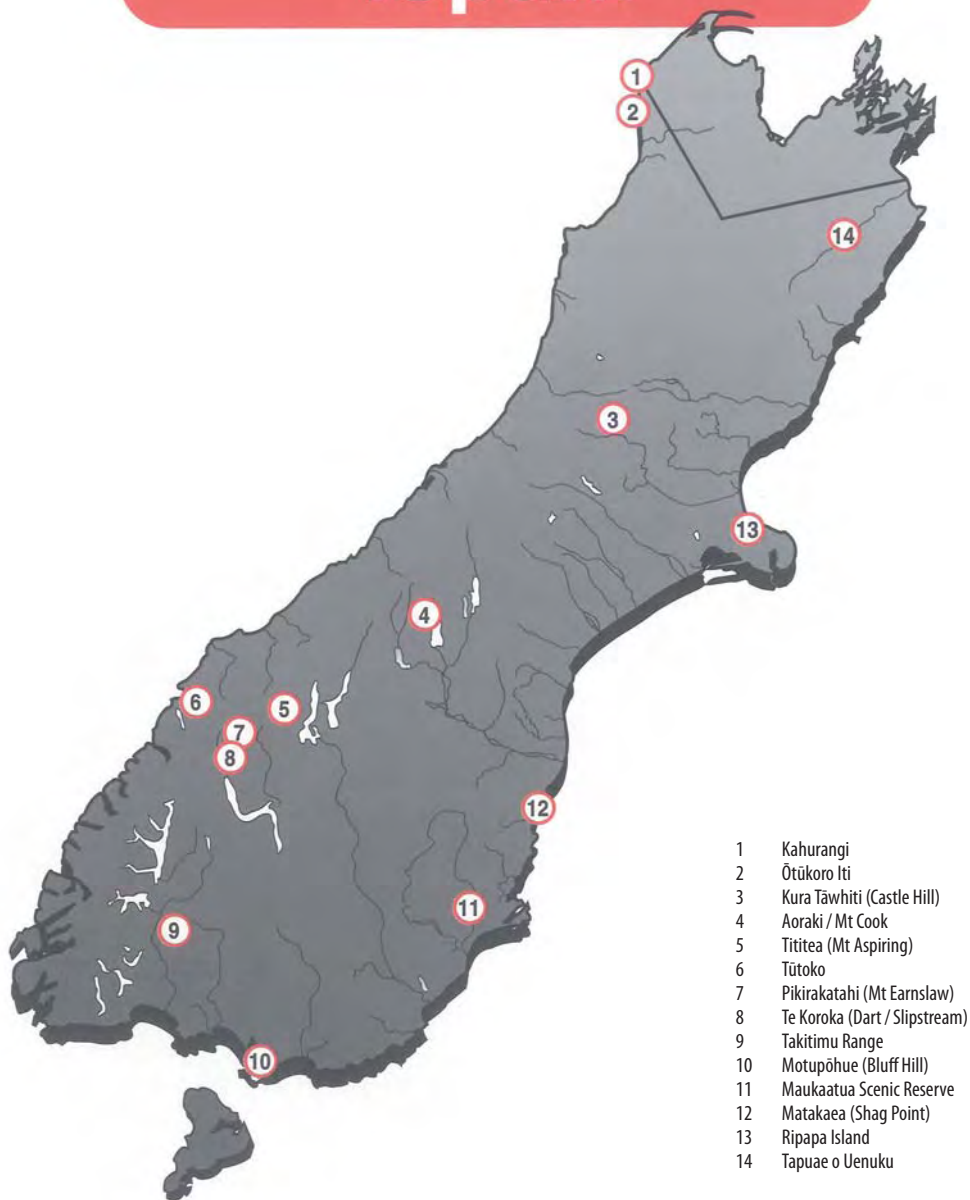


## High Country Stations



Source: Te Karaka Special Edition: Crown Settlement Offer. Nov 1998, Te Rūnanga o Ngāi Tahu

# Tōpuni

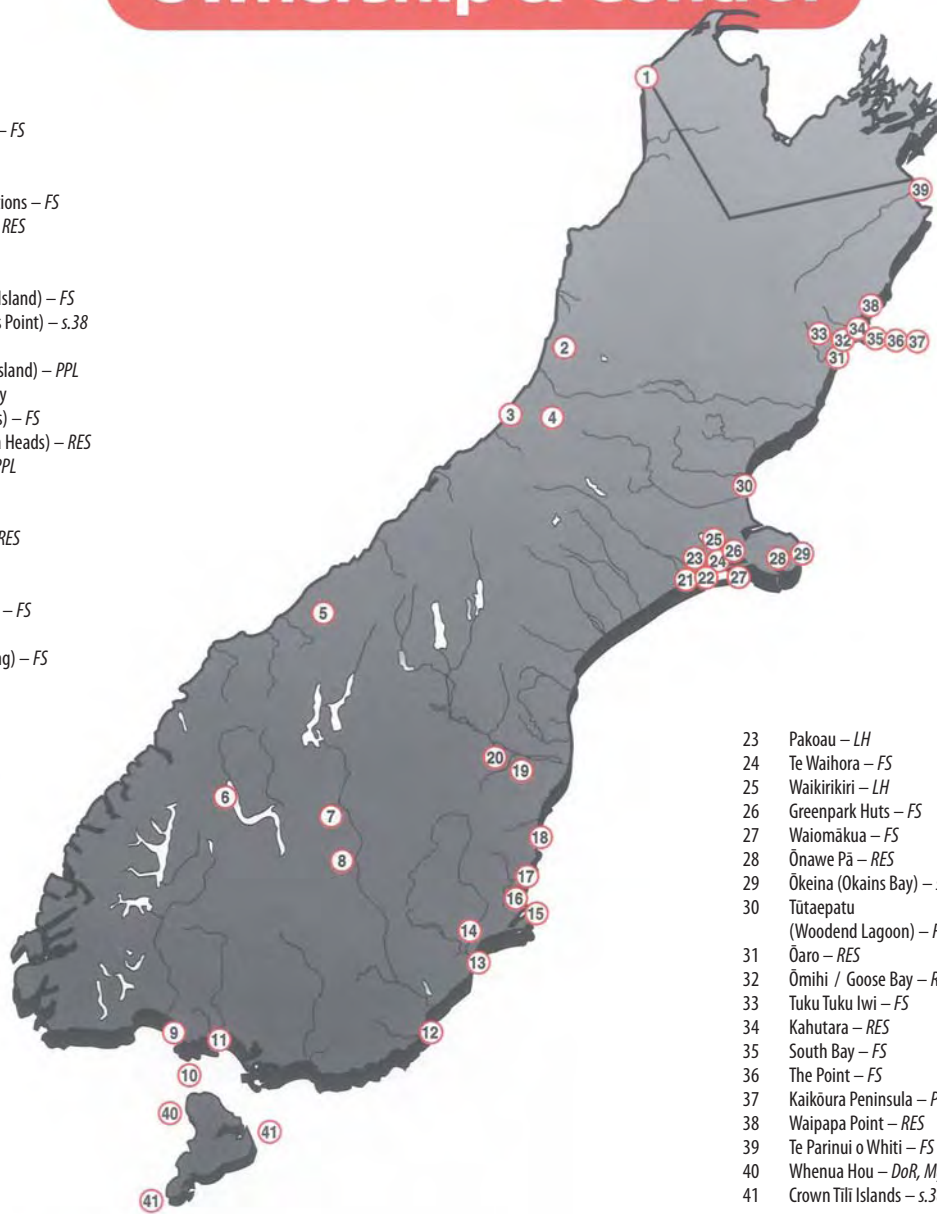


- 1 Kahurangi
- 2 Ōtūkoro Iti
- 3 Kura Tāwhiti (Castle Hill)
- 4 Aoraki / Mt Cook
- 5 Tititea (Mt Aspiring)
- 6 Tūtoko
- 7 Pikirakatahi (Mt Earnslaw)
- 8 Te Koroka (Dart / Slipstream)
- 9 Takitimu Range
- 10 Motupōhue (Bluff Hill)
- 11 Maukaatua Scenic Reserve
- 12 Matakaea (Shag Point)
- 13 Ripapa Island
- 14 Tapuae o Uenuku

Source: Te Karaka Special Edition: Crown Settlement Offer. Nov 1998, Te Rūnanga o Ngāi Tahu

# Ownership & Control

- 1 Ōtūkoru Iti – RES
- 2 Motutapu – FS
- 3 Lake Mahināpua – RES
- 4 Arahura – RES
- 5 Moeraki – RES
- 6 High Country Stations – FS
- 7 Kawarau Gorge – RES
- 8 Kopuwai – RES
- 9 Matariki – FS
- 10 Rarotoka (Centre Island) – FS
- 11 Taramea (Howells Point) – s.38
- 12 Maranuku – RES
- 13 Moturata (Taiari Island) – PPL
- 14 Wetlands Property (Sinclair Wetlands) – FS
- 15 Pukekura (Tairaroa Heads) – RES
- 16 Māpoutahi Pā – PPL
- 17 Huriawa – PPL
- 18 Kātiki – RES
- 19 Maerewhenua – RES
- 20 Takiroa – RES
- 21 Muriwai (Coopers Lagoon) – FS
- 22 Whakamātakiuru (Ellesmere Landing) – FS

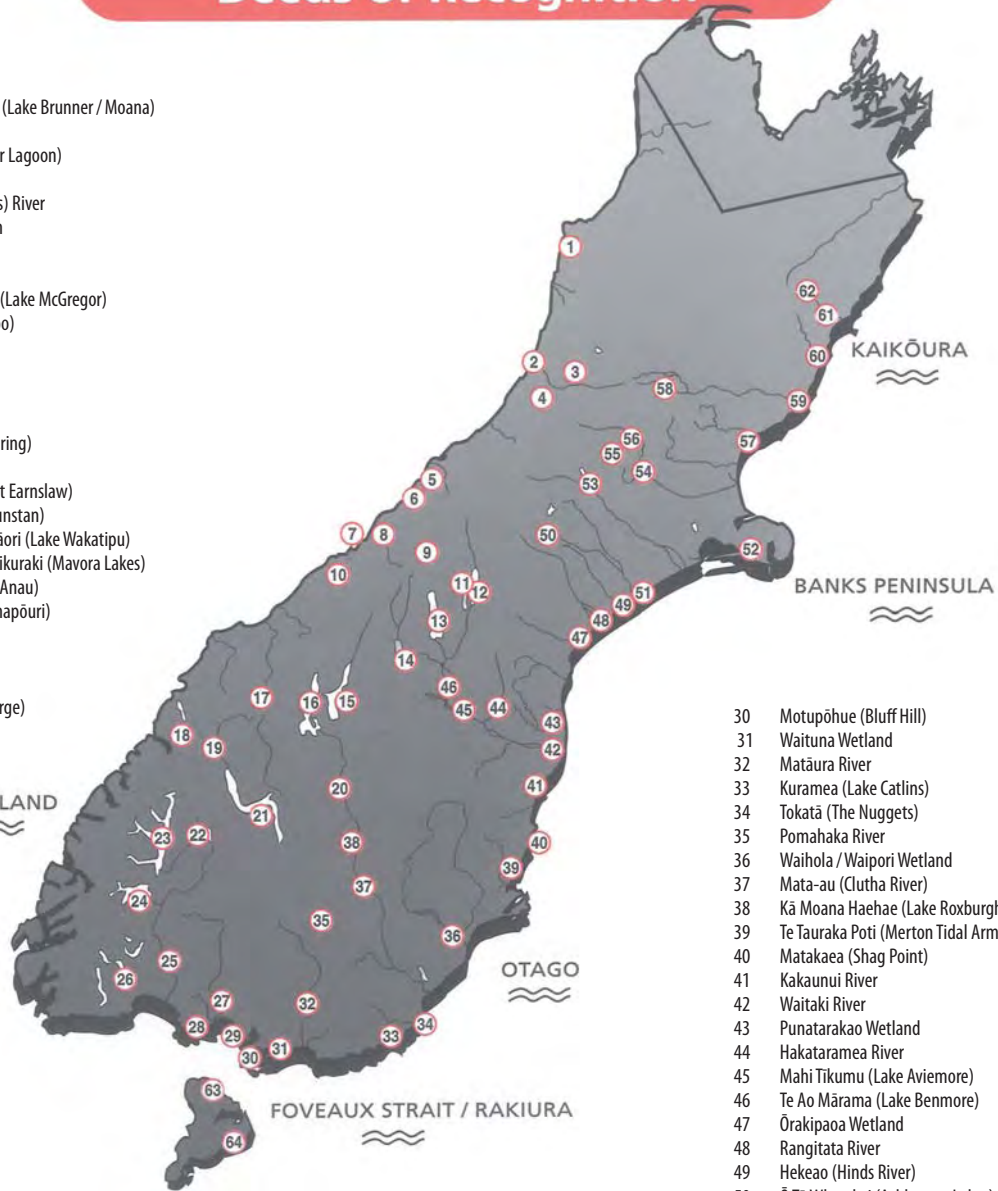


- 23 Pakoau – LH
- 24 Te Waihora – FS
- 25 Waikirikiri – LH
- 26 Greenpark Huts – FS
- 27 Waiomākua – FS
- 28 Ōnawe Pā – RES
- 29 Ōkeina (Okains Bay) – s.38
- 30 Tūtaepatu (Woodend Lagoon) – FS
- 31 Ōaro – RES
- 32 Ōmihi / Goose Bay – RES
- 33 Tuku Tuku Iwi – FS
- 34 Kahutara – RES
- 35 South Bay – FS
- 36 The Point – FS
- 37 Kaikōura Peninsula – PPL
- 38 Waipapa Point – RES
- 39 Te Parinui o Whiti – FS
- 40 Whenua Hou – DoR, Mgt
- 41 Crown Tili Islands – s.38

<b>KEY:</b>	
<b>PPL</b>	Protected Private Land – title transferred to Ngāi Tahu with management shared with DoC
<b>FS</b>	Fee Simple Title – full ownership (may have covenants, leases, etc)
<b>RES</b>	Reserve – managed by Te Rūnanga o Ngāi Tahu under the Reserves Act 1977
<b>s.38</b>	Section 38 of the Reserves Act – title transferred to Ngāi Tahu with management of private land as if it were a reserve (in some cases shared with local bodies)
<b>LH</b>	Leasehold – long term lease to Ngāi Tahu
<b>DoR, Mgt</b>	Deed of Recognition and management input

## Statutory Acknowledgements / Deeds of Recognition

- 1 Ōkari Lagoon
- 2 Taramakau River
- 3 Kōtuku-Whakaoho (Lake Brunner / Moana)
- 4 Lake Kaniere
- 5 Pouerua (Salt Water Lagoon)
- 6 Ōkārito Lagoon
- 7 Makaawhio (Jacobs) River
- 8 Karangarua Lagoon
- 9 Aoraki
- 10 Lake Pāringa
- 11 Whakarukumoana (Lake McGregor)
- 12 Takapo (Lake Tekapo)
- 13 Lake Pūkaki
- 14 Lake Ōhau
- 15 Lake Hawea
- 16 Lake Wanaka
- 17 Tititea (Mount Aspiring)
- 18 Tūtoko
- 19 Pikirakatahi (Mount Earnslaw)
- 20 Te Wairere (Lake Dunstan)
- 21 Whakatipu-wai-māori (Lake Wakatipu)
- 22 Manawapōpōre / Hikuraki (Mavora Lakes)
- 23 Te Ana-au (Lake Te Anau)
- 24 Moturau (Lake Manapōuri)
- 25 Waiau River
- 26 Lake Hauroko
- 27 Aparima River
- 28 Uruwera (Lake George)
- 29 Ōreti River



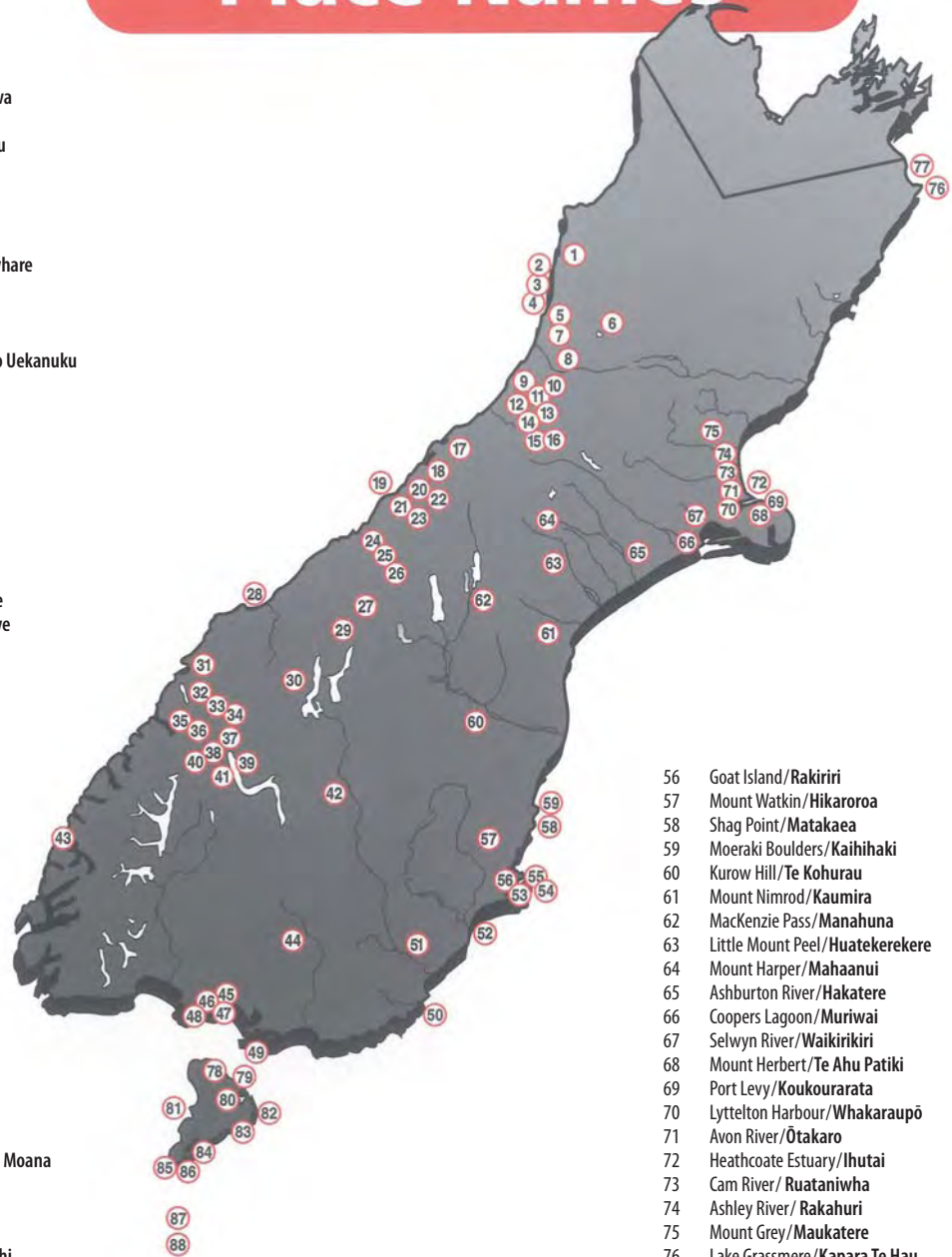
- 30 Motupōhue (Bluff Hill)
- 31 Waituna Wetland
- 32 Mataūra River
- 33 Kuramea (Lake Catlins)
- 34 Tokatā (The Nuggets)
- 35 Pomahaka River
- 36 Waihola / Waipori Wetland
- 37 Mata-au (Clutha River)
- 38 Kā Moana Haehae (Lake Roxburgh)
- 39 Te Tauraka Poti (Merton Tidal Arm)
- 40 Matakaea (Shag Point)
- 41 Kakaunui River
- 42 Waitaki River
- 43 Punatarakao Wetland
- 44 Hakataramea River
- 45 Mahi Tikumu (Lake Aviemore)
- 46 Te Ao Mārama (Lake Benmore)
- 47 Ōrakipaoa Wetland
- 48 Rangitata River
- 49 Hekeao (Hinds River)
- 50 Ō Tū Wharekai (Ashburton Lakes)
- 51 Hakatere (Ashburton River)
- 52 Wairewa (Lake Forsyth)
- 53 Whakamataua (Lake Coleridge)
- 54 Kōwai River
- 55 Kura Tāwhiti (Castle Hill)
- 56 Moana Rua (Lake Pearson)
- 57 Waipara River
- 58 Hoka Kura (Lake Sumner)
- 59 Hurunui River
- 60 Tūtāe Putaputa (Conway River)
- 61 Lake Rotorua
- 62 Uerau (Mt Uwerau)
- 63 Hananui (Mount Anglem)
- 64 Toi Toi Wetland

Coastal Statutory Acknowledgements



# Place Names

- 1 Cave Creek/*Kotihotiho*
- 2 Ten Mile Creek/*Waianiwaniwa*
- 3 Nine Mile Creek/*Kotorepi*
- 4 Seven Mile Creek/*Waimatuku*
- 5 Grey River/*Māwheranui*
- 6 Refuge Island/*Takataka*
- 7 New River/*Kaimata*
- 8 Greenstone River/*Hokonui*
- 9 Mahinapua Creek/*Tūwharewhare*
- 10 Island Hill/*Tumuaki*
- 11 Rocky Point/*Tauotikirangi*
- 12 The Doughboy/*Kokiraki*
- 13 Mount Upright/*Te Taumata o Uekanuku*
- 14 Mount Harman/*Kaniere*
- 15 Browning Pass/*Noti Raureka*
- 16 Lake Browning/*Whakarewa*
- 17 Lake lanthe/*Matahi*
- 18 Alpine Lake/*Ata Puai*
- 19 Gillespies Point/*Kōhahai*
- 20 Franz Joseph/*Waiau*
- 21 Cook River/*Weheka*
- 22 Franz Joseph Glacier/  
*Kā Roimata o Hine Hukaterere*
- 23 Fox Glacier/*Te Moeka o Tuawe*
- 24 Westland National Park/  
*Tai Poutini National Park*
- 25 *Aoraki*/Mount Cook



- 26 *Aoraki*/Mount Cook Village
- 27 Southern Alps/*Kā Tiritiri o te Moana*
- 28 Jackson Bay/*Okahu*
- 29 Haast Pass/*Tioripatea*
- 30 Mount Aspiring/*Tititea*
- 31 Mount McKenzie/*Pakihiwitahi*
- 32 Lake McKerrow/*Whakatipu Waitai*
- 33 Lake Alabaster/*Wāwāhi Waka*
- 34 Mount Earnslaw/*Pikirakatahi*
- 35 Milford Sound/*Piopirotahi*
- 36 Harris Saddle/*Tarahaka Whakatipu*
- 37 Mount Alfred/*Ari*
- 38 Dart River/*Te Awa Whakatipu*
- 39 Pigeon Island/*Wāwāhi Waka*
- 40 Hollyford River/*Whakatipu Kā Tuka*
- 41 Pig Island/*Mātau*
- 42 Old Man Range/*Kopuwai*
- 43 Doubtful Sound/*Patea*

- 44 Ships Cone/*Ōtaupiri*
- 45 Riverton/*Aparima*
- 46 Colac Bay/*Oraka*
- 47 Howells Point/*Taramea*
- 48 Colac/*Oraka*
- 49 Bluff Hill/*Motupōhue*
- 50 Leaning Rock/*Haehaeata*
- 51 Clutha River/*Mata-Au*
- 52 Taieri Island/*Moturata*
- 53 Quarantine Island/*Kamau Taurua*
- 54 Mount Charles/*Poatiri*
- 55 *Whareakeake* (formerly Murdering Beach)

- 56 Goat Island/*Rakiriri*
- 57 Mount Watkin/*Hikaroroa*
- 58 Shag Point/*Matakaea*
- 59 Moeraki Boulders/*Kaihihaki*
- 60 Kurow Hill/*Te Kohurau*
- 61 Mount Nimrod/*Kaumira*
- 62 MacKenzie Pass/*Manahuna*
- 63 Little Mount Peel/*Huatakerekere*
- 64 Mount Harper/*Mahaanui*
- 65 Ashburton River/*Hakaterere*
- 66 Coopers Lagoon/*Muriwai*
- 67 Selwyn River/*Waikirikiri*
- 68 Mount Herbert/*Te Ahu Patiki*
- 69 Port Levy/*Koukourarata*
- 70 Lyttelton Harbour/*Whakaraupō*
- 71 Avon River/*Ōtakaro*
- 72 Heathcote Estuary/*Ihutai*
- 73 Cam River/*Ruataniwha*
- 74 Ashley River/*Rakahuri*
- 75 Mount Grey/*Maukatere*
- 76 Lake Grassmere/*Kapara Te Hau*
- 77 White Bluffs/*Te Parinui o Whiti*
- 78 Mount Anglem/*Hananui*
- 79 Port William/*Potirepo*
- 80 Paterson Inlet/*Whaka a Te Wera*
- 81 Stewart Island/*Rakiura*
- 82 East Cape/*Koromere*
- 83 Lords River/*Tutaekawetoweto*
- 84 Port Pegasus/*Pikihaiti*
- 85 South West Cape/*Puhiwaero*
- 86 South Cape/*Whiore*
- 87 Campbell Island/*Motu Ihupuku*
- 88 Snares Islands/*Tini Heke*

Source: Te Karaka Special Edition: Crown Settlement Offer. Nov 1998, Te Rūnanga o Ngāi Tahu

# Nohoanga



- OTAGO**
- 21 Waianakarua River
  - 22 Taieri River x 3
  - 23 Te Wairere (Lake Dunstan)
  - 24 Mata-au (Clutha River) x 3
  - 25 Shotover River x 2
  - 26 Lake Wanaka x 2
  - 27 Lake Hawea x 4
  - 28 Whakatipu-wai-māori (Lake Wakatipu)

- SOUTHLAND**
- 29 Waikawa River
  - 30 Ōreti River
  - 31 Matāura River
  - 32 Mavora Lakes
  - 33 Te Ana-au x 2
  - 34 Moturau (Lake Manapōui)
  - 35 Waikaia River
  - 36 Waiiau River x 3

- WEST COAST**
- 37 Cascade River
  - 38 Waiatoto Lagoon x 2
  - 39 Ōkuru River
  - 40 Waita River / Māori Lake
  - 41 Mahitahi River
  - 42 Karangarua River
  - 43 Ōkārito Lagoon and River
  - 44 Lake Kaniere
  - 45 Kōtuku Whakaoho (Lake Brunner / Moana)
  - 46 Mikonui River x 2
  - 47 Taramakau River
  - 48 Lake Haupiti
  - 49 Punakaiki River
  - 50 Pororari River
  - 51 Lady Lake

Source: Te Karaka Special Edition: Crown Settlement Offer. Nov 1998, Te Rūnanga o Ngāi Tahu

## Ngāi Tahu Claims Settlement Act 1998 -Schedule 97

### Taonga species

#### Birds

Name in Maori	Name in English	Scientific Name
Hoiho	Yellow-eyed penguin	<i>Megadyptes antipodes</i>
Kahu	Australasian harrier	<i>Circus approximans</i>
Kaka	South Island kaka	<i>Nestor meridionalis meridionalis</i>
Kakapo	Kakapo	<i>Strigops habroptilus</i>
Kakariki	New Zealand parakeet	<i>Cyanoramphus spp.</i>
Kakaruai	South Island robin	<i>Petroica australis australis</i>
Kaki	Black stilt	<i>Himantopus novaeseelandiae</i>
Kamana	Crested grebe	<i>Podiceps cristatus</i>
Karearea	New Zealand falcon	<i>Falco novaeseelandiae</i>
Karoro	Black backed gull	<i>Larus dominicanus</i>
Kea	Kea	<i>Nestor notabilis</i>
Koau	Black shag	<i>Phalacrocorax carbo</i>
	Pied shag	<i>Phalacrocorax varius varius</i>
	Little shag	<i>Phalacrocorax melanoleucos brevirostris</i>
Koekoea	Long-tailed cuckoo	<i>Eudynamys taitensis</i>
Koparapara or Korimako	Bellbird	<i>Anthornis melanura melanura</i>
Korora	Blue penguin	<i>Eudyptula minor</i>
Kotare	Kingfisher	<i>Halcyon sancta</i>
Kotuku	White heron	<i>Egretta alba</i>
Kowhiowhio	Blue duck	<i>Hymenolaimus malacorhynchos</i>
Kuaka	Bar-tailed godwit	<i>Limosa lapponica</i>
Kukupu/Kereru	New Zealand wood pigeon	<i>Hemiphaga novaeseelandiae</i>
Kuruwhengu/Kuruwhengi	New Zealand shoveller	<i>Anas rhynchotis</i>
Mata	Fernbird	<i>Bowdleria punctata punctata</i> and <i>Bowdleria punctata stewartiana</i> and <i>Bowdleria punctata wilsoni</i> and <i>Bowdleria punctata candata</i>
Matuku moana	Reef heron	<i>Egretta sacra</i>
Miromiro	South Island tomtit	<i>Petroica macrocephala macrocephala</i>
Miromiro	Snares Island tomtit	<i>Petroica macrocephala dannefaerdi</i>
Mohua	Yellowhead	<i>Mohoua ochrocephala</i>
Pakura/Pukeko	Swamp hen/Pukeko	<i>Porphyrio porphyrio</i>
Parera	Grey duck	<i>Anas superciliosa</i>
Pateke	Brown teal	<i>Anas aucklandica</i>
Pihoihoi	New Zealand pipit	<i>Anthus novaeseelandiae</i>
Pipiwharauaroa	Shining cuckoo	<i>Chrysococcyx lucidus</i>
Piwakawaka	South Island fantail	<i>Rhipidura fuliginosa fuliginosa</i>
Poaka	Pied stilt	<i>Himantopus himantopus</i>
Pokotiwaha	Snares crested penguin	<i>Eudyptes robustus</i>
Putakitaki	Paradise shelduck	<i>Tadorna variegata</i>
Riroriro	Grey warbler	<i>Gerygone igata</i>
Roroa	Great spotted kiwi	<i>Apteryx haastii</i>
Rowi	Okarito brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox novaeseelandiae</i>
Takahe	Takahe	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna spp.</i>
Tawaki	Fiordland crested penguin	<i>Eudyptes pachyrhynchus</i>

Name in Maori	Name in English	Scientific Name
Tete	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus carunculatus carunculatus</i>
Titi	Sooty shearwater/Muttonbird/ Hutton's shearwater	<i>Puffinus griseus</i> and <i>Puffinus huttoni</i> and <i>Pelecanoides urinatrix</i> and
	Common diving petrel	<i>Pelecanoides georgicus</i> and
	South Georgian diving petrel	<i>Procellaria westlandica</i> and
	Westland petrel	<i>Pachyptila turtur</i> and
	Fairy prion	<i>Pachyptila vittata</i> and <i>Pelagodroma marina</i>
	Broad billed prion	and
	White-faced storm petrel	<i>Pterodroma cookii</i> and
	Cook's petrel	<i>Pterodroma inexpectata</i>
	Mottled petrel	
Tititipounamu	South Island rifleman	<i>Acanthisitta chloris chloris</i>
Tokoeka	South Island brown kiwi	<i>Apteryx australis</i>
Toroa	Albatrosses and Mollymawks	<i>Diomedea spp.</i>
Toutouwai	Stewart Island robin	<i>Petroica australis rakiura</i>
Tui	Tui	<i>Prosthemadera novaeseelandiae</i>
Tutukiwi	Snares Island snipe	<i>Coenocorypha aucklandica huegeli</i>
Weka	Western weka	<i>Gallirallus australis australis</i>
Weka	Stewart Island weka	<i>Gallirallus australis scotti</i>
Weka	Buff weka	<i>Gallirallus australis hectori</i>

Plants

Name in Maori	Name in English	Scientific Name
Akatorotoro	White Rata	<i>Metrosideros perforata</i>
Aruhe	Fernroot (bracken)	<i>Pteridium aquilinum var. esculentum</i>
Harakeke	Flax	<i>Phormium tenax</i>
Horoeka	Lancewood	<i>Pseudopanax crassifolius</i>
Houhi	Mountain ribbonwood	<i>Hoheria lyalli</i> and <i>H glabata</i>
Kahikatea	Kahikatea	<i>Dacrycarpus dacrydioides</i>
Kamahi	Kamahi	<i>Weinmannia racemosa</i>
Kanuka	Kanuka	<i>Kunzia ericoides</i>
Kapuka	Broadleaf	<i>Griselinia littoralis</i>
Karaeopirita	Supplejack	<i>Ripogonum scandens</i>
Karaka	New Zealand laurel/Karaka	<i>Corynocarpus laevigata</i>
Karamu	Coprosma	<i>Coprosma robusta</i> , <i>coprosma lucida</i> , <i>coprosma foetidissima</i>
Katote	Tree fern	<i>Cyathea smithii</i>
Kiekie	Kiekie	<i>Freycinetia baueriana subsp. banksii</i>
Kohia	NZ Passionfruit	<i>Passiflora tetrandra</i>
Korokio	Korokio Wire-netting bush	<i>Corokia cotoneaster</i>
Koromiko/Kokomuka	Koromiko	<i>Hebe salicifolia</i>
Kotukutuku	Tree fuchsia	<i>Fuchsia excorticata</i>
Kowhai/Kohai	Kowhai	<i>Sophora microphylla</i>

Name in Maori	Name in English	Scientific Name
Mamaku	Tree fern	<i>Cyathea medullaris</i>
Mania	Sedge	<i>Carex flagellifera</i>
Manuka/Kahikatoa	Tea-tree	<i>Leptospermum scoparium</i>
Mapou	Red Matipo	<i>Myrsine australis</i>
Matai	Matai/Black pine	<i>Prumnopitys taxifolia</i>
Miro	Miro/Brown pine	<i>Podocarpus ferrugineus</i>
Ngaio	Ngaio	<i>Myoporum laetum</i>
Nikau	New Zealand palm	<i>Rhopalostylis sapida</i>
Panako	(Species of fern)	<i>Asplenium obtusatum</i>
Panako	(Species of fern)	<i>Botrychium australe and B. biforme</i>
Patotara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pingao	Pingao	<i>Desmoschoenus spiralis</i>
Pokaka	Pokaka	<i>Elaeocarpus hookerianus</i>
Ponga/Poka	Tree fern	<i>Cyathea dealbata</i>
Rata	Southern rata	<i>Metrosideros umbellata</i>
Raupo	Bulrush	<i>Typha angustifolia</i>
Rautawhiri/Kohuhu	Black matipo/Mapou	<i>Pittosporum tenuifolium</i>
Rimu	Rimu/Red pine	<i>Dacrydium cypressinum</i>
Rimurapa	Bull kelp	<i>Durvillaea antarctica</i>
Taramea	Speargrass, spaniard	<i>Aciphylla spp.</i>
Tarata	Lemonwood	<i>Pittosporum eugenioides</i>
Tawai	Beech	<i>Nothofagus spp.</i>
Teteaweke	Muttonbird scrub	<i>Olearia angustifolia</i>
TiRakau/Tikouka	Cabbage tree	<i>Cordyline australis</i>
Tikumū	Mountain daisy	<i>Celmisia spectabilis and C semicordata</i>
Titoki	New Zealand ash	<i>Alectryon excelsus</i>
Toatoa	Mountain Toatoa, Celery pine	<i>Phyllocladus alpinus</i>
Toetoe	Toetoe	<i>Cortaderia richardii</i>
Totara	Totara	<i>Podocarpus totara</i>
Tutu	Tutu	<i>Coriaria spp.</i>
Wharariki	Mountain flax	<i>Phormium cookianum</i>
Whinau	Hinau	<i>Elaeocarpus dentatus</i>
Wi	Silver tussock	<i>Poa cita</i>
Wiwi	Rushes	<i>Juncus all indigenous Juncus spp. and J. maritimus</i>

#### Marine Mammals

Name in Maori	Name in English	Scientific Name
Ihupuku	Southern elephant seal	<i>Mirounga leonina</i>
Kekeno	New Zealand fur seals	<i>Arctocephalus forsteri</i>
Paieka	Humpback whales	<i>Megaptera novaeangliae</i>
Paraoa	Sperm whale	<i>Physeter macrocephalus</i>
Rapoka/Whakahao	New Zealand sea lion/Hooker's sea lion	<i>Phocartos hookeri</i>
Tohora	Southern right whale	<i>Balaene australis</i>

## Ngāi Tahu Claims Settlement Act 1998 -Schedule 97 Customary fisheries

### Part A – Taonga Fish Species

Name in Maori	Name in English	Scientific Name
Kaeo	Sea tulip	<i>Pyura pachydermatum</i>
Koeke	Common shrimp	<i>Palaemon affinis</i>
Kokopu/Hawai	Giant bully	<i>Gobiomorphus gobioides</i>
Kowaro	Canterbury mudfish	<i>Neochanna burrowsius</i>
Paraki/Ngaiore	Common smelt	<i>Retropinna retropinna</i>
Piripiripohatu	Torrentfish	<i>Cheimarrichthys fosteri</i>
Taiwharu	Giant kokopu	<i>Galaxias argenteus</i>

### Part B – Shellfish Species

Name in Maori	Name in English	Scientific Name
Pipi/Kakahi	Pipi	<i>Paphies australe</i>
Tuaki	Cockle	<i>Austrovenus stutchburgi</i>
Tuaki/Hakiari, Kuhakuha/Purimu	Surfclam	<i>Dosinia anus, Paphies donacina, Mactra discor, Mactra murchsoni, Spisula aequilateralis, Basina yatei, or Dosinia subrosa</i>
Tuatua	Tuatua	<i>Paphies subtriangulata, Paphies donacina</i>
Waikaka/Pupu	Mudsnail	<i>Amphibola crenata, Turbo smaragdus, Zedilom spp</i>
Piripiripohatu	Torrentfish	<i>Cheimarrichthys fosteri</i>
Taiwharu	Giant kokopu	<i>Galaxias argenteus</i>

Information sourced directly from Settlement Act 1998. In some cases macrons may be missing however, given this is an electronic text version.

Appendix **5****Ngāi Tahu Standard Conditions for Concessions****Ngāi Tahu Standard Conditions For:**

- ⊙ Recreation/Tourism Concessions
- ⊙ Filming Concessions
- ⊙ Mining Arrangements
- ⊙ Marine Mammal Permits
- ⊙ Research, Collection and Wildlife Act Permits

Prepared by the Department of Conservation with advice from Ngāi Tahu

**Aim**

The purpose of these conditions is to avoid, remedy and/or mitigate any impact that concession operations may have on the cultural, historical and spiritual values of Ngāi Tahu. The standard conditions are considered necessary to:

- ⊙ minimise the time and effort that the Department and Ngāi Tahu need to spend on each concession application;
- ⊙ minimise the cost and time to applicants;
- ⊙ ensure that even if Ngāi Tahu does not respond to each application their main generic interests will still be represented;
- ⊙ ensure workable and consistent conditions across the Rohē/conservancy;
- ⊙ give affect to the Ngāi Tahu Claims Settlement Act 1998/

**Review**

These conditions and their use will be reviewed by the Department and Ngāi Tahu in May 2005.

**Application Schedules from the Permissions Database**

The application of these conditions, consulting with Ngāi Tahu and rūnanga on applications and providing regular schedules on what applications we are processing are all vital components in maintaining Ngāi Tahu's confidence in our concession system and giving affect to the settlement. Each conservancy must apply these conditions and continue to send rūnanga the schedules of the applications that we process from the Permissions System. These schedules shall be sent out at least every six months.

**Recreation and Tourism Concessions**

All Recreation and Tourism Concessions including one-off permits, except filming within the Ngāi Tahu Rohē

**NTSC 1** The Concessionaire is requested to consult the relevant Rūnanga Papatipu (as set out below) if they wish to use Ngāi Tahu cultural information. If the concessionaire wishes to use the Tōpuni or statutory acknowledgement information contained in schedules 14-108 of the Ngāi Tahu Claims Settlement Act 1998, or any Department produced interpretative material in respect to Ngāi Tahu cultural information, they are requested to notify the relevant Rūnanga Papatipu, as a matter of courtesy.

**Note:** The Department of Conservation will, in relation to this clause, provide the

Concessionaire with:

- ⦿ the contact details of the relevant Rūnanga Papatipu; and
- ⦿ the relevant Tōpuni information.

Tōpuni Conditions NTSC 2-4 Apply to all concessions within Tōpuni areas including one-off and filming permits. These conditions are in addition to the special activity conditions listed separately e.g. filming permits and NTSC 1.

**NTSC 2** The Concessionaire and any persons employed by the Concessionaire are requested to recognise and provide for Ngāi Tahu values in the conduct of their activities. In particular, the cultural significance of [insert relevant Tōpuni names] Tōpuni and its Tōpuni status, should be explained to the clients of the Concessionaire.

