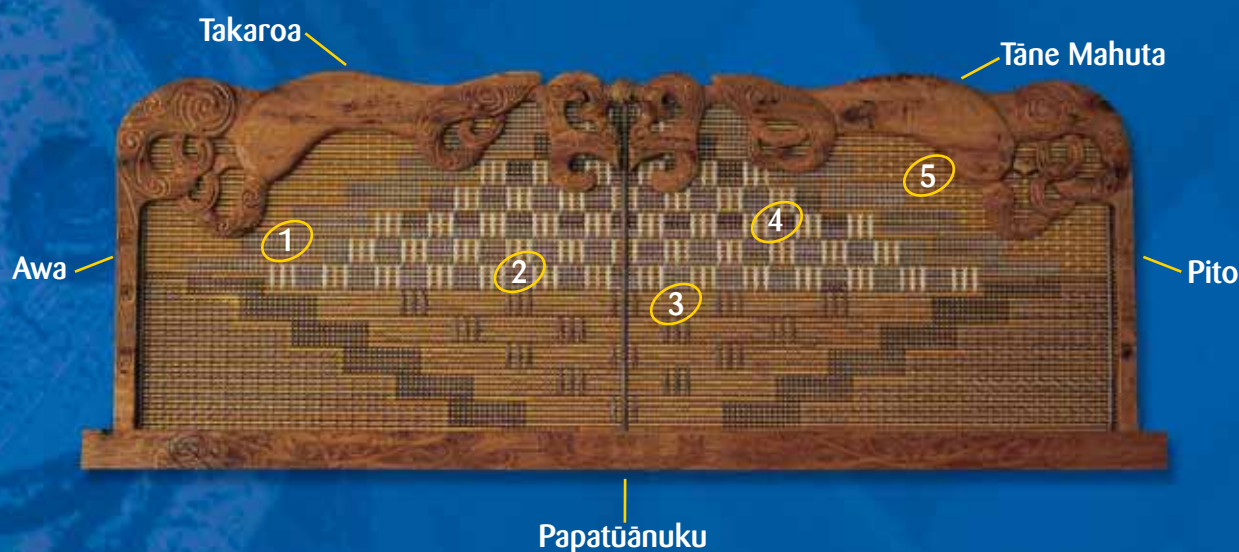


**KĀI TAHU KI OTAGO
NATURAL RESOURCE
MANAGEMENT PLAN
2005**

PLAN PHILOSOPHY AS DEPICTED BY THE TAOKA “KAITIAKITAKA”



- Takaroa** The sea god, representing the coastal and inland waterways and fisheries of the Otago region.
- Tāne Mahuta** God of the forest, the atua over the native flora and fauna of the Otago region.
- Papatūānuku** Mother earth, with arms outstretched, carved in the kōwhaiwhai pattern to show people working in conjunction with Papatūānuku to create new growth.
- Awa** Waterways, running from Papatūānuku to join the sea god, Takaroa.
- Pito** Linking Papatūānuku to Tāne Mahuta, symbolising the umbilical cord connecting people and mother earth.



Green/Grey - Poutama

Stairway signifies the partnership between Kāi Tahu ki Otago and the Otago Regional Council, each with their own levels of understanding and knowledge, joining together to enclose and embrace the natural resources under the kaupapa or kaitiakitaka.



Green/White - Roimata Toroa

Reflects the importance of the Toroa (Albatross) in tradition and pride of place in Otago.



Green/Grey - Waewae Pakura

Part of the lower half of the design. Depicts footprints of the Pukeko, signifying presence of wildlife on the land.



Light and Dark Blue - Mumu/Tapawhā

Represents blocks of forest and vegetation.



Yellow - Purapura Whetū

Reminds us of the tini mate - myriads of ancestors.

ACKNOWLEDGEMENTS

This Plan is the culmination of 2 years of effort by Papatipu Rūnaka and whānau rōpū representatives, principally a voluntary group of people dedicated to the advancement of the Kāi Tahu ki Otago position in the management of natural, physical and historic resources and values. The Plan is the result of many marae-based hui and innumerable meetings.

Thanks is due to the Review Working Group who spent many hours of voluntary work ...

Edward Ellison, Te Rūnanga o Ōtākou; Gail Tipa, Te Rūnanga o Moeraki; Joy Smith, Kāti Huirapa Rūnaka ki Puketeraki; Rewi Anglem and Rena Fowler, Hokonui Rūnanga; and Maureen Wylie, Waikoau Ngāi Tahu Rūnanga (S.O.) Incorporated; Matapura Ellison, Kaupapa Atawhai, Manager Department of Conservation; Kate Sedgley, Te Rūnanga o Ngāi Tahu Kaupapa Taiao Unit; Christopher Rosenbrock, KTKO Ltd Manager.

Many thanks are also owed to the following people ...

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The Otago Regional Council, Waitaki District Council, Queenstown Lakes District Council, Central Otago District Council, Clutha District Council, Dunedin City Council.

Kāi Tahu ki Otago would like to thank the Otago Regional Council for the use the “Kaitiakitaka” taoka image on the cover of this Plan. This taoka is of special significance to both the Otago Regional Council and Kāi Tahu ki Otago.

To all those people who have provided support, direction and technical assistance during the development of this Plan, Ka nui ka mihi aroha ki a koutou mo te manaaki me tautoko tenei kaupapa taumaha.

LIST OF ABBREVIATIONS

The Southern Ngāi Tahu dialect replaces “Ng” with “k” for example “Ngāi Tahu” is written and pronounced “Kāi Tahu”. The “k” is used throughout this Plan unless the situation deems it inappropriate for example traditional whakataukī, statute titles, Geographic Board names and particular Papatipu Rūnaka dialect.

DoC	<i>Department of Conservation</i>
ECan	<i>Environment Canterbury</i>
KTKO Ltd	<i>Kāi Tahu ki Otago Ltd a Papatipu Rūnaka-owned Consultancy business.</i>
KTKO NRMP 1995	<i>The Kāi Tahu ki Otago Natural Resource Management Plan 1995. The first Kāi Tahu ki Otago Natural Resource Management Plan published in 1995.</i>
KTKO NRMP 2005	<i>The Kāi Tahu ki Otago Natural Resource Management Plan 2005. This current Plan.</i>
LGA 2002	<i>Local Government Act 2002</i>
NTCSA 1998	<i>Ngāi Tahu Claims Settlement Act 1998</i>
ORC	<i>Otago Regional Council</i>
RMA 1991	<i>Resource Management Act 1991</i>

FOREWORD

KĀI TAHU KI OTAGO

The period between the production of the Kāi Tahu ki Otago Natural Resource Management Plan 2005 and the Kāi Tahu ki Otago Natural Resource Management Plan 1995 represents a significant re-emergence of Ngāi Tahu whānui interests and capacity in the management of the natural environment in our tribal area. For generations our elders struggled for recognition of their values and beliefs in respect of the interconnectedness of people, their actions and the health of the environment. The success of the tribe in establishing the iwi authority Te Rūnanga o Ngāi Tahu (1996) and negotiating the Ngāi Tahu Claims Settlement Act 1998 has played a crucial part in restoring influence and involvement that is a reflection of tino rangatiratanga.

Central to the function of participation is building and maintaining effective relationships with the community, with local government and government agencies in the decision-making framework in Otago. This requires mutual respect, effort and understanding from all parties who have the wider objective of a healthy environment at heart.

The task of ensuring the Crown recognises and gives effect to the Treaty of Waitangi and respects their treaty partner remains a pivotal task that influences whether success or failure occurs at a local level.

This Plan is not a starting point but a continuation on the achievements of many people over the years, with the vision we hold for the environment in which we are a part of, reflected in the policies of this plan, for now and future generations.

We commend all who have contributed to the production of this the Kāi Tahu ki Otago Natural Resource Management Plan 2005.



David Higgins
Te Rūnanga o Moeraki
Upoko



Matapura Ellison
Kāti Huirapa Rūnanga ki Puketeraki
Deputy Upoko



Kua Langsbury
Te Rūnanga o Ōtākou
Upoko



Rewi Anglem
Hokonui Rūnanga
Kaiwhakahaere

STEPHEN CAIRNS**OTAGO REGIONAL COUNCIL**

Under the Resource Management Act 1991, the Otago Regional Council is charged with sustainably managing Otago's land, air and water resources. The iwi natural resources planning document for the Otago Region, the Kāi Tahu ki Otago Natural Resource Management Plan 2005 (the Plan) is an important document in assisting the Council to meet its statutory obligations. The Otago Regional Council has been happy to support this Plan's development and looks forward to using the Plan in its everyday work. The knowledge and information contained within the Plan will be of benefit to the Otago Regional Council and its committees in maintaining and enhancing the region's coastal, river and lake environments and the sustainable management of land and resources. In this respect, Otago Regional Council planning and implementation will benefit from integrating the objectives and policies as stated in the Plan into our own planning frameworks, for the benefit of the whole region.

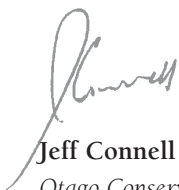
I am pleased that our relationship with Kāi Tahu ki Otago, both formally and informally, is strong and growing. It is in the spirit of that relationship that we congratulate Kāi Tahu ki Otago for producing an excellent resource for the region's future.


Stephen Cairns*Otago Regional Council*

Chairperson

JEFF CONNELL**DEPARTMENT OF CONSERVATION**

The Department of Conservation is committed to managing New Zealand's publicly owned natural and historic heritage for the benefit of all New Zealanders and to promote conservation generally. In order to achieve this, we need to work closely with communities, businesses, landowners, local authorities, conservation organizations and tangata whenua. We were pleased to support the first iwi natural resources management plan and now the development of the Kāi Tahu Natural Resource Management Plan 2005 (the Plan). We consider the Plan's production as an aid to the development of our relationship with tangata whenua in the Otago Conservancy. As our kōrero has grown over the years, it has become increasingly obvious that Kāi Tahu ki Otago natural resources philosophy and our own are moving closer together - the protection and enhancement of our natural resources and heritage for today and for future generations. It is through cultural management tools such as the KTKO NRMP 2005 that DoC and iwi can achieve better understanding and, in doing so, form constructive partnerships to work and advocate for achieving our shared vision for the region.


Jeff Connell*Otago Conservator*

Department of Conservation

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PART 1
INTRODUCTION
AND USE

Chapters 1 - 2



1 INTRODUCTION *HE KUPU WHAKATAKI*

Kāi Tahu ki Otago published the Kāi Tahu ki Otago Natural Resource Management Plan in 1995. Since 1995 many legislative and structural changes within Kāi Tahu have highlighted the need for a review of the Plan.

This Chapter outlines background information necessary to understand the structure of the Kāi Tahu ki Otago Natural Resource Management Plan 2005.

1.1 KĀI TAHU KI OTAGO NATURAL RESOURCE MANAGEMENT PLAN 2005

TE MAHERE WHAKAHAERE O KĀ RAWA TAIAO O KĀI TAHU KI OTAGO

This is the principal planning document for Kāi Tahu ki Otago¹. The Kāi Tahu ki Otago Natural Resource Management Plan 2005 (KTKO NRMP 2005), has been developed over a 2-year period through extensive consultation with the 4 Papatipu Rūnaka of Otago as well as consultation with, and input from, the Otago whānau and rōpū groups and Southland and South Canterbury Rūnaka.

The KTKO NRMP 2005 utilises the geographic boundaries of the Otago Regional Council² to give a focus to the Plan unless requested to do otherwise by one of the Papatipu Rūnanga that comprises Kāi Tahu ki Otago. However, it is important to acknowledge that these “artificial” boundary lines do not align with those of custom and tradition of whānau and hapū, for example the Waitaki Catchment extends beyond the artificial boundaries of the Otago Regional Council³.

The holistic nature of the Kāi Tahu ki Otago approach to natural resource management means many issues identified in this Plan are potentially addressed by a number of agencies. This reflects the inability of the existing legislation and institutional structures to fully incorporate Kāi Tahu ki Otago values, concepts and concerns, as well as highlighting the need for integration across agencies.

The KTKO NRMP 2005 represents the view of a Treaty partner, in addition to that of a stakeholder in the larger community. The KTKO NRMP 2005 has been developed to:

- Provide the principal planning document for Kāi Tahu ki Otago.
- Provide information, direction and a framework to achieve a greater understanding of the natural resource values, concerns and issues of Kāi Tahu ki Otago.
- Provide a basis from which Kāi Tahu ki Otago participation in the management of the natural, physical and historic resources of Otago is further developed.
- The KTKO NRMP 2005 shall provide the basis, but not substitute, for consultation and outline the consultation expectations of Kāi Tahu ki Otago.

This Plan will **not** replace the continuing need for direct communication and dialogue “Kanohi ki te Kanohi” “Face to Face” or “Eye to Eye” contact with Kāi Tahu ki Otago.

1.2 PLAN PHILOSOPHY *TE MATAURAKA MĀTĀPONO O TE MAHERE*

The kaupapa of this plan is “Ki Uta Ki Tai”, “Mountains to the Sea” and reflects the Kāi Tahu ki Otago philosophy to natural resource management. This philosophy is depicted in the taoka “Kaitiakitaka” on the cover of this Plan that encompasses the values and beliefs of manawhenua.

The kaupapa “Ki Uta Ki Tai”, emphasises holistic management of the interrelated elements within and between catchments, from the air and atmosphere to the land and the coastal environment, implementation will require a collaborative approach⁴.