**NTSC 3** The Concessionaire and their staff should note that, to Ngāi Tahu - (apply appropriate Tōpuni condition)

*Aoraki; Tapuae o Uenuku; Tititea; Tūtoko*  
Standing on the very top of (Aoraki; Tapuae o Uenuku; Tititea; Tūtoko - delete those that do not apply) Tōpuni it is like standing on the head of one of Ngāi Tahu's tūpuna (sacred ancestors) and denigrates its tapu status.

*Kura Tāwhiti*  
Climbing the rock outcrops at Kura Tāwhiti denigrates their tapu status and may damage or destroy rock art remnants

*Ripapa Island*  
Eating food on the Island denigrates its tapu status

*Motupōhue (Bluff Hill)*  
Picnicking should only take place in designated areas as there are urupā in the reserve which are tapu to Ngāi Tahu

*Matakaea (Shag Point)*  
Picnicking should only take place in designated areas as there are urupā in the reserve which are tapu to Ngāi Tahu

*Ōtūkorō Iti*  
Camping in the area denigrates its tapu status

**NTSC 4** The Concessionaire shall, as far as practicable, attend any workshops held by the Department of Conservation for the purpose of providing information to concessionaires, which will include the Ngāi Tahu values associated with Tōpuni areas.

**Note:** Discretion should be used with respect to the application of this condition i.e. it may not be appropriate to include this condition for one-off filming permits for example.

Fishing Guides NTSC 5-7 Does not include whitebait or eels (whitebait are covered by fisheries regulations and eels are covered by the quota management system).

**NTSC 5** The concessionaire is requested not to target any indigenous fish species and is requested to release immediately any indigenous fish species that are caught.

**NTSC 6** If fish are killed the Concessionaire shall dispose of any fish waste well away from any water bodies.

For Otago Conservancy only:-

**NTSC 7** The Concessionaire is not permitted to operate in the Dart River Special Protected Area.

**Note:** That the areas addressed in Part 10 of the Ngāi Tahu Claims Settlement Act (High Country Stations - Elfin bay, Routeburn, and Greenstone Stations) be excluded from the schedules of areas where fishing guides may go.

### Filming

Applies to all filming. For filming within the Tōpuni or featuring the Tōpuni landmark (eg. Aoraki) and when filming is on DOC managed land, see NTSC 2-4 and all other Tōpuni conditions as well.

**NTSC 8** The Concessionaire is requested not to portray any Ngāi Tahu spiritual, cultural, historical, or traditional association in the film without first consulting Te Rūnanga o Ngāi Tahu and the relevant Rūnanga Papatipu.



**NTSC 9** Where filming is undertaken in a Tōpuni area the Concessionaire is requested to provide an acknowledgement in the film credits (where these exist) that...

“xxxxxx Tōpuni is a highly significant site for the tribe of Ngāi Tahu”,

OR

Where filming has been undertaken on conservation lands within the Ngāi Tahu Rohē, especially in an area known to be significant, the Concessionaire is requested to provide an acknowledgement in the film credits (where these exist) that:

“Some of the filming was undertaken in the tribal area of Ngāi Tahu”.

**NTSC 10** Where there is any portrayal of Ngāi Tahu spiritual, cultural, historical or traditional association a VHS copy of all relevant film footage pertaining to the filming shall be sent by the Concessionaire to the Public Affairs Manager, Te Rūnanga o Ngāi Tahu, PO Box 13-046, Christchurch. Te Rūnanga o Ngāi Tahu understands that the copyright is held with the film producers but Te Rūnanga o Ngāi Tahu may negotiate with the film producer to use the material for non-commercial purposes and if so would request a copy on Beta.

Note to Concessions staff: If the filming relates specifically to Ngāi Tahu’s association with any area or species then be sure that NTSC 8 is used. If the filming relates to a Tōpuni area or taonga species then the Department should consult with the relevant Rūnanga Papatipu to determine the extent of the cultural impact. Be aware that some advertisements such as shampoo or dog food ads may denigrate cultural values thereby causing a significant cultural effect

**Pounamu (concessions within pounamu areas)**

**NTSC 11** The Concessionaire acknowledges that pounamu is under the ownership of Te Rūnanga o Ngāi Tahu pursuant to the Ngāi Tahu (Pounamu Vesting) Act 1997. No pounamu may be removed or recovered by the Concessionaire or their employees/ clients. Where any pounamu is found by the Concessionaire, they are requested to immediately notify the Pounamu Protection Officer of Te Rūnanga o Ngāi Tahu, Bill Doland,

Te Rūnanga o Ngāi Tahu, P O Box 90, Keogan Rd, Hokitika.

**NTSC 12** The Concessionaire is requested to ensure that any interpretation provided to its clients on Ngāi Tahu historical, spiritual, or cultural association with pounamu or any pounamu area is entirely consistent with the Ngāi Tahu Pounamu Resource Management Plan or any Department produced interpretative material. The Concessionaire should notify the relevant Rūnanga Papatipu if they are using the above information, as a matter of courtesy.

**NTSC 13** Where the Concessionaire wishes to provide clients with information not contained in these sources, which relate to Ngāi Tahu historical, spiritual or cultural association with pounamu or any pounamu area, then the Concessionaire is requested to consult with the local Rūnanga Papatipu before using any other information to ensure such information is both appropriate and accurate.

**Note:** The Department of Conservation will provide the Concessionaire with the contact details of the relevant Rūnanga Papatipu, in relation to this clause.

**Access Arrangements for Mining Permits**

**NTSC 11 For West Coast Conservancy (and Otago and Southland potentially)**

**NTSC 14** The permit holder acknowledges that pounamu is reserved to Te Rūnanga o Ngāi Tahu pursuant to the Ngāi Tahu (Pounamu Vesting) Act 1997. No pounamu may be removed or recovered by the permit holder from the Land unless a written arrangement is first entered into with Te Rūnanga o Ngāi Tahu.

Where any pounamu is found by the permit holder on or under the land during the course of operations the permit holder will forthwith notify the Pounamu Protection Officer, Bill Doland, Te Rūnanga o Ngāi Tahu, P O Box 90, Keogan Rd, Hokitika.

**Marine Mammals Viewing/Swimming**  
**NTSC 12- 13 Applies to all marine mammals permits**

**NTSC 15** The Permittee is encouraged to use both the English and Ngāi Tahu names of marine mammals species in their advertising and publication material.

**NTSC 16** The Permittee is requested to consult the relevant Rūnanga Papatipu if they wish to use Ngāi Tahu cultural information.

**Standard Conditions in every Concession or Permit**

The following are a list of conditions that Ngāi Tahu wished to include in the Ngāi Tahu Standard Conditions (NTSC). These have not been included as NTSC's as they are legally required to be in every concession. They are:

**Concessions**

1. "17.2 If in the opinion of the Grantor the activities of the Concessionaire, its employees, clients or invitees are having or may have an adverse effect on the environment and the Grantor is of the opinion that the effect, including cultural effects, can be avoided, remedied or mitigated to an extent satisfactory to the Grantor, the Grantor may suspend this Concession until the Concessionaire remedies, avoids or mitigates the adverse impact to the satisfaction of the Grantor."
2. "13 Except as approved in writing by the Grantor the Concessionaire will not, whether by act or omission:
  - a. deposit on the site debris, rubbish or other dangerous or unsightly matter, or contaminate any water body on the site;
  - b. bury any toilet waste within 50 metres of any water source and;
  - c. bury any animal or fish carcass, offal and/or by-products within 50 metres of any water body, waterway or watercourse or public access way."

**Marine Mammal Watching/Swimming Permits**

3. This Permit may at any time be amended, suspended or revoked, in accordance with the provisions of regulation 13 of the Marine Mammals Protection Regulations 1992.

**Research, Collection and Wildlife Act Permits involving material going overseas**

It is important to gain comprehensive information from the applicant to ascertain what the research is for and whether they wish to keep the specimens / samples overseas at an authorised collection/organisation or whether the samples will be temporarily held overseas then returned to NZ.

**Special Conditions to be included in each collection permit regardless of whether flora or fauna and whether held permanently or temporarily overseas.**

1. The Permit Holder shall ensure that a copy of the Permit will accompany all specimens covered by this permit at all times.
2. The Permit Holder shall only store the samples and undertake research on the samples/specimens at the (name of university or educational institute).
3. Further to condition 20, at the completion of the research, the Permit Holder shall forward a 1-2 page "layperson's" account of the research findings to the Grantor's office who will forward a copy to Te Rūnanga o Ngāi Tahu and the relevant Papatipu rūnanga.
4. Should any Kōiwi (human bones) or artefacts (taonga) be found, the Permit Holder must cease activity immediately and contact the Grantor's office.

**Special Conditions for Flora or Fauna/Insects being temporarily held overseas.**

5. At the conclusion of the research if there is surplus material the Permit Holder shall contact the Grantor to determine whether the samples/specimens should be destroyed or returned to New Zealand.
6. The Permit Holder shall follow any directions of the Grantor in relation to the destruction of the samples or the return of the samples to New Zealand.
7. If the Grantor directs that the samples/specimens be destroyed, the Permit Holder shall provide the Grantor with written confirmation of their destruction.

**Special Conditions for Flora being permanently held overseas (special note must be given to standard conditions 16, 17, 18)**

8. On completion of the research the samples/specimens shall be held in the collection of (name the authorised collection, this will be checked before the issuing of the permit).

Appendix **6**

# Ngāi Tahu ki Murihiku

## Accidental Discovery Protocol



### 1. Kōiwi accidental discovery

If Kōiwi (human skeletal remains) are discovered, then work shall stop immediately and Te Ao Mārama Inc. (Ngāi Tahu (Murihiku) Resource Management Consultants) will be advised.

They will arrange a site inspection by the appropriate tangata whenua and their advisers, including statutory agencies, who will determine whether the discovery is likely to be extensive and whether a thorough site investigation is required.

In recognition of Section 6 of the Resource Management Act (1991) and legal requirements under the Historic Places Act (1993) there is a requirement to consult the New Zealand Historical Places Trust when archaeological sites are disturbed without authorisation previously obtained. The New Zealand Police also need to be consulted if the discovery includes Kōiwi or human remains.

Materials discovered will be handled and removed by Iwi responsible for the tikanga appropriate to their removal or preservation.

### 2. Taonga or artefact accidental discovery

Taonga or artefact material (e.g. pounamu/greenstone artefacts) other than Kōiwi will be treated in a similar manner so that their importance can be determined and the environment recorded by qualified archaeologists alongside the appropriate tangata whenua.

### 3. In-situ (natural state) pounamu/greenstone accidental discovery

Pursuant to the Ngāi Tahu (Pounamu Vesting) Act 1997, all natural state pounamu/greenstone in the Ngāi Tahu tribal area is owned by Te Rūnanga o Ngāi Tahu. The Ngāi Tahu Pounamu Resource Management Plan provides for the following measure:

- ⦿ Any in-situ (natural state) pounamu/greenstone accidentally discovered should be reported to the Pounamu Protection Officer of Te Rūnanga o Ngāi Tahu as soon as is reasonably practicable. The Pounamu Protection Officer of Te Rūnanga o Ngāi Tahu will in turn contact the appropriate Kaitiaki Rūnanga Papatipu.
- ⦿ In the event that the finder considers the pounamu is at immediate risk of loss such as erosion, animal damage to the site or theft, the pounamu/greenstone should be carefully covered over and/or relocated to the nearest safe ground. The find should then be notified immediately to the Pounamu Protection Officer.

Contact details for the Pounamu Protection Officer are as follows:

Te Rūnanga o Ngāi Tahu  
Level 7, Te Waipounamu House  
158 Hereford Street  
PO Box 13-046  
OTAUTAHI/CHRISTCHURCH

Phone: (03) 366 4344  
Fax: (03) 365 4424  
Web: [www.ngaitahu.iwi.nz](http://www.ngaitahu.iwi.nz)  
Pounamu Protection Officer  
Kaiwhakarite Tiaki Pounamu  
Te Rūnanga o Ngāi Tahu

Appendix **7**

# Te Rūnanga o Ngāi Tahu

## Beached Marine Mammal Policy



(Edited version of relevance to Ngāi Tahu ki Murihiku and this Plan - Jan 2008)

**Interim Guidelines for the Initial notification and Contact between the Department of Conservation and Ngāi Tahu over beached marine mammals.**

### Objective

To increase the active involvement of Ngā Rūnanga Papatipu o Te Rūnanga o Ngāi Tahu in the management of beached marine mammals and provide guidance to both Rūnanga Papatipu and the Department of Conservation in the appropriate processes for responding to beached marine mammals.

### The Guidelines - Initial notification over beached marine mammals

On the discovery that a marine mammal has beached, or is likely to beach, the Department and/or Papatipu rūnanga will contact each other directly

*While timeframes can be very short, every effort should be made to ensure that the Rūnanga and Department of conservation staff have actually spoken before any action is taken. Messages left do not constitute adequate notification or provide for good process.*

### Initial Notification

The purpose of this initial notification and contact is to:

- ⊙ appraise each other of the situation;
- ⊙ determine (if possible) the level of interest in the marine mammal for a cultural; conservation and scientific point of view;
- ⊙ determine the cultural and statutory process requirements; and
- ⊙ decide on an agreed plan of action.

Depending on the level of cultural, conservation and scientific interest in the beached marine mammal(s) the plan of action may involve the rūnanga representative and the Department staff:

- ⊙ contacting and involving others (such as kaumātua, whānau, Te Rūnanga and Department staff and/or others;
- ⊙ meeting kanohi ki te kanohi (face to face);
- ⊙ going directly to the site; and/or
- ⊙ undertaking a pre-assessment of the beached mammal.

Depending on the circumstance, the relevant Rūnanga may decide not to become involved but request the Department to keep rūnanga informed of developments

Subject to statutory obligations, in all cases a clear process for action should be decided and agreed upon between the rūnanga contact(s) and Department staff. If time allows, this can be confirmed in writing via email or facsimile.

If necessary, at the conclusion of the entire operation a report will be completed by the Department in conjunction with the rūnanga about how successfully the relationship functioned.

## Murihiku Rūnanga Papatipu Contacts

### Hokonui Rūnanga Inc Office

140 Charlton Street  
PO Box 114  
Gore

Phone: (03) 208 7954  
Fax: (03) 208 7964  
Email: hokonui@xtra.co.nz

### Wāihopai Runaka Inc Office

Murihiku Marae  
408 Tramway Road  
Invercargill

Phone: (03) 216 9074  
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# Fiordland Marine Reserves



## Piopiotahi (Milford Sound) Marine Reserve

Piopiotahi (Milford Sound) marine reserve was initially proposed by the New Zealand Federation of Commercial Fishermen and was established in 1993. Along with the Te Awaatu Channel (The Gut) marine reserve in Doubtful Sound it became the first marine reserve in Fiordland.

The reserve's name, Piopiotahi, means "one native thrush". The Piopio (now thought to be extinct) was a ground-feeding bird that declined rapidly after the introduction of mammalian predators such as stoats and rats.

Piopiotahi marine reserve covers an area of 690 hectares along the northern side of Milford Sound, from the head of the Sound to Dale Point. The underwater habitats it covers are mostly deep muddy fiord basin, with a large section of deep reef and a small section of shallow rock wall along the shore. There is very steep rock-wall on the inner northern side of Milford Sound which is dominated by delicate deep water sessile invertebrates. These are animals that are fixed to the rock wall, including, encrusting tubeworms, sponges, soft corals, colonial sea squirts, black coral and anemones. This area of Milford Sound only rarely receives direct sunlight.

Piopiotahi marine reserve is one of the most popular places in Fiordland to dive and see the black corals for which the fiords are famous. Easy access has meant that some species, such as, blue cod, have been overfished, but research shows that the commonly fished rock lobster populations may be recovering in the reserve, with more and bigger rock lobster found in the reserve than outside it.

## Hawea (Clio Rocks) Marine Reserve

Hawea marine reserve covers 411 hectares of marine habitat and was one of eight marine reserves established in 2005 as part of the management measures proposed by the Guardians of Fiordland.

Most of the reserve is deep basin habitat, but there are also large areas of sheltered shallow rock wall habitat and deep reef or rock wall habitat.

Underwater mapping of the reserve shows mostly steep rock walls on the shaded western side of the reserve, compared with more broken rocky reefs on the more sun-lit eastern side of the reserve. The near-vertical rock walls of 'Turn Round Point' are a special feature of the reserve, with abundant reef fishes and invertebrates feeding on plankton swept past in the high tidal flow. Black corals are relatively abundant along the rock walls in this area.

## Kahukura (Gold Arm) Marine Reserve

The Kahukura marine reserve at Charles Sound covers an area of about 464 hectares and was one of eight reserves established in 2005 as part of the management measures proposed by the Guardians of Fiordland.

The reserve provides a very sheltered habitat away from the influence of ocean swells. It encompasses the inner fiord reaches of Gold Arm, including estuarine habitat associated with the Windward River outflow and broken rocky reef habitat, with large submerged boulders around Fanny and Catherine Islands. It includes rock wall and terraced rock wall habitat at Old Point providing a sheltered habitat for a diverse community life.

Spectacular red and black corals are abundant, and on bright days with clear water these can even be viewed from a boat.

### **Kutu Parera (Gaer Arm) Marine Reserve**

Kutu Parera marine reserve at Gaer Arm in Bradshaw Sound contains around 433 hectares of marine habitat and was one of eight marine reserves established in 2005 as part of the management measures proposed by the Guardians of Fiordland.

The reserve includes large areas of estuarine habitat at the entrance of the Camelot River. It has a relatively shallow basin which extends from the sediment fan at Camelot and reaches depths of over 100 metres at the entrance to Gaer Arm. The eastern side of the reserve contains extensive rock wall habitats with some vertical drops to 50-60 metres. These are home to many anemones and other colourful sessile suspension feeders.

Most of the eastern side of the reserve faces south and is shaded from direct sunlight. The western side of Gaer Arm has more broken rocky reef habitat, with underwater boulders and one large river outflow.

Cockle and pipi beds in the estuarine habitat of the Camelot River are amongst the largest populations of these species found in Doubtful Sound. The sediment fans have significant beds of these bivalves which can be a common source of food for fishes such as groper and tarakihi. There are also areas of sea grass flats, and debris from the river.

### **Moana Uta (Wet Jacket Arm) Marine Reserve**

The marine reserve at Wet Jacket Arm, Moana Uta, covers the entire sound between Entry Island and the head of the sound. The reserve was one of eight established in 2005 as part of the management measures proposed by the Guardians of Fiordland, and covers about 2,007 hectares.

The reserve includes significant expanses of rock wall, broken rocky reef, deep basin and estuarine habitat. Subtidal rocky reefs around Entry Island have dense beds of kelp and very low kina populations. Rock walls near Oke Island receive a significant amount of tidal flow and have correspondingly high densities of lampshells (brachiopods) and other suspension feeders.

The basin is characterised by steep rock wall habitats and a deep basin with no exposure to the open ocean swell, a moderate to thin freshwater layer and a large amount of shading from the mountains above,

particularly near the head of the fiord. These factors combine to produce the highest known density of black coral at any sites in the fiords.

### **Taipari Roa (Elizabeth Island) Marine reserve**

The marine reserve at inner Doubtful Sound, Taipari Roa, covers an area of about 613 hectares and was one of eight marine reserves established in 2005 as part of the management measures proposed by the Guardians of Fiordland.

The reserve contains extensive rock wall habitat on the western side of Elizabeth Island and deep kelp beds on the southern end of the island. In the channel between Elizabeth Island and the eastern side of the fiord there is a relatively shallow channel which experiences high water flow and is home to a range of suspension feeders including black and red coral and zooanthids. While the south-eastern wall of the reserve is heavily shaded, many of the other coastlines receive moderate amounts of direct sunlight in the summer months.

The construction of the Manapōuri Hydroelectric power scheme in 1969 caused major modifications to the hydrographic environment in Doubtful Sound. This scheme involved the construction of a tailrace tunnel from Lake Manapōuri to Deep Cove and resulted in more than three times more freshwater than previously coming into to Doubtful/Thompson Sound. Monitoring of the area suggests that there have been some major changes in marine communities in Doubtful Sound as a result, including effects on black corals around Elizabeth Island.

The reserve is often visited by a well-studied population of bottlenose dolphins, and Rolla Island is known as a site for Fiordland crested penguins. The reserve is also home to a unique assemblage of bright yellow glass sponges that have only ever been seen elsewhere in caves in Jamaica.

### **Taumoana (Five Fingers Peninsula) Marine Reserve**

Taumoana marine reserve along side Five Fingers Peninsula at the entrance of Dusky Sound contains some of the only wave exposed rocky reef habitat that is protected in the Fiordland marine reserve network.

The reserve contains about 1,466 hectares of marine habitat and was one of eight marine reserves established

in 2005 as part of the management measures proposed by the Guardians of Fiordland. It includes Pigeon Island which late last century was home to one of New Zealand's earliest conservationists, Richard Henry. This pioneer recognised that the numbers of flightless native birds were decreasing after the introduction of predators to New Zealand and spent 10 solo years based on the island, transporting Kākāpō and kiwi around Fiordland to pest free areas.

Exposure to the southwest means that ocean swells come into Dusky inlet hitting the southern sides of Parrot and Pigeon Islands, and the eastern side of Five Fingers Peninsula. The reserve contains shallow habitats and large stretches of estuarine habitat around Five Fingers Peninsula, Cormorant Cove and Facile Harbour. Due to the low lying hillsides around the reserve the whole region is exposed to direct sunlight.

Of all the habitats included in the Fiordland marine reserve network, this is the only one that potentially holds significant populations of paua and is more representative of habitats and species found in the outer fiords and coast

#### **Te Awaatu Channel (The Gut) Marine Reserve**

Te Awaatu Channel (The Gut) marine reserve was initially proposed by the New Zealand Federation of Commercial Fishermen. It was established in 1993, and along with the Piopiotahi (Milford Sound) marine reserve, became the first marine reserve in Fiordland.

Te Awaatu or Te Awa-O-Tū translates as 'the channel of Tū'. In Māori legend the mythical ancestor Tū-Te-Raki-whanoa carved out the fiords and lakes with his giant digging stick or ko, with one foot on Secretary Island (Ka-Tū-Waewae-O-Tū) at the entrance to Doubtful Sound and the other foot on Resolution Island (Mauikatau) at the entrance to Dusky Sound.

At 93 hectares, this is the smallest marine reserve in Fiordland. It is sandwiched between Bauza and Secretary Islands and has a high tidal flow. The reserve is much shallower than the surrounding deep-water basin habitats, which are the deepest in Fiordland, reaching depths of about 420 metres. There are significant rock wall and deep reef habitats, and the reserve is known for its sea pens and other suspension feeders, including the red and black corals, zooanthids and lampshells. Monitoring has shown more and larger rock lobsters exist in the reserve than outside it.

A five year study into the effects of divers on red coral in the marine reserve found no major changes to the coral populations there. Continued good diver practice and care will ensure that this does not change in the future.

#### **Te Hapua (Sutherland Sound) Marine Reserve**

Te Hapua marine reserve covers 449 hectares of marine habitat and was one of eight marine reserves established in 2005 as part of the management measures proposed by the Guardians of Fiordland.

Te Hapua marine reserve is the least studied reserve in Fiordland and probably one of the least visited. This is largely due to the shallow sill at the entrance to the fiord which makes accessing the reserve by boat dangerous as ocean waves often break across the shallow entrance.

During research carried out in a Fiordland-wide survey, the only reef fish observed at a study site in the reserve were spotties, while a full range of outer coast fishes were seen at the entrance. This suggests that the reserve is mostly an estuarine habitat, and is probably home to animals such as spiky dogfish, stargazers, flounder and red decorative crabs. Future monitoring will provide us with a better understanding of the marine life in this area.

#### **Te Tapuwae o Hua (Long Sound) Marine reserve**

The Long Sound marine reserve, Te Tapuwae o Hua is the largest reserve in Fiordland at 3,672 hectares. This reserve was one of eight established in 2005, as part of the management measures proposed by the Guardians of Fiordland. It includes the main Long Sound basin, 'the Narrows', and Revolver and Useless Bays.

Long Sound is the most physically isolated basin in the Fiordland system, with a very narrow entrance and shallow sill at 'the Narrows' inhibiting the exchange of deep water from the open coast. This physical structure means that all of the areas within the reserve are sheltered from oceanic swells and contain a constant and thick freshwater layer. Research has shown that the rock wall habitats in Long Sound contain unique suspension feeder communities and species like the eleven armed starfish whose genes are different to elsewhere in the fiords.

The Narrows contains the very delicate and internationally revered 'strawberry fields'. This is an area



with large congregations of the strawberry holothurian (sea cucumber), along with high densities of stony corals, including red coral. The inner regions of Long Sound are home to high densities of lampshells, tube worms and rock crab.

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Source:

[www.fmg.org.nz/index.php?p=reserves](http://www.fmg.org.nz/index.php?p=reserves) 26 October 2007

# Papakupu Glossary



**Ākau** reefs

**Ahi kā** occupation, land rights; continued occupation, properly ahi kā roa “long burning fires”, one of the most important elements of traditional lore of Māori land tenure

**Hāpua** coastal/estuarine lagoon, where natural food collects

**Hei-tiki** ornament

**Hui** gather, meeting

**Kai hau kai** customary exchanges of gifts and resources between whānau/hapū, the creation and satisfaction of such obligations within the wider Ngāi Tahu tribe

**Kai moana** seafood, especially shellfish etc.

**Kaimataitai** sea food

**Kāinga** village permanently occupied

**Kaitiaki** guardians

**Karakia** prayer, charm, incantation

**Kaumātua** elders, wise men or women

**Kāwanatanga** governance, relating to the exchange of gifts enshrined in the Treaty of Waitangi

**Kawa** protocol

**Ki uta ki tai** from the mountains to the sea

**Koha** gifts, and consequential reciprocal obligations

**Kōiwi tangata** human skeletal remains

**Kotahitanga** unity

**Mahinga kai** food, and places for obtaining natural foods, methods and cultural activities involved

**Mahinga parenga** customary use activities

**Manaakitanga** support, caring and hospitality, as shown towards guests

**Mana** integrity, respect, prestige, authority

**Manamoana** tribal authority over the sea coasts and offshore fisheries, generally accepted as extending iwi manawhenua from the traditional tribal land boundaries into the adjacent ocean as far as New Zealand statutory limits-currently 200 miles offshore

**Manawhenua** traditional/customary authority or title over land, and the rights of ownership and control of usage on the land, forests, rivers etc. Manawhenua is held by an iwi or hapū rather than individuals. Also the land area (and boundaries, Rohē) within which such authority is held

**Manuhiri** visitor, quest

**Māoritanga** actions and attributes of being Māori, culture, living according to Māori custom, traditional values, in modern New Zealand

**Marae** traditional Māori open meeting ground. All important matters affecting an iwi must be discussed, and ultimately decided, on their own traditionally recognised marae. Here leaders, chiefs and commoners alike, are accountable, before the people of the tribe, to their families, relations and to the wider tribal and Māori community

**Mātauranga** information, knowledge, education

**Maunga** mountains

**Mauri** spiritual essence, life force

**Mōkihi** raft

**Mō tātou, ā, mō ngā uri āmuri ake nei** For all of us and the generations that follow

**Moa** extinct bird

**Mokopuna** grandchildren

**Motu** islands adjacent to shore

**Moutere** floating islands (offshore)

**Murihiku** the takiwā of the four Murihiku Rūnanga Papatipu of Ngāi Tahu Whānui is identified in Te Rūnanga o Ngāi Tahu Act 1996 (for Ngāti Mamoe in pre-Ngāi Tahu times the term included most of the southern two-thirds of the South Island)

**Noa** without restriction

**Nohoanga** temporary campsite (stopover), for seasonal gathering of food/kai and natural resources

**Pā Tawhito** ancient pā sites

**Pōhā** a kelp bag in which muttonbirds were preserved and stored

**Pononga** servants

**Pūrākau** cultural history

**Rāhui** restriction, reservation/exclusion under tribal authority, and a marker warning of this; controls, also a statement that a resource is being actively managed, also “No Trespass” sign, reserve, reservation

**Rangatiratanga** chieftanship, the powers and qualities of chiefly leadership, and exercise of tribal authority. Self determination

**Repo** wetlands and swamps

**Ritenga** custom, meaning, similarity, style

**Rūnanga Papatipu** means the Rūnanga Papatipu of Ngāi Tahu Whānui, referred to in the Te Rūnanga o Ngāi Tahu Act 1996, including Waihōpai Rūnaka, Te Rūnanga o Awarua, Te Rūnanga o Oraka Aparima and Hokonui Rūnaka

**Taiāpure** local fisheries areas. They can be established over areas of special significance to tangata whenua

**Take raupatu** land rights by conquest and occupation

**Take tuku** land rights gifted (or in exchange for value)

**Take tūpuna** land rights inherited

**Takiwā** area

**Tāne** husband, male, man, manly

**Tangaroa** deity of the sea and fish and other marine life

**Tangata whenua** people of the land, local owner-occupier, original inhabitant, the people that hold the tūrangawaewae and the manawhenua in an area, according to tribal and hapū custom

**Taniwha** water monster, powerful person, ogre

**Taonga** treasured possession, material or abstract (e.g. language); Māori interest in these is protected by the Treaty of Waitangi and New Zealand statute and common law/lore

**Taonga pounamu** greenstone treasures

**Tangata Tiaki** Manage customary fisheries in terms of the Fisheries (SI Customary) Fisheries Regulations 1999 and Fisheries Act 1996.

**Tapu** sacredness, forbidden, restricted

**Tauranga ika** fishing ground

**Tauranga waka** canoe landing sites

**Tauira** students

**Te Reo Māori** Māori language

**Tikanga** rights, customs, accepted protocol, rule, Māori traditions, lore or law, the correct Māori way

**Titī** Muttonbird chick

**Tohorā** whales

**Tohu** markers

**Tohunga** expert

**Tōpuni** derives from the traditional Ngāi Tahu custom of persons of rangatira (chiefly) status extending their mana and protection over an area or person by placing their cloak over them or it

**Tūāhu** sacred place used for spiritual purpose

**Tuhituhi Neherā** rock drawing sites

**Tūpuna** ancestors

**Tūrangawaewae** a person’s right to stand on a particular piece of land or in a certain place and to speak and be heard on matters affecting them; their relationships to that land and its resources

**Umu** oven, earth oven

**Uri** descendants

**Urupā** burial place, cemetery, often enclosed

**Wāhi Ana** important cave areas

**Wāhi ingoa** place names

**Wāhi Kōhatu** rock formations

**Wāhi Kaitiaki** resource indicators from the environment

**Wāhi Mahi Kōhatu** quarry sites

**Wāhi Pakanga** battle sites / grounds

**Wāhi Paripari** cliff areas

**Wāhi Pounamu** greenstone, jade sources

**Wāhi Rākau** areas of important trees

**Wāhi Rāranga** sources of waving material

**Wāhi Rua** food storage areas

**Wāhi taonga** places of sacred or extreme importance

**Wāhi Tāpuketia** buried taonga

**Wāhi Tapu** sacred places

**Wāhi Tohu** locators and their names within landscapes

**Wai whakaheke tūpāpaku** water burial sites

**Waiata** sing, chant, song, psalm, song poem

**Waikōura** fresh water crayfish

**Waimātaitai** refers to coastal sea and waters in estuaries where the two waters are mixed, brackish. Also includes areas of coastal swamp

**Waiora** waters used for healing by tohunga. Like waitohi, these waters were pure, fresh running

**Waipuna** important springs

**Wairua** spirit

**Waitapu** sacred waters

**Waitohi** waters used by tohunga during initiation and baptismal ceremonies. The function was to remove the tapu from the people (whakanoa).

**Waiwera ngāwhā** hot water for healing purposes and recreation

**Waka** canoe

**Wakawaka** sections, divisions in customary Māori lore. Allocation of areas of resource usage to whānau, hapū. Well defined areas of either land or sea, usually marked by a natural feature such as a ridge or stream, or by erected markers of rocks or poupou (posts). The whānau would have exclusive resource rights within their own areas

**Wānanga** place of learning, lore, special knowledge

**Whakaaro** think, opinion, feelings, concept

**Whakanoa** to remove tapu

**Whakapapa** genealogy, cultural identity

**Whakataukī** proverbial saying

**Whānau** family (extended). Several whānau may constitute a hapū and several hapū constitute an iwi (tribe); further, several tribes of related descent may

comprise a waka (canoe) grouping. Such groupings based on whakapapa (descent) and waka (migratory) relationships are significant in modern NZ Māori life and politics, evolving over time

**Whānaungatānga** the relationship which binds people together through common genealogy; unity of purpose and mutual support

**Wharenui** big house

**Whenua** land, country

# Whakapoto Abbreviations



CMA	Coastal Marine Area
DOC	Department of Conservation
ES	Environment Southland (Southland Regional Council)
GDC	Gore District Council
ICC	Invercargill City Council
IMP	Iwi Management Plan
LGA	Local Government Act
LTCCP	Long Term Council Community Plan
LINZ	Land Information New Zealand
NZHPT	New Zealand Historic Places Trust
QLDC	Queenstown Lakes District Council
RMA	Resource Management Act
SDC	Southland District Council
SPADA	Scen Production and Development Association
TAMI	Te Ao Mārama Inc.
TRONT	Te Rūnanga o Ngāi Tahu

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Waitaki Iwi  
Management Plan

2019





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Pure, fresh clean water is the life-blood of mother earth. Without it how long can we survive?

*Waitaki Iwi Management Plan Working Party member  
Sandra Tipene-Hampstead.*

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Our tūpuna have always said that water quality has to be of a drinking standard. It's great that some others in the community are agreeing with us.

*Waitaki Iwi Management Plan Working Party member  
Gail Tipa.*

”

## Mihimihi and Whakapapa o Aoraki

Ko te mauka ariki o Aoraki  
 Me tōna whānau o Rakiroa, Rakirua me Rārakiroa  
 Ko kā mauka, ko Kakiroa rāua ko Horokōau  
 Ko te whānau o Kā Tiritiri-o-te-moana  
 Ko Haupapa rāua ko Aroaro Kaehe  
 Huri noa ki te awa tapu, ki Kā Roimata o Aoraki  
 Ko te roto o Pukaki, ko te roto tapu o Takapō  
 Ko te roto o Ōhau, ko te whenua o Te Manahuna  
 Ko te tihi o te mauka o Te Ruataniwha  
 Huri noa, ki Te Ao Marama!  
 Ko te wharenuī o Te Whakaahua-araki nō Te Maiharoa  
 Ko Te Poho o Rakitamau  
 Ko Te Kai-hikihiki ki Ōtamatakou  
 Ko Te Warokuri ki Te Awakino  
 Ko Te Kohurau ki Ōteake  
 Ko Ōtekaieke, ki Te Maerewhenua  
 Ko Te Awamako ki Te Puna a Maru  
 Ko Te Korotuaheka te kāika tūturu  
 Ko Te Whare Tapu o Matiti  
 Tēnā koutou, tēnā koutou, tēnā tātou katoa!  
 Ko Rapuwai  
 Ko Waitaha  
 Ko Kāti Māmoe  
 Ko Kāi Tahu

The ancestral mountain, Aoraki  
 and his family, his brothers  
 Mount Sefton and Mount Tasman  
 And the family of the Southern Alps  
 the Tasman Glacier and the Hooker Valley  
 Then to the source of the tears of Aoraki  
 The sacred lakes of Pukaki and Takapō  
 Lake Ōhau and the land of Te Manahuna  
 And to the mountain, Te Ruataniwha  
 And to the world of light, Te Ao Marama  
 And to the wharenuī, Te Whakaahuaaraki of  
 the chief, Te Maiharoa  
 The burial mound on Māori Hummock  
 Te Kai-hikihiki, to Ōtamatakou  
 And Te Warokuri and Te Awakino  
 Te Kohurau and the Oteake,  
 Otekaieke and Duntroon.  
 Te Awamako and the settlement of  
 Te Puna a Maru  
 And finally arriving at the Waitaki River mouth and the house Matiti  
 Greetings to you all, greetings to us all!  
 Rapuwai  
 Waitaha  
 Kāti Māmoe  
 Kāi Tahu

Na Te Po, ko Te Ao  
 Na Te Ao, ko Te Ao Marama  
 Na Te Ao Marama, ko Te Ao Turoa  
 Na Te Ao Turoa, ko Te Kore Te Whiwhia  
 Na Te Kore Te Whiwhia, ko Te Kore Te Rawea  
 Na Te Kore Te Rawea, ko Te Kore Te Taumaua  
 Na Te Kore Te Taumaua, ko Te Kore Matua  
 Na Te Kore Matua, ko Te Maku  
 Na Te Maku, ka noho ia Mahoranui atea  
 Ka puta ki waho ko Raki  
 Na Raki, ka noho ia Poko haru a te Po  
  
 Ko Aoraki me Rakamaomao, tana a Tawhirimatea  
 Ko Tu Te Rakiwhanoa  
 Ui ra ki Te Maha-a-nui a Maui  
 Ko Te Ao Takata!  
 Tihei mauri ora!

From eternity came the Universe  
 From the Universe, the bright clear light  
 From the bright clear light, the enduring light  
 From the enduring light, the void unattainable  
 From the void unattainable, the void intangible  
 From the void intangible, the void unstable  
 From the void unstable, the void endowed with paternity  
 From the void of paternity, came moisture  
 From moisture, came limitless thought  
 Then came the visible heavens  
 The visible heavens combined with the great abyss to produce the  
 numberless sorceries and the ultimate calamity!!!  
 Thence to Aoraki and the winds and weather  
 To the creator of the land  
 And the canoe of Maui  
 And finally to people!  
 I cough the breath of life!



Lake Pukaki

## Karakia

*Mā te mōhio, ka mārama*

*Mā te mārama, ka mātau*

*Mā te mātau, ka tau te mauri ora*

*O kā taoka katoa*

*Mō kā uri whakaeke mai rā*

*Mō ake tonu atu*

By discussion comes understanding

By understanding comes enlightenment

By enlightenment comes wisdom

With wise consideration the sacred essence of life

Imbued in all living things

May manifest as life sustaining treasures

For all generations to come



## Foreword and Acknowledgements

When we were growing up, water quantity, water quality and climate change were not an issue. How we address these challenges will impact future generations. This plan is our response as Manawhenua and reflects the values given to us by our ancestors.

This Waitaki Iwi Management Plan reflects four years of collective effort and commitment by the three rūnaka of Arowhenua, Waihao and Moeraki.

The words and intent of this plan came from the whānau who work, live and gather in the takiwā. In formalising their intention and goals, this plan aims to provide a future pathway for other whānau members to continue working, living and gathering across the Waitaki for many years to come.

The people who guided the development of this document and their supporting Rūnaka and whānau continue to strive towards improving the cultural health and wellbeing of the Waitaki, ki uta ki tai. Although the mahi was for the most part the focus of a small working party made up of members of the three Rūnaka, there were many others who joined the journey at different times, to listen, add insights and contribute to the kaupapa. One of these was the late Uncle Joe Waaka from Arowhenua. Uncle Joe

attended a number of Waitaki Iwi Management Plan hui, his knowledge and passion for the lakes and Aoraki adding much value to the korero.

To all those who have contributed to this mahi, a very big thank you for your role in creating this plan. To the leadership group, the Waitaki Iwi Management Plan working party, who provided the direction and content, heartfelt thanks for your commitment and patience. This group remained focused on creating a cohesive IMP for the mighty Waitaki and the people who are intimately connected to water and land of the Waitaki yesterday, today and tomorrow and beyond. As with any collaborative process there are always ups and downs, robust discussion on what to include and how to ensure the right language is used. The Waitaki IMP working party remained focused and respectful of one another and kept their vision at the forefront when meeting to create this plan. A true testament to the bonds between the three Rūnaka involved. This plan is a significant step for Arowhenua, Waihao and Moeraki. It provides a collective voice and direction, focused on ensuring due recognition, protection and enhancement of Manawhenua values.

The core group setting the pace and content of the Waitaki Iwi Management Plan consisted of the following representatives:

### Arowhenua

- Mandy Waaka-Home
- Sandra Tipene-Hampstead
- Panther Storm Sullivan
- Tewera King

### Waihao

- John Wilkie
- Suzanne Eddington
- Sara Eddington

### Moeraki

- Gail Tipa
- Patrick Tipa
- Wayne Tipa

Each member contributed in different ways, all of which added to the final outcome.

## Foreword and Acknowledgements (continued)

Many others provided technical assistance, support, advice and encouragement along this journey.

To the three chairs John Henry, Graeme Lane and Patrick Tipa, thank you for your support.

We would like to acknowledge and thank the wonderful staff at each of the Marae offices for ensuring our working party hui were productive safe spaces, where people were well fed and cared for and always warmly welcomed. Nothing was ever a problem or issue.

To whānau members who took the time to attend hui when possible, to add value in many different ways, thank you for your time and valuable contributions, as they say many hands make light work.

We wish to thank whānau who have provided images for this document, and to photographer David Wall

*Ehara taku toa i te toa Takitahi  
engari he toa Takimano*

**My strength is not that of an  
individual but that of the collective**

for the use of his images (davidwallphoto.com).