¹ The collective term Kāi Tahu ki Otago is used to describe the four Papatipu Rūnanga and associated whānau and rōpū of the Otago region, see 1.5 Kāi Tahu ki Otago

² See Map 1 Area of Plan

³ See Map 4 Waitaki Catchments

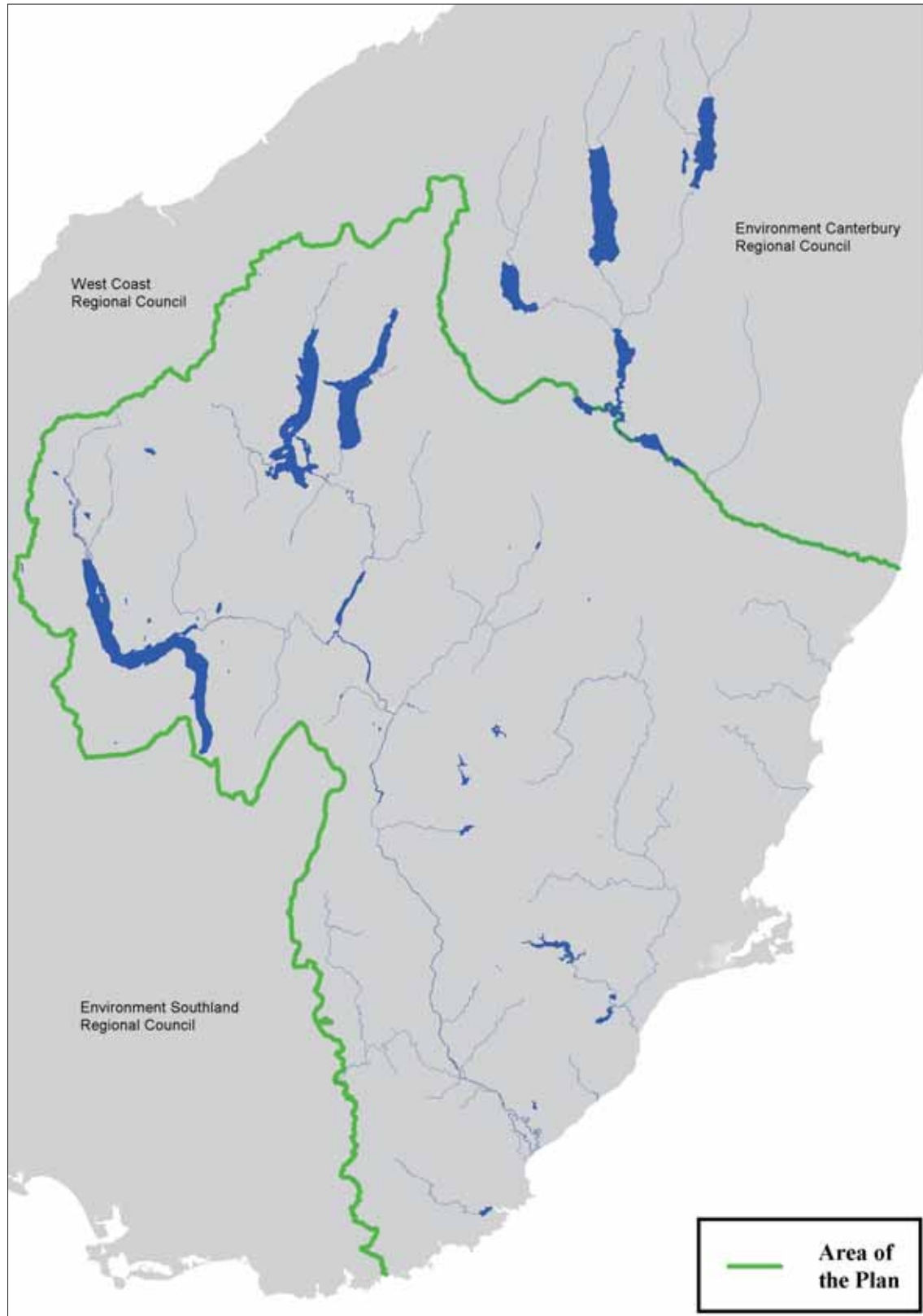
⁴ See Chapter 11 Implementation and Review

1.3 KĀI TAHU KI OTAGO NATURAL RESOURCE MANAGEMENT PLAN 2005

TE MAHERE WHAKAHAERE O KĀ RAWA TAIAO O KĀI TAHU KI OTAGO

This Plan (KTKO NRMP 2005) incorporates the “values” and expands on the “Management Guidelines” of the Kāi Tahu ki Otago Natural Resource Management Plan 1995 to introduce a planning framework that informs the reader of Kāi Tahu ki Otago natural resource management policies.

Map 1 *Area of Plan*



1.4 KĀI TAHU

Kāi Tahu whānui, represented by Kā Papatipu Rūnaka and Te Rūnanga o Ngāi Tahu, comprise people of Kāi Tahu, Ngāti Māmoe and Waitaha descent, who hold manawhenua over an area that includes the entire Otago region.

The takiwā or tribal area of Kāi Tahu whānui includes all the lands, islands, and coasts of Te Waipounamu south of Te Parinui o Whiti on the east coast and Te Rae o Kahurangi Point on the west coast as described in the Te Rūnanga o Ngāi Tahu Act 1996⁵. Takiwā is determined by the principles of manawhenua that underpin ancestral rights, the origins of which are traceable and extend back to the lines of the Waitaha people⁶.

Kā Papatipu Rūnaka are recognised in the Te Rūnanga o Ngāi Tahu Act 1996, and are principally responsible for managing the collective interests of their members in the areas of cultural, spiritual, economic, moral and social spheres. Membership of Kā Papatipu Rūnaka is based on whakapapa connection to whānau and hapū who hold manawhenua status to an area and resource.

1.5 KĀI TAHU KI OTAGO

Throughout this Plan, reference to Kāi Tahu ki Otago should be interpreted as including the four Papatipu Rūnaka and associated whānau and rōpū of the Otago Region. The four Papatipu Rūnaka are:

- Te Rūnanga o Moeraki
 - Kāti Huirapa Rūnaka ki Puketeraki
 - Te Rūnanga o Ōtākou
 - Hokonui Rūnanga
- Associated whānau and rōpū include:
- Moturata Taieri Whānau
 - Waikoau Ngāi Tahu Rūnanga (S.O.) Incorporated.

While the collective term Kāi Tahu ki Otago is used throughout this Plan, it is recognised that individual Papatipu Rūnaka, and associated whānau and rōpū groups, have specific interests in particular areas.

1.5.1 Shared Interest

The Te Rūnanga o Ngāi Tahu Act 1996⁷ describes the takiwā of Kā Papatipu Rūnaka including Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou and Hokonui Rūnanga. **However, it is important to acknowledge the shared nature of some of that interest with Papatipu Rūnaka located beyond the boundaries of the Otago region, particularly in the inland lakes and mountains of Otago⁸. Kāi Tahu ki Otago are committed to working together to identify durable working relationships with the Papatipu Rūnaka with a shared interest.**

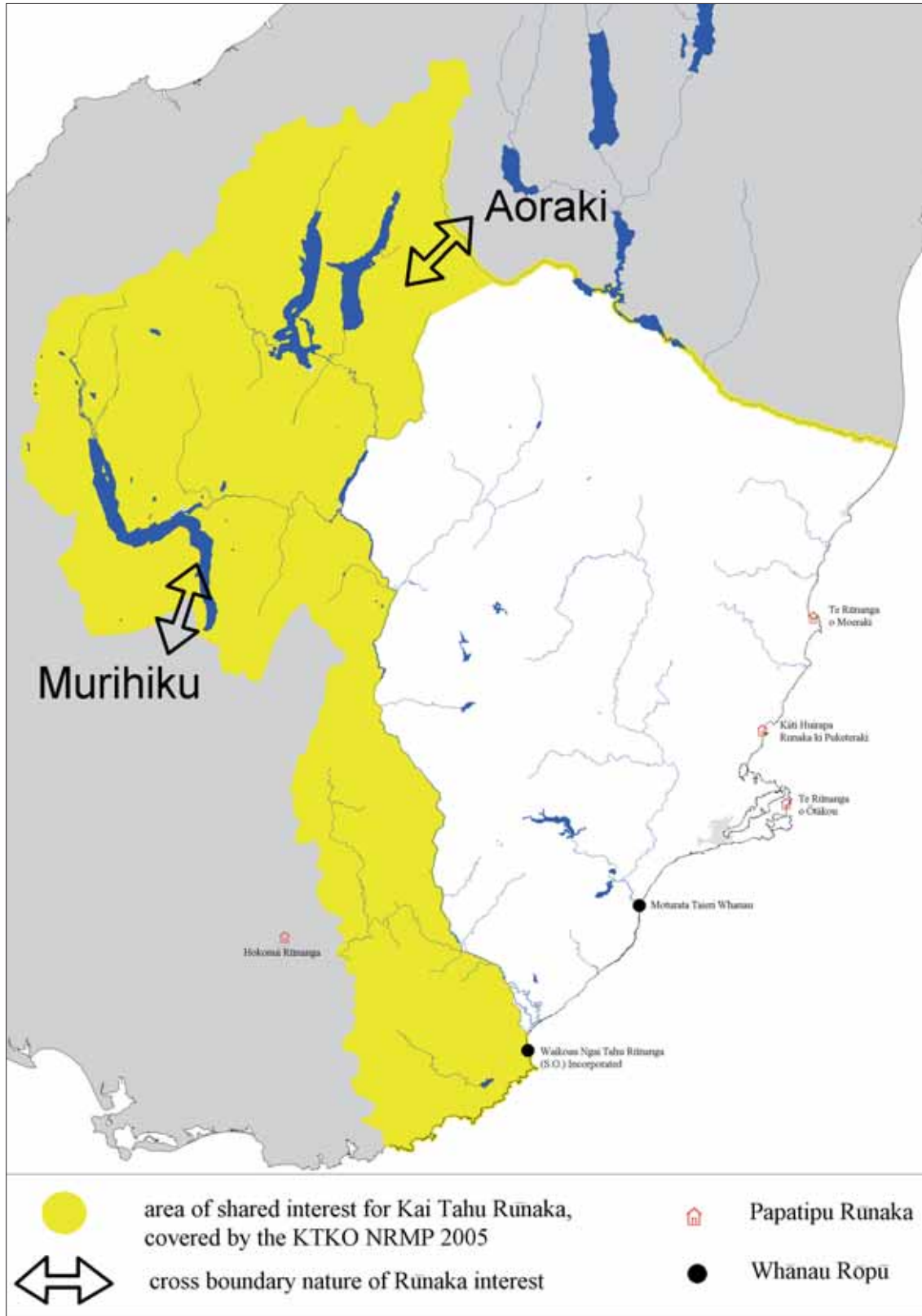
⁵ See Appendix 1 First Schedule Te Rūnanga o Ngāi Tahu Act 1996

⁶ See Chapter 3 Manawhenua and Kaitiakitaka

⁷ See Appendix 1 First Schedule Te Rūnanga o Ngāi Tahu Act 1996

⁸ See Map 2 Shared Interest

Map 2 Shared Interest



1.6 REASONS FOR REVIEW HE TAKE MO TE TIROHAKA HOU

The rights guaranteed to Māori through the Treaty of Waitangi and the enactment of the Resource Management Act 1991, placed responsibility on resource managers to understand and provide for iwi values and input into managing natural, physical and historic resources. The most effective way for iwi to enunciate values is through Iwi Management Plans that allow resource users and decision makers an understanding of Māori values while not substituting for the need for “kanohi ki te kanohi”, consultation. In response to this, Kāi Tahu ki Otago produced and published the Kāi Tahu

ki Otago Natural Resource Management Plan in 1995 (KTKO NRMP 1995). The KTKO NRMP 1995 was one of the first iwi management plans produced in New Zealand and is acknowledged as an innovative document.

Subsequent to the publication of the KTKO NRMP 1995 new legislation has been enacted that impacts on the currency of the Plan as well as changing the ability of Kāi Tahu ki Otago to respond and participate in the management of the natural, physical and historic resources. It was also noted at various hui that a comprehensive review of the KTKO NRMP 1995 was required.

Increasingly, the focus of resource management is on integrated resource management and the need to address resource management issues across agencies and government departments, most notably Department of Conservation, Fish and Game, and the Historic Places Trust along with the Local Government Agencies.

1.6.1 *Te Rūnanga o Ngāi Tahu Act 1996*

Te Rūnanga o Ngāi Tahu was established, by the Te Rūnanga o Ngāi Tahu Act 1996, to assume responsibility for the protection of the beneficial interests of all members of Kāi Tahu whānui⁹.

Since the formation of the Kaupapa Taiao Unit (a specific Unit set up within Te Rūnanga o Ngāi Tahu to address environmental issues relevant to all of Kāi Tahu) a number of tribal policies relating to the natural environment have been developed¹⁰.

1.6.2 *Ngāi Tahu Claims Settlement Act 1998*

The ability of Kāi Tahu ki Otago to express our traditional relationship with Te Ao Tūroa and to exercise our kaitiaki responsibilities has been drastically eroded over the last 160 years, post treaty.

The Ngāi Tahu Claims Settlement Act 1998 contains Cultural Redress elements of the Crown's Settlement Offer aimed at restoring that lost ability to give practical effect to kaitiaki roles and responsibilities. The Cultural Redress elements, enacted through the Ngāi Tahu Claims Settlement Act 1998 provide a unique opportunity to see Kāi Tahu mana over taoka resources and areas of land, recognised and given practical effect to in day-to-day management¹¹.

1.6.3 *Ngāi Tahu (Pounamu Vesting) Act 1997*

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

The vesting of pounamu is an example of Kāi Tahu being able to exercise its kaitiaki responsibilities over this important cultural resource¹².

1.6.4 *KTKO Ltd*

A direct outcome of the KTKO NRMP 1995 was the four Papatipu Rūnaka of Otago working co-operatively to establish Kāi Tahu ki Otago Ltd (KTKO Ltd)¹³.

KTKO Ltd is a consultancy service responsible for assessing and processing resource management inquiries in an efficient and timely manner on a user-pays basis¹⁴. KTKO Ltd is experienced in iwi planning processes, environmental evaluation, cultural knowledge and values. In addition, KTKO Ltd holds information on archaeological sites and components of the Kāi Tahu ki Otago Resource Inventory¹⁵.

The ability of Kāi Tahu ki Otago to develop policies through the work undertaken by KTKO Ltd further highlighted the need for a comprehensive review of the KTKO NRMP 1995.