We also wish to thank Te Rūnanga o Ngāi Tahu for the use of images and maps in this document.

Also without the patience and expertise of Maree Kleinlangevelsloo, Philip Pannett and Tim Vial from Aukaha Ltd, this plan would not be a reality.

To the staff at Te Rūnanga o Ngāi Tahu including Iain Gover, Pip Lynch and Tania Nutira a heartfelt thank you for your technical advice and support

throughout the process. Thanks also to the TRoNT team for their funding support in helping the working party turn the document into something easy and enjoyable to read.

To our primary sponsor and provider of staff facilitation and liaison support Environment Canterbury, we thank you for helping us turn our aspiration into a reality. We look forward to our relationship going from strength to strength through robust kōrero and to together actively living and breathing our commitment to working in partnership across the Waitaki for the benefit of the mighty Waitaki ki uta ki tai.

*No reira, tēnā tātou.*

Kā Ūpoko o Waitaki: David Higgins, Te Rūnanga o Moeraki; Tewera Kingi, Te Rūnanga o Waihao, Te Rūnanga o Arowhenua.

**Post script:** In the final stages of getting this document signed off, Mandy Waaka-Home passed away, representing a huge loss of knowledge and passion for the Waitaki.

*Karanga Mai*

*Karanga Mai I ngā atua*

*Karanga Mai I ngā anahera pono*

*Marikia ana ka roimata o Aoraki ko Tarahaua*

*Te wā pōuri te nehu o taku taonga kuru pounamu. Mandy Waaka-Home*

*Ka Karu, Ka taki, Ka tae, Ka Auē*

*Ki te nohoanga mene o o matua*

*He Korōria hareruia ki a ihowa ki a marino*

*I te kaupapa ariki wairua kei te mangai hei tautoko ai*

*Haere atu rā I runga I ngā āhuetanga o to tātou tupuna Tarawhata*

## Vision

To walk in the footsteps of our tūpuna and in doing so,  
set a future pathway for our moko.

*Ka whakawhārikitia e tātou te huarahi mō rātou ā muri  
ake nei, kia takahia kā tapuwae o kā tīpuna.*

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Hooker Valley Glacier



# 1 | Introduction

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“ The waters of the Waitaki need to be able to sustain us and our mokos now and into the future. That means her waters must be swimmable, useable for drinking and cooking — a contact recreation standard may not be good enough. If we set a standard and work towards healthy mahika kai then we are helping create a pathway for our mokos in the Waitaki. This is our mission. ”

*Waitaki Iwi Management Plan Working Party member  
Sandra Tipene-Hampstead.*

## 1.1 About this document

Te Rūnanga o Arowhenua, Te Rūnanga o Waihao and Te Rūnanga o Moeraki (Kā Papatipu Rūnaka) have developed the Waitaki Iwi Management Plan as an expression of rakatirataka and in fulfilment of their kaitiaki responsibilities within the Waitaki Catchment.

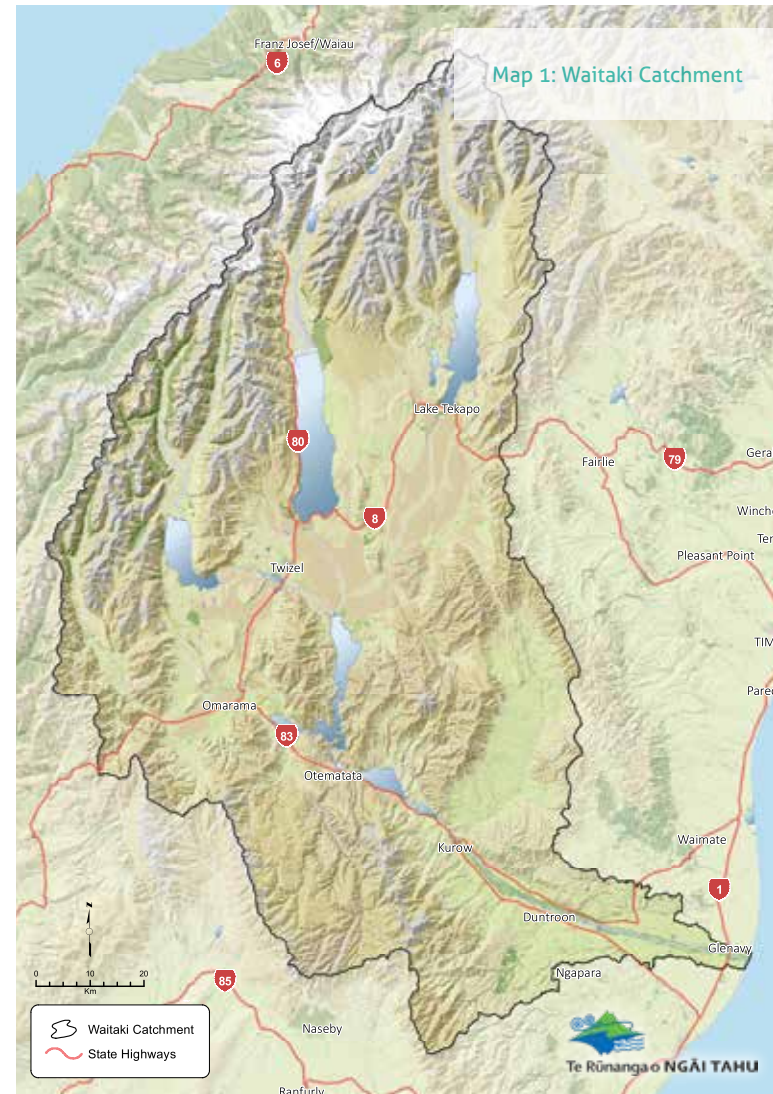
Natural and cultural resources are taoka handed down by our tūpuna (ancestors). It is the responsibility of the present generation to ensure that these resources are managed sustainably for the generations that follow. This plan provides a whānau-friendly policy framework for the protection and enhancement of natural and cultural resources in the Waitaki catchment.

### The plan has been developed to:

- Describe the values held by Kā Papatipu Rūnaka relating to Aoraki, wai, mahika kai and wāhi tūpuna in the Waitaki catchment
- Identify the primary issues Kā Papatipu Rūnaka have regarding these matters in the Waitaki catchment
- Articulate Kā Papatipu Rūnaka policies and management guidelines for these matters
- Provide for the relationship that Kā Papatipu Rūnaka have with these resources.
- The area this iwi management plan covers is shown in Map 1.

### Note on Dialect:

The Kāi Tahu dialect uses a 'k' interchangeably with 'ng'. The preference is to use a 'k' so southern Māori are known as Kāi Tahu, rather than Ngāi Tahu. In this document, the 'k' will be used except for names and references to legislation.



## 1.2 Kā Papatipu Rūnaka

Over many generations, our whānau and hapū have developed a powerful sense of belonging in the Waitaki catchment. Manawhenua have lived in the Waitaki for the last thousand years. In the last two hundred years the landscape has changed dramatically but its significance to Manawhenua has not.

Our relationship with the Waitaki brings responsibilities and obligations. The kaitiaki Rūnaka for the Waitaki are Te Rūnanga o Arowhenua, Te Rūnanga o Moeraki, and Te Rūnanga o Waihao. We are the Manawhenua of the Waitaki.

### Te Rūnanga o Arowhenua



The takiwā of Te Rūnanga o Arowhenua centres on Arowhenua and extends from Rakaia to Waitaki, sharing interests with

Ngāi Tuahuriri ki Kaiapoi between Hakatere and Rakaia, and thence inland to Aoraki and the Main Divide (Te Rūnanga o Ngāi Tahu (Declaration of Membership Act) Order 2001). Arowhenua marae is located near Te Umu Kaha (Temuka), and is situated near the historic Kāi Tahu kāika of Te Waiateruati and the well-known Arowhenua bush that sustained local Kāi Tahu. Arowhenua connects ancestrally to the waka Takitimu and Ārai-te-uru, the mauka Tarahoua and the awa Waitaki and Opihi. The Kāi Tahu name for The Main Divide is Kā Tiritiri-o-te-moana.

### Te Rūnanga o Waihao



The takiwā of Te Rūnanga o Waihao centres on Wainono, sharing interests with Te Rūnanga o Arowhenua to Waitaki,

and extends inland to Omarama and the Main Divide (Te Rūnanga o Ngāi Tahu (Declaration of Membership Act) Order 2001). Manawhenua within the Waihao rohe whakapapa to Waitaha, Kāti Mamoe and Kāi Tahu. To these people Waihao is their tūrak-awaewae; their home. The name Waihao refers to the hao eel, an important food resource obtained from the Waihao River that has its beginnings in the upland country behind the hills, Te Tari-a-Te-Kaumira (Hunter Hills). The hao eel, the life-stage of the short-fin eel, was and still is a delicacy to whānau who gather mahika kai from the Wainono Lagoon and the Waihao River.

### Te Rūnanga o Moeraki



The takiwā of Te Rūnanga o Moeraki centres on Moeraki and extends from Waitaki to Waihemo and inland to the Main

Divide (Te Rūnanga o Ngāi Tahu (Declaration of Membership Act) Order 2001). The interests of Te Rūnanga o Moeraki are concentrated

in the Moeraki Peninsula area and surrounds, including Te Rakahineatea Pā, Koekohe (Hampden Beach), and Te Kai Hinaki (the Boulders Beach) with its boulders. In addition, the interests of the Rūnaka extend both north and south of the Moeraki Peninsula, within their takiwā.

## 1.3 Legislative context

### 1.3.1 Te Tiriti o Waitangi / Treaty of Waitangi

Te Tiriti o Waitangi (the Treaty of Waitangi) was signed by Kāi Tahu rākatira in 1840, marking the beginning of a partnership between Kāi Tahu and the Crown. The Treaty of Waitangi confirmed and guaranteed the customary rights of Māori, and established a process where the Crown would give effect to those rights. Since the signing of Te Tiriti, environmental and natural resource management related legislation has further articulated the responsibility of the Crown and local authorities with regards to protecting the relationship between Māori and the environment, natural resources and cultural heritage.

The Treaty implies a partnership exercised in the utmost good faith. Kā Papatipu Rūnaka embraces the ethic of partnership and recognises the need to work with the wider community to ensure a positive future for all people. Kā Papatipu Rūnaka are the Crown's Treaty partner in the Waitaki catchment and as such have a special status. The concept of

partnership is fundamental to the compact or accord embodied in the Treaty of Waitangi; inherent in it is the notion of reciprocity. The test for local government agencies and other branches of local and central government is how to develop an effective partnership with Kā Papatipu Rūnaka. For some, joint management strategies, co-operative management regimes, or the transfer of powers and functions will have to be implemented in order to give effect to true partnership.

### 1.3.2 Resource Management Act 1991

The Resource Management Act (RMA) requires regional councils and local authorities, in developing or changing their plans, to take into account iwi management plans recognised by an iwi authority. This plan expresses Kā Rūnaka values, knowledge and perspectives on natural resource and environmental management issues. This plan is an expression of kaitiakitaka. The plan is both a document to assist Kā Rūnaka in carrying out their kaitiaki roles and

responsibilities, and is also intended to assist others in understanding takata whenua values and policy.

Iwi management plans are also relevant to other legislation. Iwi management plans provide clear direction on issues of importance to takata whenua, and in this regard are relevant in a range of statutory contexts.

### 1.3.3 Local Government Act 2002 (LGA)

The Local Government Act 2002 (LGA) requires local authorities to maintain and improve opportunities for Māori to contribute to local government decision-making processes. Local authorities are required to consider ways in which they may foster the development of Maori capacity to contribute to the decision-making processes of the local authority, and provide relevant information for the purposes of enabling Maori to contribute to decision making<sup>1</sup>.

Iwi management plans assist local authorities to identify the opportunities sought by Māori for engagement in decision making.

<sup>1</sup> Local Government Act 2002, section 81.

### 1.3.4. Te Rūnanga o Ngāi Tahu Act 1996 and Ngāi Tahu Claims Settlement Act 1998

The Ngāi Tahu Claim presented to the Waitangi Tribunal was based on the ‘Nine Tall Trees’, which referred to the eight major land purchases and mahika kai. The loss of authority over resources, and the degradation of cultural values, sites, water and mahika kai resources was part of our grievance.

The Tribunal made a number of recommendations for the Waitaki catchment. Subsequent negotiations with the Crown eventually resulted in Ngāi Tahu reaching a settlement (the Ngāi Tahu Claims Settlement Act 1998) that achieved significant outcomes in the Waitaki Catchment including:

- The Crown has agreed to vest the title of Aoraki/Mt Cook in Te Rūnanga o Ngāi Tahu, to confirm the special relationship that Kāi Tahu has with the mountain and in recognition of the pivotal role of Aoraki in our creation stories.
- A Tōpuni was created for Aoraki/Mount Cook, to confirm Kāi Tahu values on land managed by the Crown over some of the most prominent landscape features and conservation areas in Te Wai Pounamu.

- Dual place names in the Waitaki Catchment, including Aoraki/Mount Cook.
- Two Māori rock art sites (Takiroa and Maerewhenua) in the Waitaki Valley, were vested in Kāi Tahu as reserves under the Reserves Act 1977.
- Eight Statutory Acknowledgements/Deeds of Recognition in the Waitaki Catchment were created, to recognise the mana of Kāi Tahu in relation to a number of sites and areas, and to provide for Kāi Tahu engagement in the future management of those sites.
- Thirteen nohoaka (temporary camping entitlements) were created beside lakes and rivers in the Waitaki Catchment, to provide Kāi Tahu with the right to temporarily occupy these areas for mahika kai purposes.

Te Rūnanga o Ngāi Tahu (Te Rūnanga) was established by the Te Rūnanga o Ngāi Tahu Act 1996 (the Act).

Section 15 (1) of the Act states: *Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.*

Section 15 (2) states: *Where any enactment requires consultation with any iwi or iwi authority, that*

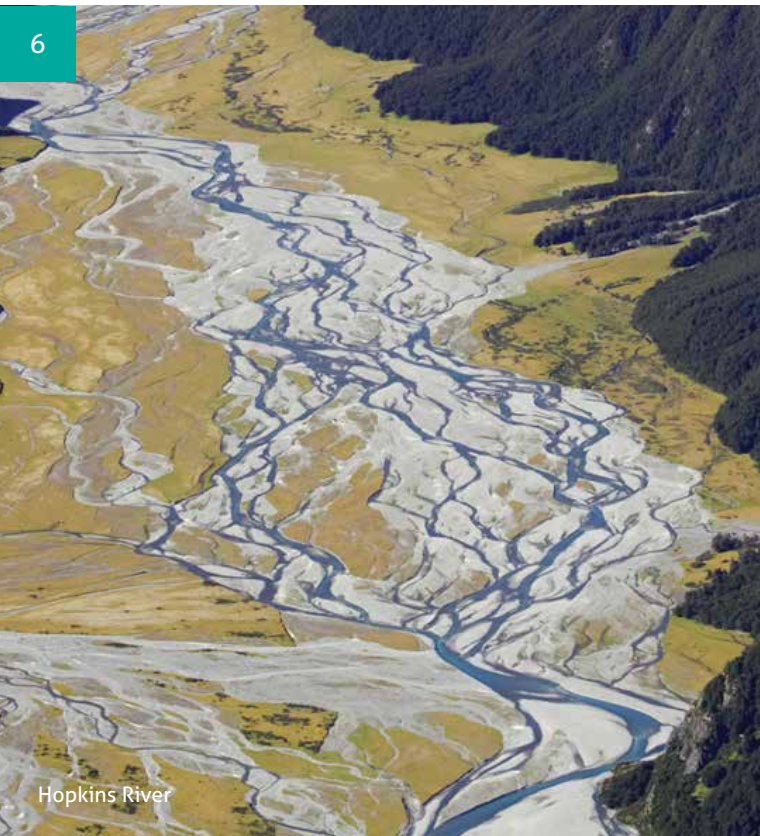
*consultation shall, with respect to matters affecting Ngāi Tahu Whānui, be held with Te Rūnanga o Ngāi Tahu.*

Section 15 (3) states: *Te Rūnanga o Ngāi Tahu in carrying out consultation under subsection 2 of this section, shall seek the views of such Papatipu Rūnanga of Ngāi Tahu Whānui and such hapū as in the opinion of Te Rūnanga o Ngāi Tahu may have views that they wish to express in relation to the matter.*

Notwithstanding the statutory status of Te Rūnanga, it is acknowledged practice that consultation is through hapū and the Papatipu Rūnanga for matters relating to individual takiwā. The Waitaki IMP is planning document that has been recognised by Te Rūnanga o Ngāi Tahu as the iwi authority.

### 1.3.5 National Water Conservation (Ahuriri River) Order 1990

The Ahuriri River Conservation Order covers the Ahuriri River from its source to Lake Benmore, the Omarama Stream downstream of the bridge near Clifton Downs Station, and the rivers, streams and lakes within 400 metres of the Ahuriri River. The Order does not apply to the Quail Burn or its tributaries.



Hopkins River

## 1.4 The Waitaki Catchment

The Waitaki River has the fourth largest flow of all New Zealand rivers<sup>2</sup>. The river is fed predominantly by water flowing from the main divide mountains through Lakes Ōhau, Pūkaki and Tākapō and the Ahuriri River. Four large braided river systems (the Takapō, Pūkaki, Ōhau and Ahuriri) cross the upper basins. The Ahuriri is the only river that follows its natural water course. The other three rivers have been largely diverted into the canals of the upper Waitaki hydro-electricity system.

Downstream of Omarama, the four rivers combine to form a single channel carved through steeply sided valleys. This part of the river is dammed in three places, creating Lakes Benmore, Aviemore and Waitaki. Tributaries of these lakes include the Otamatakou (Otematata River), Te Awa Whakamau (Awahokomo River) and Te Makatipua (Otamatapaio River).

Below the Waitaki Dam, the river widens to become a large, braided river flanked, in places, by wetlands with a coastal lagoon where it reaches the sea.

Along the length of both banks of the Lower Waitaki River, small rivers and streams (including the Hakataramea River, Elephant Hill and Waikākahi Streams, Awakino River, Te Kohurau (Kurow River), Otiake (Otiake River), Otekaieke River, Maerewhenua River, Te Awamako (Awamoko River), and Whakapapaariki (Welcome Creek) flow into the mainstream.

Groundwater is found throughout the catchment. Wetlands and springs are generally associated with shallow groundwater including those associated with the Grays, Ahuriri, Whakatipu (Twizel River) and Ōhau Rivers; Duntroon Spring; Whakapapaariki (Welcome Creek) and Waikākahi Stream. In the lower Waitaki valley springs and wetlands tend to occur at the base of terraces, at locations where gravels become narrower or shallower, and along the riparian margins. The larger groundwater storage areas are found in the Tākapō and Twizel basins and in the lower Waitaki Valley downstream of Black Point<sup>3</sup>.

<sup>2</sup> This catchment description is sourced from the Waitaki Catchment Water Allocation Regional Plan.

<sup>3</sup> Waitaki Catchment Water Allocation Board (2006), Waitaki Catchment Water Allocation Regional Plan, incorporating amendments as directed by the High Court.

## 1.5 Traditional Associations with the Waitaki River Catchment

The Waitaki River catchment has an historical and important role in the creation history of Kāi Tahu. The catchment is an extensive mahika kai area, is part of an integrated network of travel routes leading from coast to coast and inland and is a key element in the network of relationships which bind us as a people who belong to this island of Te Waipounamu.

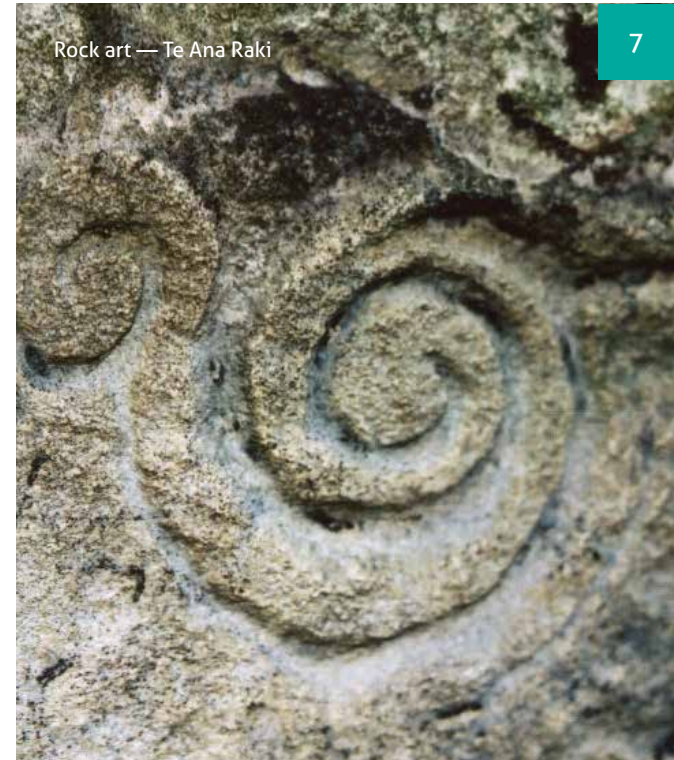
The rivers within the catchment enabled people from coastal kāika to travel inland for food and other resources. Mōkihi (river craft constructed from raupō, or reeds) were used to carry resources down the river and the practice of construction and navigation of these vessels still continues today. The river itself also provided many forms of mahika kai for those living near it or travelling on it. The Waitaki River was and still is noted for its indigenous fisheries.

Over many generations Manawhenua developed food gathering patterns based on the seasons and lifecycles of various birds, animals and plants. For Manawhenua

mahika kai practices are at the heart of tribal identity. Mahika kai formed the basis of Kāi Tahu's economy historically and plays an important role now. The Waitaki catchment provides a diversity of mahika kai resources.

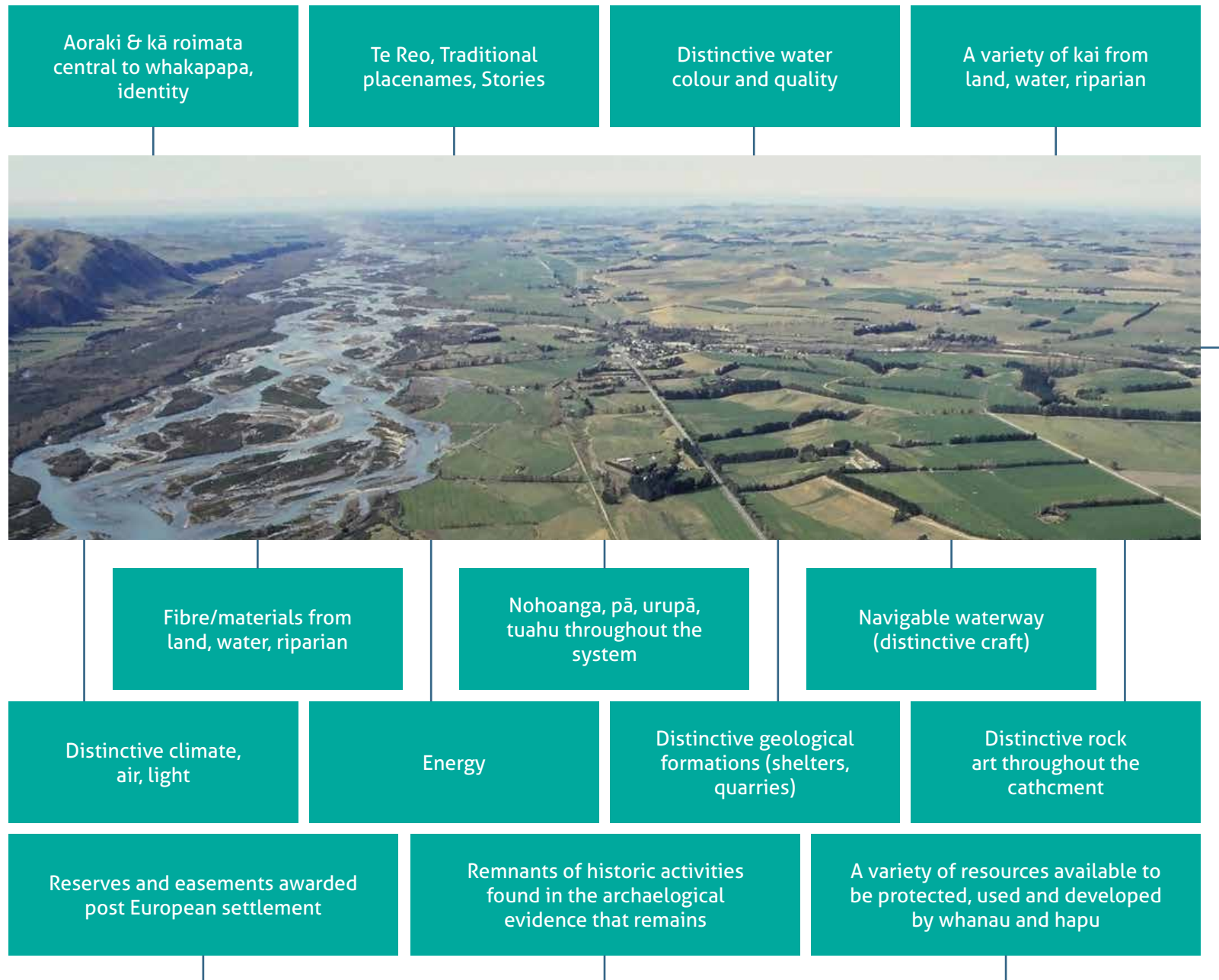
There are numerous nohoaka (occupation sites), urupā, wāhi tapu and wāhi taoka associated with the Waitaki River because of the long history of use of the river as both a route into the interior and a source of mahika kai. These are all places holding the memories, traditions, victories and defeats of Kāi Tahu tūpuna. Urupā are the resting places of Kāi Tahu tūpuna and, as such, are a particular focus for whānau traditions.

The Waitaki Valley holds a major collection of rock art. The surviving rock art remnants are a particular taoka of the area, providing a unique record of the lives and beliefs of the people who travelled the river<sup>4</sup>. The eco-cultural attributes of the Waitaki catchment are set out in Figure 1.



<sup>4</sup> This section draws on hearings evidence of Mark Solomon and David Higgins.

Figure 1: Eco-cultural attributes of the Waitaki Catchment





## 1.6 Te Orokohaka o Te Ao—Creation Stories

In the beginning there was no Te Wai Pounamu or Aotearoa. The waters of Kiwa rolled over the place now occupied by the South Island, the North Island and Stewart Island. No sign of land existed<sup>5</sup>.

Before Raki (the Sky Father) wedded Papatūānuku (the Earth Mother), each of them already had children by other unions. After the marriage, some of the Sky Children came down to greet their father's new wife and some even married Earth Daughters.

Among the celestial visitors were four sons of Raki who were named Aoraki (Cloud in the Sky), Rakiroa (Long Raki), Rakirua (Raki the Second), and Rārakiroa (Long Unbroken Line). They came down in a canoe which was known as Te Waka o Aoraki. They cruised around Papatūānuku who lay as one body in a huge continent known as Hawaiiki.

Then, keen to explore, the voyagers set out to sea, but no matter how far they travelled, they could not find land. They decided to return to their celestial home but the karakia (incantation) which should have lifted the waka (canoe) back to the heavens failed and their craft ran aground on a hidden reef, turning to stone and earth in the process.

The waka listed and settled with the west side much

higher out of the water than the east. Thus the whole waka formed the South Island, hence the name: Te Waka o Aoraki. Aoraki and his brothers clambered on to the high side and were turned to stone. They are still there today. Aoraki is the mountain known to Pākehā as Mount Cook, and his brothers are the next highest peaks near him. The form of the island as it is now is owed much to the subsequent deeds of Tū Te Rakiwhānoa, who took on the job of shaping the land to make it fit for human habitation.

For Kāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations. These histories reinforce tribal identity and solidarity, and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Kāi Tahu as an iwi.

The meltwaters that flow from Aoraki are sacred. On special cultural occasions, the blessings of Aoraki are sought through taking of small amounts of its "special" waters, back to other parts of the island for use in ceremonial occasions.

The mauri of Aoraki represents the essence that binds the physical and spiritual elements of all things

together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Kāi Tahu Whānui with the mountain.

The saying "He kapua kei runga i Aoraki, whakarewa whakarewa" ("The cloud that floats aloft Aoraki, forever fly, stay aloft") refers to the cloud that often surrounds Aoraki. Aoraki does not always "come out" for visitors to see, just as a great chief is not always giving audience, or on "show". It is for Aoraki to choose when to emerge from his cloak of mist, a power and influence that is beyond mortals, symbolising the mana of Aoraki.

To Kāi Tahu, Aoraki represents the most sacred of ancestors, from whom Kāi Tahu descend. Aoraki provides the hapū with a sense of communal identity, solidarity, and purpose. It follows that the ancestor embodied in the mountain remains the physical manifestation of Aoraki, the link between the supernatural and the natural world. The tapu associated with Aoraki is a significant dimension of the tribal value, and is the source of the power over life and death which the mountain possesses.

<sup>5</sup> Ngāi Tahu Claims Settlement Act 1998.



Tasman Lake

## 2 | Strategic Directions

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“ For many generations our people sustained a healthy living from land, bush, waterways and sea. They treasured and preserved what this vast area had to offer. Their environmentalism was second to none. ”

*Rangimarie Te Maiharoa, Te Rūnanga o Waihao.<sup>1</sup>*

Our iwi management plan is guided by two overarching strategic directions and eight high level objectives. These establish the plan's overall management approach and state the important outcomes we want to see for the Waitaki catchment.

## Strategic Direction 1

**Ka Rūnaka can undertake their kaitiaki role in the Waitaki and this role is recognised and supported.**

Kaitiakitaka is a way of managing the environment. It encompasses the active protection and responsibility for natural and physical resources by Manawhenua to enable their sustainable use.

We are the people of Te Rūnanga o Moeraki, Te Rūnanga o Waihao and Te Rūnanga o Arowhenua

and we have utilised and cared for the Waitaki catchment for generations. We are the Manawhenua of the Waitaki catchment. We have an immense sense of belonging and connection with the catchment. With this connection comes our responsibility to care for the catchment, as it has cared for us and those who came before us.

Consistent with our tikaka, we must therefore sustain land, water and resources for present and future

wellbeing. This is kaitiakitaka, and includes the responsibility to ensure that the wai and the whenua will continue to provide for those who come after.

In the context of modern environmental management, kaitiakitaka is about the active protection, use of and responsibility for natural and physical resources by Manawhenua. It requires both an active role in decision-making and achievement of environmental outcomes.

## Strategic Direction 2

**Management of the Waitaki and its resources is undertaken ki uta ki tai — from the mountains to the sea.**

Ki uta ki tai encapsulates the need to recognise and manage the interconnectedness of the whole

environment. This term reflects the Manawhenua view of environmental and resource management. It is a traditional concept representing the holistic nature of kaitiakitaka, which must be exercised throughout all environments as they are all connected; from the

mountains and great inland lakes, down the rivers to the estuaries, and then to the sea, illustrated in Figure 2. Kaitiakitaka reflects the important relationship Manawhenua have with their environmental heritage and is fundamental to its culture and identity.

*Note on previous page*

<sup>1</sup> from [www.ngaitahuseafood.com/sustainability/](http://www.ngaitahuseafood.com/sustainability/)

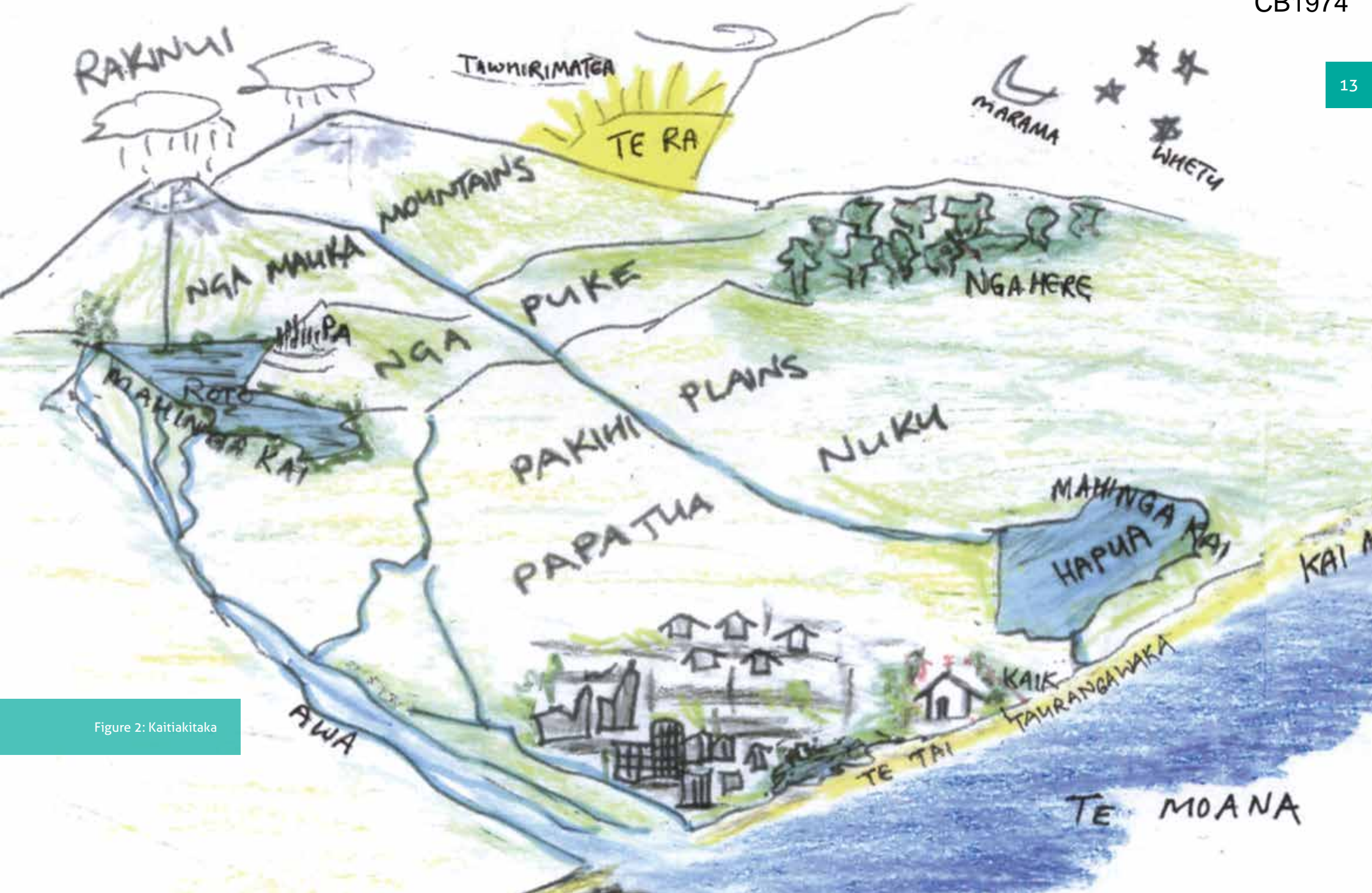


Figure 2: Kaitiakitika

## Strategic Objectives

### Aoraki

- Manawhenua have a co-governance and co-management role over Aoraki
- The quality and quantity of kā roimata o Aoraki is protected and enhanced and the mana of Aoraki is upheld.
- Manawhenua can sustainably gather and use mahika kai resources within the national park using a customary permit or self-authorisation system.

### Wai

- The mauri of water is protected, restored and enhanced throughout the Waitaki catchment.

### Mahika kai

- Abundant mahika kai species are available and accessible for manawhenua to gather.
- Mahika kai species and their habitats are protected, restored and enhanced.
- Manawhenua can exercise rakatirataka and kaitiakitaka over significant mahika kai areas and species.

### Wāhi Tūpuna

- Wāhi tūpuna are protected and the relationship Manawhenua have with these landscapes is enhanced.



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Hopkins River/Te Awa Aruhe flowing into Lake Ōhau



“ We all whakapapa to  
Aoraki. It is part of us  
and everything we do. ”  
*Working Party Members.*



Waitaki River mouth



## 3 | Implementation

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“ Our goal is to advocate and support a co-governance arrangement with DOC for Aoraki. This will help us work together rather than be treated like just another stakeholder to consult with. Aoraki is maunga, our ancestor. ”

*Waitaki Iwi Management Plan working party member  
Sandra Hampstead-Tipene.*

### 3.1 Why use this plan?

There are legal and statutory obligations to use iwi management plans described in the 'legislative context' section in the introduction. However, beyond the legal requirement to use an iwi management plan is the moral reason to use them—because it is the right thing to do.

The people of Te Rūnaka o Moeraki, Te Rūnaka o Waihao and Te Rūnaka o Arowhenua have used and cared for the Waitaki catchment for generations. This has created a strong sense of belonging and connection with the catchment. It is the same connection that any person would feel when they visit the land where their ancestors lived hundreds or thousands of years ago. This sense of belonging and connection is described by Māori as 'turakawaewae', which means 'a place to stand', where one belongs and has a right to stand as their ancestors stood before them.

The people of Kā Papatipu Rūnaka have this connection with the Waitaki catchment. We have developed a deep sense of responsibility to care for it, as it has cared for us and those who came before us. This is kaitiakitaka, and includes the responsibility to ensure that the whenua and wai will continue to provide for our mokopuna, for those who come after us.

It is intended that through the use of this plan, resource users in the Waitaki catchment will gain an appreciation for the relationship Kā Papatipu Rūnaka have with the Waitaki catchment. It is hoped that out of respect for this relationship, resource users will choose to engage and collaborate with Kā Papatipu Rūnaka not because they feel that they have to, but because they feel that it is the right thing to do.



Preparing kai



## 3.2 How to use this plan

### Who will use it?

This document will be used by Kā Papatipu Rūnaka, Environment Canterbury, the Otago Regional Council, district councils, farmers, resource consent applicants, consultants, hydroelectric and irrigation companies and any persons, groups or organisations interested in resource use and management in the Waitaki catchment.

### Expectations

Kā Papatipu Rūnaka expect that Environment Canterbury, the Otago Regional Council and district councils will use this plan to better understand the position of Kā Papatipu Rūnaka on key resource management issues in the Waitaki catchment; to help achieve a better working relationship with them; to meet statutory obligations; and to provide guidance and assistance to council officers and decision makers when considering resource consent applications. It is important to remember that referring to an iwi management plan is not a substitute to engaging or consulting with Manawhenua. It is a tool to improve engagement, not to replace it.

Kā Papatipu Rūnaka expect that resource consent applicants will use this plan to identify who has manawhenua status in the Waitaki catchment and how best to engage with them. It is hoped that by using this plan, resource consent applicants will gain a greater respect and understanding of the relationship Kā Papatipu Rūnaka have with the Waitaki catchment and will be willing to engage with them beyond what is legally required. They can use the information provided in the plan as a guide to determine the kinds of information Kā Papatipu Rūnaka may request in order to make informed decisions about consent applications, and provide this information before it is requested, therefore speeding up the consent process for all involved. This plan is a living document and chapters may be added over time.

Kā Papatipu Rūnaka will use this plan as a guide to keep them on the path toward their aspirations for the management of the Waitaki catchment. Iwi management plans help Manawhenua put their thinking and priorities into concise and organised words and are useful internally for organising and strategising. This plan will be used to determine when goals are being met, and areas that need improvement.



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Waitaki Iwi Management Plan  
working party at Moeraki Marae

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Working party  
with Kelly Palmer

### 3.3 Desired outcomes

This section covers what Kā Papatipu Rūnaka want to achieve through the implementation of this plan.

#### Manawhenua and rakatirataka

- Kā Papatipu Rūnaka are able to effectively manage natural resources via co-management with other resource users.
- Kā Papatipu Rūnaka are empowered as kaitiaki.
- Kā Papatipu Rūnaka can access mahika kai and all other taoka.
- Local and regional councils and others with interests in the Waitaki catchment are provided with baseline information about the position of Kā Papatipu Rūnaka on important issues.
- Kā Papatipu Rūnaka values and strategies for environmental management in the Waitaki catchment are present in the everyday practices of all agencies working in natural resources and environment planning and policy.
- Local and regional councils have effective and genuine partnerships with Kā Papatipu Rūnaka that are based on more than legal obligation.

#### Mō te Taiao

- Mahika kai and all other taoka are protected, able to be used, and where necessary restored and enhanced.
- All natural habitats in the Waitaki catchment are healthy and flourishing

#### Mo kā Tākata

- Healthy natural environments mean whānau can use and enjoy the mahika kai of the Waitaki catchment.
- Kā Papatipu Rūnaka have strong and genuine relationships with other resource users and those who also have interests in the Waitaki catchment.
- Manawhenua are able to continue customary harvesting practices for mahika kai.
- Manawhenua have improved opportunities to contribute to local government decision-making processes.
- Whānau are carrying out cultural monitoring of habitats in the Waitaki catchment.
- Kā Papatipu Rūnaka are partners in restoration programmes.
- Agencies help resource Kā Papatipu Rūnaka environmental initiatives in the Waitaki catchment.

## 3.4 Implementation tools

The following is a list of tools preferred by Kā Papatipu Rūnaka for implementation of this plan, specifically to achieve desired outcomes.

Each of these tools is appropriate in different contexts depending on the activity. Kā Papatipu Rūnaka can advise which tools they prefer on a case-by-case basis. They are also likely to be able to assist in the use of these tools, for example carrying out a Cultural Impact Assessment.

- Cultural impact assessments.
- Cultural values reports.
- Cultural monitoring by whānau.
- Cultural opportunity mapping, assessment and responses (COMAR).
- Restoration programmes, with whānau involvement where desired, and the outcomes sought by whānau identified.
- Whānau involvement in research, including at the planning stage.

- Rāhui.
- Mātaitai and/or taiāpure, with management plans led by whānau.
- Co-drafting of regional or district plans, conservation plans and strategies and other policy and planning documents.
- Sitting as decision-makers on Hearing Panels, Boards of Inquiry, Council Committees and other decision-making bodies.

### Monitoring and enforcement

- State of the Environment reporting should have a cultural (Manawhenua) dimension.
- Rūnaka members wish to be involved in the auditing and monitoring of consents for compliance, together with councils
- Councils need to commit to remodeling in case early warning triggers identify a need for a Plan B.
- Opportunities to have Kā Rūnaka members as warranted officers, enforcement officers and fisheries officers need to be explored.





## 4 | Aoraki

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“ *Whaia te iti kahurangi, ki te tuohu koe, me he maunga teitei*  
Seek the treasure you value most dearly. If you must bow  
down, let it be to a lofty mountain. ”



This chapter introduces the importance of Aoraki to us as Manawhenua, as explained by Kāi Tahu creation narratives. The objectives and policies of this chapter collectively state how we will fulfil our kaitiaki responsibilities to Aoraki and his brothers.

### This chapter addresses the following matters:

- Kāi Tahu creation narratives
- Kā Kaitiaki o Aoraki
- Rakatirataka
- Expression of Kāitahutaka at Aoraki
- Concessions, Tourism and Visitor Management

The Aoraki area is of immense cultural, spiritual and traditional significance to Kāi Tahu Whānui. Aoraki is at the heart of our Kāi Tahu creation traditions and is central to our whakapapa and identity. Aoraki is the most sacred of our tūpuna (ancestors), from whom we descend.



## 4.1 Kāi Tahu creation narratives

### 4.1.1 Te Waka o Aoraki

In the Te Waka o Aoraki history, Aoraki was one of the four sons of Raki who descended from the heavens to visit Papatūānuku, travelling in a waka known as Te Waka o Aoraki. When they tried to return to their celestial home, their karakia that should have ensured a safe journey was misquoted, and their waka overturned on a hidden reef. The waka turned

into stone and earth, forming what is now commonly known as the South Island (known to Kāi Tahu as Te Waka o Aoraki). Aoraki and his brothers clambered on to the high (western) side of the waka and were turned to stone, becoming the mountains known as Aoraki / Mt Cook, Mt Teichelmann, Mt Dampier and Silberhorn.

Tū Te Raki Whanoa, the son of Aoraki, came searching and discovered their fate. After mourning his kin, he set about reshaping the wreckage of the great waka, and making Te Waka o Aoraki (the South Island) a suitable place for people to live, carving out waterways, stocking the coast with fish and clothing the land in forest.

### 4.1.2 Ārai-te-uru

The Ārai-te-uru history is another important creation tradition that explains how many of the mountains and other geographical features throughout Te Waipounamu were created and named. Aoraki was a passenger on the Ārai-te-uru waka, which capsized at Matakaea (Shag Point) on the North Otago coastline. The kūmara and gourds from the waka washed onto the beach and formed Kaihinaki (Moeraki boulders). When the waka capsized, the passengers went ashore to explore Te Waipounamu. They had to return before daylight, however most did not make it and were turned into stone and mountain. Aoraki and his pōua (grandfather) Kirikirikatata travelled inland, Aoraki riding on the shoulders of Kirikirikatata. They did not return to the waka and

were both turned into mountains – Aoraki being the mountain that the Pākēhā renamed Mount Cook, and Kirikirikatata being the range that the Pākēhā renamed the Mount Cook Range.

Aroarokaehe was another passenger on the Ārai-te-uru waka. Aroarokaehe is said to have been the wife of Mauka Atua – a peak in the Ben Ōhau Range (Te Tari o Mauka Atua). Aroarokaehe was initially positioned on the west side of Lake Pūkaki with Mauka Atua. However Kirikirikatata persuaded her to abandon her lowly position and accompany him to the much loftier heights of Kā Tiritiri-o-te-moana (the Southern Alps). She consented to this request and moved to become the mountain range located to the west of the Hooker Glacier between Mount

Sefton and La Perouse<sup>1</sup>. Since this time Aroarokaehe and Kirikirikatata have been in union, enduring the coldness of eternal separation by the Hooker Glacier being located between them. Looking at Aoraki from the east, the right side of our ancestral mauka is known as the tahatane, or male side, in reference to Kirikirikatata, and the left side is known as tahawahine, or woman's side, in reference to Aroarokaehe.

Our Kāi Tahu traditions link us to our tūpuna and the cosmological world of the gods. These histories reinforce tribal identity and connection between generations, documenting the events which shaped the environment of Te Wai Pounamu and Kāi Tahu as an iwi. At the centre of these traditions is Aoraki, the mauka atua.

<sup>1</sup> This range was known as the Moorhouse Range, however a successful Kāi Tahu application to the New Zealand Geographic Board has resulted in the Moorhouse and Mt Cook Ranges being formally renamed Aroarokaehe and Kirikirikatata respectively.

### 4.1.3 “Ko Waitaki te awa, kā roimata nā Aoraki i riringi”

This whakataukī (proverb) means “Waitaki is the river, the tears spilled by Aoraki”, referring to the sacred water that flows from Aoraki (Kā Roimata o Aoraki) which spills into Lake Pukaki and eventually makes its way south along the Waitaki River to the coast.<sup>2</sup>

The waters that flow from Aoraki and Kā Tiritiri-o-te-moana (the Southern Alps) supported the substantial mahika kai resources of the Waitaki and Te Manahuna/Mackenzie Basin, that drew our Kāi Tahu tūpuna to these areas on a seasonal basis. Our tūpuna used a multiplicity of ara tawhito (ancient pathways) in their journeys from the coast to the

interior. These ara tawhito required nohoaka, places to gather mahika kai and places of rest, and rock art along the pathways is an enduring tohu or marker of these journeys. In these seasonal journeys, generations of Kāi Tahu maintained their connection with Aoraki physically and spiritually.

Less well known is the skill and experience of Kāi Tahu tūpuna above the snowline. Kāi Tahu from Te Tai o Poutini were among the early guides to accompany explorers and mountaineers in the Aoraki area and on journeys across the Main Divide.

Land purchases and land use changes, including the creation of high country pastoral leases, forcibly displaced Kāi Tahu from the high country preventing access and resulting in the loss of mahika kai resources. Kāi Tahu slowly became alienated from their ancestral land, traditions, and tūpuna. The creation of the National Park at Aoraki imposed a non-indigenous management framework that has obstructed Kāi Tahu customary practices and continuing relationship with the ancestral mountain, and locked Kāi Tahu out of decision-making and management of resources<sup>3</sup>.

### 4.1.4 Aoraki matatū, Aoraki be ever proud!

Like our tūpuna before us, Kāi Tahu continue to adapt to the changing environment and seek innovative ways to maintain connections to wāhi taoka (treasured places). Aoraki was a cornerstone of the Ngāi Tahu Claims Settlement Act 1998, which acknowledged the immense significance of Aoraki to Kāi Tahu. Arowhenua kaumatua maintained that Aoraki was never given away, saying “why would we give our tūpuna away?” The Settlement provided for the return of Aoraki to Kāi Tahu, confirming the special relationship that Kāi Tahu has with the mountain

and all that this represents. The Crown’s expectation was that Kāi Tahu would then gift the title of the mauka to the nation, as an enduring symbol of the tribe’s commitment to working in partnership with the Crown to manage areas of high historic, cultural and conservation value. The gesture will symbolise a move from Treaty grievances to a true Treaty partnership. The Settlement also established a range of mechanisms to recognise Kāi Tahu mana and rakatirataka over Aoraki, including tōpuni status.

“

Our taua and poua were adamant that there was nothing to return. Aoraki was never given away

*Mandy Home.*

”

<sup>2</sup> Evidence of Tā Mark Solomon, Waitaki Plan Change 3 hearings.

<sup>3</sup> Tā Mark Solomon (2014), *Locked out of National Parks—A Call to Action from Kaiwhakahaere Tā Mark Solomon, Te Karaka.*

Since the Settlement, a range of iwi driven initiatives have supported the sharing of knowledge with the next generation, including Aoraki Bound, wānaka, hīkoi, mapping and recognition of Kāi Tahu wāhi ikoa (place names).

For Kāi Tahu, the mauka Aoraki remains the physical manifestation of the tupuna (ancestor), the link between the supernatural and natural world, and

the connection between the world of the gods and present generations. Aoraki connects Kāi Tahu Whānui through whakapapa to each other. Kāi Tahu raketirataka is to be expressed at Aoraki. The significance of the mauka to Kāi Tahu and tribal mana is captured in the whakataukī “Aoraki matatū”, which can be translated as “Aoraki be ever proud”.

“

The history and legends of these inland areas are an infinite part of a way of life handed down by our ancestors over the centuries. Whenever I am in this country I have a feeling of belonging. Something only a Māori knows through an inner sense of spiritual contact with his tūpuna.

*Te Ao Hurae (Joe) Waaka, Wai 27 evidence.*

”



Aoraki with Lake Pukaki in the foreground



Aoraki Bound on Lake Pukaki

## 4.2 Kā Kaitiaki o Aoraki

The objectives and policies of this chapter collectively state how Kaitiaki Rūnaka will fulfil our kaitiaki responsibilities to Aoraki and his brothers. With the chapters that follow, our kaitiaki responsibilities extend to connected lands and waters, ki uta ki tai (from the mountains to the sea).

Aoraki / Mount Cook is our atua, our tūpuna, our whakapapa. In recognition of tribal mana there is an expectation that Kāi Tahu Whānui will be actively engaged in planning, decision-making and active management of Aoraki.

Visitors to the area must understand that they are entering tribal lands and be clear about the fundamental and enduring relationship of Kāi Tahu to the area. Agencies involved in management of the area must understand that relationship and their Treaty partnership responsibilities.

### Key to the relationship of Kāi Tahu with these lands are matters related to:

- Rakatirataka—Exercise of tribal mana
- Kaitiakitaka—Exercise of the responsibilities for management of the whenua
- Kaitahutaka—Providing for the active presence of Kāi Tahu practices in the landscape.
- Manaakitaka—Hosting manuhiri (visitors)

The chapters in this iwi management plan flow from Aoraki, the atua, to the cultural relationships and practices of takata whenua, and on to present day management of the whenua. In that way, objectives and policies relevant to Aoraki, the National Park (see Map 2) and connected lands and waters also appear in the Wai, Mahika Kai and Ecosystems and Wāhi Tūpuna chapters.



## 4.3 Rakatirataka

The significance of Aoraki to us is acknowledged by the Crown. We want our rakatirataka to be realised through a partnership with the Crown that ensures that Kāi Tahu is central to planning, decision making and active management of the Aoraki area. We want to put the footsteps of our tūpuna back in their rightful place.



### OBJECTIVES

1. Kāi Tahu rakatirataka, kaitiakitaka, Kāitahutaka and manaakitaka are enabled in the governance and management of Aoraki.



### ISSUES

1. Kāi Tahu rakatirataka is not actively realised in the governance and management of Aoraki and connected lands and waters.
2. The Ngāi Tahu Claims Settlement Act 1998 is seen as a 'checklist' rather than a framework for a Treaty partnership.
3. Conservation Protocols are not being consistently implemented and require review.
4. Conservation partnerships between DOC and stakeholders (such as commercial entities and user groups) can undermine the Treaty partnership.



### POLICIES

1. Establish a partnership with the Crown, and those charged with responsibilities for management of the Aoraki area, to ensure Kāi Tahu is central to planning, decision making and active management.
2. Assert the right of Kāi Tahu to determine the nature and extent of their partnership involvement in management of the Aoraki area.
3. Develop an agreed tribal strategy for active management of the Aoraki area.
4. Give effect to Ngāi Tahu Claims Settlement Act and Conservation Protocol mechanisms that give effect to Kāi Tahu values, rakatirataka and kaitiakitaka associated with Aoraki.
5. Work in partnership with the Crown to develop Rūnaka capacity and capability to undertake management and governance functions associated with Aoraki.
6. Ensure that Kāi Tahu is an active partner in conservation partnerships established by DOC with third parties.

## 4.4 Expression of Kāitahutaka at Aoraki

While Kāi Tahu physical presence in the Aoraki area has changed over time, the spiritual connection between Kāi Tahu Whānui and the ancestral mauka remains paramount to Kāi Tahu identity. This significance was recognised in our Treaty Settlement legislation, and we want to build on this to ensure Kāi Tahu is actively expressed through the Aoraki area. We want to increase the contemporary iwi driven initiatives that reconnect our people with Aoraki, and work with local agencies to ensure visitors to the Aoraki area understand the significance of the place to us.



### OBJECTIVES

1. Kāitahutaka is highly visible in the Aoraki area.
2. Residents, visitors, commercial operators and Department of Conservation staff understand and respect Kāi Tahu values, rights and responsibilities for tribal lands.
3. New generations of Kāi Tahu have in depth knowledge of the whakapapa, history and values associated with Aoraki.



### ISSUES

1. Lack of expression of Kāitahutaka in the Aoraki area. Tribal mana cannot be respected if Kāi Tahu are not present in the landscape.
2. The cultural significance to Kāi Tahu of mauka and landscapes outside of the tōpuni area is poorly understood.
3. Knowledge of Kāi Tahu whakapapa, history and values associated with Aoraki is not passed on through Kāi Tahu generations.



### POLICIES

1. Work with the Department of Conservation to provide for a strong expression of Kāitahutaka in the National Park through information materials, interpretation panels, public art, waharoa, symbols, place names and dual language signage and use of Te Reo Māori.
2. Increase the recognition and use of Kāi Tahu wāhi ikoa (placenames) in the landscape.
3. Create opportunities for Kāi Tahu whānau at Aoraki including employment, training programmes, wānaka and hīkoi.
4. Enable Kāi Tahu to actively communicate our history and values to users and residents of Aoraki village and the National Park.
5. Provide opportunities for Kāi Tahu whānau to learn the whakapapa, history and values of Aoraki through initiatives such as wānaka, Aoraki Bound, hīkoi and whare wānaka.
6. Develop education materials and programmes about Kāi Tahu historical and contemporary presence in the Aoraki area.



“

It’s appalling how some people think there is no Kāi Tahu cultural history or presence in the area. There are still people who think like that. We need to educate them.

*Waitaki Iwi Management Plan Working Party member Sue Eddington*

”

## 4.5 Concessions, Tourism and Visitor Management



### OBJECTIVES

1. Kāi Tahu commercial activities are recognised and provided for as an expression of rakatirataka.
2. Kāi Tahu cultural values, particularly Te Mana o Aoraki, are understood and respected by all National Park users.
3. Kāi Tahu cultural values are upheld in the granting of concessions and consents for recreational activities.
4. Kāi Tahu is an active partner in concession decision making processes.
5. Waste is managed in accordance with Kāi Tahu tikaka.
6. Kāi Tahu are an active partner in decision making processes relating to new or relocated visitor and village facilities and infrastructure.
7. Kāi Tahu are directly involved in the monitoring of park management practices.



### ISSUES

1. Recreational and commercial activities can adversely affect Kāi Tahu values including Te Mana o Aoraki.
2. Kāi Tahu commercial activities are not recognised as an expression of rakatirataka.
3. Kāi Tahu cultural values are not always recognised in the provision of infrastructure and management of visitor and village activities.
4. Global warming, including rapid glacial change and extreme weather, is impacting on management of visitor facilities and infrastructure.
5. 'Short-stop, front-country' visitor numbers are increasing, placing pressure on visitor facilities in and close to the village.
6. Monitoring data and practices do not assess the impact on Kāi Tahu cultural values of park management.





## POLICIES

1. Advocate for any Kāi Tahu commercial activity on conservation land to be exempt from concession fees and have priority concession opportunities.
2. Develop a set of Kāi Tahu cultural guidelines and protocols for concession or consent holders to abide by in their operations.
3. Oppose activities, commercial and recreational, that degrade Kāi Tahu values and Te Mana o Aoraki.
4. Work with DOC and user groups, such as NZ Alpine Club and Aircraft User Group, to establish and maintain measures to uphold Kāi Tahu values, particularly associated with Aoraki and Kā Roimata o Aoraki.
5. Require adherence to "Filming Guidelines Within Takiwā of Ngāi Tahu".
6. Advocate for the involvement and investment of concessionaires and user groups in projects to monitor and restore mahika kai and taoka species.
7. Review protocols with DOC to provide for an active role for Kāi Tahu in decision-making on concessions.
8. Ensure full management by Kāi Tahu over the sharing of Kāi Tahu history and values.
9. Require local agencies to uphold Kāi Tahu tikaka associated with disposal and management of human waste.
10. Upholding the mana of Aoraki, wāhi tapu and wāhi tūpuna.
11. Avoid the use of water (frozen and flowing) as a receiving environment for waste.
12. Require engagement and decision-making with Kāi Tahu to ensure location and design of visitor infrastructure (such as tracks, huts, toilets, car parks, roads, picnic areas) upholds Kāi Tahu cultural values.
13. Opportunities are maximised to incorporate Kāitahutaka into visitor infrastructure where appropriate.
14. Require agencies to resource Kāi Tahu to undertake cultural monitoring of its values within the National Park.
15. Require monitoring programmes to include Mātauranga Māori practices.



Lake Takapō

## 5 | Wai / Water

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“ The waters of the Waitaki provide sustenance on multiple levels: spiritual, physical, emotional and cultural. ”

*Waitaki Iwi Management Plan Working Party member  
Sandra Hampstead-Tipene*



Ahuriri River

Waitaki is the ancestral river of the takata whenua, Manawhenua and kaitiaki of the Waitaki, fed by the sacred waters of Aoraki and the tears of Raki, and is of unparalleled importance. The river is a symbol of permanence and source of spiritual meaning to us.

A continuous flow of clean water from Aoraki to the sea is essential for protecting the Waitaki River system and the cultural values we associate with it. The waters provide food, and are central to our sense of wellbeing. The significance of the Waitaki River and Lakes Takapō, Pūkaki and Ōhau is recognised by their status as Statutory Acknowledgements. The importance of the smaller tributaries and streams should not be underrated. Small streams support the flows in the main stem of the river and provide refuges for taoka species. Natural wetlands and springs are hotspots for biodiversity and provide mahika kai. Protecting these helps us maintain our mahika kai practices, and pass on our mātauraka (knowledge) to the next generations. As kaitiaki, the mauri of the Waitaki waters is our first priority when considering its use.

The Waitaki catchment is a highly valued dynamic braided river system. The river system sustains diverse ecosystems—lakes, wetlands, spring-fed streams, swiftly flowing water, pools, intermittent areas, braided channels and gravel islands. We highly value this variety of habitats and the

changing nature of the river bed and flows that provide unique braided river ecosystems.

Our perspective is that water should be managed ki uta ki tai, from the mountains to the sea. We will continue the work of our tūpuna to ensure that the cultural and historical association that Rapuwai, Waitaha, Kāti Mamoe and Ngāi Tahu hold for the Waitaki is protected and preserved for our future generations. Mō tātou, ā, mō kā uri, ā muri ake nei.

This framework should be read holistically, reflecting the integrated approach to the management of fresh water. ‘Wai’ refers to all the waters of the Waitaki, whether in natural or artificial water courses. In addition, the Te Rūnanga o Ngāi Tahu Freshwater Policy 1999 provides wider direction on management of freshwater resources within the Kāi Tahu takiwā.

**This chapter addresses the following matters:**

- Overarching objectives and policy for wai
- Surface and groundwater management
- Surface water in sub-catchments
- Springs and wetlands
- Coastal interface

Rural land use is included within these sections.

“We want to work in partnership with those who share our vision.”



*Waitaki Iwi Management Plan Working Party member Sue Eddington.*

## 5.1 Overarching Objectives and Policies for Wai

### 5.1.1 Rights and Interests

“ We believe that as Manawhenua we have always had a priority right to water in the Waitaki catchment. ”

*Waitaki Iwi Management Plan Working Party member Gail Tipa.*

 OBJECTIVES	 POLICIES	
<ol style="list-style-type: none"> <li>1. Manawhenua rights and interests are given full effect in the management of wai in the Waitaki.</li> </ol>	<ol style="list-style-type: none"> <li>1. Work with central and local government to achieve recognition of Manawhenua rights and interests in wai in the Waitaki Catchment.</li> <li>2. Partner with central and local government in the management of wai within the Waitaki Catchment.</li> </ol>	
 ISSUES <ol style="list-style-type: none"> <li>1. There is limited recognition of Manawhenua rights and interests in the Waitaki waters, particularly in cultural allocation and flow preferences.</li> <li>2. The Waitaki River is a waterway of national importance for hydroelectric generation and irrigation. Manawhenua interests in the river and its tributaries are marginalised.</li> </ol>	<ol style="list-style-type: none"> <li>3. Require the Statutory Acknowledgement for the Waitaki to include the river and all its tributaries and this be incorporated in all resource management plans.</li> <li>4. Provide for Kā Rūnaka partnership in planning and decision-making on freshwater management to ensure that our interests are at a minimum, represented in:                         <ol style="list-style-type: none"> <li>a. Allocation and flow setting.</li> <li>b. River management</li> <li>c. Establishing the operating range for the hydroelectric lakes</li> <li>d. Setting of ramping rates</li> <li>e. Management of floods</li> <li>f. Wetland management</li> </ol> </li> <li>5. Ensure Regional Councils meet their obligations under the National Policy Statement for Freshwater Management including:                         <ol style="list-style-type: none"> <li>a. Involving Kā Rūnaka in the management of fresh water and freshwater ecosystems in the Waitaki Catchment.</li> <li>b. Working with Kā Rūnaka to identify Manawhenua values and interests in fresh water.</li> <li>c. Reflecting Kā Rūnaka values and interests in the management of, and decision-making regarding, fresh water and freshwater ecosystems.</li> </ol> </li> <li>6. Involving Manawhenua in determining freshwater management units.</li> <li>7. Work with Te Rūnanga o Ngāi Tahu to seek amendments to the Resource Management Act to enable freshwater to be allocated to iwi as a party in regional plans.</li> </ol>	

### 5.1.2 Cultural Health Monitoring

Cultural health and ecological health are different. For Kā Rūnaka, water is culturally healthy when it is safe to drink and free from contaminants. Water that is considered ecologically healthy is not necessarily culturally healthy, as water may be considered ecologically healthy water and still contain concentrations of contaminants that mean it cannot support Kā Rūnaka customs. These differences in how to determine the health of an environment mean that it is important to carry out cultural health monitoring so that cultural uses of the environment are provided for.



#### OBJECTIVES

1. Cultural health monitoring in the Waitaki catchment occurs.
2. Cultural health monitoring is accepted by local authorities and the wider community as a regular, legitimate and important measure of the state of water bodies and associated ecosystems.
3. Mātauraka Māori (customary knowledge) is a hallmark of decision making on wai, including the monitoring of water quality.



#### ISSUES

1. There are limited opportunities provided for cultural health monitoring in the catchment. Greater opportunities are sought by Kā Rūnaka for the expression of kaitiakitaka in the management of wai māori.
2. Our way of understanding and monitoring water quality (mātauraka Māori) is not well integrated into western science.






#### POLICIES

1. Require regional councils and industry to actively engage Manawhenua in cultural health monitoring of wai māori in the Waitaki Catchment.
2. Develop cultural health thresholds for water quality to support Manawhenua values and uses.
3. Report on the degree of compliance with the cultural health thresholds for water quality and the nutrient limits for the Waitaki Catchment.
4. Require remodelling of nutrient limits where Manawhenua values and uses are found to be adversely affected.
5. Work with councils, agencies and research providers to develop processes that integrate mātauraka Māori (customary knowledge) and western science.
6. Develop tools for incorporating cultural health into the policies and rules in freshwater regional plans.

### 5.1.3 Wai Tapu

Wai tapu literally means 'sacred waters' and refers to the most sacred and important bodies of water in the Waitaki catchment. Examples include springs, burial waters and other water bodies with unique cultural properties.

 OBJECTIVES	 ISSUES	 POLICIES
<ol style="list-style-type: none"><li>1. Wai tapu are recognised and managed in ways which are appropriate to their status as wai tapu.</li><li>2. The mauri of the waters of the Waitaki, Kā Roimata o Aoraki, is actively protected.</li></ol>	<ol style="list-style-type: none"><li>1. Wai tapu needs to be protected in a way that protects the sites' location and integrity.</li><li>2. Protection of the mauri of the waters of Aoraki ( Kā Roimata o Aoraki) and all the waters of the Waitaki, is the first order priority for Kai Tahu but is not well understood.</li></ol>	<ol style="list-style-type: none"><li>1. Implement a silent file type system for the identification and protection of wai tapu sites in a way that protect their location and mauri.</li><li>2. Protect Kā Roimata o Aoraki—the source streams of Aoraki.</li><li>3. Oppose all activities that denigrate the mauri of Kā Roimata o Aoraki and all waters of the Waitaki.</li></ol>



## 5.2 Surface and Groundwater Management

We view waterways holistically. Surface water bodies such as braided rivers, springs and wetlands are intimately connected with groundwater resources. They are generally part of the same body of water, and the way the water is used and managed should reflect this.

Springs are “hotspots” for biodiversity. The main groundwater storage areas in the Lower Waitaki are found downstream of Black Point. The groundwater flow in the lower Waitaki Valley is complex, with flow from both the aquifer to the river and from the river to the aquifer, and to the sea.

This section on surface and groundwater management addresses:

- Water Quality
- Water Quantity  
(use of water, over allocation, and allocation regimes)
- Groundwater
- Damming
- Discharges
- Cross mixing
- Riparian Management



Irrigation near Twizel



### 5.2.1 Water Quality

As water quality declines, our ability to carry out our traditional practices and pass these on to our grandchildren is compromised. Due to the poor health of a number of water bodies, our whānau are going into the catchment less often and practices are being forced to change. When we gather kai, we can't be sure it is safe to eat.

Water quality is declining in the Waitaki catchment due to land use intensification, including irrigation, dairy farming, fish farming and intensive farming on unfenced riparian margins. Increased quantities of nutrients leaching into water bodies increase the likelihood of algal blooms. Human waste is discharged to the Ōmārama Stream, although this must be changed to a land discharge by the end of 2019.

We prioritise the mauri of the Waitaki river system over its use.

Rivers form part of the wāhi tūpuna and must flow freely from source to mouth or confluence. Flows need to be able to maintain upstream-downstream connections and connections between riparian springs, wetlands and the main stem. A key threat to our cultural values associated with water is from the many proposals to extract water from the Waitaki catchment.

We believe flows need to provide optimum, rather than minimum conditions for taoka species. The flows in small streams are the source waters and their contribution is crucial to protecting the mauri

of the main stem. Small streams also provide important refuges for key species such as kōkopu. Flow levels affect the replenishment of riparian wetlands, springs and groundwater levels. Flow variability is highly regulated below the Waitaki Dam.

Water quality across the Waitaki reflects the degree of land use intensification. Where there are areas of flat land that are farmed intensively water quality is often poor. In areas such as rolling hill country, water quality is good. Water quality in areas in the Upper Waitaki such as the Wairepo Arm and Kellands Ponds show the effects of intensive land use. Urban development and run-off also affects water quality (see Map 3 on next page).

“

Water quality issues are distinct above and below the Waitaki Dam. Below the dam, where Meridian Energy controls the amount of water in the river, quality is affected by the flow regime. Unless you address water quantity, you'll never address water quality.

*Waitaki Iwi Management Plan Working Party member Sue Eddington.*

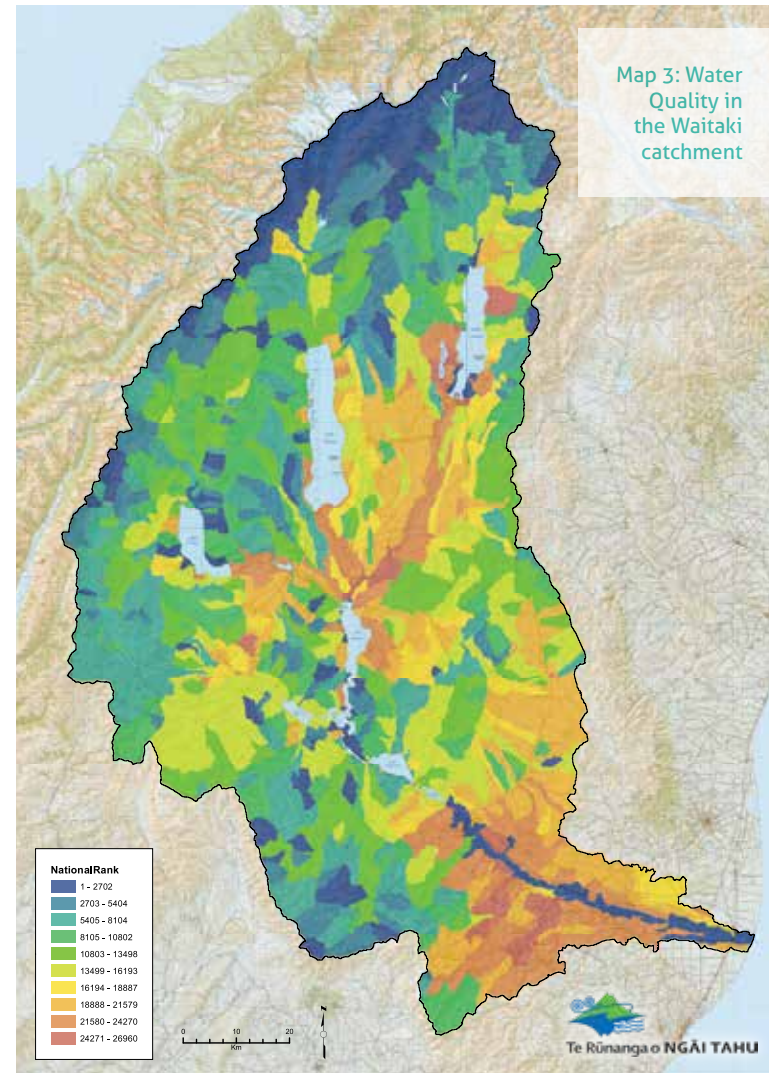
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Many of the rivers and streams in the Upper Waitaki have clean water and healthy ecosystems. This condition reflects the predominantly low intensity land use in the area. However, waterways surrounded by more intensive land uses are showing signs of adverse ecological effects. In addition some rivers are showing an ongoing decline in water quality.

While the large lakes in the Upper Waitaki catchment are generally not enriched and unproductive, the ecology of several lakes is impacted by invasive macrophytes. The smaller lakes in the catchment are more sensitive to increased nutrient inputs, with Lakes McGregor, Middleton and Takamana (Lake Alexandrina) regularly failing to meet Land and Water Regional Plan Trophic Level Index objectives. Kellands Pond is also exhibiting signs of eutrophication related to recent land use intensification in the catchment.

The lower Waitaki River catchment is characterised by a number of highly valued hill-fed streams, and several spring-fed systems nearer the coast. The spring-fed streams (including the Waikakahi Stream and Whitneys Creek) are significantly affected by both nitrogen and phosphorus, with a high degree of sedimentation in the stream beds. Excessive macrophyte growth is likely to affect the aquatic communities found in these streams.

The hill-fed Hakataramea River has relatively low nutrient concentrations, but these are increasing. Nuisance algal growths have been a feature here for years, with a shift to a cyanobacteria dominated community in recent years. Some streams to the south of the Waitaki River are showing signs of enrichment, and like the Hakataramea River, are likely to be impacted by low summer flows. The Waitaki River contains a range of habitat types, and is highly valued for mahika kai and recreational values. While nutrient concentrations are relatively low, large blooms of the invasive alga *Didymosphenia geminata* impact upon the aquatic community. The effects of this alga are compounded as a result of the regulated flows.





## OBJECTIVES

1. Whānau and manuiri (visitors) have safe and sufficient drinking water from ground and surface sources across the Waitaki catchment to support customary practices, uses and values.
2. Wai/water is managed in an integrated way—ki uta ki tai and recognising the inextricable relationship between water flow, water quality, ecosystem health and land uses.
3. Water quality standards are set and maintained that are appropriate for the cultural value(s) of each water body and the customary uses and practices for which Kāi Tahu and their ancestors value those water bodies.
4. Community supplies to reduce the rate and volume of water they take whenever waterways are under stress during periods of low flows.
5. Best practice urban development to protect water quality.
6. There is no direct discharge of storm water to waterways.



## ISSUES

1. The quality of drinking water from wells throughout the catchment is maintained.
2. Poor water quality is forcing whānau to change where they fish, swim and gather.
3. Water quality adjacent to mahika kai sites and nohoaka does not support Manawhenua use of these places.
4. Increased water demand for domestic use
5. Urban development is adversely affecting water quality.



## POLICIES

1. Require the protection of rivers, springs, lakes and wetlands that have high water quality.
2. Require the restoration of degraded rivers, springs, lakes and wetlands to a standard that supports customary practices and uses. The aspiration of Kā Rūnaka is for water quality to be restored to a drinking water standard.
3. Develop a Manawhenua Environmental Award that recognises the efforts of individuals and groups in protecting and improving water quality.
4. Require the ground and surface water quality to meet drinking water standards.
5. Require the management of land uses, including the use of farm management plans and nutrient budgeting, to maintain or improve the quality of surface and groundwater.
6. Require flow regimes that ensure that sufficient water is available for drinking water supplies in times of low flows, without compromising ecosystem needs and connectivity. This may require a reduction in consented allocation.
7. Encourage all new developments to maximise the efficient use of water.
8. Require councils to implement water restrictions during periods of low flows to reduce the impact on waterways.
9. Assess the impact of rural residential development on total water demand.
10. Require storm water management that reduces human-caused impacts on water quality, including the mobilisation and transport of sediments and pollutants.
11. Require storm water to be intercepted using methods such as dry and wet swales and artificial wetlands.
12. Better integrate the consenting processes for water allocation and nitrate discharge consents.
13. Reserve a future allocation for nitrate discharge for Manawhenua.
14. Encourage a process of continuous improvement, particularly in the worst impacted catchments.

## 5.2.2 Water Quantity

### 5.2.2.1 Use of Water



#### OBJECTIVES

1. Wai is used efficiently.
2. A cultural allocation is secured sufficient to support Kā Rūnaka rights and interests in freshwater.
3. Best practice farming methods match land use to suitability of land types, climate and receiving environment.
4. Rural land use and irrigation take into account the assimilative capacity of the soil and the sensitivity of the receiving environment to nutrient loading.
5. The true economic value of water for irrigation and the true cost of environmental pollution are reflected in the management of water.
6. Farms in the Waitaki lead the farming industry in environmentally and culturally responsible land use and irrigation practices.
7. Water take consents avoid creating perpetual property rights
8. Water harvesting and storage is consistent with Kā Rūnaka values and cultural uses.



#### ISSUES

1. Water is used inefficiently.
2. Consent holders have been allocated more water than they require.
3. Some land uses are not suited to the climatic conditions or soil types.
4. Land and water use often takes place with little consideration of Manawhenua values.
5. Water takes for irrigation are a private benefit, while water pollution is a public cost. This cost has high impacts on Manawhenua values.
6. Not all farms operate at best practice.
7. Long duration of water take consents result in perpetual property rights.
8. Water harvesting and storage is required to maintain flows during periods of low flows.



## POLICIES

1. Support land use that is suited to local soil types and climatic conditions e.g. uses that can be sustained without irrigation in an average rainfall year.
2. Encourage irrigators to use the most efficient method of application including:
  - a. irrigation scheduling
  - b. the use of soil moisture meters/probes to determine the amount of water to be applied;
  - c. the use of annual volumes which are reasonable for the land use.
3. Require a change in determining the “reasonable use” calculations for water volume on irrigation consents, so consented volumes reflect water requirements for an activity operating at best practice.
4. Promote multiple uses of water to better reflect the high value of water resources.
5. Require the phasing out of wild flood, contour and border dyke irrigation methods by 2025.
6. Encourage councils to prioritise the efficient use of water through rules in regional plans and conditions on resource consents.
7. Support industry initiatives to improve water use efficiency and/or multiple uses (power generation and irrigation).
8. Support compliance initiatives and prosecution of water offences.
9. Collaborate with those who share our vision for the Waitaki catchment.
10. Encourage industry-led improvements in best practice, supported by Te Rūnanga o Ngāi Tahu.
11. Support users of water seeking external accreditation that demonstrates best practice.
12. Require that Manawhenua be considered an affected party for any land use consents that may have adverse effects on wai in the Waitaki.
13. Support initiatives that reward environmental stewardship.
14. Require a review clause or shorter term for consents for water takes, consistent with a precautionary approach.
15. Support the granting of water takes consents for 35 years where this is consistent with efficient water use and Manawhenua values.
16. Support the use of bonds and biodiversity for land use development.
17. Support the use of non-market valuations to factor in the true cost and benefits of water use.
18. Support water-harvesting at times of high flow where a hydrological assessment shows that there will be no adverse effect on the overall flow regime, particularly flow variability.
19. Support the development of on-farm storage where this is consistent with Manawhenua values and uses. Farmers are encouraged to take responsibility for their own security of supply through the development of on-farm storage.

## 5.2.2.2 Over Allocation



## OBJECTIVES

1. Streams carrying the source waters (Kā Roimata o Aoraki) to the major tributaries are protected.
2. Over allocation of both surface and groundwater bodies is avoided.
3. Groundwater and surface water is high quality and supports customary uses.



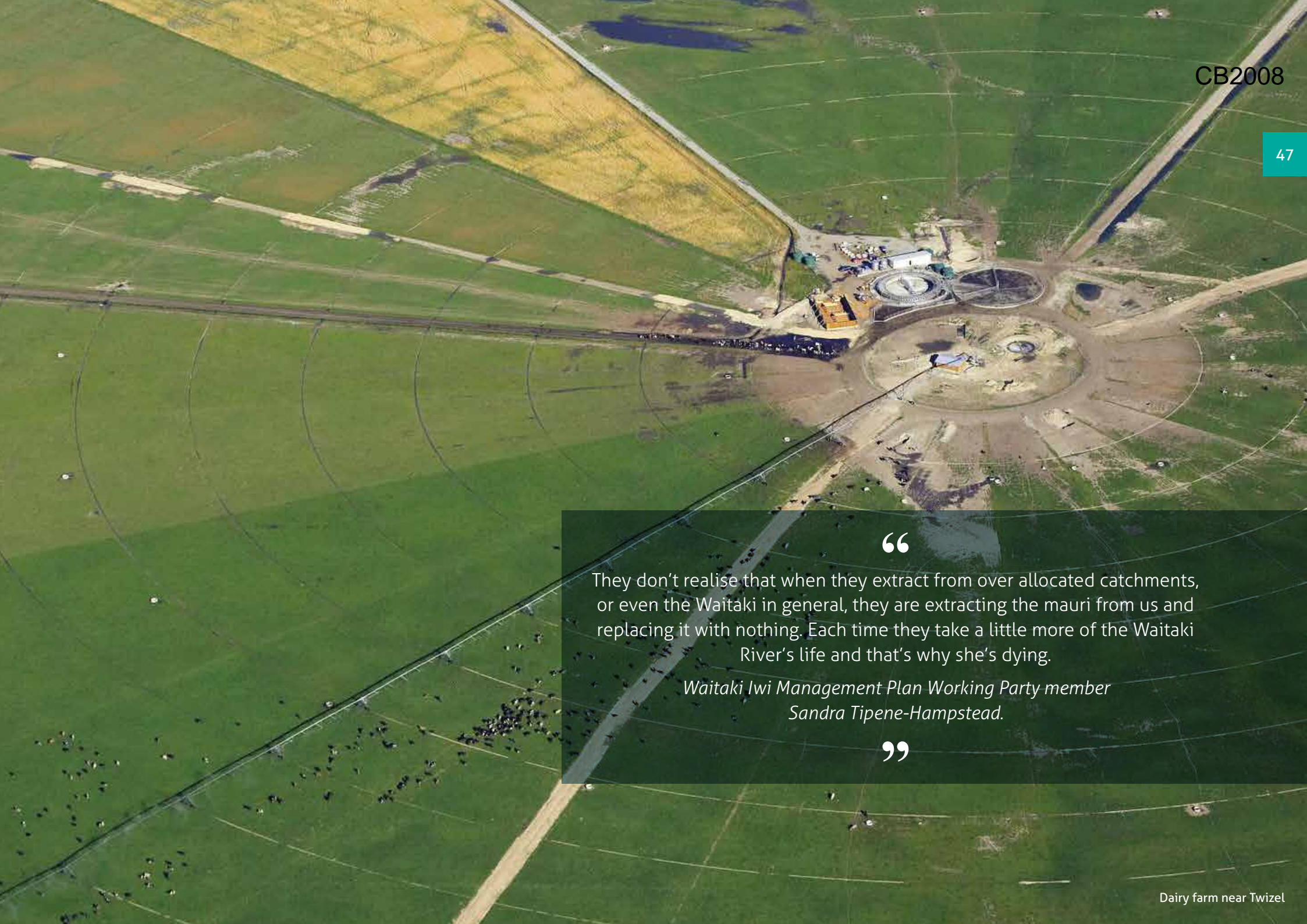
## ISSUES

1. Groundwater zones and surface water bodies in the Waitaki are at or over allocation limits for extraction.
2. Cumulative effects of surface water extractions on flows, freshes and water quality.
3. Applications for takes in small often un-named streams affect mauri, flows and biodiversity.