9 See Section 4.3 Te Rūnanga o Ngāi Tahu Act 1996

10 See Section 2.5 Linkage with other Plans

11 See Section 4.4 Ngāi Tahu Claims Settlement Act 1998

12 See Section 5.9 Pounamu

13 See Figure 1 KTKO Ltd Structure

14 See Appendix 36 Contact Details

15 See Chapter 12 Resource Inventory

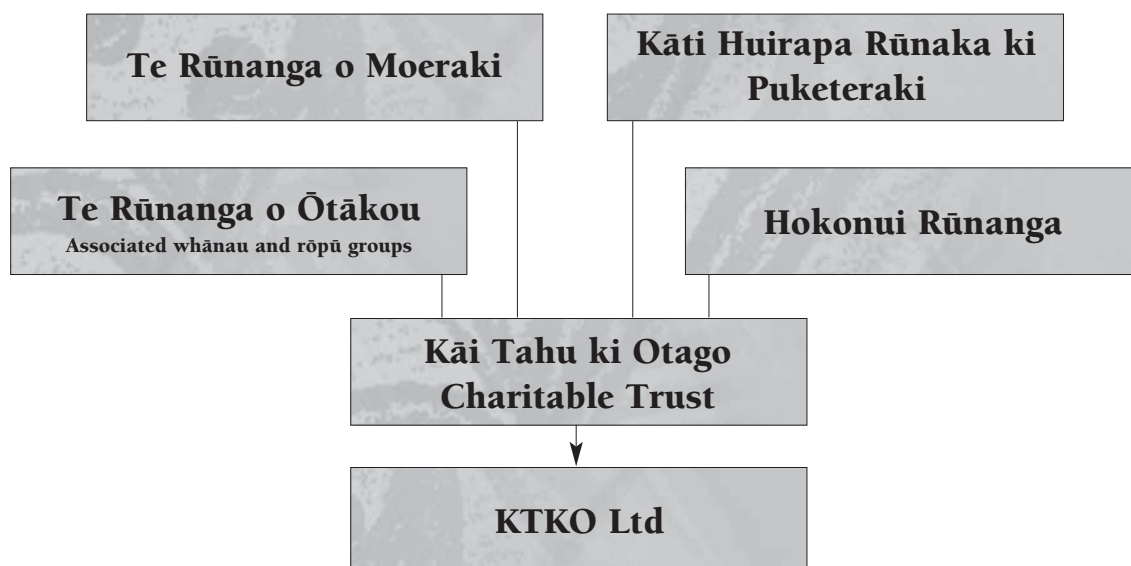


Figure 1 KTKO Ltd Structure

1.6.5 Development of Resource Inventory Database

The development of a Resource Inventory Database, to record and access information, that better enables informed resource management decisions to be made, was seen as an essential outcome after the production of the KTKO NRMP 1995. The Resource Inventory Database will be an ongoing project. It is envisaged that the project will be completed within 5 years.

The KTKO NRMP 2005 contains a description of the methodology used to collect the data, however due to the sensitivity of some of the information collected the details including all information will be held in the first instance by Kā Papatipu Rūnaka¹⁶. Facilitation of information is undertaken by KTKO Ltd.

1.6.6 Resource Management Amendment Act 2003

The review of the Resource Management Act 1991 (RMA) in 2003 gave greater weighting to iwi management plans (IMPs) in Regional Policy Statements and regional and district plan development. Local Government Agencies must “take into account” any relevant planning document recognised by an iwi authority. Previously Local Government Agencies only had to “have regard to” such plans¹⁷. This heightened the role of IMPs and the need to update and review the KTKO NRMP 1995 in line with legislation and developments within iwi.

1.6.7 Further Reasons for the Review

When the KTKO NRMP 1995 was first launched, the intention was to provide updates by way of additional inserts, as and when additional material was completed. The rate of change for Kāi Tahu ki Otago has been more dramatic than envisaged at that time in terms of the development of policy, structure and legislation, hence the reason a complete review was undertaken. This review has enabled an update of the objectives and management guidelines contained within the KTKO NRMP 1995.

The review timeframe is also consistent with other statutory planning documents and acknowledges a 10 year “life span”. The KTKO NRMP 2005 will inform Kāi Tahu ki Otago and other natural resource managers in preparation for the imminent review of regional and district plans and the Conservation Management Strategy for Otago.

¹⁶ See Chapter 12 Resource Inventory

¹⁷ See Chapter 11 Implementation and Review

1.7 REVIEW PROCESS *TE HĀTEPE O TE TIROHAKA HOU*

A formal structure was established to undertake the review of the KTKO NRMP 1995. KTKO Ltd were appointed as project manager and tasked with seeking the funding necessary to undertake the review.

A Review Committee and a Review Working Group consisting of members of the four Papatipu Rūnaka and associated whānau rōpū of Otago was established. Meetings were held at the papatipu marae with Kā Papatipu Rūnaka from both the north and south invited, to allow for a robust and open process.

Photo 1 Some members of the KTKO NRMP 2005 Review Working Group
From left to right Kate Sedgley, Matapura Ellison, Maureen Wylie, Edward Ellison.



1.8 KĀI TAHU KI OTAGO ENDORSEMENT *TE WHAKAAE A KĀI TAHU KI OTAGO*

This Plan has been recognised and endorsed by Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou and Hokonui Rūnanga as the principal planning document of Kāi Tahu ki Otago on the 21st of April 2005.

1.8.1 *Iwi Management Plan Status*

This Plan was endorsed by Te Rūnanga o Ngāi Tahu Kaiwhakahaere, Mark Solomon on the 3rd of June 2005 in accordance with the Te Rūnanga o Ngāi Tahu Resolution (July 2003) to endorse environmental planning documents prepared by Papatipu Rūnanga based on set criteria. As such, this Plan must be considered a recognised planning document recognised by the iwi authority (Te Rūnanga o Ngāi Tahu) and has been lodged with the relevant local authorities.



2 HOW TO USE THIS PLAN

HE TOHUTOHU HEI MAHI TIKA I TE MAHERE NEI

This chapter provides an overview of the structure of the Kāi Tahu ki Otago Natural Resource Management Plan 2005 as well as information on how to use the Plan.

2.1 PLAN STRUCTURE TE HAKA O TE MAHERE

Part 1 Introduction and Use

Provides an understanding of the plan philosophy, and use.

- 1 Introduction and Purpose
- 2 How to Use this Plan

Part 2 Cultural and Legal Context

Provides an understanding of the cultural and legal context of the Plan.

- 3 Manawhenua and Kaitiakitaka
- 4 Legal Context

Part 3 Issues, Objectives and Policies

Outlines the issues, objectives and policies for Kāi Tahu ki Otago for the Otago Region. The Otago Region Chapter contains the generic issues, objectives and policies for the entire region. Subsequent Chapters address issues and policies specific to each catchment.

- 5 Otago Region
- 6 Waitaki
- 7 East Otago
- 8 Otago Harbour
- 9 Taieri
- 10 Mata-au/Clutha

Part 4 Implementation, Review and Resource Inventory

Provides information on consultation and implementation methods and Plan review.

- 11 Implementation and Review
- 12 Resource Inventory

2.2 HOW TO READ THIS PLAN ME PĒHEA TE PĀNUI TIKA I TE MAHERE NEI

For Plan users the following steps should be taken to ensure all appropriate information is acquired from the Plan.

Part 1 Introduction and Use

Step 1 Chapters 1-2 Read Chapters 1-2 for an understanding of the philosophy and context of this Plan.

Part 2 Cultural and Legal Context

Step 2 Chapters 3-4 Identify the appropriate Papatipu Rūnanga that may have an interest in the area or activity¹⁸.

¹⁸ Note the shared interest in Inland Otago, see Map 2 Shared Interest

Part 3 Issues, Objectives and Policies		
Step 3	<i>Chapter 5 Otago Region</i>	Identify the relevant value affected by the activity or proposal from the Otago Region Chapter section. A brief summary of values is below in section 2.3 with a full description in the Otago Region Chapter. Identify the issues, objectives and policies of relevance to the activity or proposal.
Step 4	<i>Chapters 6-10 Catchments</i>	Locate the relevant value affected by the activity or proposal from the appropriate Catchment Chapter ¹⁹ . Identify the issues and policies of relevance to the activity or proposal.
Part 4 Implementation, Review and Resource Inventory		
Step 5	<i>Appendix 35 Information Needs</i>	Identify the information needs. These are listed under the relevant values.
Step 6	<i>Chapter 11 Implementation and Review</i>	Identify the appropriate consultation method.

2.3 KĀI TAHU KI OTAGO VALUES *NGA UARA KAI TAHU KI OTAGO*

This Plan is based on the following Kāi Tahu ki Otago values:

- Wai Māori/Wai Tai
- Wāhi Tapu
- Cultural Landscapes
- Mahika Kai and Biodiversity
- Air and Atmosphere
- Coastal Environment
- Pounamu.

Chapter 5 Otago Region, provides a full description of each value, as well as listing the general issues, objectives and policies for each value.

While the values are listed separately for ease of use, it is important to recognise the overlaps, inter-dependence, connections and linkages between all values and the environment. Many of the issues, objectives and policies can be applied to more than one value; therefore users will need to scan associated values to be fully informed.

Descriptions of, and issues, objectives and policies for, Air and Atmosphere Coastal Environment and Pounamu are contained in Chapter 5 Otago Region.

¹⁹ See Map 3 Catchments

2.4 ISSUES, OBJECTIVES AND POLICIES *KĀ TAKE, KA WHĀIKA ME KĀ KAUPAPA*

The KTKO NRMP 2005 builds on the previously stated “Management Guidelines” in the KTKO NRMP 1995 by reconfirming issues and objectives and establishing policies. This represents a significant step forward for Kāi Tahu ki Otago in protecting our values.

Extensive consultation with the four Papatipu Rūnaka of Otago, associated whānau and rōpū groups and Rūnaka beyond the Otago Region has been carried out to confirm the validity of the issues and to identify further, or new, issues since the publication of the KTKO NRMP 1995.

The issues, objectives and policies contained within Chapters 5-10 of this plan have been identified through the review of existing policy-type statements from Kāi Tahu ki Otago, Papatipu Rūnaka, KTKO Ltd and Te Rūnanga o Ngāi Tahu including:

- Cultural Impact Assessments produced by KTKO Ltd and Te Rūnanga o Ngāi Tahu.
- Non-notified resource consents processed by KTKO Ltd.
- Submissions on fisheries issues such as fisheries management, quota, and protection.
- Submissions by Kāi Tahu ki Otago on notified resource consents.
- Submissions on, and participation in Regional and District Plan developments.
- Participation in the development of the Otago Conservation Management Strategy, and National Park Plan.

2.4.1 *An Issue*

An “issue” is an existing or potential environmental problem or conflict, including any activity, or a current or future state, that adversely impacts on Kāi Tahu ki Otago values.

2.4.2 *An Objective*

An “objective” is the desired result in order to protect Kāi Tahu ki Otago values. They are statements of a future state that is sought through the management of identified issues and advocacy to agencies and individuals with roles and responsibilities in the management of the natural, physical, and historic resources of Otago. Many of the objectives are long-term in their focus and it is acknowledged that they may not be achieved in the ten-year “life” of the KTKO NRMP 2005.

2.4.3 *A Policy*

A “policy” is the course of action, desired action or process to be taken to achieve the stated objectives. The intended outcome is the protection and enhancement of Kāi Tahu ki Otago values.

2.4.4 *Policy Conventions*

The following policy conventions have been adopted to provide consistency throughout the policy statements in the Plan. Kāi Tahu ki Otago acknowledge that by utilising these policy conventions there is a need to work with other agencies to achieve the objectives.

To Oppose	An activity or action that must not occur to achieve the objectives of this Plan and protect Kāi Tahu ki Otago values.
To Require	Something that must be done in order to achieve the objectives of this Plan and protect Kāi Tahu ki Otago values.
To Promote	Working in collaboration with other agencies to promote Kāi Tahu ki Otago values.
To Encourage	Encourage action (through the Plan and other methods) by other agencies to protect Kāi Tahu ki Otago values.
To Discourage	Generally not supported in order to protect Kāi Tahu ki Otago values.
To Identify	Work in collaboration with other agencies where stated or, independently to identify Kāi Tahu ki Otago values.
To Protect	Work in collaboration with other agencies to protect Kāi Tahu ki Otago values.

2.5 LINKAGE WITH OTHER PLANS *TE HONOKA KI KĀ MAHERE ANO*

2.5.1 *Internal Plans*

Te Rūnanga o Ngāi Tahu has a number of plans currently in place, or in development. These plans have been produced to provide guidance to those who manage the natural, physical and historic resources within the Kāi Tahu takiwā. Each plan is distinct in its scope and purpose, and contributes to the goal of achieving better management and environmental results and more effective input by Kāi Tahu.

2.5.2 *Ngāi Tahu Freshwater Policy (1999)*

The Ngāi Tahu Freshwater Policy sets out tribal policies with respect to freshwater.

It describes in general terms:

- Kāi Tahu association with freshwater resources;
- the ways in which Kāi Tahu, as takata tiaki, want to participate in freshwater management; and, most importantly
- the environmental outcomes sought.

The KTKO NRMP 2005 incorporates the broad policies stated in the Ngāi Tahu Freshwater Policy and establishes specific localised policy, as well as laying the foundations for continued and improved consultation with Kāi Tahu ki Otago on water-related resource management issues in Otago.