## POLICIES

1. Require the prohibition of any new extraction from over allocated catchments.
2. Require the phasing out of over allocation of water bodies by 2025.
3. Where water permits are renewed in over allocated catchments, ensure that the water being requested has been used in the recent past, will be applied efficiently and is a reasonable amount considering both the land use and the state of the catchment.
4. Require the review of the total allocation across the catchment as part of the Waitaki Catchment Water Allocation Plan, taking into account catchments that are over allocated.
5. Require the redress of the cumulative effects of extractions as a priority over the 'rights' of consent holders.
6. Require catchment allocation limits that provide for the customary uses of water bodies and the needs of mahika kai species.
7. Require the claw-back of over allocated catchments in accordance with the National Policy Statement Freshwater.



“  
They don't realise that when they extract from over allocated catchments, or even the Waitaki in general, they are extracting the mauri from us and replacing it with nothing. Each time they take a little more of the Waitaki River's life and that's why she's dying.  
*Waitaki Iwi Management Plan Working Party member  
Sandra Tipene-Hampstead.*  
”

## 5.2.2.3 Allocation Regimes



## OBJECTIVES

1. Ground and surface water are managed as one resource ki uta ki tai.
2. The unique characteristics of the braided Waitaki River are protected.
3. Flow and allocation regimes provide for:
  - a. The cultural health of wai, springs, and wetlands.
  - b. Thriving mahika kai and indigenous species; and for
  - c. Manawhenua values and use.
4. A cultural allocation of wai that provides for Manawhenua aspirations, including economic aspirations, is secured.



## ISSUES

1. Environmental flow regimes in the Waitaki catchment do not provide for Manawhenua values.
2. Ground and surface water management is not managed holistically.
3. Many of our special places have been dewatered or the wai is physically disconnected and cannot flow ki uta ki tai.
4. Flow variability does not provide for the natural processes that sustain the character of the river and its ecosystems.
5. Mahika kai and taoka species receive minimum, rather than optimum protection.

*Notes on opposite page*

<sup>1</sup> The Waitaki catchment referred to in this plan is 11,000 km<sup>2</sup> in area. It is not possible to articulate Manawhenua values for every stream, drain and waterway in this plan. Councils and applicants are encouraged to contact Manawhenua and discuss whether proposals affect Manawhenua values.

<sup>2</sup> This iwi management plan uses the terminology “maintain, restore or enhance” to mean that where Manawhenua consider environments or resources to be of excellent quality these should be maintained; where they are less than excellent they should be restored; and in all circumstances efforts should be made to enhance natural environments and resources to leave them in a better condition for the next generations. Whānau will define restoration on a case-by-case basis.








## POLICIES

1. Protect the unique character of the Waitaki River including the spring flows in the upper catchment, the braids of the lower catchment, and the natural colours and smells of the wai.
2. Recognise the relationships between the river, its mouth and the coastal lagoons.
3. Protect the values<sup>1</sup> in the respective surface water and groundwater resources, and the areas they sustain. The use of separate sub-catchment allocations for surface and ground water respectively may also be recommended.
4. Develop flow regimes that:
  - a. Support the health of waterways, lakes, coastal hāpua, and wetlands.
  - b. Provide for healthy ecosystems.
  - c. Provide for the natural migration cycles of taoka and mahika kai species; and
  - d. Provide for the customary uses of the Waitaki catchment.
5. Protect flow variability, flushing flows and freshes that:
  - a. Provide for the life supporting capacity of ecosystems; ecosystem processes; and indigenous species.
  - b. Transport sediment.
  - c. Provide for the opening of the river mouth; and
  - d. Support the health of the river, its mouth and the coastal lagoons.
6. Provide for Manawhenua and ecological values as a first priority in the allocation of wai and the development of flow regimes;
7. Require the use of cultural flow preference tools in setting minimum flows.
8. Recognise and provide for the hydrological connections between surface water, ground water and the coastal environment, ki uta ki tai, including connections between ground and surface waterways, springs and wetlands.<sup>2</sup>
9. Maintain, restore and enhance the physical connection between the main braid and side braids within the braided rivers of the Waitaki Catchment.
10. Maintain, restore and enhance the physical connection between the main river and its tributary streams.
11. Require a “whole of catchment” approach to surface and ground water allocation in recognition of the interconnected nature of the water in the Waitaki Catchment.
12. Maintain, restore and enhance the replenishment of wetlands, including the riparian wetlands of the Lower Waitaki, and springs.
13. Ensure the operating ranges of lakes Benmore, Aviemore, Waitaki, Ōhau, Alexandrina, McGregor and Middleton provide for healthy riparian ecosystems to offset the historic loss of these ecosystems in the Waitaki catchment.

5.2.3 Groundwater

“The feeling is we can't see it so we don't know it, and we tend to forget about it.”

*Waitaki Iwi Management Plan Working Party member Gail Tipa.*

 OBJECTIVES	 ISSUES		
<ol style="list-style-type: none"> <li>1. Manawhenua are engaged in the management of groundwater resources in the Waitaki catchment.</li> <li>2. Over allocation of groundwater bodies is avoided.</li> <li>3. Permanent adverse impacts on aquifers, groundwater levels, and flows in surface water bodies, wetlands and springs are avoided.</li> </ol>	<ol style="list-style-type: none"> <li>1. Manawhenua lack basic information on the groundwater resource, how it is connected to the surface water resource and how it is managed.</li> <li>2. Groundwater zones are often at or over allocation limits for extraction.</li> <li>3. The cumulative effects of extraction can reduce groundwater levels, affecting the reliability of supply in shallower bores, flows in lowland spring fed streams and freshes across the waterway.</li> </ol>		
 POLICIES			
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5.2.4 Damming



OBJECTIVES

- 1. Sub-catchments unmodified by dams are protected.



ISSUES

- 1. Damming disrupts the continuity of flow ki uta ki tai.
- 2. Outlets have insufficient flows to sustain a natural opening, adversely affecting the lifecycles and migration of taoka and mahika kai species.



POLICIES

- 1. Require a precautionary approach to taking, damming, diverting water and discharges where the effects are uncertain or unknown.
- 2. Support water storage options that provide for multiple uses; for example augmenting flows within waterways during low flow periods, or the use of irrigation ponds for mahika kai, irrigation and micro hydro.
- 3. Require a cultural impact assessment for any proposals to dam.
- 4. Oppose storage options that would see the full flow of a waterway intercepted.
- 5. Require the restoration of residual flows sufficient to restore connectivity for the full length of the river where waterways have had their full flow dammed.
- 6. Require any new dam proposals to be located in catchments already modified by dams.





Benmore Dam

### 5.2.5 Discharges

Poor water quality is forcing whānau to change where they fish, swim and gather and even live.

“How do whānau know the nutrient limits will produce what we want?”

*Waitaki Iwi Management Plan Working Party member Gail Tipa.*




 OBJECTIVES	 ISSUES
<ol style="list-style-type: none"> <li>1. The direct discharge to waterways and moana of contaminants, nutrients and wastewater is avoided.</li> <li>2. Land use intensification and irrigation does not degrade rivers, springs, lakes and wetlands in the Waitaki catchment.</li> <li>3. Industrial and trade waste discharges to land or water cease.</li> <li>4. Nutrient limits for the Waitaki catchment protect Manawhenua values and support customary uses.</li> <li>5. Nutrient loss from Crown land is understood and managed in accordance with best farming practice.</li> <li>6. The mauri of pristine alpine rivers and lakes is protected.</li> </ol>	<ol style="list-style-type: none"> <li>1. Inadequate monitoring of point source and diffuse discharges compromises the mauri of the waters, and the safety of mahika kai resources.</li> <li>2. E.coli contamination in waterways is entirely unacceptable to Manawhenua.</li> <li>3. Hazardous substances stored near waterways threatens water quality</li> <li>4. Kā Rūnaka are not convinced that nutrient limits proposed for the Waitaki catchment will achieve the water quality results sought, due to lag effects and scientific uncertainties</li> <li>5. Inadequate monitoring of point source and diffuse discharges compromises the mauri of the waters, and the safety of mahika kai resources.</li> <li>6. Hazardous substances stored near waterways threatens water quality</li> <li>7. There is a lack of understanding of nutrient run off and leaching from Crown land.</li> <li>8. The unmodified alpine rivers and lakes are at risk from land development and use.</li> </ol>



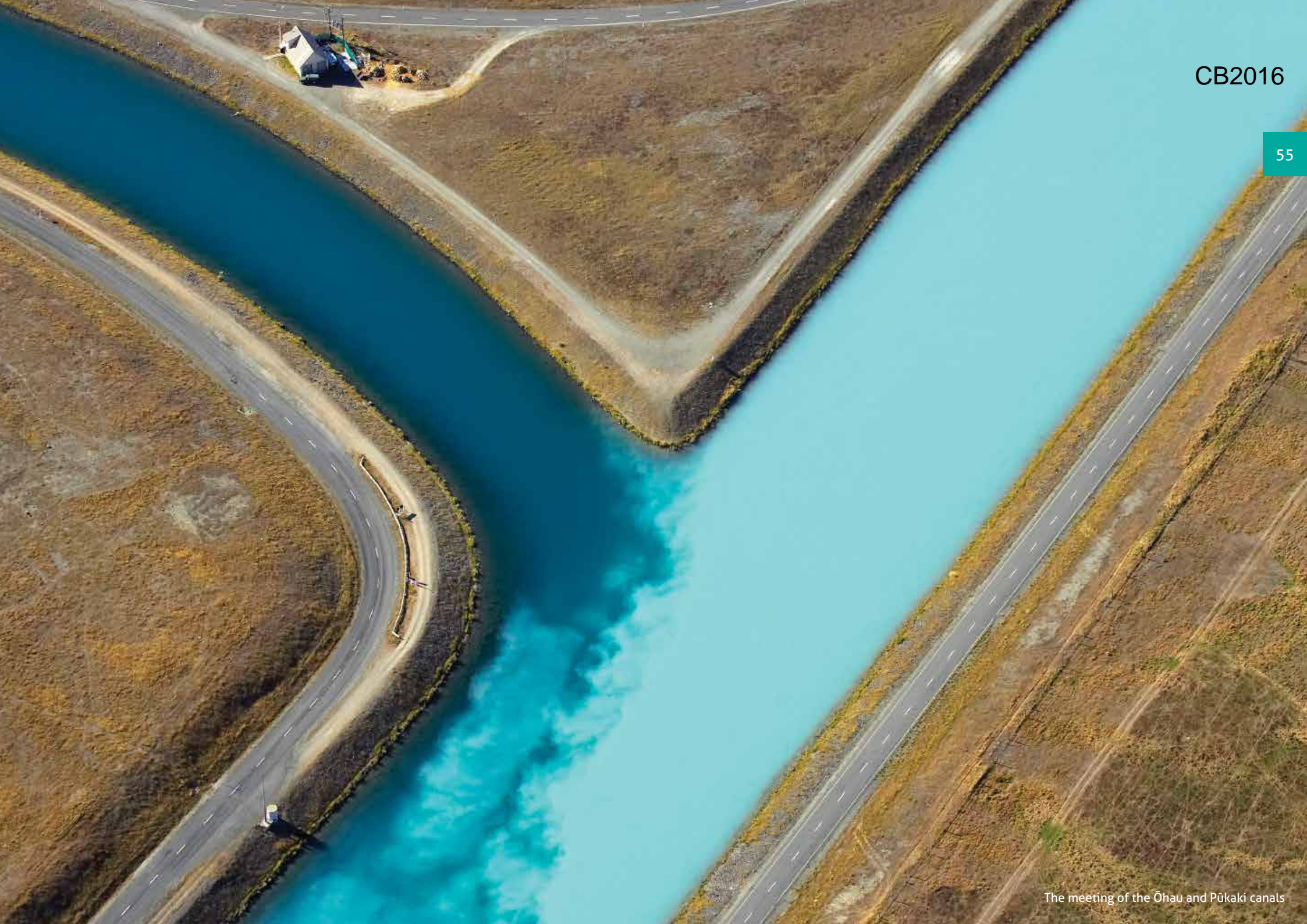
## POLICIES

1. Require the phasing out of existing direct discharges to water.
2. Prohibit the discharge of contaminants that would result in rivers, springs, lakes and wetlands exceeding drinking water quality standards, including the discharge of:
  - a. wastewater
  - b. untreated storm water
  - c. trade and/or industrial waste
  - d. hazardous substances.
3. Encourage the discharge to land of treated wastewater and storm water that meets Manawhenua aspirations.
4. Promote waste minimisation in trade and industrial waste.
5. Promote innovation in the management of irrigation and land intensification to enhance lakes, rivers, wetlands and springs.
6. Encourage farming practices that match land uses with natural capital.
7. Request monitoring of all point source discharges on a regular basis, and the results being made available to Manawhenua, including an independent analysis of monitoring results.
8. Require management plans for discharge activities that detail the procedure for containing spills, and emergency response plans for extraordinary events arising from natural hazards.
9. Require that all discharge systems be well maintained and regularly serviced. Copies of service and maintenance records should be available on request.
10. Require the setting of nutrient limits that provide for Manawhenua customary uses and values.
11. Collaborate with Environment Canterbury to identify nutrient limits and water quality targets, consistent with kaitiakitaka.
12. Avoid the intensification of land uses in receiving environments that are sensitive to high nutrient discharges.
13. Support land owners and industry to develop, audit and implement whole of farm environment management plans including:
  - a. Identification of on-farm environmental risks e.g. location of frequently used tracks, stream crossings, silage pits.
  - b. Nutrient management budgets
  - c. Winter grazing management plans where fodder crops are used within wintering practices;
  - d. Irrigation management plans;
  - e. Effluent management plans where appropriate;
  - f. An assessment of whether the current farming system is meeting 'best management practice'. If not, a statement of the actions that will be taken over time to achieve best practice.
  - g. Provision for Manawhenua cultural use and access to water.
  - h. Storage of hazardous substances to avoid the risk of accidental discharge to waterways.
14. Require a farm management plan as a condition of consent for all applications to extract water, including applications for renewal of takes.
15. Develop a collaborative relationship between Kā Rūnaka, industry bodies and land owners and managers to:
  - a. Share the results of environmental monitoring and farm environmental plan audits.
  - b. Share information on farm initiatives.
  - c. Share information on Kā Rūnaka aspirations for water quality in the Waitaki Catchment.
  - d. Identify opportunities for environmental enhancement.
16. Engage Kā Rūnaka in the auditing of farm environmental plans.
17. Require that land use intensification takes a staged approach with intensive monitoring undertaken before moving to the next stage.
18. Require a precautionary approach to nutrient limits that addresses cumulative effects and the uncertainties around lag times and incomplete scientific research.
19. Require the Crown to quantify nutrient losses.
20. Work with Crown land managers to implement best practice methods to reduce nutrient run-off and nitrogen leaching.
21. Oppose stock access to alpine rivers and their margins.
22. Oppose pastoral leases on the margins of alpine rivers and lakes which lead to the modification of wetlands or rivers.

5.2.6 Cross mixing

 OBJECTIVES	 ISSUES	 POLICIES
<ol style="list-style-type: none"> <li>1. Waters in the Waitaki are not cross mixed.</li> </ol>	<ol style="list-style-type: none"> <li>1. Cross mixing of waters from different catchments does not respect the cultural values of wai Māori.</li> </ol>	<ol style="list-style-type: none"> <li>1. Oppose any further transfer of water outside the catchment.<sup>3</sup></li> </ol>

<sup>3</sup> We recognise that current transfers of water include: waters to Waihao via the Morven Glenavy Irrigation Scheme; waters to Waiareka via the North Otago Irrigation Scheme; an allocation of one cumec set aside for transfer to the Wainono Lagoon.



The meeting of the Ōhau and Pūkaki canals

### 5.2.7 Riparian Management

The riparian margin (the strip of land along the edge of a waterway, and the plants on it) provides a barrier between the water and the land, and is vital to the healthy functioning of mahika kai. Riparian vegetation can filter contaminants in surface runoff, provide shade to maintain water temperatures, stabilise the banks and provide habitat for mahika kai species. Some riparian areas contain wetlands, which we value highly.

“The goal is to have adequate riparian protection throughout the catchment—ki uta ki tai. Where Manawhenua consider it practical, the riparian areas are to be fenced off and not accessible to stock”

*Waitaki Iwi Management Plan Working Party member John Wilkie.*



#### OBJECTIVES

1. Riparian management supports ecological and Manawhenua values including access to waterways.
2. Integrated riparian management occurs throughout the entire catchment.
3. Riparian wetlands are fully protected and operate in their natural state, supporting flourishing populations of taoka species
4. Riparian margins are restored throughout the Waitaki catchment.
5. Riparian margins are protected from the effects of livestock.
6. Willow removal is managed to avoid impacts on wai māori and habitat for mahika kai species.
7. Waterways are free of chemicals, herbicides and poisons.
8. Farm management practices and land management by Crown agencies supports the retention of riparian margins.
9. Natural variations in braided rivers and adjacent water bodies are protected.
10. River engineering works and gravel extraction are carried out in ways that are sensitive to braided river ecosystems and cultural health.



#### ISSUES

1. Loss of riparian wetlands, with their unique character and high Manawhenua values.
2. Lack of integrated riparian management affects water quality, habitat, and natural character.
3. Effects of bank erosion caused by stock access, vegetation removal, in stream works, and structures.
4. Encroachment of farming activity onto riverbeds and wetland margins increases the risk of effluent and nutrients entering groundwater, rivers, springs and wetlands. This often occurs where Ad Medium Filum Aquae<sup>4</sup> rights exist.
5. Impact of willow removal on water quality, temperature, and habitat for mahika kai species.
6. Indiscriminate use of chemicals for weed control affecting water quality, taoka species
7. Gravel extraction affects bank stability and cultural health of waterways and aquatic ecosystems.
8. Loss of riparian land to accretion.
9. Natural character is affected by the build up of sediment.

<sup>4</sup> Ad Medium Filum Aquae—by the common law, where a river abuts a property and connection is not interrupted by a legal road or other form of public land, the adjoining landowner may own the riverbed to the middle of the river.





## POLICIES

1. Require measures to protect the riparian wetlands of the lower Waitaki.
2. Investigate the use of the Index of Riparian Condition for cultural assessment of riparian margins, to complement cultural monitoring.
3. Promote integrated remediation initiatives where erosion or degradation of riparian margins is already occurring.
4. Identify opportunities for enhancement in accordance with Manawhenua values.
5. Encourage the revegetation of riparian margins to protect wetlands, springs and the side braids of rivers.
6. Require restoration of riparian margins to improve water quality and provide habitat for mahika kai species.
7. Require agencies to work with Manawhenua to identify species suitable for inclusion in replanting plans.
8. Require assessment of revegetated areas at one and three growing seasons after establishment and further planting if necessary.
9. Require all stock to be excluded from waterways and riparian margins. Where this is not feasible, require intensively grazed stock to be excluded from waterways and riparian margins.
10. Identify the extent of historic riverbeds and wetlands as a guide for stock exclusion and restoration initiatives.
11. Develop collaborative partnerships between Kā Rūnaka and other agencies to identify and restore areas at risk, including grazing licences and Ad Medium Filum Aquae margins.
12. Oppose incremental reclamation of riparian wetlands and riverbed, particularly where Ad Medium Filum Aquae rights exist.
13. Oppose existing Ad Medium Filum Aquae rights in tidal waters.
14. Oppose the further allocation of Ad Medium Filum Aquae rights.
15. Explore mechanisms that would replace the use of Ad Medium Filum Aquae rights.
16. Revoke the grazing licences for the Lower Waitaki islands.
17. Develop willow removal management plans that require:
  - a. Strategic removal of willows as part of a staged succession from exotic to indigenous species.
  - b. Replanting of areas with locally sourced indigenous species that support bank stability and provide for Manawhenua cultural use.
  - c. The stockpiling of willow debris out of the flood plains.
  - d. That any bed disturbance is limited to the extent necessary to remove the vegetation, and that all reasonable steps are taken to minimise the release of sediment into water.
  - e. That willows are removed only on a selective basis and not from both sides of the river at once.
  - f. Ongoing maintenance to manage re-growth so that future disturbance of the beds and banks is minimised.
18. Support investigation into alternative, non toxic methods of weed and pest control.
19. Promote riparian planting as a sustainable means of reducing nutrient flows into waterways and associated weed growth.
20. Require weed control in and around wetlands, springs, waterways that form part of the cultural landscape.
21. Discourage gravel extractions, particularly from the active river channel or those that would change the form and function of rivers.
22. Request that all gravel-take applications include an assessment of the effects on aquatic ecosystems, fisheries, and coastal processes.
23. Develop holistic management plans that provide for the sustainable extraction of gravel within catchments.
24. Require an assessment of the effects of flow regimes on sediment movement through a river's reach to determine the sustainability of gravel takes in the area.
25. Encourage gravel extractions where flushing flows are insufficient to maintain in-stream habitat.
26. Identify opportunities to enhance the habitat of taoka species.
27. Require flow regimes and river management to maintain deep water braids where they currently exist, including the stone wall on the northern side of the lower Waitaki.
28. Encourage DOC, LINZ and other government agencies to support the aspirations of Manawhenua for riparian margins.



Temple Stream



Lake Takapō

### 5.3 Surface water: By Sub-Catchment

Water quantity in the upper catchment remains at risk of further modification. For over twenty years there have been plans to take water from Lake Takapō over Burkes Pass to supply the demand for irrigation in

South Canterbury. Such proposals are strongly opposed by Kā Rūnaka. Manawhenua have clearly expressed their preference for Waitaki waters to stay in the Waitaki.

“

I feel angry when I see dry tributaries because there’s no water for my kids or their kids to fish in the future. It makes me angry and sad.  
*Waitaki Iwi Management Plan Working Party member Sara Eddington.*

”

### 5.3.1 Overarching Objectives

The significance of Aoraki to us is acknowledged by the Crown. We want our rakatirataka to be realised through a partnership with the Crown that ensures that Kāi Tahu is central to planning, decision making and active management of the Aoraki area. We want to put the footsteps of our tūpuna back in their rightful place.



#### OBJECTIVES

1. Specific management approaches are developed to protect areas that are:
  - a. particularly sensitive to changes in flow and allocation regimes or
  - b. at risk from land use intensification (hot spots).
2. The cultural health values of waterways including Kellands Pond, Haldon Arm, Lake Middleton, the Willowburn and those in the Ahuriri are restored and enhanced.



#### ISSUES

1. Sensitive sub-catchments in the Waitaki that are valued by Manawhenua are under threat.



#### POLICIES

1. Identify and protect the sub-catchments within the Waitaki that are sensitive to land use change.
2. Require targeted nutrient limits to ensure that sensitive catchments are not adversely impacted by land use change.
3. Ensure that sub-catchment limits provide for Manawhenua values and uses identified within not only that sub-catchment but also the wider catchment.
4. Protect the cultural health values of waterways in the Waitaki Catchment.

## 5.3.2 Upper Waitaki and Tributaries



## OBJECTIVES

1. The Takapō, Pūkaki and Ōhau Rivers have flow continuity ki uta ki tai, from the mountains to the sea.
2. The high water quality in lakes at present is maintained.
3. Lakes with degraded water quality are restored and enhanced.
4. The cultural reference condition of Lakes Takapō, Pūkaki and Ōhau is maintained.
5. The Manawhenua values of lakes Takapō, Pūkaki and Ōhau are recognised and provided for.



## ISSUES

1. Reduced flows in Takapō, Pūkaki and Ōhau rivers have had an impact on the in-stream and cultural values of these valued waterways.
2. Algal blooms occur in Lake Alexandrina
3. Hydrological alteration of Takapō, Pūkaki and Ōhau has altered the natural character of these waterways.



## POLICIES

1. Negotiate flows within the Takapō, Pūkaki and Ōhau rivers below their dams that provide for Manawhenua values and use and in-stream values.
2. Oppose further extraction from all tributaries above lakes Takapō, Pūkaki and Ōhau.
3. Work with agencies to eliminate algal blooms in Lake Alexandrina.
4. Require restoration of flows in the Takapō, Pūkaki and Ōhau rivers to:
  - a. Provide for the needs of indigenous migratory fish (including eels).
  - b. Provide for a range of aquatic habitats (in stream, wetland and connected wetland); and
  - c. Maintain the natural braided character of the river channels.
5. Investigate the restoration of flows in the Takapō, Pūkaki and Ōhau rivers to provide for migrating species at specific times of the year.
6. Reseed taoka species once the flow regime on the Takapō River is restored.
7. Require the prohibition of vehicle access in the riverbed of the lower Takapō River.
8. Oppose further hydrological alteration of Lakes Takapō, Pūkaki and Ōhau, where this would have adverse effects on the Manawhenua cultural reference condition of these lakes.
9. Promote the restoration of Lakes Takapō, Pūkaki and Ōhau to provide for Manawhenua values and uses.
10. Require that the present quality of the waters upstream of Lake Pūkākī to be maintained.

### 5.3.3 Ahuriri

The flows in the Ahuriri River are prescribed in the Ahuriri Water Conservation Order. While there are a number of extractions from this catchment, the Ahuriri River is not dammed and retains much of its braided character. Manawhenua believe the smaller rivers in this catchment are at risk from increased water demands as a result of land intensification, which also threatens water quality. Protection of this catchment is a priority if initiatives to restore the eel fishery, particularly in the Ahuriri Arm of Lake Benmore, are to be successful. Whānau are concerned at the degradation of streams that flow into the Ahuriri Arm of Lake Benmore. Further deterioration in the Ahuriri Arm will adversely impact whānau initiatives to enhance the eel population which are centred on the Ahuriri catchment, specifically the Ahuriri Delta and Ōmārama Stream. Deterioration of the Haldon Arm is also a concern given that the area is still fished and because of the location of a nohoaka. We are concerned about the impact of land intensification on the water quality of some streams in the Ahuriri catchment, including the Ōmārama Stream — one of the sites to which elvers are being relocated. Ecological reports prepared by Environment Canterbury identify streams that are at risk and a number of these feed into the Ahuriri Arm of Lake Benmore.



#### OBJECTIVES

1. The integrity of the Ahuriri River as an unmodified remnant of the Waitaki headwater streams is safeguarded.
2. The significance of the Ahuriri catchment for Manawhenua is recognised and provided for in the management of wai māori (fresh water).
3. Degraded waterways are restored to provide for Manawhenua values and uses.
4. Wetlands in the upper Ahuriri Catchment are protected.



#### ISSUES

1. Manawhenua values are not recognised or protected in the Ahuriri. This lack of protection has downstream effects on the Ahuriri Arm customary fishing area (shown in Map 4 on page 63).
2. Wetlands in the upper Ahuriri are potentially at risk from changes in land use and tenure
3. The water quality in the Willowburn stream is classed as ‘impacted’. A number of other streams (including Quailburn, Sutherlands, Ōmārama Stream) are classed as ‘at risk’.



#### POLICIES

1. Review whether the flow and allocation regime of the Ahuriri Water Conservation Order:
  - a. Protects the braided character of the Ahuriri River.
  - b. Adequately provides for Manawhenua values.
2. Request an amendment to the Ahuriri Water Conservation Order to include the whole of the Ōmārama Stream.
3. Oppose large scale land use intensification that would impact on the Ahuriri Arm of Lake Benmore.
4. Require the management of water quality and quantity in the Ahuriri catchment to protect the customary fishery values of the Ahuriri Arm.
5. Work with agencies and landowners to:
  - a. Protect wetlands in the upper Ahuriri Catchment.
  - b. Develop management plans for the upper Ahuriri wetlands.
  - c. Address land ownership and access issues; and
  - d. Identify opportunities for protection of wetlands through the tenure review processes.
6. Collaborate with Environment Canterbury to develop restoration plans for waterways classed as at risk or impacted by 2020.

## 5.3.4 Hakataramea



## OBJECTIVES

1. The Hakataramea River is healthy and supports Manawhenua values and uses.
2. Flows in headwater tributaries are maintained.



## ISSUES

1. The catchment is over allocated.
2. Periodic periphyton blooms in the Hakataramea River that breach the New Zealand Periphyton Guidelines.



## POLICIES

1. Ensure that the flow and allocation regime under Waitaki Allocation Plan (as currently stated) applies to the whole of Hakataramea catchment.
2. Require the 'claw back' of over allocated water as required under the NPS Freshwater.
3. Oppose further interception of the tributaries of the Hakataramea River.
4. Support the use of storage in the Hakataramea catchment where one of its uses is to protect flows in the tributaries.
5. Restore the wetlands at the former confluence of the Hakataramea River and the Lower Waitaki River.
6. Develop a gravel management strategy and a willow management strategy to ensure that channel depth provides for the needs of mahika kai and taoka species.
7. Ensure that there is no further hydrological alteration to the tributaries of the upper Hakataramea catchment without the support of Te Rūnanga o Waihao and Te Rūnanga o Arowhenua.



## 5.3.5 Lower Waitaki Tributaries



## OBJECTIVES

1. Waitaki flow and allocation regimes account for all extractions from the catchment.
2. Springheads are protected and water quality is improved in the Waikakahi Stream.
3. Springheads are protected and water quality is improved in Whitney's Creek.
4. The Maerewhenua River is culturally healthy and supports Manawhenua values and uses.
5. The cultural and ecological values of all watercourses, artificial and natural, are recognised.
6. Braided river character and habitat in the Lower Waitaki is enhanced.
7. Riparian management and flow regimes support Manawhenua use of the lower Waitaki nohoaka.
8. The Lower Waitaki wetlands are protected and enhanced.



## ISSUES

1. Deemed permits/mining privileges on tributaries of the south bank of the Lower Waitaki River do not have a minimum flow, and are not accounted for in flow and allocation regime as they are not resource consents.<sup>5</sup>
2. Intensively farmed land threatens Manawhenua values in the Waikakahi stream (a highly valued spring fed stream in close proximity to marae, nohoaka and kāika). The Waikakahi stream supports bountiful mahika kai species.
3. The quality of water in Whitney's Creek does not support Manawhenua use.
4. The Maerewhenua River is over allocated.<sup>6</sup>
5. Artificial waterways such as irrigation races, drains, and irrigation ponds, provide habitat for key mahika kai and taoka species, but these artificial water bodies are not protected.
6. Reduction of braids in lower Waitaki due to weeds.
7. The two nohoaka between SH 1 and the Waitaki River mouth are vulnerable to the effects of flows and are inaccessible due to excessive willow growth (see maps 5 and 6 on page 63).
8. Lower Waitaki riparian wetlands are at risk from inappropriate river management.

<sup>5</sup> These permits are up for renewal in 2021.

<sup>6</sup> The over allocation of the Maerewhenua River was part of the Plan Change 2 hearing process, on at the time of writing this plan.





## POLICIES

1. Require that flow and allocation regimes account for deemed permits under s413 RMA. If the catchment is over allocated a process for claw-back must be established.
2. Require deemed permits to be subject to the same flow and allocation efficiency standards as consented water takes.
3. Request higher flow and allocation regimes in catchments dominated by deemed permits to protect Manawhenua values and uses.
4. Replace deemed water permits with flow regimes, allocation limits and efficiency standards sought by Manawhenua.
5. Support research into the flow and allocation regimes required to support Manawhenua values and use in those catchments that were historically subject to deemed permits.
6. Manawhenua mahika kai values are to be prioritised in the protection and restoration of the Waikakahi Stream and Whitney's Creek.
7. Support all initiatives to claw back allocation to increase in-stream flows in the Maerewhenua River.
8. Require that water management (quality and quantity) in the Maerewhenua provides for the significance of this river and its connected waterways in the cultural landscape.
9. Require that all the features of the cultural landscape, including rock art sites, wetlands, mahika kai, trails and the river, are provided for in its management.
10. Require that the value of artificial habitats for taoka and mahika kai species is recognised and provided for, particularly in waterways around Duntroon, Maerewhenua, Bells Pond, Welcome Creek and Korotuaheka.
11. Require increased weed and pest control around islands in lower river to improve mahika kai habitat.
12. Require that flow and allocation regimes support the use of the lower Waitaki nohoaka.
13. Require the protection and enhancement of the Lower Waitaki wetlands, especially the riparian wetlands.



Te Wai-a-Kohe (Irishman Creek)



Grasses, Waitaki Valley



Ecological monitoring in Spring Creek, Upper Waitaki

## 5.4 Springs, Wetlands, Swamps and Seepages

The Waitaki catchment has a high proportion of natural wetlands remaining (33%) compared with the rest of New Zealand (just 4%).

Wetlands are found throughout the catchment, and provide habitats for a rich diversity of land animals, bird, insect and aquatic life. Wetlands also act as sponges and natural filters by absorbing runoff and removing pollution from water before it enters streams, creeks, rivers and finally the coastal environment. Historically, it was the diversity of waterways, wetlands and springs that provided a network of environments supporting fish, bird and plant life. These sustained Manawhenua, especially when the Waitaki main stem and the major tributaries might have been unsafe to use because of the depth of water and the high velocities. Today wetlands are fragile and threatened by inappropriate use and development of resources.

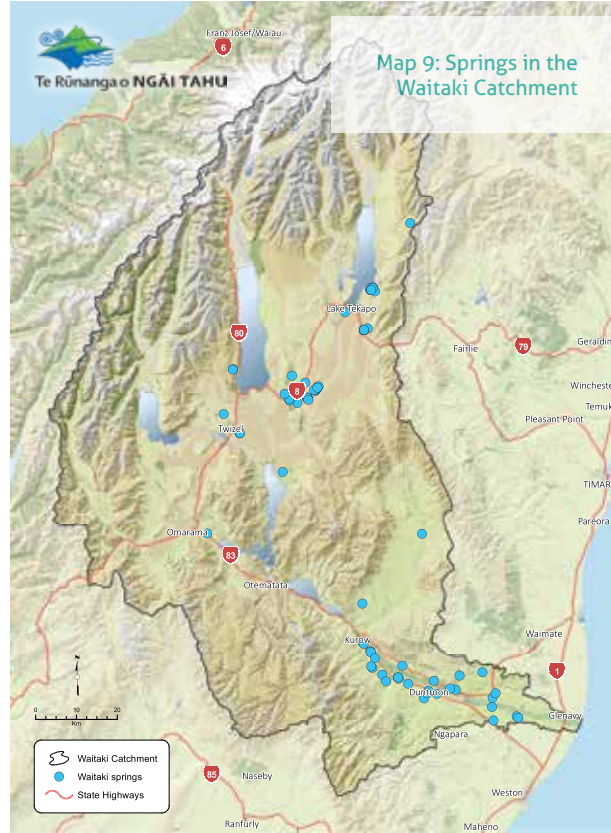
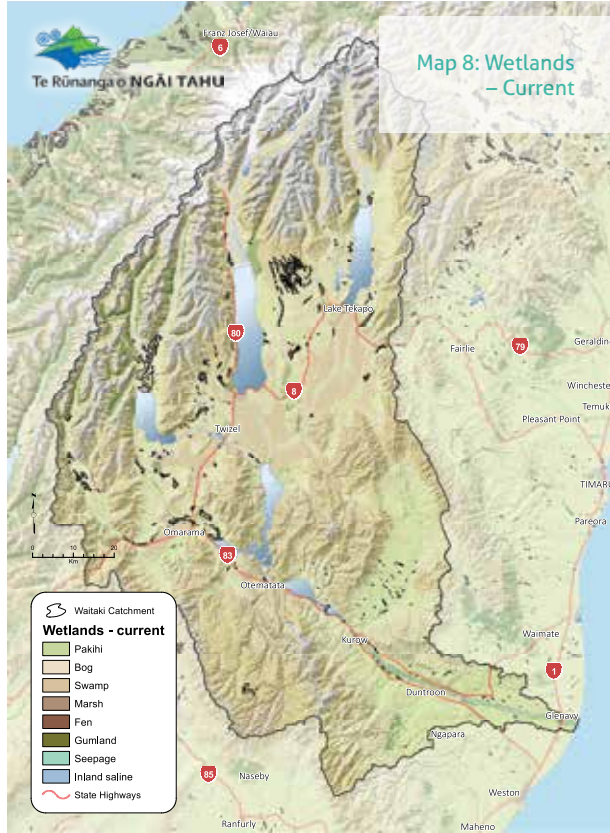
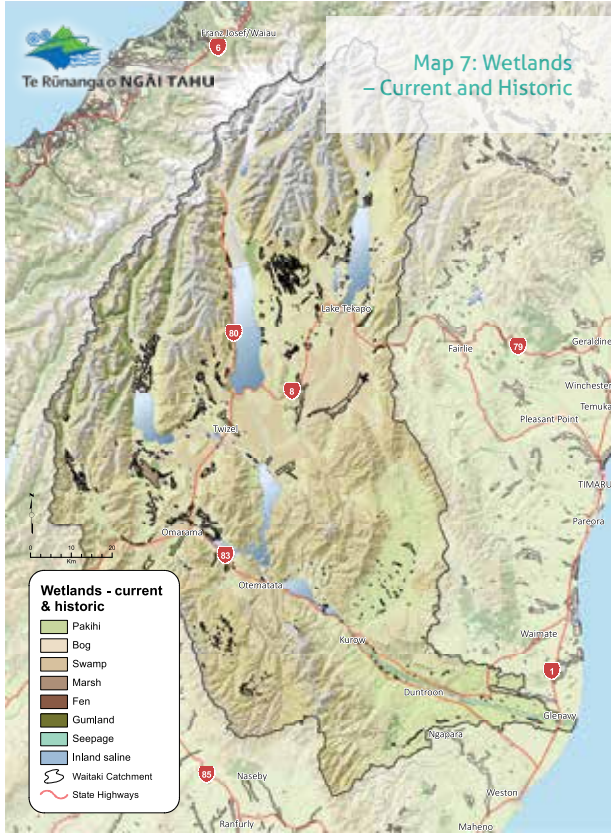
Riparian wetlands of the Lower Waitaki continue to be highly valued by Manawhenua. On both banks of the Lower Waitaki from Kurow to the coast there are approximately 70 kilometres of wetland complexes. The riparian area is dominated by exotic trees and shrubs (mainly crack willow, which trap silt in their roots), stabilising the substrate and encouraging further invasion of the wetlands by exotic species such as gorse and broom. Stabilisation of the substrate

affects the natural character of braided rivers. Willows also impede access.

Also distributed throughout the catchment are numerous small springs, especially in the Takapō catchment and along the wall on the north side of the Lower Waitaki. Some only moisten deep-rooted plants, while others bubble to the surface and are large enough for birds and humans to drink from. Although we can illustrate where springs are located today, we are unable to compare historic and current distribution. Private ownership severely limits the ability of Manawhenua to access and assess the continued presence and condition of springs across the catchment. However, this remains a priority. Historic and current wetlands in the Waitaki catchment are shown in Maps 7 and 8.

Waipuna (springs) are wāhi taoka (treasured places). Groundwater and surface water interactions replenish waipuna. Waipuna are an indicator of health of groundwater. In the Waitaki catchment waipuna mainly occur along the wall on the north side of the lower Waitaki Valley. Contemporary distribution of springs in the Waitaki catchment is shown in Map 9.

Landowners often do not recognise the value of swamps and seepages to Manawhenua. Swamps and seepages are the habitats of mahika kai and are safe places for gathering.





## OBJECTIVES

1. All existing natural wetlands are protected.
2. Degraded natural wetlands are restored.
3. Wetlands within the Waitaki catchment are reinstated.
4. Wetlands are protected from damage or destruction from livestock within the Waitaki catchment.
5. Flows and water levels sustain wetlands.
6. The restoration of natural wetlands over the creation of artificial wetlands is prioritised.
7. Constructed wetlands, while secondary to natural wetlands, provide for Manawhenua cultural uses and values.
8. All remaining natural springs are identified, protected and enhanced.
9. Access to wetlands and springs for Manawhenua cultural use is restored.