2.5.3 *Ngāi Tahu 2025*

Te Rūnanga o Ngāi Tahu has produced, Ngāi Tahu 2025 (NT 2025) a strategy that outlines where Ngāi Tahu want to be in 2025. NT 2025 includes tribal direction related to te ao tūroa. The KTKO NRMP 2005 helps achieve the outcomes and outputs detailed in NT 2025 at the local level for Kāi Tahu ki Otago, Specifically:

- Papatipu Rūnaka has developed to the extent where they are able to meet all their natural resource and environmental management responsibilities.
- Papatipu Rūnaka has a range of iwi members working in the natural resource field.
- The abundance of, access to, and use of mahika kai is increased for whānau.
- Councils have adopted in their everyday practice Kāi Tahu philosophies such as Ki Uta Ki Tai planning.
- All wāhi tapu, mahika kai and other taoka tuku iho are adequately and appropriately protected according to Kāi Tahu values and interests.
- All waterways are enhanced and restored, meeting cultural standards, being void of weeds, having indigenous riparian corridors, with water quality and quantity sufficient to support healthy populations of species of cultural significance.

2.5.4 *Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan (2002)*

As a result of the Ngāi Tahu (Pounamu Vesting) Act 1997 Ngāi Tahu has developed a resource management plan that allows for the on-going use and protection of this resource in a way that is sustainable and responsible²⁰.

2.5.5 *External*

The extent and scope of Kāi Tahu ki Otago cultural values and policies being incorporated in external plans developed by other agencies is severely limited. Most only identify issues while the provisions in external documents often represent the agencies' interpretation of the Kāi Tahu ki Otago view.

Failure to implement Kāi Tahu ki Otago policies stated in this Plan in Local Government Agency plans will be considered a breach of contract under the Treaty of Waitangi.

²⁰ See Section 5.9 Pounamu

2.5.6 *Regional and District Plans*

Kāi Tahu ki Otago values have been incorporated, to varying extents, in the following Regional and District Plans and Policy Statements:

- Otago Regional Council: Regional Plan Waste (1997)
- Clutha District Council District Plan (1998)
- Otago Regional Policy Statement (1998)
- Queenstown Lakes District Council District Plan: Proposed (1998)
- Waitaki District Plan: Proposed (1999)
- Dunedin City Council District Plan: Proposed (1999)
- Central Otago District Plan: Proposed (2000)
- Otago Regional Council: Regional Plan Coast (2001)
- Otago Regional Council: Regional Plan Air (2003)
- Otago Regional Council: Regional Plan Water for Otago (2004).

2.5.7 *Department of Conservation Plans and Strategies*

Kāi Tahu ki Otago values have been incorporated, to varying degrees, in the following Department of Conservation Management Strategies and Plans:

- General Policies for National Parks (1983)
- Otago Conservation Management Strategy (1998)
- Aoraki National Park Management Plan (2004)
- Mount Aspiring National Park Plan (1994)²¹.

2.5.8 *Ministry of Fisheries*

Te Rūnanga o Ōtākou and Kāti Huirapa Rūnaka ki Puketeraki have developed the Te Tai o Arai Te Uru – Kaupapa Tuaki Fisheries Management Plan for the Otago Tuaki/Littleneck Clam resource in association with the Ministry of Fisheries. The plan provides for the transition of the Otago Tuaki/Littleneck Clam resource to management under the Quota Management System and provides a framework for its long-term development and management.

²¹ Gazetted



PART 2
CULTURAL AND LEGAL
CONTEXT

Chapters 3 - 4



3 MANAWHENUA AND KAITIAKITAKA

Naia te toa a Tarewai, kei aia anō tana Patu

There is an appropriate authority for everything

This chapter provides an overview of the history and location of the Papatipu Rūnaka and whānau rōpū groups of the Otago region.

3.1 MANAWHENUA

The term manawhenua refers to those whānau and hapū with customary linkage and rights to a site, place and/or resource through the following tikaka:

Umu takata	Rights through conquest.
Take whenua	An inherited right.
Mahi takata	An ancestral right proven because of discovery and subsequent naming of the land and resource.
Tūturu te noho	Rights of settlement, which are only valid if there is an established inter-generational permanence or ahi kā.
Kai taoka	Exchange of land or resource for taoka (gift and or other resources).
Tuku whenua	The gifting of land and resource in traditional times, prior to European contact.
Take tūpuna	A right that can be established because an ancestor has asserted themselves over land or a resource.

It is important to understand that the right of manawhenua is traceable and defined by tradition and whakapapa to particular customary rights that whānau and hapū have inherited through the above tikaka.

3.2 KAITIAKITAKA AND MAURI

Kaitiakitaka is derived from the word “kaitiaki” which includes guardianship, care and wise management. The term has received recognition in Section 7(a) of the Resource Management Act 1991 and is defined in the Act as “*the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship*”.

Mauri is imbued in all things and is a special power derived from the Supreme Being. At birth the two parts of body and wairua are joined together as one by the mauri. On death the mauri is no longer able to bind these elements together and the physical and spiritual parts are separated. The forest, waters, the life supported by them, together with natural phenomena such as the mist, wind and rocks, possess a mauri or life force. The primary management principle for Māori is the protection of mauri or life-giving essence of an ecosystem from desecration.

Māori words such as kaitiakitaka, mauri, wairua and tikaka are expressive of customary concepts that are best understood in the context of the language and the culture they derive from. To reinterpret these meanings into the English language by its very nature loses significant context and meaning. To absorb such words into legal frameworks and create definitions to suit the legislative norm is reductive and creates a simplistic explanation. The Kāi Tahu understanding of kaitiakitaka is much broader than that defined in the RMA 1991.

3.2.1 The Kaitiaki Te Kaitiaki

Prior to 1840 and the implementation of the new colonial order, it can be reasonably said that mana and kaitiakitaka were often synonymous. Iwi collectively protected to the fullest extent their territory and the resources in it, in concert with the affiliated hapū.

The whānau, hapū, and iwi maintained and developed their tikaka for the wellbeing of the people. It was the kaitiaki duty to protect and sustain the resources so they remained for their grandchildren

and their grandchildren's grandchildren also, *mo a matou mokopuna ake tonu ake*. The bottom line for all decisions therefore was the sustainable management of the resource and the continuing well-being of the hau kāika.

The kaitiaki looked for signs in nature as the season progressed that indicated the potential for successful planting or hunting or the cessation of hunting or gathering. Mātauraka Māori developed out of close observation and an amount of trial and error. An example is that when the kukupa feasted on the miro, it was not only time to hunt the bird, but also to gather the fruit of the miro.

For Kāi Tahu ki Otago kaitiakitaka is not only about the physical resources, it is about being manawhenua and maintaining a relationship to the spiritual dimension and influences of wairua and tapu.

Takata whenua traditionally invoked and exercised kaitiakitaka over the resources of the land and sea but a kaitiaki could take many forms and could be benevolent or malevolent.

The ruru was seen as the kaitiaki of the night, the kea kaitiaki of the inland fastness and the tōroa kaitiaki of the coast. This is recognised in the following whakatauki:

E hāparaki atu kea ki uta	<i>the screeching of kea far inland</i>
Ki ruru ki pō	<i>to owl the guardian of night</i>
Ki tōroa ki tai	<i>to tōroa along the coast</i>
Hai karere ā iwi ki tara rāwāhi rā	<i>these are our messenger birds who take our messages along the seas and beyond²²</i>

In tradition, kaitiaki were sometimes said to have abilities to call on supernatural powers in guarding their charges. The great Kāti Māmoe rakātira Te Rakitauneke was said to have had a guardian taniwha called Matamata who lived on the Taieri Plain.