## ISSUES

1. Drainage, altered flow regimes, vegetation removal and land use has resulted in the destruction of wetlands.
2. Wetlands are a key part of the ecological and cultural landscape that is being lost
3. Access to wetlands and springs is compromised by private land ownership
4. Low surface flows and diminished groundwater resources provide insufficient water to replenish wetlands.
5. Constructed wetlands, which do not have the cultural value of natural wetlands, are seen by agencies as providing an adequate alternative to natural wetlands for cultural use.
6. Construction of new wetlands does not always consider Manawhenua cultural use or values.
7. Wetland health is poorly monitored.
8. Springs are poorly identified and managed
9. Springs are degraded by livestock access and land use effects.
10. Stock access to wetlands affects water quality by damaging the riparian margins and causing pugging.



## POLICIES

1. Require the monitoring of the ecological and cultural health of wetlands and springs.
2. Require the exclusion of livestock from the bed and banks of springs and spring fed waterways.
3. Prohibit the draining and infilling of natural wetlands.
4. Oppose the “no net loss” approach to wetland management that allows for the loss of natural wetlands and the creation of new wetlands.
5. Require the mapping and protection of all remaining natural wetlands.
6. Protect and restore, as a priority:
  - a. Wetlands in good condition before restoring degraded wetlands, including: Raupō Lagoon, Swan Lagoon, other shallow depressions in the Ōhau catchment, wetlands in the Ahuriri catchment and the remaining wetlands in Irishman’s Creek and the Grays area.
  - b. Wetlands that continue to sustain healthy populations of raupō and other indigenous species for cultural use, such as Patterson Ponds and Raupō Lagoon;
  - c. Wetlands that form a key part of the cultural landscape.<sup>7</sup>
7. Where development may affect wetlands require an assessment of wetland values, including the cultural value of the wetland to Manawhenua, and the implementation of measures to protect those values.
8. Promote the restoration of degraded wetlands on public land in consultation with Manawhenua.
9. Identify opportunities to work with private land owners to protect wetlands, and restore degraded wetlands on their property.
10. Require the fencing of wetlands to exclude livestock.
11. Promote the planting of native vegetation on the margins of riparian wetlands to reduce sedimentation, nutrient and effluent discharges and to enhance biodiversity.
12. Require the removal of pest species from wetlands (including crack willow, gorse, broom and boxthorn).
13. Require surface and groundwater flows that maintain connections to wetlands, including riparian wetlands, and water levels.
14. Support constructed wetlands as part of development proposals where they have a clearly stated purpose that is consistent with Manawhenua uses and values.
15. Support the use of constructed wetlands for nutrient stripping and contaminant treatment, providing ground and surface water is not adversely affected and annual monitoring takes place.
16. Require that Manawhenua are fully involved in the creation or enhancement of wetlands.
17. Implement ecological and cultural health monitoring of wetlands and springs, including an assessment of the extent to which they provide for Manawhenua cultural use.
18. Identify and protect all natural springs.
19. Support the restoration and development of wetlands around significant springs.
20. Require the fencing of springs and spring-fed waterways.
21. Seek opportunities to formalise access arrangements for Manawhenua to wetlands and springs on private property.

<sup>7</sup> Manawhenua can provide a list of the wetlands which form a key part of the cultural landscape.



Waitaki River mouth



Waitaki River mouth in flood

## 5.5 Coastal Interface

Coastal ecosystems are areas of high productivity. They support our wellbeing because of the resources and the life-supporting services they provide. Discharges from the Waitaki River and tidal inflows from the sea are essential components of the functioning of the coastal ecosystem.

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The mouth of the Waitaki is vitally important to us. As kaitiaki we must protect the flows in the Waitaki River, ki uta ki tai. Our health and wellbeing and the health and wellbeing of the river mouth rely on flows that support a healthy mixing of saltwater and freshwater. There is a whole community of living things that rely on that mixing zone for survival, as do some of our mahika kai practices. Ensuring that the river flows are appropriate and support the natural functioning of the Waitaki River mouth is something we will protect and aim to enhance at all costs. I've heard some water users say that water going out to sea is a waste. This is totally offensive to us because they are only thinking of the money they can make from land, not the detrimental effect on fisheries

*Waitaki Iwi Management Plan Working Party  
member John Wilkie.*

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OBJECTIVES

1. Achieve a continuous flow of clean water, ki uta ki tai, that:
  - a. Enables sediment movement and provides for the opening of the Waitaki River mouth.
  - b. Protects the ecological health and natural character of the lower Waitaki River;
  - c. Provides for the migration of indigenous taoka species; and
  - d. Provides for Manawhenua cultural values and use.
2. The connectivity of freshwater and the coastal environment is recognised and managed in an integrated way.
3. The ecological and cultural values of coastal hāpua/lagoons are recognised and protected.



ISSUES

1. Sediment availability and transport are affected by damming and flow regimes and this affects coastline stabilisation and river mouth dynamics.
2. Changes to the natural processes at the river mouth are affecting the way whānau have traditionally used this part of the river.
3. There is a lack of appreciation of the importance of a healthy saltwater - freshwater interface for the needs of migrating species, and for broader Manawhenua uses.
4. Historically a large volume of water would have flowed out to sea with its unique signature attracting the migrating species. Flows now do not reflect the natural seasonal patterns. Lack of freshwater volume may affect recruitment of migratory indigenous species.
5. The water quality no longer reflects its unique character, so may attract or deter species.
6. There is the perception by some water users that water leaving the river mouth is “wasted water”.
7. Protection of coastal lagoon/hāpua as transitional systems that are occupied by highly valued species, has not occurred.



POLICIES

1. Require a flow and allocation regime for the Lower Waitaki that:
  - a. Maintains, restores or enhances the physical characteristics (including flow variability and sediment movement) of a dynamic braided river.
  - b. Provides for the physical and ecological functioning of the river mouth.
  - c. Provides for the needs of indigenous migratory species at key stages of their lifecycle, for example inaka spawning.
  - d. Connects the main flow with riparian margins and wetlands.
  - e. Recharges groundwater and springs.
  - f. Provides habitat for indigenous aquatic plants, invertebrates, birds and fish.
  - g. Fully provides for Manawhenua relationships with the river.
  - h. Provides opportunities for Manawhenua to experience the river’s aesthetic characteristics, including openness, naturalness, and magnitude; and
  - i. Provides a range of recreational opportunities.
2. Allow for coastal retreat on eroding coastlines.
3. Integrate management across council boundaries.
4. Require that decisions on flows in the Lower Waitaki include an assessment of the effects of flows on the natural character of the river mouth and coast, on coastal hāpua/lagoons and on Manawhenua values and uses.



Tuna



## 6 | Mahika Kai and Ecosystems

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“ The goal of Kāi Tahu is to have abundant healthy populations distributed throughout the catchment, with no species classed as being in gradual decline, threaten or endangered. Six freshwater fish species are threatened and eels are species in decline. Nine birds are classed as threatened, at risk, or critical. ”

*Waitaki Iwi Management Plan Working Party member Gail Tipa  
— presentation to Zone committee, 2015*



Mahika kai is at the heart of Manawhenua culture, identity and practice today. Mahika kai refers to our interests in traditional food and other natural resources and includes the species, related habitats and conditions required to support our mahika kai practices. Mahika kai can be described as “the food, fibre and associated practices that sustain us”. The lakes, lagoons, rivers and wetlands throughout the Waitaki catchment are of paramount importance for our continuing practice of mahika kai. Mahika kai species today are wide ranging and include tuna, wai kōura, birds and many species of fish and plants. Species gathered change over time as new species become available or traditional species become unavailable. Our mahika kai species of importance may change in the future. We continue to put considerable effort into preserving, restoring and enhancing our cultural relationship with the Waitaki, ki uta ki tai (from the mountains to the sea) through the practice of mahika kai.

Our ability to continue mahika kai practices in the Waitaki has greatly diminished in the last 150 years. We have restricted access to resources due to changes in land practices, water use and tenure, the introduction of pests and from development. Agencies often think of mahika kai as a practice limited to a few historical fishing sites, rather than being a contemporary philosophy that takes place throughout the whole catchment and still lies at the heart of our culture. However, for us mahika kai is a way of life; it is both traditional and contemporary. It has been forced to change over time – it differs greatly today from the practices of mahika kai in the 18th century. We lost many species and areas as land was settled and drained for farming and townships, and rivers were dammed and altered for hydro-generation. This has meant that our mahika kai practices in the Waitaki have had to adapt. Where we can continue the practices of our tūpuna, in the places they used, we treasure this greatly.



This chapter addresses the issues we face with regard to our ability to gather mahika kai in the Waitaki today, and sets out our aspirations with regard to the following matters:

- Rights and interests in mahika kai
- Ecosystem Wellbeing
- Loss of access to mahika kai species and areas
- Particular species (tuna, raupō, weka, inaka and harakeke)
- Effects of water quality and quantity on mahika kai
- In-stream works and infrastructure
- Loss and degradation of wetlands, springs and the Waitaki River mouth
- Pests and Introduced species
- Riparian Margins
- Whānau cultural wellbeing

## 6.1 Historical Mahika Kai

Over many generations our Kāi Tahu Whānui developed food gathering patterns based on the seasons and lifecycle of various birds, fish and plants. Our ancestors traced familiar patterns on the landscape through time as they followed the rhythm of the seasons. Ara tawhito (trails) followed food resources. Occupation sites were used seasonally by whānau during their mahika kai hīkoi. Some of these ancient sites are still used today by Kāi Tahu Whānui. The annual subsistence cycle varied across the region, with some groups relying more than others on particular resources. Those living closest to the fisheries depended most heavily on eels and often traded their surplus catch for other foodstuffs, whereas their interior neighbours placed greater emphasis on hunting and gathering birds, most notably weka but including forest birds and kākāpō. In most years, the seasonal round also afforded room for whānau choice. Those too old or too sick to travel typically remained on the river year-round, perhaps shifting between a winter village and temporary summer camps. During the winter months whānau congregated in kāika (village sites) along major rivers and tributary streams. Whānau often travelled to neighbouring settlements to participate in a regional complex of ceremonies, such as kaihaukai (feasts).

Historically, there were more than 30 species taken from more than 170 sites across the Waitaki catchment. Sites included eel and fishing sites, shellfish beds, trees from which birds were snared and cultivations. Each species required harvesting and processing. The integrity of the entire ecosystem was important, not just specific sites. The whole environment provided for the species to exist in numbers great enough to be harvested. This shows how cultural health is dependent on ecological health.

While cultural health cannot occur if ecosystems are degraded, a healthy functioning ecosystem does not necessarily mean that a river is culturally healthy. We find this is a popular misconception. For example a wetland may support a healthy ecosystem but may culturally be very degraded due to nutrient enrichment. Rivers with high E. coli concentrations can have healthy ecosystems but are not considered healthy culturally. As Kāi Tahu we have a holistic appreciation of cultural health and ecosystem health and use terms such as mauri, whakapapa and Te Ao Māori to describe this concept.

Catching tuna



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Freshwater mussel from Ahuriri Lagoon



## 6.2 Mahika kai today

While the subsistence nature of mahika kai has lessened for most whānau, the significance of mahika kai to us has not changed. The practice of mahika kai represents generations of learning and teachings about the places to gather, the resources they yield, and the methods of gathering and processing resources. To understand the mahika kai of the Waitaki one must participate in the processes of hunting, fishing, gathering and processing of kai. In other words, whānau with a history of use and those who continue to use waterways and resources today are those who retain and continue to generate the mātauraka (Māori knowledge). Our mahika kai sites do not stand in isolation. They are at the heart of treasured landscapes that support and enable the processes of whakawhānaukataka (the process of establishing relationships and relating well to others). This plan does not contain a map of mahika kai areas. Mahika kai areas are spread throughout the Waitaki catchment and include all rivers, mouths, riparian margins and wetlands. Any area supporting mahika kai species (which are both indigenous and exotic and can be plants, birds or fish) is a mahika kai area.

## 6.3 Collaboration with agencies

We are working with multiple agencies and industry groups to restore mahika kai.

- The Waitaki Agreement was signed in 1990 with a number of agencies when the Electricity Corporation of New Zealand applied for water rights for the Waitaki Power Scheme. The agreement set out a range of initiatives such as Project River Recovery (protection of braided river habitats for taoka species).
- We have established the Waitaki Native Fish Committee, with project support from Meridian Energy. The committee undertakes a trap and transfer programme for tuna (eels) across the Waitaki catchment. This mahi includes regular hīkoi to monitor the success of fish passage initiatives.
- Some of our whānau members are authorised takata tiaki (customary fisheries officers) appointed by the Minister of Fisheries for the Ahuriri Arm, which is closed to commercial eeling.
- We have been closely involved in the development of Environment Canterbury's Upper and Lower Zone Implementation Plans (as directed by rūnaka members).





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Tī Kōuka



Raupō



Weka



Tuna

## 6.4 Rights and Interests in Mahika Kai

Our mahika kai areas include river mouths, rivers, confluences, lakes, wetlands, springs, land and nohoaka of the Waitaki catchment. The species gathered changed over time as new species become available or traditional species become unavailable. The most commonly occurring species historically gathered from the Waitaki included eels, weka, turnip/potato, aruhe (bracken fern), kōareare (raupō),

birds, kākāpō and kāuru (edible stem of the cabbage tree). Contemporary mahika kai species at present include ducks, watercress, trout, eels, salmon, white-bait, raupō and birds, although these may change. Respective whānau have specific areas which are important to them. It is important for agencies to contact Manawhenua when it comes to determining the location of mahika kai areas and species.

### Mahika Kai and Kemp's Deed

Kemp's Deed was a deed of sale negotiated between the Crown and Kāi Tahu in 1848. The coastal boundary of Kemp's Block ran from Kaiapoi to Ōtākou. The inland boundary of Kemp's block was never agreed upon. Kāi Tahu was promised that all of their mahika kai sites would be set aside for them under the terms of the Māori version of the Deed. However the Crown understanding and Kāi Tahu understanding of mahika kai differed. The Crown considered

mahika kai sites to be areas currently under cultivation as gardens or places where there were fixed structures such as eel weirs. To Kāi Tahu, mahika kai means the whole resource chain ki uta ki tai (from the mountains to the sea) and included gathering places where they could fish, hunt and forage. As a result of this difference in understanding Kāi Tahu lost their control over and access to many of their traditional food gathering places within Kemp's Block.



## OBJECTIVES

1. The mahika kai resource is healthy and abundant.
2. Manawhenua have physical access to the resource and rights to harvest for cultural and economic use.
3. Manawhenua are able to exercise kaitiakitaka and rakatirataka over the species and areas of value to them, as guaranteed by Te Tiriti o Waitangi.
4. Agencies have a good understanding of contemporary importance of mahika kai as a way of life for Manawhenua.



## ISSUES

1. Crown and local government failure to recognise and protect rights and interests in mahika kai.
2. Lack of awareness about the significance of mahika kai to Manawhenua.
3. Lack of understanding by agencies about the contemporary nature of mahika kai, and its ability to change and adapt.



## POLICIES

1. Provide for Manawhenua rights and interests in mahika kai in partnership agreements and statutory planning documents.
2. Require that agencies work with Manawhenua to identify mahika kai and develop implementation plans or pathways to enhance, restore and protect these.
3. Improve the understanding among Crown and local government agencies about what constitutes mahika kai and the needs of mahika kai for protection.
4. Require that statutory planning documents provide for the protection of mahika kai, including provision for monitoring and enforcement.
5. Require the recognition of mātauraka Māori about mahika kai and the ecological systems that sustain those resources alongside other knowledge systems.
6. Provide for Manawhenua engagement in all decision making processes that affect mahika kai in the Waitaki, including resource consent applications.
7. Require regular and long term cultural monitoring of mahika kai across the Waitaki catchment by Manawhenua in partnership with agencies.
8. Require the maintenance of, or where threatened, restoration and enhancement, of significant areas of native fish habitat as a matter of national importance under the Resource Management Act 1991.
9. Secure Manawhenua rights to sustainably harvest native fish species for cultural and economic use.

## 6.5 Ecosystem Wellbeing

A culturally healthy ecosystem is vital for cultural wellbeing.

### Threatened bird and fish species in the Waitaki

Threatened native birds, the majority of which we regard as a taoka, include:

- The black stilt (kaki), which is the most threatened bird species in the catchment (nationally critical).  
Approximately 100 black stilts exist.
- Black-fronted tern/tarapirohe:  
Threatened – nationally endangered
- Black-billed gull/tarāpuka:  
Threatened – nationally endangered
- Wrybill/ngutu pare:  
Threatened – nationally vulnerable
- Banded dotterel/turiwhatu:  
Threatened – nationally vulnerable

- South Island pied oystercatcher/tōrea:  
At risk – declining
- Caspian terns/tarānui:  
Threatened – nationally vulnerable.

In addition:

- Pied stilts/poaka are at risk with populations declining, and
- Crested grebes are also listed as nationally critical. They breed and feed on the glacial lakes in the upper catchment, and on Lakes Benmore, Aviemore, and Waitaki further down the catchment.

Threatened fish species, and their classifications:

Six of the 26 freshwater fish species recorded from the Waitaki River catchment are threatened with extinction. This includes:

- Lowland longjaw galaxias: nationally critical
- Canterbury mudfish: nationally critical
- Bignose galaxias: nationally vulnerable
- Upland longjaw: nationally vulnerable
- Upland galaxias: nationally endangered
- Lamprey eel (kanakana): nationally vulnerable
- Longfin eel (tuna): declining

“

Mahika kai species are part of an ecosystem, so we need to protect this. Mahika kai species co-exist with other species. If you take out a species there are effects on the ecosystem, an imbalance, such as when you take out the top predator. We need to take this holistic perspective. Ecosystem health has to be restored.

*Waitaki Iwi Management Plan Working Party member Gail Tipa.*

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OBJECTIVES

1. The historical range and distribution of indigenous biodiversity and mahika kai species within mahika kai areas is restored.
2. Indigenous fish, bird and plant species are protected and where required, restored, in all parts of the Waitaki catchment.
3. Biodiversity management is integrated across land-ownership and land-use boundaries.
4. The Waitaki catchment supports a rich and diverse community of macroinvertebrates, supported by natural river and stream processes and clean water that allows the sensitive species to flourish.
5. Breeding, nesting and roosting habitats for indigenous birds and aquatic species in waterways are protected.
6. Russell lupins are eradicated from waterways.
7. Areas of indigenous vegetation and habitat that are of significant value to Manawhenua are protected including wetlands, lakes, riparian areas and the river mouth.
8. Habitat for mahika kai species within wetlands is enhanced and restored.
9. The value of springs in regulating water temperature in smaller streams is recognised and protected.



ISSUES

1. Declining abundance, health and range of indigenous biodiversity.
2. Declining indigenous vegetation and habitat due to land use practices including burning and clearing, over sowing and grazing.
3. Many remaining natural wetlands and springs are in a degraded state that does not provide for the needs of mahika kai species.
4. The temperature in smaller streams, which is important for biodiversity, is often regulated by springs, and this important value is overlooked.



POLICIES

1. Advocate for the creation of a green corridor of indigenous biodiversity ki uta ki tai—from Aoraki to the Waitaki river mouth.
2. Require the restoration of indigenous biodiversity and mahika kai species within mahika kai areas.
3. Provide for the protection and restoration of indigenous fish, bird and plant species as a priority in statutory planning documents and management plans.
4. Work collaboratively with land owners and agencies to integrate biodiversity management across land-ownership and land use boundaries.
5. Provide for cultural health monitoring of indigenous biodiversity and waterways.
6. Require ornithology reports as part of resource consent applications and conditions that protect areas where indigenous birds are known or found to roost, breed or nest.
7. Collaborate with agencies on pest removal priorities.
8. Identify and protect areas of significant indigenous vegetation through statutory planning processes and through resource consents, and review processes.
9. Work collaboratively with land owners to identify and protect areas of significant indigenous biodiversity.
10. Reseed mahika kai species once wetlands are restored and protected.
11. Collaborate with regional councils to ensure that temperatures in small spring-fed streams provide for the needs of taoka species.
12. Collaborate with councils and agencies to ensure that the original biodiversity around springheads is identified, restored and protected.
13. Habitat for mahika kai species within wetlands is enhanced and restored
14. Russell lupins and other pest species affect nesting habitat and braided river character are eradicated.

## 6.6 Loss of Access to Mahika Kai Species and Areas

We have experienced a vast loss of access to mahika kai species across the Waitaki—both loss of our physical access rights, and through a reduction in the abundance, health and distribution of species.

“

You have to get access from the farmer to get to the waterway. Some just say 'nah'. Some charge for keys to farm gates and tell you the places you can fish. Most of us won't do it, on principle.

*Waitaki Iwi Management Plan Working Party member Sue Eddington*

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### Barriers to Manawhenua harvest and use of mahika kai resources

There are numerous barriers to us harvesting and using mahika kai resources. These include:

1. Classification of species into commercial / non commercial
2. Permit needed to fish / test / hold species
3. Quota Management System regulates the quantities that may be harvested
4. Translocating species may require permits
5. In-stream barriers e.g pā tuna need consent
6. Restoration activities may need a consent, e.g., straw bales which provide habitat
7. Customary management tools such as rāhui are not understood
8. Access may be restricted or prevented
9. Lack of information about agency roles and responsibilities
10. Cost of consents
11. Status of some DOC lands prohibits or prevents gathering e.g national parks, scientific reserves.



Catching tuna





## OBJECTIVES

1. Manawhenua have physical access to all rivers, river mouths or confluences, lakes, wetlands, springs, river mouth and nohoaka.
2. Rivers, lakes and associated vegetated floodplains, wetlands, springs and river mouths provide habitat for a multitude of thriving mahika kai species.
3. Manawhenua have access to artificial and modified watercourses (that discharge into natural watercourses) on private land for mahika kai purposes.
4. Mahika kai values in artificial and modified water bodies that discharge into natural waterways are identified and protected.
5. Access via paper roads is protected, unless alternative access arrangements are agreed.
6. Barriers to accessing cultural materials and mahika kai for Kāi Tahu customary and contemporary uses are removed.
7. Manawhenua can define what constitutes sustainable harvest using mātauraka Māori.
8. Manawhenua govern and manage the harvest of all customary resources, including classified species, via tikaka.



## ISSUES

1. Manawhenua have experienced a vast loss of the mahika kai resource across the catchment including a reduction in the abundance, health and distribution of species.
2. The Department of Conservation has at times prioritised the restoration or protection of particular indigenous species over Manawhenua desire to reintroduce or enhance mahika kai species.<sup>2</sup>
3. Existing paper roads through private farmland are being transferred into private ownership.
4. Gathering of cultural materials from conservation land is restricted by multiple barriers including the requirement to obtain permits.
5. Some Māori reserves and easements are inaccessible as they are surrounded by private land or incompatible uses.
6. Physical access to waterways for mahika kai practices, recreation, cultural monitoring and river enhancement is often compromised by private land ownership, ad medium filum aquae rights<sup>3</sup>, and leases of riparian and in stream lands.
7. Safety of gatherers is compromised by a lack of access to side braids, backwaters, small streams and riparian wetlands.
8. Multiple statutory barriers to Manawhenua harvest and use of mahika kai resources.

<sup>2</sup> For example, the reintroduction of weka has been complicated by DOC concerns about native beetles and grasshoppers, and the removal of long fin eels has been promoted to protect galaxids.

<sup>3</sup> Ad Medium Filum Aquae—by the common law, where a river abuts a property and connection is not interrupted by a legal road or other form of public land, the adjoining landowner may own the riverbed to the middle of the river.



## POLICIES

1. Require access by Manawhenua to all wetlands, ponds and swamps on public land (including public land used for private benefit).
2. Secure agreements with landowners, as part of consenting, licensing and concession processes, to access:
  - a. all rivers, river mouths and confluences;
  - b. lakes, wetlands and springs;
  - c. nohoaka;
  - d. artificial or modified watercourses that flow into natural water bodies; for the purposes of mahika kai, cultural monitoring and restoration.
3. Secure agreements to access waterways and mahika kai areas that are adversely affected by ad medium filum aquae rights (short term goal).
4. Develop alternative mechanisms to secure access to areas affected by ad medium filum aquae rights (long term goal).
5. Advocate for Kāi Tahu customary activities to be enabled without statutory authorisation or via a customary permit/self-authorisation system established and implemented by Kāi Tahu.
6. Oppose changes to land classification status where it will reduce Kāi Tahu access to cultural materials and customary practices.
7. Seek agreements with landowners to secure access to all Māori reserves and easements.
8. Require a statutory exemption for landholders from any liability for accident or injury to people undertaking customary harvesting of mahika kai on water accessed from farms or other private land.
9. Provide for access to and along waterbodies with mahika kai values through statutory planning provisions and management plans.
10. Require the provision of access for mahika kai as a prerequisite for tenure review or applications to the Overseas Investment Commission, where appropriate.
11. Seek explicit recognition and protection of backwaters, side braids, small streams and riparian wetlands used for safe gathering in statutory and non-statutory documents.
12. Where water quality and quantity have been restored to the satisfaction of Manawhenua, support initiatives to reseed or relocate depleted or degraded mahika kai species.
13. Identify and protect the artificial water bodies, including drains and races, that drain into natural water bodies where these support mahika kai species and practices and provide connectivity.
14. Work with the Department of Conservation to identify areas where reintroduction or enhancement of mahika kai species may impact threatened indigenous species, and develop a plan to mitigate any adverse effects.
15. Protect the upper reaches of the Pūkaki Canal as a native fish reserve.
16. Establish a mahika kai park on the Simon's Hill and Simon's Hill Pass stations.
17. Seek agency approval for an alternative management system to current legislative models, developed and implemented by Manawhenua, that extends to all classified birds, plants, and wildlife (such as the internal permit system for customary fish species).
18. Seek an amendment to the Wildlife Act 1953 to enable the management and harvest of mahika kai species.
19. Require advance notice to the three Manawhenua marae of increased flows that result from the operating regime for the Waitaki Dams, to ensure the safety of kai gatherers and campers.



## 6.7 Particular Species

This section sets out our aspirations for tuna, raupō, weka, inaka and harakeke.

### 6.7.1 Tuna — Eels

For Manawhenua, eels are one of the catchment's most important species. These fish are taoka that play critical roles in the catchment's ecosystem. The predominant habitat for eels has been limited to the lower Waitaki catchment, as the Waitaki Dam is a barrier to passage. However, restoration of the eel fishery is underway with relocation of elvers from the Waitaki Dam to the upper catchment, mainly Lake Benmore and the Ahuriri catchment. We aspire to have eel populations restored and abundant throughout the lower, middle and upper catchment. We hope to see all species previously gathered by Manawhenua being available across their historic range (see Map 10). We do not accept there is no habitat for shortfins upstream of Waitaki dam as shown on map 11. Map 12 illustrates the longfin eel distribution predictions in the catchment.

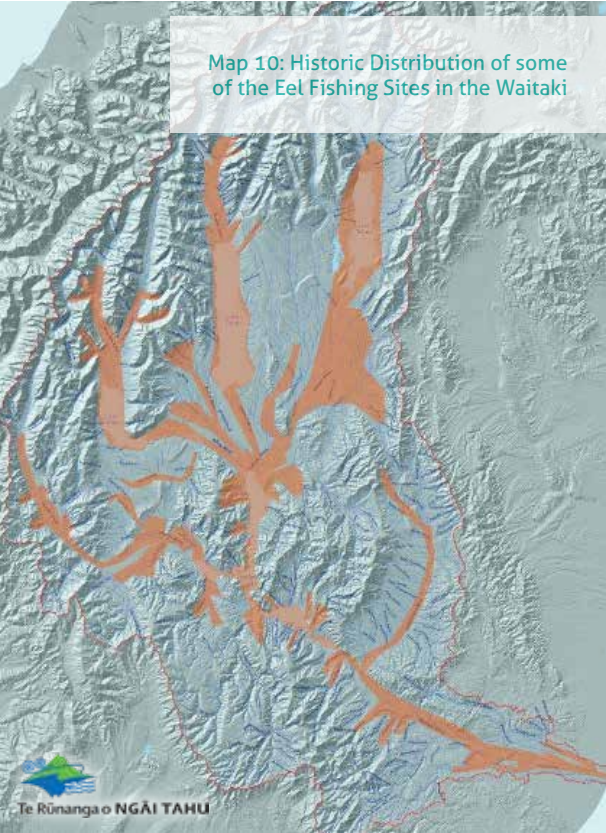
Historically, for many whānau, eels were a staple food and were consumed all year round. Eel stocks have declined in recent years, an impact that we think has resulted from a combination of habitat loss, poor recruitment and fish passage issues, and overharvesting by commercial interests.

Glass eels returning to New Zealand from their spawning grounds within the South Pacific develop darker pigment as they move into freshwater. As they move upstream they feed and live amongst the gravels. The movement of elvers in the Waitaki is blocked by dams, culverts and other obstacles. For approximately 15 years Meridian Energy Ltd and its predecessors have funded an elver trap and transfer programme to relocate elvers from below the Waitaki Dam to the upper Waitaki.

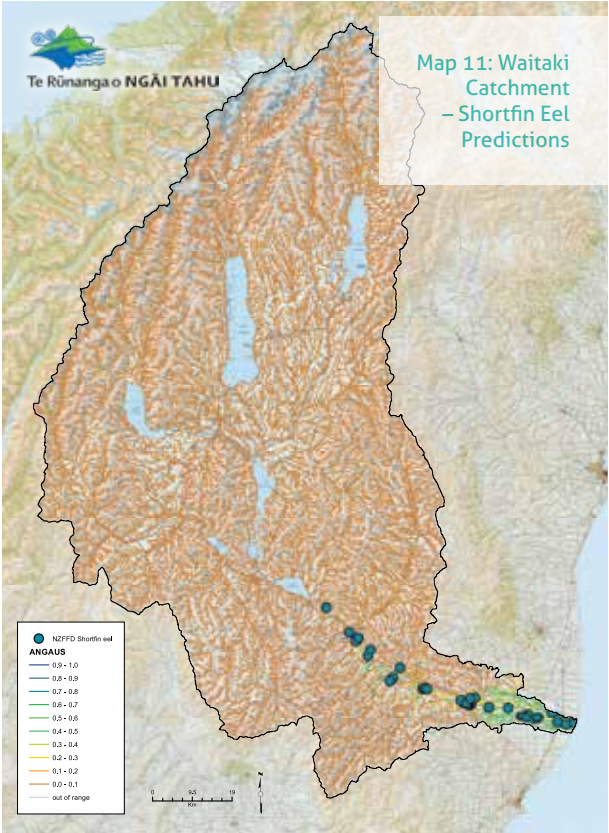
When comparing recruitment of elver at the various hydro facilities across New Zealand, elver recruitment at Waitaki Dam is the lowest by far. Declining water quality affects the return of elvers to the Waitaki. Manawhenua do not believe that the presence of dams alone is responsible for the decline in recruitment at Waitaki Dam.

Restoration of the eel fishery is underway with relocation of elvers from the Waitaki Dam to the upper catchment, principally Lake Benmore and the Ahuriri catchment.

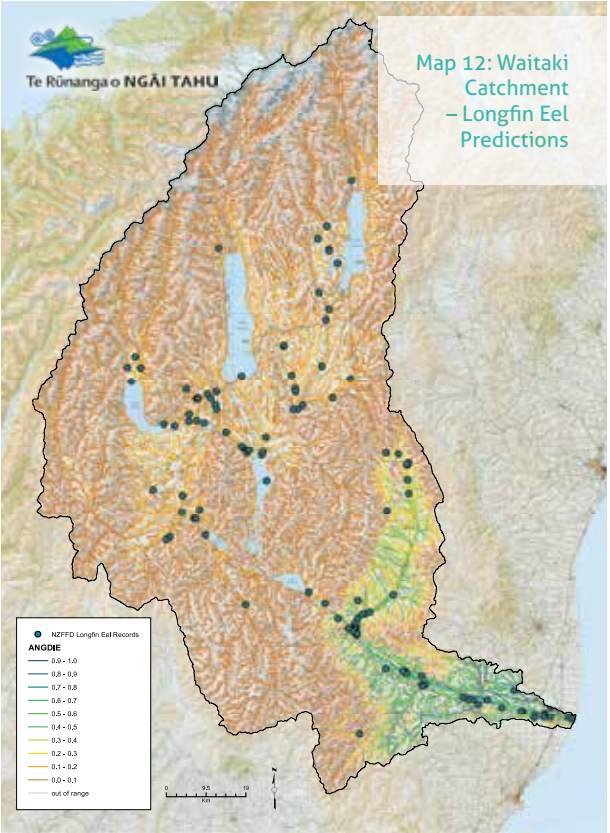
Map 10: Historic Distribution of some of the Eel Fishing Sites in the Waitaki



Map 11: Waitaki Catchment – Shortfin Eel Predictions



Map 12: Waitaki Catchment – Longfin Eel Predictions

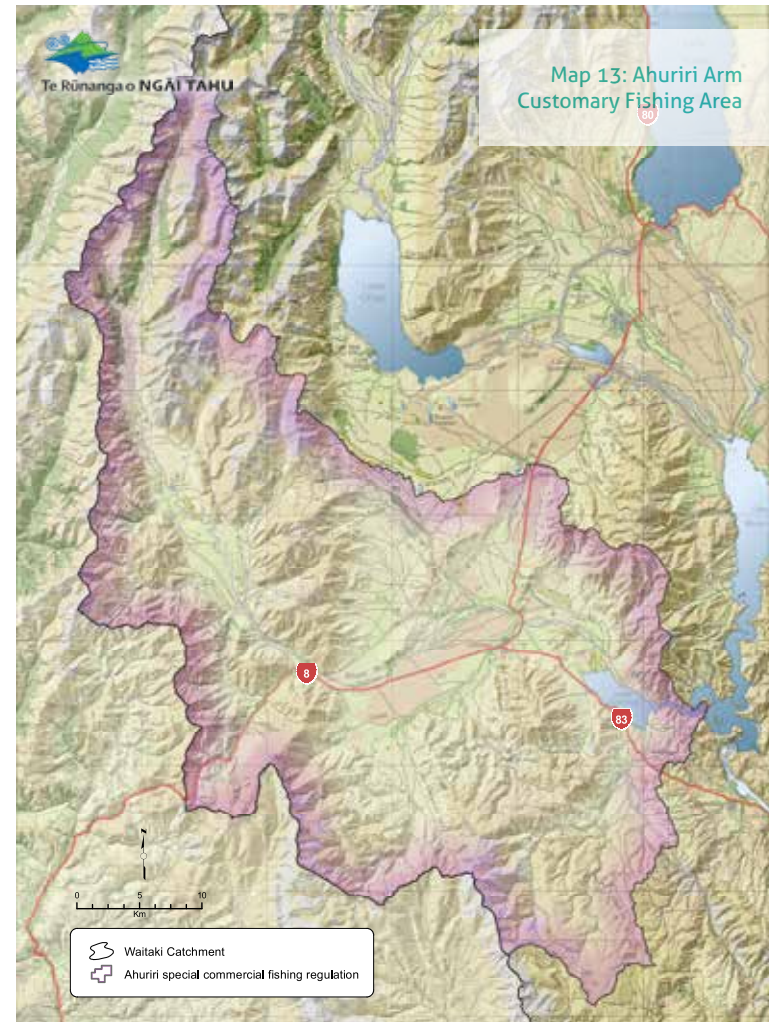


### 6.7.1.1 The importance of the Ahuriri Arm of Lake Benmore for Tuna

We successfully requested that the Minister of Fisheries implement a statutory closure of the Ahuriri Arm to commercial eeling in 2004 (see Map 13). The Ahuriri Arm is now a designated customary fishery area.

The Ahuriri River is a traditional mahika kai famous for its tuna. It was used by our tūpuna on their inland journeys and on their seasonal mahika kai expeditions. In particular, the Ahuriri River was an important mahika kai for the settlement established by Te Maiharoa and occupied in protest of the Crown asserting ownership of the Canterbury and Otago high country.

Kā Papatipu Rūnaka identified the Ahuriri Delta as an area that provided substantial opportunities for mahika kai restoration during the development of the South Canterbury /Waitaki Eel Management Plan. There are numerous productive wetlands located on the true left bank of the Ahuriri River which, before the creation of Lake Benmore/Te Ao Mārama, was a part of the lower reaches of the Ahuriri River. Eel and other native fish species used to be abundant. The area provides a network of habitat ideal for both juvenile and adult eels, including slow moving meandering riffles, wetlands and pools. It is also close to the Ōmārama stream which we consider an ideal nursery for elver and into which elver are released as part of the trap and transfer programme. Annual reseedling of eels takes place in the tributaries of the Ahuriri River, many of which will eventually make their way to the Delta.





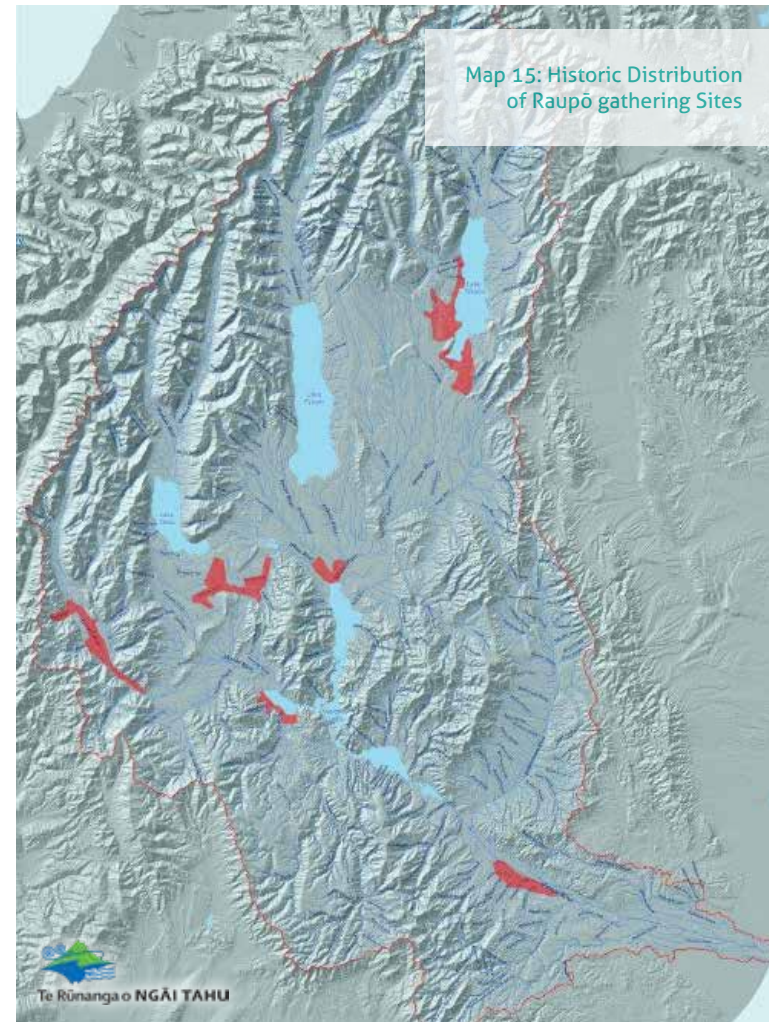
### 6.7.2 Weka

Weka were last seen in the Godley Valley in the early 1900s. A priority for some whānau is restoration of weka to the upper Waitaki. The historic range for weka is shown in Map 14. Weka once co-existed with other indigenous biodiversity, but this co-existence is ignored by agencies who choose to protect one species over another, to the detriment of our mahika kai and Manawhenua. A programme to reintroduce weka to Otago has been underway for the last decade. Initially released on an island in Lake Wānaka, populations of weka have been relocated to other sites in the Clutha — Mata Au catchment. Whānau are watching this initiative with interest. Lessons learned from this experience can inform whānau efforts to reintroduce weka in the Waitaki catchment.



### 6.7.3 Raupō

We continue to gather raupō from sites in the Waitaki that are accessible to us. Map 15 shows the historic distribution of raupō gathering sites – this has been greatly reduced. Accessing raupō can be difficult for whānau. Often raupō stands are on Department of Conservation lands, private property or covenanted areas such as Raupō Lagoon, or are hard to get to without a boat. The control of raupō by landowners has reduced stands. We find that some landowners prefer to remove it altogether.





Inaka eggs



Inaka

#### 6.7.4 Inaka

The Waitaki River and river mouth system continue to be a popular place for our whānau from all three rūnaka to come during the inaka (whitebait) season. The river mouth and the surrounding waterways provide an important breeding ground for inaka.

The art of whitebaiting is not just about putting your net in the water. For many whānau it is about returning to places that hold a lot of meaning and history. The whitebait season (August–November) for many of us is like our annual pilgrimage back to places we went as children. It's in our blood.

The Waitaki is noted for its native fishery, with inaka being just one of the five species that make up the whitebait catch, although inaka do make up the majority of the catch. Nationwide we have seen a decline in the abundance of inaka. The cause of this decline, as with many of our native fish species, can be linked to swamp and wetland drainage, and introduced fish species such as trout and gambusia.

The protection of spawning habitat is important to the survival of our inaka and of course the survival of the tradition of whitebaiting. Much of our long history across the Waitaki is linked to seasonal gathering of kai, ki uta ki tai. The harvesting of inaka is part of this history and we hope it remains part of what we do each spring; we need to ensure our mokopuna have this same opportunity now and into the future.

Inaka spawn on river and stream banks among vegetation inundated by spring tides. The eggs remain above the water level until the next spring tide when they hatch and are washed out to sea. Manawhenua keep a close eye on the modification of the river mouths and streams that are influenced by the tides. It is important to keep streams and lower banks free from cattle grazing, and manage flood control works, as these have the potential to destroy spawning habitat. Another factor we are hot on is ensuring that culverts are designed well. We want to see culverts installed that provide fish passage to our inaka who are poor climbers. Access to good habitat is essential to their survival. We have been working on installing mussel spat ropes to aid native fish access.

We get so frustrated when people get into the coastal drains and waterways with diggers and sprays and clean out all the vegetation. This is a major setback for us, as these sorts of actions are destroying our whitebait fishery and all our traditional practices.



## OBJECTIVES

1. Inaka spawning areas in the Lower Waitaki are identified, protected and restored.
2. Manawhenua have increasing degrees of access for whitebaiting in the Lower Waitaki.
3. Releases of elver into Lake Benmore are protected.
4. Eel stocks throughout the catchment are restored.
5. The abundance, health and distribution of the long fin eel population is restored to historic levels .
6. Long fin eel populations throughout the Waitaki catchment are protected.
7. The tuna trap and transfer programme is effective and comprehensive.
8. Manawhenua can sustainably harvest and use tuna.
9. Manawhenua initiatives to farm tuna species are successful.
10. The international export of glass eels and elver ceases.
11. Landowners increasingly decline access to commercial eelers.
12. Existing stands of raupō on public land are protected.
13. The profile of the value of raupō on private land, including for Manawhenua use, is raised.
14. Manawhenua have improved access to raupō.
15. Sustainable populations of weka exist throughout the catchment.
16. Historic pā harakeke (areas where the harakeke resource was established and nurtured for customary use) are protected.



## ISSUES

1. Damage to habitat and migration ability of inaka, including habitat used at specific life stages (e.g. migration).
2. Reseeding, and trap and transfer of tuna could be being undermined by commercial eeling in Lake Benmore.
3. Lack of recognition in statutory documents that the whole of the Waitaki is important for tuna.
4. Lack of a recent stock assessment that confirms the presence of tuna throughout the whole Waitaki catchment.
5. Poor enforcement of statutory closures.
6. Limited access to and reduced populations of raupō
7. Weka, a key customary use species, is extinct from the Waitaki catchment
8. There is no protection for pā harakeke.



## POLICIES

1. Partner with DOC and other relevant agencies to identify, prioritise and restore habitats where inaka populations have been degraded. Fork Stream and Fraser Stream are priorities for restoration.
2. Partner with DOC and other relevant agencies on a restoration project to enhance and protect native fish habitat in the Upper Waitaki.
3. Require that the coastal Waitaki River mouth is protected and enhanced as a kohaka for inaka.
4. Work with agencies to identify and maintain waterways suitable for tuna kohaka, and implement measures to protect the kohaka.
5. Seek a statutory closure of Lake Benmore and all its tributaries to commercial eeling.
6. Maintain statutory closure of Ahuriri Arm and all tributaries to commercial eeling.
7. Require that agencies provide sufficient water quantity to ensure depth of water for fish passage.
8. Seek a change of status to the DOC longfin eel classification to 'Threatened', and require that the new classification results in a reduced commercial harvest in the Waitaki.
9. Encourage the Ahuriri River to be recognised as a 'flagship' project for ECAN funding.
10. Require that the Ministry for Primary Industries and resource users commit to and fund stock assessments of identified mahika kai areas to assess tuna populations, as a pre-requisite to development and/or restoration plans.
11. Seek further improvements to eel migration in the Waitaki through negotiations with hydro generation and irrigation companies and other resource users.
12. Continue to develop relationships with hydro-electric generation companies to ensure Manawhenua mahika kai interests are progressed.
13. Support Manawhenua initiatives for relocation of tuna.
14. Encourage agencies to improve enforcement and monitoring of fisheries regulations in catchment.
15. Support monitoring / prosecution breach of Ahuriri Arm closure to commercial eeling.
16. Encourage whānau members to train as:
  - a. Honorary fisheries officers (Fisheries Act)
  - b. Warranted officers (Conservation Act)
  - c. Enforcement officers (Resource Management Act).
17. Support Manawhenua choice of management tools to manage the customary fisheries in the Waitaki catchment (e.g. mātaītai, Freshwater Management Units, taiāpure, Joint Management Agreements, co-governance initiatives).
18. Work with landowners to protect and access raupō for customary harvest.
19. Develop guidance for agencies' in-stream works teams, that provides for protecting mahika kai species including raupō.
20. Encourage agencies to protect existing stands of raupō including at Patterson's Ponds, Raupō Lagoon, the Ahuriri Arm at the confluence, Sailors Cutting and the boat harbour below Benmore Dam while enabling harvest by Manawhenua.
21. Support the reintroduction of weka across their historic range (see MAP 12).
22. Secure Manawhenua rights to access, manage and harvest weka.
23. Work with agencies and landowners to identify and protect existing pā harakeke.
24. Encourage agencies to support Manawhenua initiatives to establish new pā harakeke, which could include the relocation of species.

## 6.8 Effects of Water Quality and Quantity on Mahika Kai

Water quantity and quality have an immense effect on the health of our mahika kai.

### 6.8.1 Tuna Migration and Flows

The natural lifecycle of tuna (eels) involves the migration from inland waterways to the ocean to spawn. Where drainage and irrigation schemes lower the depth of the waterway, the tuna may be unable to reach the ocean to reproduce. The lowering of waterways and the impact this has on the tuna is of great concern to Kāi Tahu/Kā Rūnaka. It is important that the waterways in the Waitaki catchment are deep enough that adult migrant tuna can pass through the slowest riffles.

### 6.8.2 Water Use and Mahika kai

Irrigation has contributed to the loss of mahika kai because it has enabled the development of inland areas for farming, changing both the land use and the intensity of that land use. These changes, together with the impact of damming, diverting and abstracting water, have directly affected the habitat of our mahika kai species. As a consequence we are very aware of the value of the remaining land, waters and resources. This awareness underpins contemporary efforts to protect remaining mahika

kai habitats and balance this against the sustainable use of resources. Every effort must be taken to avoid the adverse effects of future demands for freshwater on our remaining mahika kai sites and resources throughout the Waitaki. Further, a conscious effort is needed to ensure that steps are put in place to reverse the history of degradation of habitats within the Waitaki and the alienation of Kāi Tahu from an active role in freshwater management.

“

The waters of the Waitaki, ki uta ki tai, need to be able to sustain us and our mokos now and into the future. That means her waters must be swimmable, usable for drinking and cooking... a contact recreation standard may just not be good enough

*Waitaki Iwi Management Plan Working Party member Sandra Hampstead-Tipene.*

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## OBJECTIVES

1. Groundwater management supports the unique biodiversity of lowland freshwater systems
2. Water quality and quantity supports the needs of mahika kai species and ensures whānau have an abundance of desirable places they can gather from.
3. Groundwater quality and quantity supports the unique biodiversity of the resource
4. All food taken from natural waters, and artificial /modified water courses that flow into natural water bodies, is fit for human consumption.
5. All cultural materials are fit for use.
6. Vegetation supports Manawhenua use of waterways and ecological values.
7. Kāi Tahu understands the existing health of taoka and mahika kai species and plans for continual improvement and enhancement.



## ISSUES

1. Poor water quality and quantity across the catchment
  - a. Has failed to provide healthy habitat for mahika kai species
  - b. Has meant whānau can't be certain kai is safe to eat
  - c. Has caused some mahika kai areas to become undesirable places to gather from.
2. The reduction of freshwater flowing out of the mouth of the Waitaki River may affect the natural processes of migratory indigenous species
3. Exotic trees species affect flows in surface water bodies.
4. Lack of monitoring of the state of taoka and mahika kai species.





## POLICIES

1. Require regular monitoring of mahika kai species for toxins and heavy metals at identified mahika kai sites, including nohoaka.
2. Require that agencies implement the Manawhenua-endorsed mahika kai standard that is under development with the support of ECAN, Community and Public Health/Canterbury District Health Board, the Ministry for Primary Industries, the Institute of Environmental Science and Research, the National Institute of Water and Atmospheric Research and Te Rūnanga o Ngāi Tahu, to ensure the safety of kai being gathered.
3. Require flows at the Waitaki River mouth that provide for the needs of migratory indigenous species
4. Require that regional council water monitoring results be shared with Manawhenua.
5. Require that nutrient levels from farming and other rural activities do not adversely affect mahika kai species, habitat and practices.
6. Seek minimum flows and flow regimes in all parts of the catchment that allow all mahika kai species (not just eels) to thrive, as opposed to merely survive.
7. Require that the management of toxic and nuisance algal growth, including the incidence of cyanobacterial blooms, Lagrosiphon and didymo prioritises minimising the effects on mahika kai species, habitat and practices.
8. Support investigation into, and use of, alternative methods to chemical pest and weed control in and adjacent to mahika kai areas (all rivers, river mouths, confluences, lakes, wetlands, springs, nohoaka and artificial and modified watercourses that flow into natural water bodies).
9. Require that Manawhenua are notified and consulted as part of decision making about the use of chemical pest and weed control methods in and adjacent to mahika kai areas.
10. Require agencies to implement an indigenous riparian planting programme approved by Manawhenua as part of pest and weed control management.
11. Require the removal of, and controls on the planting of, trees that retain large quantities of water, such as crack willow and wilding pines.
12. Require the retention of tussock grasslands.
13. Identify and protect areas that currently provide healthy habitat for mahika kai species, and healthy and abundant populations of mahika kai species.
14. Identify and restore mahika kai areas and species that are under threat, prioritising according to Manawhenua needs.
15. Seek opportunities to improve knowledge of the existing state of taoka and mahika kai species ki uta ki tai.
16. Ensure all research on taoka and mahika kai species incorporates mātauranga Māori.
17. Work with partner agencies to implement projects and programmes to restore and enhance taoka and mahika kai species.

## 6.9 In-stream Works & Infrastructure

This section sets out the issues relating to in-stream works and infrastructure, and our aspirations for how infrastructure and works could protect mahika kai and ecosystems.

In-stream barriers may include culverts, fords, weirs, pipes, bridges and roads. These barriers alter the natural flow of rivers, by taking, diverting, or damming water, which in turn alters the habitat that

species rely on to live, migrate, and breed. Our desired condition is to have no barriers in the aquatic habitat. This could mean that all dams, road crossings or other structures are configured so they generate no impact on the habitat or movement of aquatic species. Passage would be available at key times of the year.

### Barriers cause:

- Altered fish migration—preventing native fish moving from sea to freshwater as part of their life cycle.
- Increased velocity, preventing some fish accessing upstream habitats.
- Loss of species at upstream sites which are inaccessible to species that prefer higher elevation, causing loss of breeding and feeding sites.



### OBJECTIVES

1. Applicants for in-stream works and infrastructure development identify opportunities to enhance and restore mahika kai species, habitat and conditions.
2. Mahika kai species have passage at all times, preferably through natural water courses, and through assisted methods where existing infrastructure requires.
3. Infrastructure development mimics pre-development conditions wherever possible.
4. In-stream works have minimal effect on mahika kai species.



### ISSUES

1. In-stream works and infrastructure changes
  - a. the landscape
  - b. the character, form and function of a waterway
  - c. water quality and natural flows.
2. The flow-on effects on mahika kai species are
  - a. Changes to the lifecycle cues such as flow-triggered migration
  - b. blocked fish passage
  - c. spawning areas disturbed
  - d. sedimentation affecting habitat and migration ability.



## POLICIES

1. Support initiatives to restore habitat in drains and artificial water courses because of the mahika kai values they sustain.
2. Require that agencies develop and implement a programme to remove barriers to fish passage across the catchment. Encourage priority be given to fish passage and restoration projects that enhance the passage of mahika kai species.
3. Require river and in-stream works to:
  - a. be undertaken between May-July if near a nohoaka;
  - b. be undertaken before or after the spawning season of threatened species, particularly tuna, kanakana, inaka and elver.
  - c. include an effective buffer zone between flowing water and the site of works that protects the healthy functioning of the waterbody. Consultation with Manawhenua as an affected party must occur if that buffer is to be breached;
  - d. ensure that wet concrete does not enter active flow channels;
  - e. ensure that all practical measures are undertaken to minimise sedimentation or discharge of sedimentation and contamination to the waterway;
  - f. ensure that work is done when the water level is naturally low or dry;
  - g. ensure that machinery enters the dry bed of the waterway only to the extent necessary, to carry out as much of the work as possible using only one corridor for entering and exiting;
  - h. avoid use of machinery in flowing water where possible;
  - i. ensure that all machinery is clean and well maintained before entering the work site, and refuelling and maintenance takes place away from the waterway.
4. Require an annual meeting with Environment Canterbury's Rivers, Parks and Survey section for Manawhenua to input into the team's annual work plan.
5. Oppose channel reshaping where it leads to altered hydrological conditions (for example, faster flows and loss of mahika kai habitat).
6. Require that Manawhenua views are reflected in the development of Environment Canterbury's Gravel Extraction Code of Practice.
7. Require that Manawhenua are an affected party for gravel extractions where their values are affected.
8. Oppose the clearing of weeds from all natural waterways and drains used for gathering mahika kai unless a drain management protocol is agreed with Manawhenua.
9. Require that infrastructure (new and existing) provides for fish passage and connectivity, unless barriers provide an opportunity to have an exclusive native fishery. The former matter means that drains, storage dams, culverts, water abstraction infrastructure, roads and farm tracks may need to be retrofitted.
10. Encourage agencies to consider the use of structures that impede fish passage where these keep salmon and trout out of waterways that are important for mahika kai species.

## 6.10 Loss and Degradation of Wetlands, Springs and the Waitaki River Mouth

This section briefly sets out our vision for wetlands, springs and the Waitaki River mouth.



### OBJECTIVES

1. Wetlands, springs and the Waitaki River mouth are once again 'hot spots' for mahika kai species that are fit for human consumption.



### ISSUES

1. Loss and degradation of wetlands, springs and the Waitaki River mouth has diminished the mahika kai resource.



### POLICIES

1. Reseed mahika kai species once water and habitat needs of mahika kai species have been restored, and Manawhenua consider wetlands, springs and the Waitaki River mouth have been sufficiently restored.

## 6.11 Pests and Introduced Species

Pests and introduced species affect our mahika kai values.



### OBJECTIVES

1. Mahika kai species are protected from predation by trout, salmon and other exotic species.
2. The protection of indigenous mahika kai species is prioritised over the protection of the habitat of trout and salmon.
3. Agency programmes increasingly extend the number of areas where indigenous species are protected from predation.



### ISSUES

1. Trout, salmon and other introduced species prey on indigenous species



### POLICIES

1. Identify, maintain and protect natural and artificial waterways that are free of exotic species, particularly trout and salmon, to protect native fish populations.
2. Establish native fish reserves free of trout, salmon and other exotic species, with the Fork Stream (Hakatere) a priority.
3. Identify waterways that Manawhenua wish to become free of salmonids.
4. Encourage the use of salmonid barriers to protect indigenous fish.
5. Encourage methods for increasing native fish passage such as mussel spat ropes.
6. Prioritise the protection and restoration of the habitats of indigenous taoka and mahika kai species over the protection and restoration of habitats of introduced species.
7. Oppose the release of carp in any water body, artificial or natural.
8. Require the removal of the protection of the habitat of trout and salmon from the RMA.

## 6.12 Riparian Margins

For Manawhenua there is no distinction between the bed, banks and water of a river—it is all part of the integrated management of the river. Removal of riparian vegetation can have dramatic effects on mahika kai, and the values we hold in waterways. Potential effects include:

- Bank erosion: the loss of roots decreases the stability of the bank, increasing its vulnerability at times of flooding.
- Increased water temperature: loss of shading from overhanging streamside vegetation means waterways become more exposed and are more liable to fluctuate in temperature.
- Decreased dissolved oxygen through increased aquatic plant growth: plants and weeds growing within the waterway are more likely to thrive in unshaded waterways, potentially clogging and stemming flow, which can decrease oxygen levels.
- Modified channel form: erosion through loss of vegetation can lead to scouring and breakdown of stream and river banks, eventually changing the form of the channel.
- Loss of species habitat: many mahika kai species need the protection and habitat provided by riparian vegetation growing around streams and rivers.
- Decreased water clarity: erosion and increased sediment from bank erosion may contribute to decreased water clarity and reduced visibility for mahika kai species to find food.
- Increased nutrients in streams: riparian vegetation filters contaminants and sediment from the land. Loss of riparian vegetation may increase the amount of contaminants that are present in surface water runoff.





## OBJECTIVES

1. The entire Waitaki catchment is fully fenced and planted out, where Manawhenua consider topography and stocking rates make this practicable and necessary.
2. Crack willow is removed from the Waitaki catchment.



## ISSUES

1. The removal of riparian vegetation can affect water quality, quantity and mahika kai by:
  - a. increasing bank erosion
  - b. increasing water temperature
  - c. decreasing dissolved oxygen through increased aquatic plant growth
  - d. modifying channel form from erosion
  - e. loss of species habitat
  - f. decreased water clarity
  - g. increased nutrients in streams from reduced riparian filtering
2. Crack willow alters the natural functioning of river channels by:
  - a. displacing native species in wetlands;
  - b. roots trapping silt, stabilising the substrate and encouraging further invasion of the riparian margins by exotic species;
  - c. its vast dense stands causing flooding and blockages;
  - d. impeding access.
3. Stock access to waterways disturbs native fish habitat and affects water quality.



## POLICIES

1. Require the use of indigenous plantings, and appropriate management of the new plantings, to control pest species.
2. Require that indigenous replanting is prioritised at waterways adjacent to or near nohoaka, Māori reserves and easements (such as Willowburn).
3. Encourage the use of indigenous vegetation and planting plans be developed in association with Manawhenua to identify opportunities for the enhancement of mahika kai species.
4. Identify opportunities for reseeding mahika kai species in riparian margins.
5. Require riparian enhancement via the removal of crack willows and the replanting of appropriate indigenous riparian species such as raupō, harakeke and podocarp, in accordance with best practice.
6. Require the replanting of indigenous species as a condition of willow removal.
7. Require that willow removal takes place in accordance with an indigenous species planting plan, developed in conjunction with Manawhenua, that includes:
  - a. indigenous species being planted behind willows to create a transitional nursery prior to willow removal;
  - b. opportunities for the enhancement / reseeding of mahika kai species identified;
  - c. The root system to be left in when removing willows for stabilisation of banks and margins;
  - d. Removal of branches that are clogging waterways first while leaving some on the side to provide for habitat and shade until alternative planting is established;
  - e. Monitoring of planting at yearly intervals for three years to ensure plants are establishing.
8. Provide a list of recommended indigenous species to replace crack willow and require the Department of Conservation to provide discounted plants to those replacing crack willow.
9. Manawhenua identify a waterway in each sub-catchment (Upper Waitaki, Ahuriri, mid Waitaki, Lower Waitaki) to receive flagship project funding from ECAN for riparian fencing.

## 6.13 Whānau Cultural Wellbeing

This concluding section brings together our vision for whānau cultural wellbeing with regard to mahika kai in the Waitaki catchment.



### OBJECTIVES

1. Whānau have easy access to information on how and where they can gather mahika kai in the Waitaki.
2. Whānau have access to lands and resources in the catchment.
3. Mahika kai practices in the Waitaki are revived.
4. The allocation of space, water and nutrients for mahika kai purposes supports the revitalisation of mahika kai practices and cultural wellbeing.



### ISSUES

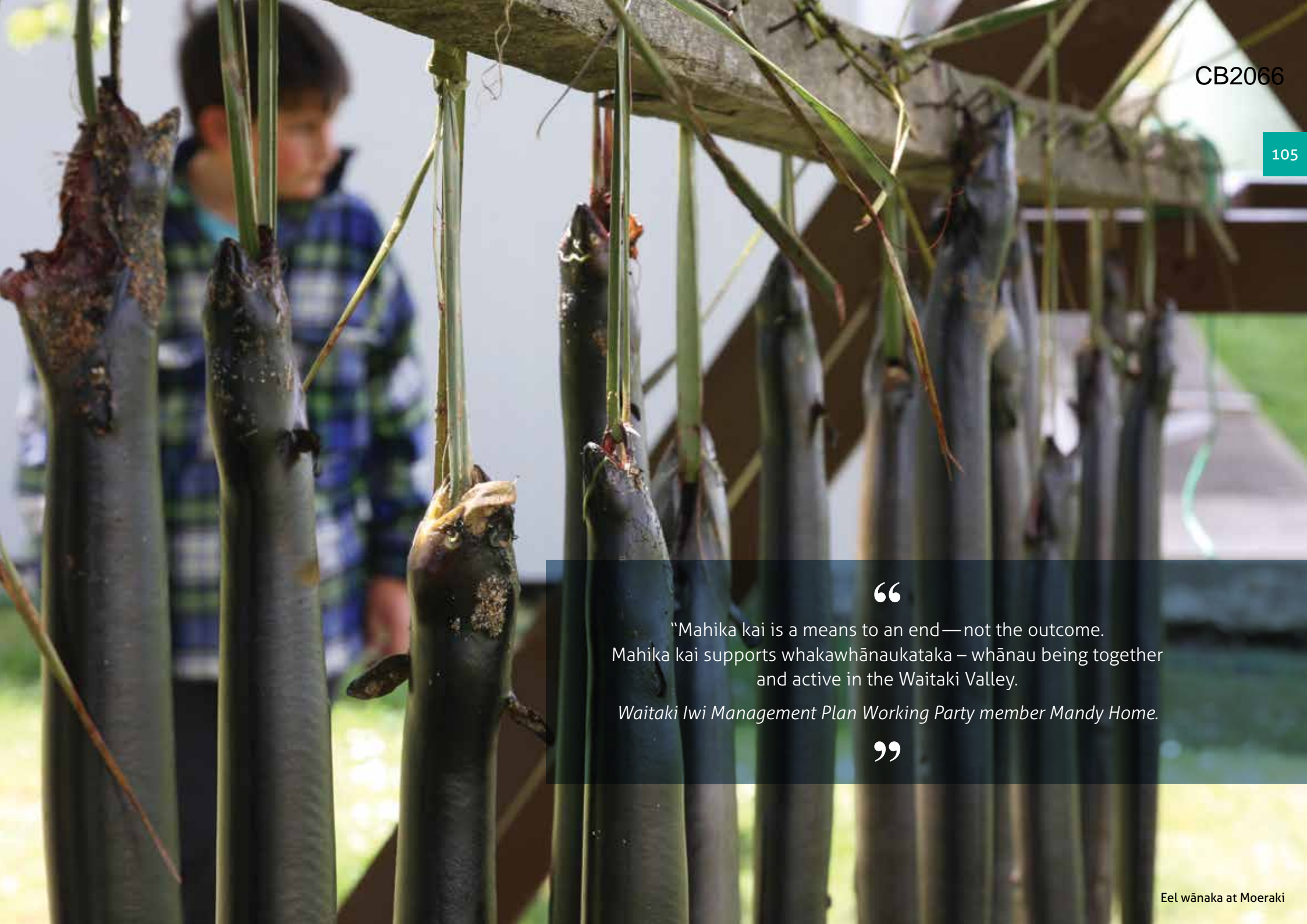
1. Whānau are physically and culturally disconnected from the Waitaki catchment and from cultural practices.
2. Many people no longer know the sites that their whānau have traditionally gathered from and have therefore established new patterns of gathering
3. Whānau do not have a dedicated space in the Waitaki catchment/region to educate and connect with other Kāi Tahu whānui regarding mahika kai.
4. Absence of aquaculture farms owned and managed by Manawhenua in the catchment.



### POLICIES

1. Regional councils and resource users work with Manawhenua to identify opportunities for:
  - a. Increasing engagement
  - b. Opening up access to areas
  - c. Improving understanding of resources in the catchment
  - d. Enabling whānau to access sites of historical association
2. Develop a mahika kai centre to support the revival of cultural practices in the Waitaki.
3. Ensure the relationship between water and nutrients is sufficiently connected in regional water plans so that the mahika kai allocation can be used.
4. Require that Kā Rūnaka make decisions on all proposals to utilise the mahika kai allocation in the lower Waitaki.





“

“Mahika kai is a means to an end — not the outcome. Mahika kai supports whakawhānaukataka – whānau being together and active in the Waitaki Valley.

*Waitaki Iwi Management Plan Working Party member Mandy Home.*

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Looking towards Lake Takapō

## 7 | Wāhi Tūpuna: Cultural Landscapes

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“ Whānau want to be present on the landscape. They want to be able to enjoy the landscape, and the sites travelled by their tūpuna. ”

*Waitaki Iwi Management Plan Working Party member  
Gail Tipa.*

Wāhi tūpuna are places important to us for their ancestral and contemporary significance and associated cultural and traditional values. The entire Waitaki catchment is an ancestral landscape, the place where our tūpuna lived, grew and gathered food, raised their families and sustained their lifestyle.<sup>1</sup> The foot-steps of our tūpuna can be found across the landscape—their presence lingers through umu, kāika, rock art and ara tawhito (ancient trails). Our tūpuna lived in villages at the mouth of the Waitaki, and had nohoaka (temporary campsites) inland, where they travelled seasonally in pursuit of resources.

The ara tawhito linked the mouth of the Waitaki with Aoraki, Te Tai Poutini (the West Coast) and inland Otago. The trails ran along the Waitaki where Lake Aviemore now lies, to Hāwea and Wānaka via the Lindis Pass, and to Te Tai Poutini, the West Coast, via Tioripātea (Haast Pass). The trail through the Lindis provided access to inland Otago's mahika kai and pounamu resources. Other trails linked to seasonal

resource gathering led into Ōhau, Pūkaki, Takapō, Alexandrina and Whakarukumoana. Pā, urupā and tūāhu were found along the trails.

Our tūpuna hunted, fished and gathered throughout the catchment during different seasons. While their permanent settlements were at the coast, they ranged inland on a seasonal basis. Through whakapapa and place names we have a good understanding of a continued occupation of the catchment through the network of settlements distributed along both sides of the entire Waitaki River, from the source lakes to the sea. These kāika nohoaka were found along the main stem of the Waitaki River, on islands in the river and on adjacent plains, or near side braids and tributaries. Many archaeological sites testify to this occupation and use of the Waitaki catchment. We know and treasure the places our tūpuna fished and gathered kai and resources, and the names of these places. The nohoaka were an integral component of Kāi Tahu's seasonal lifestyle. Like pā, urupā and

tūāhu, they were located throughout the Waitaki catchment and were linked by trails. Up to 170 nohoaka existed in the Waitaki basin. Many highly valued places were named by the earliest inhabitants of the area.

After European settlers arrived, life for Kāi Tahu whānau changed dramatically. Eventually Kāi Tahu people were awarded reserves and fishing easements in the catchment, often located near kāika.

Some of the cultural landscapes of the Waitaki have been compromised. Some sites have been destroyed and damaged and some of those that have survived exist in a landscape that has been modified in terms of the site's functioning or setting. Despite this, the entire landscape of the Waitaki remains of great significance to us. Mahika kai sites are often at the heart of valued cultural landscapes—landscapes that support and enable whakawhānaukataka.

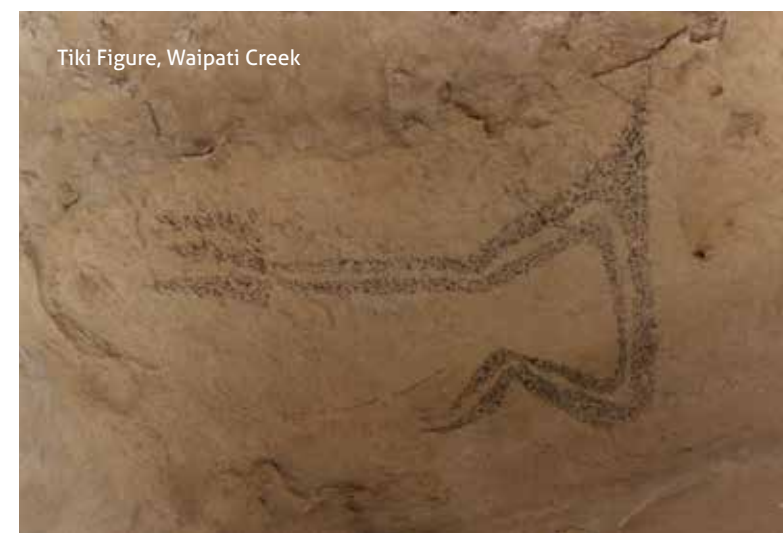
<sup>1</sup> We recognise the entire Waitaki catchment as an ancestral landscape. This chapter focuses on respective parts of this landscape.

## Components or values of wāhi tūpuna / cultural landscapes include:

- Ara tawhito (ancient trails)
- Kāika nohoaka (occupation, settlement sites)
- Mahika kai (historical and contemporary places where resources are found)
- Mauka (important mountains)
- Pā Tawhito (ancient pā sites)
- Tauraka waka (canoe mooring sites)
- Tuhituhi neherā (rock drawing sites)
- Urupā (human burial sites)
- Umu (earth ovens)
- Ikoa tawhito (place names)
- Wāhi kaitiaki (resource indicators from the environment)
- Wāhi kōhatu (rock formations)
- Wāhi mahi kōhatu (quarry sites)
- Wāhi pakaka (battle sites)
- Wāhi paripari (cliff areas)
- Wāhi raraka (sources of weaving material)
- Wāhi tāpuke (buried taoka)
- Wāhi tohu (locators and their names within the landscape)
- Repo raupō (wetlands and swamps)
- Wai Māori (important freshwater areas)
- Wai tapu (sacred freshwater areas)

## This chapter sets out our objectives and policies on:

- Recognition and management of wāhi tūpuna
- Wai in wāhi tūpuna
- Wāhi tapu
- Tuhituhi neherā
- Cultural reference condition
- Infrastructure and facilities on wāhi tūpuna
- Contemporary nohoaka
- Māori land
- Cultural redress
- Resource management processes.



## 7.1 Recognition and management of Wāhi Tūpuna



### OBJECTIVES

1. Cultural landscapes, and their respective components, are restored, enhanced and protected.
2. Manawhenua have a strong, visible presence in the Waitaki.



### ISSUES

1. Cultural landscapes are often not identified and managed in district plans. Plans have instead focussed on individual components of the cultural landscape, such as wāhi tapu sites.
2. Activities that are permitted by district and regional plans threaten cultural landscapes.
3. Prioritisation of European heritage sites over Manawhenua sites.



### POLICIES

1. Require the identification and protection of the components of cultural landscapes.
2. Require the connections and linkages between cultural landscapes and their components to be identified and protected.
3. Require consent applications for activities that threaten the values or components of wāhi tūpuna to trigger consultation with Manawhenua as an affected party or require a resource consent.
4. Work with landowners to protect, restore and enhance the components of cultural landscapes on private property.
5. Require agencies to support landowners to develop management plans for protecting components of cultural landscapes on private property.
6. Encourage agencies to work collaboratively to manage and protect cultural landscapes.
7. Encourage agencies to work with Manawhenua to identify where Manawhenua sites could be better recognised and celebrated.

## 7.2 Wai in Wāhi Tūpuna

River and lake management regimes have altered the cultural landscape. For example, wetlands (a component of a cultural landscape) are affected by groundwater and surface water interactions, which affect habitat for mahika kai species, flows, and vegetative cover. Wetlands are often adjacent to other sites in the cultural landscape (umu, rock art). If the waterway is diminished, the integrity of the cultural landscape is diminished.



### OBJECTIVES

1. Flows and management regimes support all related components of cultural landscapes including:
  - a. mahika kai
  - b. cultural characteristics
  - c. aesthetics
  - d. wetlands
  - e. mauri
  - f. taoka and indigenous species



### ISSUES

1. River and lake management regimes have altered cultural landscapes.
2. Dust in the environment has increased as a result of lowered river and lake levels.
3. Groundwater levels affect rock art sites, for example
  - a. Irrigation infrastructure can create microclimates;
  - b. Water infiltrating and impacting what was a dry rock surface can adversely affect it.



### POLICIES

1. Require flows in waterways that support cultural landscape values, including healthy ecosystems of indigenous and taoka species.
2. Require that any change to the flow and allocation regime set out in the Waitaki Allocation Plan Change 2 does not increase adverse effects on Kāi Tahu.
3. Require an active restoration programme for waterways in wāhi tūpuna that responds to cultural priorities, prioritising Duntroon wetland as part of the Maerewhenua cultural landscape, Whitney's Creek which includes Te Awakomuka reserve, Takiroa wetland, Grays and the wetlands of the Hakataramea and Ahuriri Delta.
4. Require the management and protection of rock art sites in agency planning documents, including against the effects of activities involving water.
5. Require agencies planning wetland restoration programmes to seek Manawhenua input to determine the boundaries of the wetland.

## 7.3 Wāhi Tapu

Our tūpuna had places in the catchment that were of immense spiritual importance, and these remain paramount for us today. There are a number of wāhi tapu (sacred or restricted places) and wāhi taoka (treasured places) in the Waitaki catchment. Some sites are of significance to all of Kāi Tahu, while others are important to the whānau who have a special connection with the area. Some wāhi tapu and wāhi taoka were only visited by tohuka (specialists

or experts) who performed rituals such as waitohi (blessings) or karakia (incantations).

Wāhi tapu in the Waitaki catchment include mauka such as Aoraki, Rakiroa (Mount Dampier), Rakirua (Mount Teichelmann), and Rarakiroa (Mount Tasman), and urupā (burial places). Few burial places have been recorded in the Waitaki catchment. These often contain artefacts including pounamu adzes and chisels. Urupā within the Lower Waitaki

that are to be protected include:

- Tauhinu
- Te Puna-a-Marū

Other wāhi tapu to be protected include:

- Punatūtae
- Te Awamoko
- Rakai koroheo
- Moepuku

“

The Accidental Discovery Protocol is not that effective, as it relies on untrained individuals making a call on whether they have unearthed kōiwi or other taonga. Most people would not have any idea of what to look for. If projects or works are being proposed in areas where rūnaka have identified past habitation or use then there are a range of options that would better protect sites such as starting with a thorough archaeological assessment, or cultural impact assessment, education of contractors involved in earthmoving activities and/or archaeological monitoring. First we have to ensure the conversation takes place before any works begin.

*Amanda Symon, Curator, Ngāi Tahu Māori Rock Art Trust.*

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Figure 3: Te Puna-a-Marū as drawn by Mantell (Alexander Turnbull Library, reference number C-103-078)





## OBJECTIVES

1. Wāhi tapu are restored, enhanced and protected.
2. No further wāhi tapu are lost.
3. The general public has an appropriate level of information about wāhi tapu to enhance understanding of their value.
4. Pest plant species are managed to protect the integrity of Kāi Tahu cultural landscapes.
5. Manawhenua have access to all sites of significance on public and private land.
6. All Manawhenua archaeological sites are protected.



## ISSUES

1. Wāhi tapu are in many cases not widely known, acknowledged or valued by the local non-Māori population, or developers from outside the region.
2. Wāhi tapu have been inundated, modified or destroyed, causing associations to be broken and Kāi Tahu's cultural relationship with the sites weakened.
3. Wāhi tapu that remain are threatened by river and lake management regimes, farming, development, forestry, the inappropriate placement of infrastructure and erosion.
4. The integrity of cultural landscapes is threatened by pest plant species, particularly wilding pines and Russell lupins.
5. Protection of wāhi tapu in district plans is limited to scheduled archaeological sites.
6. Manawhenua access to wāhi tapu is hindered by sites being on private land.
7. Increased public access to, and knowledge of some Manawhenua sites of significance can result in inappropriate use or destruction.
8. Despite the requirement for the Accidental Discovery Protocol on consents, individuals, developers and earthworks contractors often have little knowledge of what archaeological sites and materials look like.
9. Archaeological finds are often not reported.
10. Protection of kōiwi takata (burial remains) on private land depends on relationships with individual landowners, if sites are not listed in planning documents.
11. Prosecution for the destruction of archaeological sites is rare.



## POLICIES

1. Assess the quality, protection and accessibility of wāhi tapu.
2. Work with agencies and landowners to develop a restoration and enhancement programme for wāhi tapu.
3. Require district plans and regional policy statements to contain objectives, policies and methods to protect wāhi tapu, including mechanisms to trigger consultation with Manawhenua as an affected party for consent applications that threaten wāhi tapu.
4. Identify wāhi tapu sites in district and regional planning documents where appropriate, or list them as a silent file within mapped wāhi tūpuna/cultural landscapes.
5. Require planning provisions in district and regional plans that consider direct and indirect effects on wāhi tapu (such as earthworks, changes in the water table, localised erosion).
6. Request that information provided to the community about wāhi tapu and sites with Māori cultural heritage (including signage, interpretation panels and information boards) is approved by Manawhenua.
7. Require relevant agencies to prevent the establishment and/or spread of pest plant species in Aoraki National Park.
8. Protect and enhance cultural landscapes through restoration and enhancement of indigenous biodiversity.
9. Require authorities to facilitate Manawhenua access to sites of significance on public and private land through planning provisions and agreements.
10. Require local authorities to develop access strategies to guide the development of access agreements.
11. Work with the Department of Conservation to provide Manawhenua access to sites of significance on the DOC estate, even where access for the general public is limited.
12. Work with agencies to develop education materials for the general public to parallel increasing levels of public access to sites.
13. Require Manawhenua to have a formal, resourced kaitiaki role for sites on public land.
14. Require the Accidental Discovery Protocol as a condition of consent where there is a possibility of the existence of archaeological materials.
15. Require an archaeological authority where there is a high likelihood of archaeological materials.
16. Require earthworks contractors and sub-contractors to be briefed by a Manawhenua-mandated representative before excavations take place if Manawhenua deem the nature, scale and location of the earthworks justifies it.
17. Require a rūnaka-mandated observer to be on site if rūnaka deem the scale, location and nature of earthworks justifies it.
18. Seek funding for archaeological surveys to take place in areas likely to contain archaeological material, using an rūnaka-mandated archaeologist.
19. In areas likely to contain archaeological material require an assessment by a Manawhenua-mandated archaeologist as part of a resource consent application.

Rock art site



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Rock art, Te Karaka



Rock art, Maerewhenua

## 7.4 Tuhituhi Neherā — Rock Art

Our tūpuna left us a taoka in the form of tuhituhi neherā, rock art. The Waitaki catchment contains over 300 sites. These are of great cultural significance. Tuhituhi neherā tells of Kāi Tahu's history and presence in the catchment. The Waitaki catchment contains one of the highest densities of rock art sites in the South Island. These sites are of the highest cultural significance to Kāi Tahu. Their importance is recognised in the Statutory Acknowledgement for the Waitaki River, where the surviving rock art sites are described as "a particular taoka of the area, providing a unique record of the lives and beliefs of the people who travelled the river". The rock art sites have also been deemed of national significance by Heritage New Zealand.

### Takiroa

The art at Takiroa is of a style distinctive to the Waitaki Valley, of which very little remains. Very little is known about why Takiroa contains the art forms it does or who drew them.

### Maerewhenua

As with Takiroa, the rock art at Maerewhenua is highly significant nationally and locally. The art in this area is prolific and distinctive, and the wide range of styles and techniques indicates it has been applied over many hundreds of years.

### SIMRAP Agreement

The South Island Māori Rock Art Project (SIMRAP) was established in 1989 to locate and record rock art sites within the South Island. Its objectives are twofold:

- To create for posterity a permanent photographic record of all of the rock art that could be found in the South Island
- To produce a record of the art definitive enough to allow effective decisions relating to resource management and conservation.

The project involves surveying for rock art sites, and when they are found, mapping, photographing and taking a GPS reference of each site. Ongoing access to sites is limited because more than 95% are located on private land, and landowner permission is required to access them. Most landowners are very open to working with Rūnaka in protecting and managing the sites.

Kā Rūnaka preference is that rock art sites are listed on plans via a silent file system within broader cultural landscapes/wāhi tūpuna and provisions are developed to protect them in district and regional plans.



## OBJECTIVES

1. Rock art is protected and sites are restored and enhanced.
2. Manawhenua can access rock art sites.



## ISSUES

1. Tuhituhi neherā (rock art) is vulnerable to damage, both natural and human induced, including from:
  - a. wind, sun, rain and climactic extremes such as frost.
  - b. stock rubbing against the art or licking the rocky areas for salt.
  - c. changes in the microclimate or hydrology affecting the growth of local vegetation, which can affect the art (through irrigation or the creation of moisture via the proximity of a canal for example)
  - d. dust and vibration
  - e. earthworks, explosives, two degree seismic testing, proximity of silage pits, farm tracks, forestry, revegetation/forestry.
2. District plans do not anticipate all threats to rock art.
3. The public lacks awareness of the existence, location and significance of tuhituhi neherā, and the kaitiaki role of Manawhenua in protecting it.
4. Resourcing for the protection of rock art sites is limited.
5. Activities that are permitted in the district plan often have an adverse impact on rock art.



## POLICIES

1. Require district plans to identify and protect rock art sites, with consent application for activities that threaten the rock art triggering consultation with Kāi Tahu as an affected party.
2. Require a functional buffer zone between rock art sites, land to be irrigated and land on which structures are to be placed, in district and regional plans.
3. Support the development of management plans for rock art sites.
4. Promote the cultural significance of the rock art and the kaitiaki role of Manawhenua.
5. Require that applications for new activities in the Waitaki Valley not anticipated by district plans triggers consultation with Kā Rūnaka.
6. Seek a dedicated seat for Manawhenua on the Māori Heritage Council.

## 7.5 Cultural Reference Condition

Cultural Reference Condition refers to the Manawhenua view of the baseline condition of a catchment at the time of the signing of the Treaty. Other baselines may be the state of the catchment now or how it may be in the future with all consented development occurring and all resulting contaminants becoming apparent in the catchment.

Vegetation clearance affects the cultural reference condition of the Waitaki. Slightly less than half of the Waitaki remains in natural cover. We want to see indigenous vegetation loss to stop and the total percentage of indigenous vegetation cover to increase. For whānau it is very important to preserve the few relatively unspoiled wāhi tūpuna containing native vegetation that is still intact. We hope to see large tracts of the catchment revegetated in indigenous vegetation. For example, the Mackenzie Basin (Manahuna) has always been associated with the tawny colours of tussock.



### OBJECTIVES

1. The cultural reference condition of cultural landscapes (including smells such as of tussock, tōtara, taramea and aesthetics and vistas) is protected.
2. The integrity of views towards the Manawhenua tūpuna Aoraki and his brothers Rakiroa (Mount Dampier), Rakirua (Mount Teichelmann), Rarakiroa (Mount Tasman) is protected from inappropriate development.
3. There is an increase in the total percentage of indigenous cover.



### ISSUES

1. Irrigation has changed the cultural reference condition of the Mackenzie catchment.
2. The iconic nature and cultural reference condition of lakes Takapō, Pūkākī and Ōhau is severely compromised by damming and diversions.
3. Natural coloration and clarity of lakes are at risk from development activities, abstraction, land use intensification and sediment transfer.
4. The cultural reference condition of landscapes is compromised by wilding pines, afforestation, loss of indigenous vegetation, the presence of exotic species, and rural and rural-residential development.
5. The views towards Aoraki, the surrounding mauka and lakes are threatened by highly inappropriate development, including, for example, subdivision and the salmon shop on the Pūkākī control structure.



### POLICIES

1. Identify and protect in district and regional planning documents cultural landscapes with visual cultural associations and relationships.
2. Identify priority areas for wilding pine removal in wāhi tūpuna.
3. Require a cross-agency programme of wilding pine removal that prioritises wāhi tūpuna.
4. Require that wilding pines do not become managed pine plantations.
5. Encourage large scale revegetation programmes in areas where wilding pines have been removed, using species recommended by Manawhenua such as podocarp and beech.
6. Collaborate with agencies and landowners to:
  - a. halt the loss of indigenous vegetation
  - b. identify priority areas for revegetation with indigenous species
7. Protect significant areas of remaining indigenous vegetation.

## 7.6 Infrastructure and Facilities in Wāhi Tūpuna

We wish to see the sensitive placement of infrastructure and facilities in the Waitaki.

 OBJECTIVES	 POLICIES
<ol style="list-style-type: none"> <li>1. Infrastructure and facilities (toilets, rubbish and waste facilities) are located to avoid adverse effects on wāhi tūpuna and the characteristics of each site.</li> </ol>	<ol style="list-style-type: none"> <li>1. Require signage that alerts freedom campers to adjacent mahika kai areas.</li> <li>2. Encourage consultation with Manawhenua when toilets, waste disposal facilities and infrastructure are proposed in wāhi tūpuna.</li> <li>3. Encourage the Waitaki, Waimate and Mackenzie District Councils to undertake a review of the quality of toilet facilities with the view to upgrading sewerage facilities that have adverse effects on water bodies.</li> <li>4. Require all local authority waste disposal areas in wetlands and riverbeds and adjacent to all natural waterways to be removed by 2019 and relocated away from waterways and coastal areas.</li> <li>5. Require councils to consult with Manawhenua on the location of waste disposal facilities.</li> <li>6. Oppose freedom camping where there are no toilet facilities.</li> <li>7. Require that regional councils engage in discussions with Kā Rūnaka to define the role of takata wai.</li> </ol>
 ISSUES	
<ol style="list-style-type: none"> <li>1. Placement of infrastructure, network facilities and other facilities affects Manawhenua values in wāhi tūpuna.</li> <li>2. Leaking sewerage infrastructure adjacent to water bodies affects mahika kai and the mauri of the waterway.</li> </ol>	

## 7.7 Contemporary Nohoaka

The term nohoaka (literally meaning ‘a place to sit’) traditionally refers to areas used by Kāi Tahu in the pursuit of food and other natural resources. The traditional concept has been given contemporary effect through the allocation of specific camping sites to support mahika kai activities in the Ngāi Tahu Claims Settlement Act 1998 (see Map 16). Nohoaka entitlements were granted to Te Rūnanga o Ngāi Tahu to facilitate mahinga kai activities for Ngāi Tahu whānui. Nohoaka are currently managed centrally by Te Rūnanga o Ngāi Tahu in consultation with Papatipu Rūnanga as appropriate.

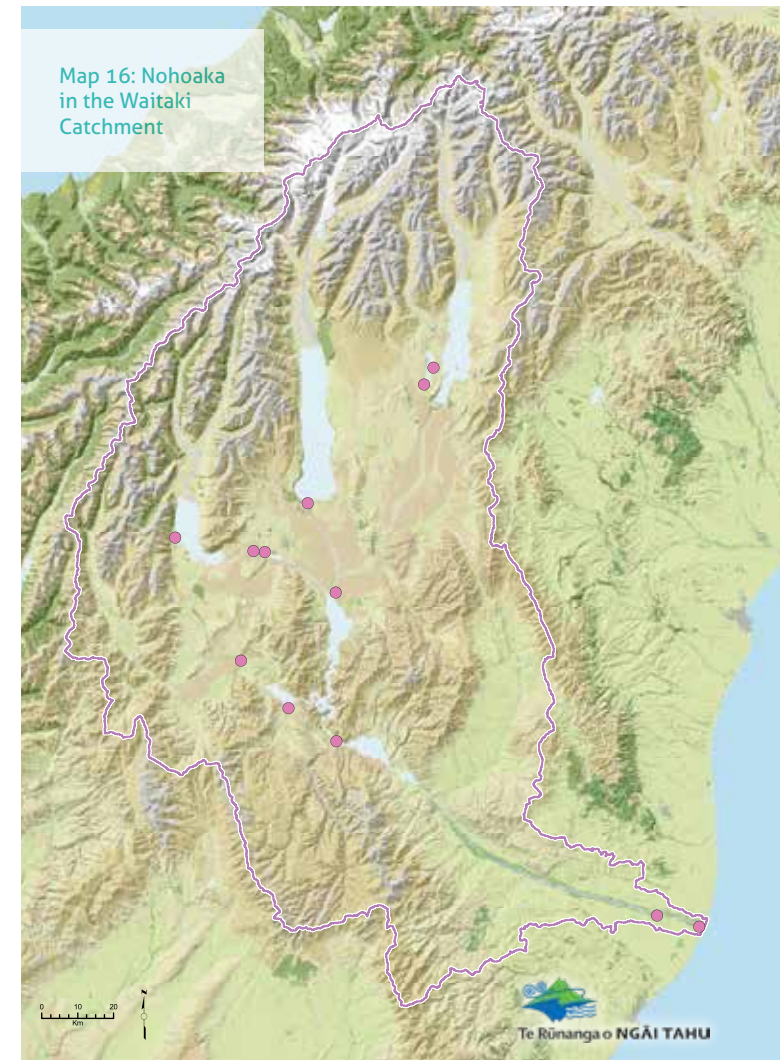
### Map 15: Contemporary Nohoaka

- Lake Ōhau
- Ōhau River No. 1
- Ōhau River No 2
- Ahuriri River
- Lake Benmore (Haldon Arm)
- Lake Benmore (Otamatapaio Recreation Reserve)
- Lake Aviemore (Ōtematātā)
- Waitaki River – (Waitaki River Mouth)
- Waitaki River (Ferry Road)
- Lake Alexandrina/Takamoana
- Lake McGregor / Whakarumoana
- Lake Pūkaki

Contemporary nohoaka are mostly located in areas of lakeshore or riverbank and can be used on a temporary but exclusive basis to facilitate the gathering of food and other natural resources by Kāi Tahu whānui between the middle of August and the end of April. A license allows whānau to temporarily camp on a piece of land up to one hectare in size near a traditional Manawhenua mahika kai area. It is hoped the Lake Pūkaki nohoaka will be made operative in the near future.

There are 12 contemporary nohoaka in the Waitaki catchment. Surveys have shown that poor water quality near nohoaka affects whānau desire to camp at sites, to collect food and to use the waters for recreation. Problems include algal blooms, slimy mats of periphyton, didymo, and excessive beds of macrophytes. E-coli has been measured in high levels at Lake Aviemore in close proximity to the nohoaka there. The Ahuriri nohoaka is highly unsuitable for contact recreation. Even when operative, some nohoaka will not have toilet facilities or drinkable water. Te Rūnanga o Ngāi Tahu is undertaking a substantial programme of work to get the nohoaka operative.

The Manawhenua vision for nohoaka is that they are highly desirable and easily accessible places for whānau to gather to experience the landscape as their tūpuna did; and to rekindle the traditional practices of gathering food and other natural resources.







## OBJECTIVES

1. Nohoaka are highly desirable and easily accessible places for whānau to gather to experience the landscape as their tūpuna did; and to rekindle the traditional practices of gathering food and other natural resources.
2. Water quality adjacent to nohoaka sites provides for the needs of mahika kai, contact recreation and wider Manawhenua values.
3. Drinking water is readily available adjacent to nohoaka sites.



## ISSUES

1. Of the 12 nohoaka in the Waitaki some are active and some are inactive. Several are in the process of becoming active. See an up to date list of nohoaka on [www.ngaitahu.iwi.nz/environment/nohoanga](http://www.ngaitahu.iwi.nz/environment/nohoanga).
2. The provision of permanent toilets can make nohoaka too readily available for public use.



## POLICIES

1. Work with Te Rūnanga o Ngāi Tahu, Land Information New Zealand, local and territorial authorities and the Department of Conservation to:
  - a. Have three additional Waitaki nohoaka operative, prioritising Lake Ōhau;
  - b. identify opportunities to improve nohoaka sites;
  - c. develop readily available information about the mahika kai opportunities available at each nohoaka.
2. Ensure regional and district plans and other statutory documents:
  - a. safeguard Manawhenua access (including for vehicles) and use of nohoaka by ensuring they do not become landlocked or surrounded by incompatible uses;
  - b. provide for Manawhenua and Te Rūnanga Ngāi Tahu to be considered an affected party for resource consent applications that affect nohoaka.
3. Require agencies to:
  - a. work with Crown agencies to develop and implement an active restoration programme for waterways alongside nohoanga that responds to Manawhenua priorities;
  - b. work with Te Rūnanga o Ngāi Tahu and/or Crown agencies to carry out pest control on nohoanga sites where appropriate.
4. Identify opportunities for reseeding/enhancing mahika kai and taoka species at nohoaka.
5. Undertake surveys of whānau to understand desired nohoaka sites, facilities and opportunities.
6. Identify and restore customary uses (current and potential) for particular nohoaka.

## 7.8 Māori Land

There are small parcels of Māori land remaining in the Waitaki catchment (see Map 17). Māori Land includes:

- Māori Reserve land (held under the Reserves Act)
- Māori freehold land
- Māori Reservations
- Fishing Easements

There are no papakāika in the catchment. District Plans do not provide for papakāika.

### Māori Reserves in the Waitaki catchment

#### ■ Te Punaomaru

The Punaomaru Native Reserve was granted in 1848 as part of Kemp's Purchase Deed. According to Walter Mantell, the original extent of the reserve was to be 376 acres but when surveyed in 1890, it was actually 456 acres. During the 1868 sitting of the Native Land Court, the original size of the reserve was increased by 148 acres. Traditionally Punaomaru was a launching place for mokihi travelling up the Waitaki. On the return journey, the mokihi would beach at Tauhinu across the other side of the river.

Punaomaru is associated with the chief Te Huruhuru who was living there in the mid-19th century. Since the establishment of the reserve, all the original land has been sold or transferred to general title.

#### ■ Tauhinu NR880

The Tauhinu Native Reserve was granted in 1848 as part of Kemp's Purchase Deed. According to Walter Mantell, the original extent of the reserve was to be 10 acres but when surveyed in 1877, it was actually just over 23 acres. During the 1868 sitting of the Native Land Court, the original size of the reserve was increased by 13 acres. Traditionally Tauhinu was a place where mokihi were beached on their down river journeys. Tauhinu is associated with the chief, Te Kapa who was living there in the mid-19th century. The reserve has never undergone subdivision or partition and remains Māori freehold land.

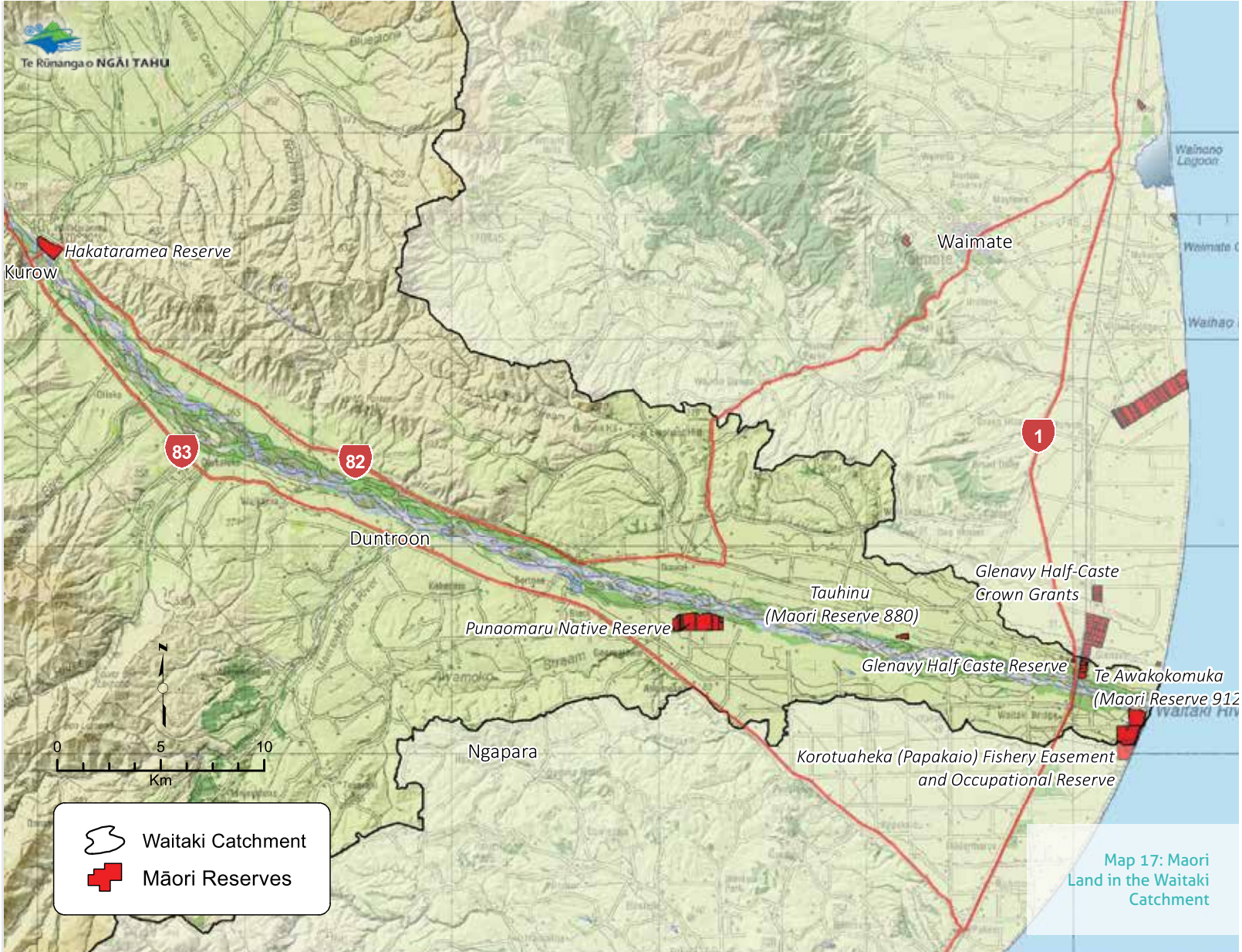
#### ■ Korotuaheka Fishery Easement and Occupation Reserves

In 1868 the Native Land Court granted a total of 489 acres, 2 roods and 10 perches on the south side of the Waitaki River mouth to "the natives of Moeraki and Punaomaru." The land was made up of Fishery

Easement and Occupation Reserves. Ownership of the Reserve, known as Korotuaheka, was established by the Native Land Court in 1887. Korotuaheka is associated with the rakatira Te Maiharoa who moved there with his followers in 1879 following their eviction by the Government from Ōmārama. Te Maiharoa died in 1885 and was buried at Korotuaheka. All of the reserve has been sold or transferred to general title except the urupā (cemetery) which was set aside and reserved as a "Māori Reservation for use as a burial ground" in 1973. Today, the urupā remains Māori freehold land.

#### ■ Te Awakokomuka Fishery Easement NR912

Te Awakokomuka was granted by the Native Land Court in 1868. This ten acre fishery easement provided access to a lagoon into which the creek "Te Awa Kōkōmuka" flowed. The Court determined the owners of the Reserve in 1887 as being the same persons entitled to the Waimatamate Reserve. At the time the reserve was granted, the Waitaki River mouth was almost opposite this reserve. However, since the Waitaki power scheme, the dynamics of the river mouth have altered and it no longer shifts as far north. The reserve today is Māori freehold land.



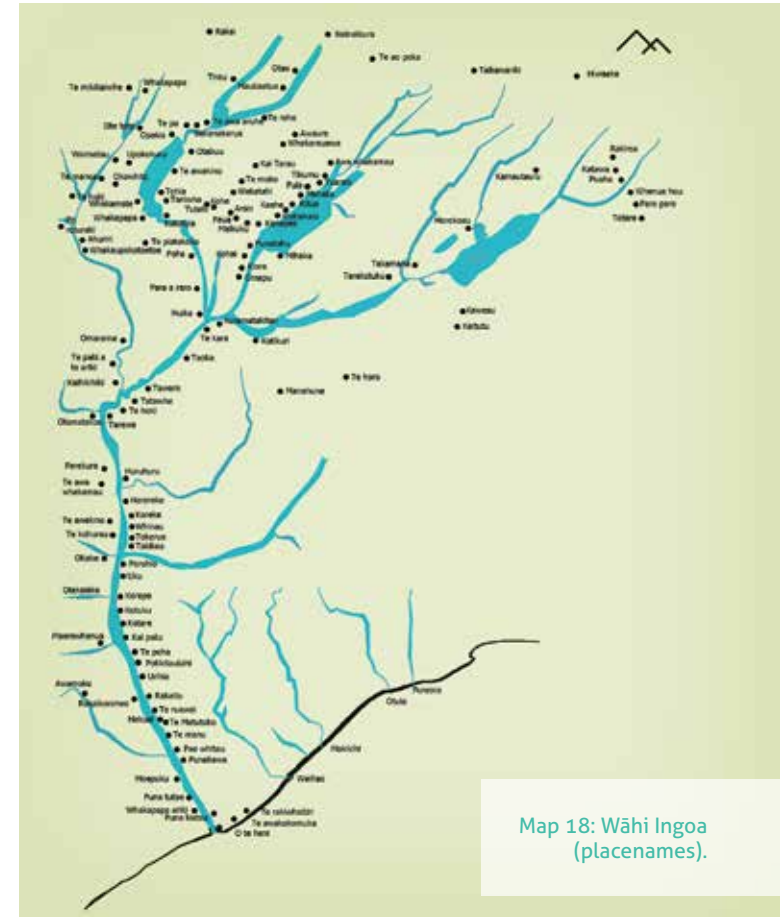
■ Glenavy Half-Caste Reserve

In 1884 approximately 350 acres of land at Glenavy was declared to be subject to the provisions of the Middle Island Half-Caste Grants Act 1883. The land available for half caste grants comprised of section 103 of RS642 and sections 108 and 111 of RS1644. In 1885, Section 114 of Reserves 642 and 1644 was also added to the land available for half caste grants although only part of Section 114 was eventually allocated to half caste claimants. Two rural sections to the north-east of Glenavy, closer to Morven, RS34375 and 34376 both of 313 acres, had earlier been withdrawn from sale to satisfy half-caste claims at the recommendation of Rev J. Stack in 1879. Part of RS34376 was partitioned in 1881 however most of these sections were not allocated to half caste people until 1888 under the provisions of the Middle Island Half-caste Grants Act 1888. Today, only one section of all of these land parcels remains Māori freehold land, the remainder of the sections have been sold or transferred into general title.

■ Waikawa (Hakataramea) NR891

In 1848 Mantell promised Te Wharekorari a reserve at Hakataramea. The survey and award of this reserve

was approved by the Governor-in-Chief and Mantell was directed to visit Hakataramea and set apart this promised land whenever his “other duties might permit.”<sup>1</sup> Mantell subsequently visited the Waitaki in December 1852 where he met Te Wharekorari and his family and confirmed that a reserve of 150 acres at the mouth of Te Hakataramea would suffice for the family’s needs. On this occasion, Te Wharekorari also assisted Mantell with his exploration and survey of the resources (wood, lignite, limestone, peat) of the lower Waitaki region. Mantell allowed Te Wharekorari to continue his cultivation of patches of land here and there on the low flats and islands of the river as he knew that a supply of fresh vegetables would be required for the influx of settlers who were soon to arrive on the south bank of the Waitaki at Kohurau. He proposed returning to Hakataramea in the near future to carry out the official survey. However, the reserve was never surveyed. In 1868 a 150 acre block at the mouth of the Waihao River (Waikawa MR891) was instead surveyed and allocated to Te Wharekorari’s descendants in lieu of the land at Hakataramea that had already been alienated by the Provincial Government. Today, all of the reserve has been sold or transferred into general title.



<sup>1</sup> Mr. Mantell to the Civil Secretary. Crown Lands Office, Otago, 19th March, 1853 in Mackay (1873) A Compendium of official documents relative to Native affairs in the South Island, Volume One.



## OBJECTIVES

1. Manawhenua can use and develop Māori land according to the purpose it was given.
2. Manawhenua are a significant landowner in the Waitaki catchment.
3. District plans enable the development of papakāika by Manawhenua throughout the Waitaki catchment.
4. Fishing reserves and easements are identified, restored and enhanced.
5. Access arrangements to fishing reserves and easements are formalised.
6. Landowners and councils understand the location and rights associated with Manawhenua fishing reserves and easements.
7. The wai adjacent fishing easements and reserves are of an excellent quality that provides for mahika kai, contact recreation and wider Manawhenua values.



## ISSUES

1. Lack of Māori land remaining in the catchment, with a corresponding lack of economic and cultural development opportunities.
2. Whānau and agencies have a poor understanding of location, opportunities and threats to Māori land in the Waitaki.
3. There is limited Māori land in the catchment available for papakāika housing.
4. Papakāika housing is not provided for in district plans.
5. Some land in Māori Reserve is unsuitable for development
6. Whānau have little information about the location of Māori fishing easements and reserves, and the mahika kai opportunities they provide.
7. Access is compromised by private land ownership, and some areas are landlocked.



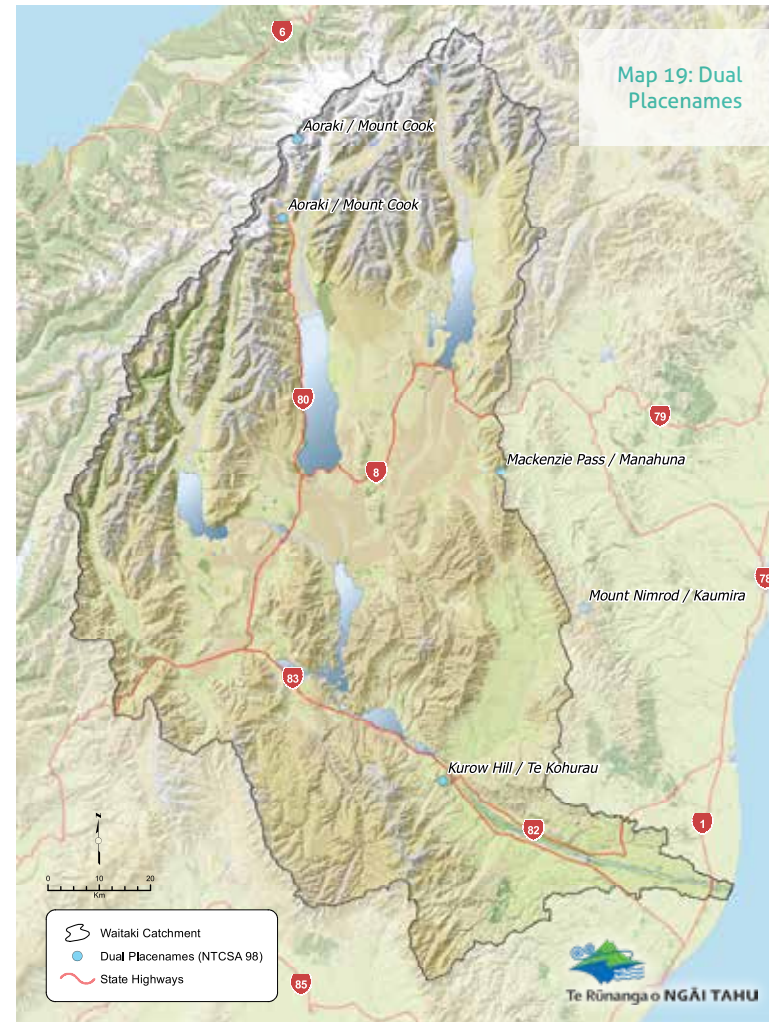
## POLICIES

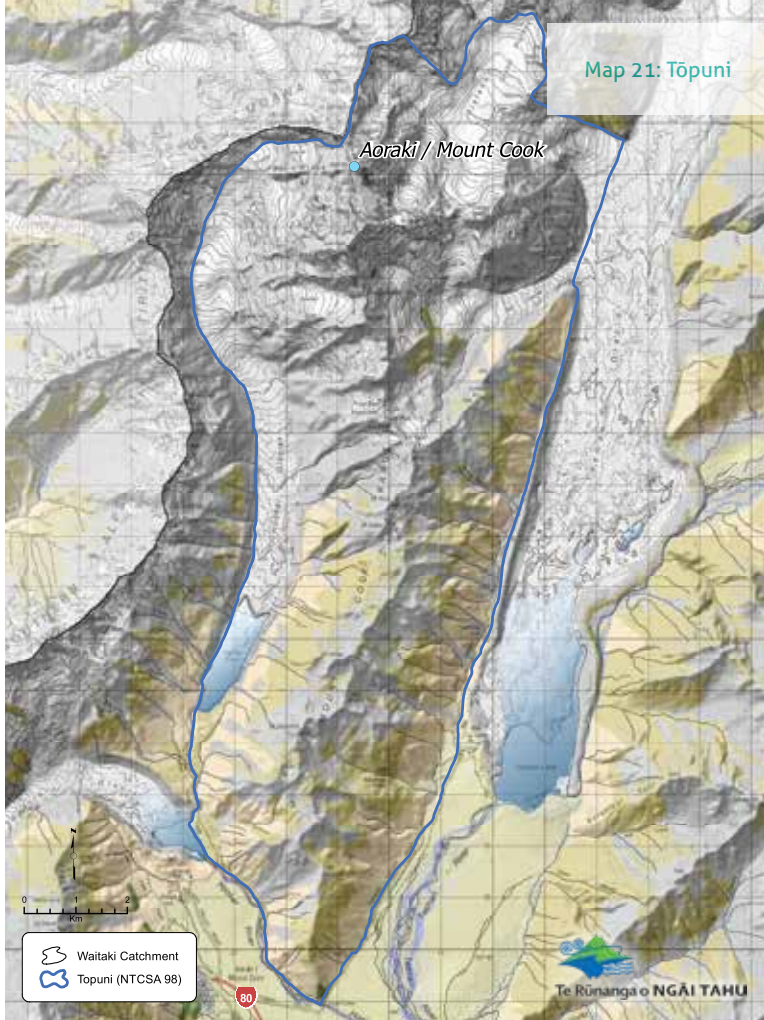
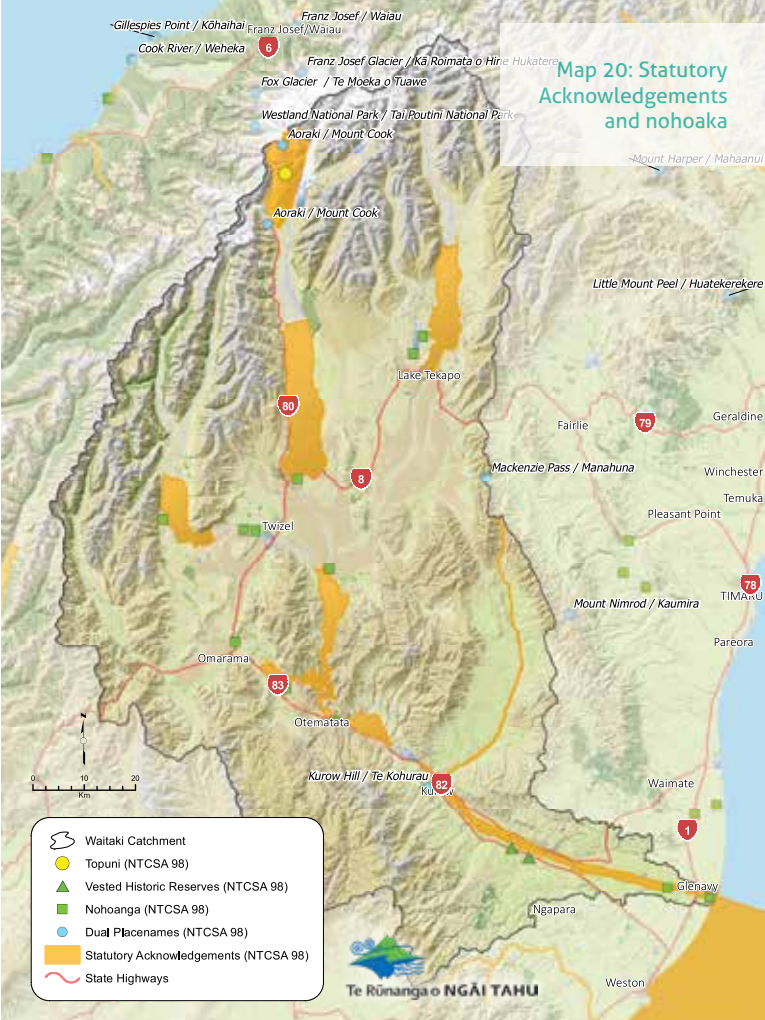
1. Undertake an analysis of all Māori land, including mahika kai considerations, for strengths, weaknesses, opportunities and threats.
2. Request the Ngāi Tahu Māori Law Centre run wānaka to improve whānau understanding of the Māori Land resource in the Waitaki.
3. Seek opportunities to negotiate for land interests in the Waitaki catchment
4. Require District Councils to provide for kāika nohoaka including papakāika housing in their second generation district plans.
5. Develop restoration or enhancement plans for reserves and easements.
6. Identify customary uses (current and potential) for particular reserves and easements.
7. Develop and manage a system for Manawhenua to access fishing easements and reserves.
8. Work with landowners and agencies to establish access from the Māori land to the waterway.

## 7.9 Cultural Redress

This section refers to statutory redress, tōpuni, nohoaka and place names. The cultural redress in the Ngāi Tahu Claims Settlement Act 1998 included the use of dual place names (shown on Map 19) and Statutory Acknowledgements (shown on Map 20), which are an acknowledgement by the Crown of the particular cultural, spiritual, historic and traditional association of an iwi with each statutory site and area. Other redress mechanisms were tōpuni, of which there is one over Aoraki/Mt Cook (shown on Map 21), and nohoaka.

The physical presence of our tūpuna throughout the catchment is evidenced by the place names that survive. The names reflect their settlement history and resource use. They placed names on the landscape to remind them of their history and identity. These place names are considered taoka. The place names amended under the Ngāi Tahu Claims Settlement Act for the Waitaki are Te Kohurau-Kurow Hill; Manahuna-MacKenzie Basin. Te Rūnanga o Ngāi Tahu has undertaken an extensive place names mapping exercise of additional place names.





## 7.9 Cultural Redress (continued)



## OBJECTIVES

1. Manawhenua are partners with the Crown in managing the physical resources of the Waitaki catchment.
2. Traditional place names are restored and widely used in the Waitaki catchment.



## ISSUES

1. Lack of recognition and implementation of Statutory Acknowledgements, tōpuni, place names and nohoaka.
2. Modifications to landforms, landscapes and resources mean that many place names are “displaced”. Over time the original name has been lost and the association between the place and the name has also been lost.



## POLICIES

1. Require plans and policy statements to:
  - a. map Statutory Acknowledgement areas before the requirement for notification expires.
  - b. involve Manawhenua in decision making for activities in Statutory Acknowledgement areas.
  - c. trigger Manawhenua involvement as an affected party for resource consent applications affecting these areas
  - d. require that notification of consent applications is sent to Kā Rūnaka and Te Rūnanga o Ngāi Tahu.
2. Discuss the extent of the boundaries of Statutory Acknowledgement areas with agencies where this is not specifically defined.
3. Ensure district and regional plans recognise Manawhenua as an affected party in Statutory Acknowledgement areas beyond 2019.
4. Promote the importance of the Tōpuni over Aoraki within the Waitaki.
5. Promote the recognition of place names amended under the Ngāi Tahu Claims Settlement Act and their use in statutory and non statutory planning documents.
6. Require the use of other Manawhenua traditional place names by agencies, including correcting the spelling of incorrectly spelt place names such as Tengawai (Te ana a wai).



## 7.10 Resource Management Processes

 OBJECTIVES	 POLICIES
<ol style="list-style-type: none"> <li>1. Manawhenua are engaged at all levels of resource management decision making and implementation in the Waitaki catchment.</li> </ol>	<ol style="list-style-type: none"> <li>1. Ensure that second generation Council plans set out objectives, policies and rules that trigger Kā Rūnaka engagement as an affected party in consents in mapped wāhi tūpuna areas.</li> <li>2. Encourage Councils to use section 91 of the RMA to require all relevant resource consents for a proposal to be heard together.</li> <li>3. Oppose the issuing of retrospective resource consents where Manawhenua values are affected.</li> <li>4. Require the establishment of a Joint Annual Work Programme, fully resourced by councils, between Kā Rūnaka and each of the councils in the rohe, to ensure collaboration on the development and implementation of council plans, policies, bylaws and strategies.</li> <li>5. Require agencies to seek Manawhenua input in the development of plans, policies and implementation programmes where Manawhenua have an interest.</li> <li>6. Request that councils and applicants seek advice from the rūnaka environmental entities in the takiwā.</li> <li>7. Work proactively with other resource users and industry representatives as they develop their internal Environmental Management Systems and/or their applications for external accreditation (via Environmental Management Systems, Forestry Stewardship Council, International Organization for Standardization etc) by identifying practical “on the ground initiatives” that they could implement to deliver cultural outcomes.</li> </ol>
 ISSUES	
<ol style="list-style-type: none"> <li>1. Councils issuing retrospective consents for non compliant whenua and wai based activities.</li> <li>2. Councils not notifying whenua and wai based consents that Manawhenua would like to be consulted on, or failing to recognise Manawhenua as an affected party.</li> <li>3. Piecemeal lodgement of consents associated with a single development helps limit Manawhenua involvement.</li> </ol>	

## Glossary

*Aoraki Matatū* Aoraki, be ever proud!

*Arai Te Uru* sub-tribal canoe, Otago coastline

*Ara tawhito* Ancient trails

*Atua* God, supernatural being

*Hapū* Sub-tribe, extended whānau.

*Hāpua* pool of water

*Harakeke* Flax

*Hīkoi* Journey

*Hui* Meeting, assembly

*Ikoa* Name

*Īnaka* A variety of whitebait

*Iwi* Tribe

*Kōiwi takata* Human skeletal remains

*Kai* Food

*Kāi Tahu* Descendants of Tahu, the tribe

*Kāi Tahu Whānui* the collective of the individuals who descend from one or more of the of the five primary hapū of Hawea, Rapuwai, Waitaha, Kāti Māmoe and Kāi Tahu

*Kāika* Settlement

*Kāika nohoaka* Place of residence

*Kāitahutaka* Kāi Tahu identity/Kāi Tahu culture/Kāi Tahu way of life.

*Kaitiaki* Guardian

*Kaitiakitaka* The exercise of customary custodianship, in a manner that incorporates spiritual matters, by takata whenua who hold Manawhenua status for particular area or resource

*Kanakana* Lamprey eel

*Karakia* Prayer, incantation

*Kā roimata o Aoraki* The tears of Aoraki

*Kā Papatipu Rūnaka* Tribal councils

*Kaupapa* Topic

*Ki uta ki tai* From the mountains to the sea

*Kōhaka* Breeding ground

*Kōkopu* Cockabully

*Kōhaka* Nursery

*Kōrero* Speech

*Kūmara* Sweet potato

*Mahi* Work

*Mahika kai* Places where food is produced or procured

*Mana* Authority, prestige, influence

*Manawhenua* Those who exercise customary authority or rakatirataka

*Manaakitaka* Showing kindness to, looking after, entertaining

*Manuhiri* Visitor, guest

*Marae* Courtyard, meeting place for takata whenua

*Mātaitai* Customary seafood gathering site, shellfish bed

*Mātauraka Māori* Māori knowledge

*Mauka* Mountain

*Mauri* Essential life force or principle; a metaphysical quality inherent in all things both animate and inanimate

*Mihimihi* Greeting

*Mō kā tākata* For the people

*Mōkihi* Raft

*Mokopuna (moko)* Grandchild, descendant

*Nohoaka* Occupation sites

*Pā* Fortification

*Papakāika* Traditional settlement or settlement on traditional land

*Pākehā* New Zealander of European descent, probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand

*Poua* Grandfather

*Rakatira* Chief

*Rakaitirataka* Chieftanship, decision-making rights

*Raraka* Weaving

*Rūnaka* Marae based council or system of representation for tangata whenua

*Raupō- Bulrush*

*Roimata* Tears

*Rohe* Boundary

*Rāhui* Form of restriction on access to a certain resource for a particular time

*Takata whenua* The iwi or hapū that holds mana whenua in a particular area

*Taiāpure* Local fishery declared under Part IIIA of the Māori Fisheries Act 1989.

*Takiwā* Area, region, district

*Tapu* Sacred

*Taua* Grandmother

*Te Tai Poutini* the West Coast of New Zealand

*Tikaka* Customary values and practices

*Tohu* Marker

*Tōpuni* Conservation management tool

*Tūāhu* Sacred place for ritual practices by a tohuka

*Tuhituhi neherā* Rock art

*Tuna* Eel

*Tupuna* Ancestor

*Tūpuna* Ancestors

*Taoka* Treasure

*Te reo Māori* Māori language

*Te Rūnanga o Ngāi Tahu* Governance entity of Ngāi Tahu

*Te Waipounamu* the South Island

*Tīkouka* Cabbage tree

*Umu* Oven

*Urupā* Burial place

*Waharoa* Entrance to a pā

*Wāhi ikoa* Placenames

*Wāhi taoka* Resources, places and sites treasured by Manawhenua

*Wāhi tapu* Places sacred to takata whenua

*Wāhi tīpuna* Ancestral place

*Wai* Water

*Wai koura* Freshwater lobster

*Wai Māori* Freshwater

*Waipuna* Spring

*Wai tapu* Sacred waters

*Waka* Canoe

*Wānaka* Customary learning method

*Weka* Woodhen

*Whakataukī* Proverb/saying

*Whānau* Family

*Whānui* Large, extended, broad

*Whare* House

*Whenua* Land