The mechanisms of the kaitiaki for enacting temporary or complete closure of a resource are rāhui and tapu. A rāhui can be declared and the boundaries of it defined sometimes by the placement of pou during the rāhui ceremony and a tapu laid down. If the tapu was considered strong enough no-one would dare violate it. The rāhui and tapu were enforced by the solidarity of the people and the mana of rakātira.

The customary exercise of mana and kaitiakitaka were eventually curbed partly as a result of the changing social order post-treaty and also to the lack of recognition in ensuing legislation and decrees firstly of the governor and later parliament until recent times. In spite of this however, Manawhenua have maintained much of their traditional environmental knowledge and the concept of kaitiakitaka.

3.2.3 Kaitiakitaka Today Kaitiakitaka i Tēnei Wā

Since the KTKO NRMP 1995 was printed, there has been a significant improvement in the capacity of Kāi Tahu ki Otago and Te Rūnanga o Ngāi Tahu to exercise kaitiakitaka. Firstly the KTKO NRMP 1995 provided a base from which a number of initiatives sprung, the preparation of the iwi plan in itself was a “growth spurt” that gave kaha to the role of kaitiaki. It informed all stakeholders, councils and consultants of the “position” Kāi Tahu ki Otago had on natural resource management matters. It also gave impetus to the concept of the iwi consultancy KTKO Ltd that opened in 1997. Of even greater significance is the advent of Te Rūnanga o Ngāi Tahu in 1996 and the Cultural Redress component of the Ngāi Tahu Claims Settlement Act 1998.

The KTKO NRMP 2005 is a continuing expression of kaitiakitaka for the Otago Region.

²² Source Huata Holmes

3.3 WHAKAPAPA

Whakapapa is central to our identity and describes a familial relationship in which manawhenua are enveloped through custom and tradition with their lands, waters or sea. It is a bond that is reciprocal, manifest in our language through waiata, pūrākau, whakataukī and place names. Management, use and protection of the many natural resources are framed in the belief of interconnectedness, and the cultural values that underpin that world view.

We are of the Uruao, Arai-te-uru, Tākitimu waka, of the Kāti Rapuwai, Waitaha, Kāti Māmoe and Kāti Tahu people. Our traditions reach back to the very beginning of time, to the creation of land and sea, to the emergence of humankind. In this sense, we are a people who define their right to Manawhenua status and represent the mana of the land. Through having a culture, language, traditions, resource use and management, place names and whakapapa to the land well before other arrivals to this land, we are Manawhenua. This hallowed status is determined by whakapapa and the traditions that place whānau and hapū in a place and at a time in history as the true customary right holders. Continuous occupation and regularly exercising customary use rights to resources in a given territory are also an important means of keeping the “fires burning” to uphold ahi kā status.

The ability to access and use the range of resources, as did our tīpuna, is a long-held aspiration. The resources are a taoka, custom associated with the gathering, and use gives body to our culture. It is a function of Manawhenua to recognise and honour our traditions and associations to the landscape and resources, champion responsible use and protection so that future generations may commune and enjoy the benefits.

In former times, the rights and management were exercised by the actual right holders, the hapū and extended whānau, through their rakātira. Following the signing of the Treaty of Waitangi, the hierarchical nature of the tribal political structure was displaced by a democratic system, out of which arose the Rūnaka, or council, framework. Land withheld from the land sales in the 1800s, commonly known as Māori Land Reserves, was apportioned to the customary right holders of each area and today represents an important means of determining who hold the rights of manawhenua. This was reconfirmed when the Te Rūnanga o Ngāi Tahu Act 1996 was passed²³.

3.4 Papatipu Rūnaka

The Papatipu Rūnaka structure is a practical means of addressing issues in common to their constituent hapū, while the underlying authority of Papatipu Rūnaka is inseparable from hapū and their custom and tradition. The takiwā or area of interest that the individual Papatipu Rūnaka operate in exclusively is most pronounced in the coastal environment, while Rūnaka interests merge as the distance from the coastal environment increases inland, or out to sea²⁴.

Several whānau rōpū operate in the coastal area of Otago. They are located in areas that hold a strong tradition of Kāti Tahu presence close to the Papatipu lands reserved from the 1840s land sales. The whānau rōpū are organisations whose operations are based on informal co-operation with the existing Papatipu Rūnaka.

3.4.1 Location of Papatipu Rūnaka and Whānau Rōpū

The most definitive indication of Papatipu Rūnaka territory can be applied to the coastline, which is more to do with the heavy reliance Kāti Tahu ki Otago had on this resource for survival following the land sales and loss of inland mahika kai than traditional boundaries²⁵.

²³ See Section 4.3 Te Rūnanga o Ngāi Tahu Act 1996

²⁴ See Section 1.5.1 Shared Interest and Map 2 for a description of the shared nature of inland Otago

²⁵ See Section 1.5.1 Shared Interest

3.4.2 Coastal Management Areas²⁶

- **Te Rūnanga o Moeraki** - Waitaki River south to Shag River.
- **Kāi Huirapa Rūnaka ki Puketeraki** - Shag River south to Purehurehu (north of Heywards Point).
- **Te Rūnanga o Ōtākou** - Purehurehu south to Mata-au (Clutha River). Moturata Taieri Whānau operate within this sphere from Bruces Rocks south to Tokomairiro. **Waikoau Ngāi Tahu Rūnaka (S.O.) Incorporated** operate within this sphere from Tokomairiro south.

Ownership of Māori land is an important determinant of customary rights, as is recognition of place names, burial sites, traditional use of seasonal resources, cultural indicators such as wāhi taoka and ancestral links over time, including the practice of kaitiakitaka. Takiwā is reaffirmed on a regular basis through dialogue, speech, waiata, wānaka and practice, and transfer to succeeding generations.

Traditional rights of access to resources were exercised on a seasonal basis by mobile sections of hapū generally utilising the same camp sites each time. The multi hapū nature of southern Kāi Tahu ensured that takiwā was determined on a rights basis according to the particular whakapapa and precedents established by the original forebears.

The ability to trace access through many generations of forebears to particular resources was crucial. This system of resource use and management is synonymous with southern Kāi Tahu.

3.5 TE RŪNANGA O MOERAKI

As the northern-most of the Otago Rūnanga, Te Rūnanga o Moeraki whānau are noted for the spread and breadth to which our people did, and still do, travel out and among our relations, and the diversity of hapū that whakapapa to the marae, drawing together the elements of Kāi Tahu whānui.

Photo 2 Te Rūnanga o Moeraki - Uenuku



²⁶ See Section 1.5.1 Shared Interest

The spirit of our marae is expressed in a contemporary waiata written for our Rūnaka by one of our younger members:

*Tiaho iho nei ko te whetū rakātira
Hei tohu nō ruka mō te ara i te uru
Takoto kau ana te paeka o te waka
Horoia kā kete taoka i Kaihinaki
E te rehu tai Araiteuru kāika e te po*

*Tū mai rā kā mauka atua takahuritia ki te kōhatu
E te hau toka, hei pouhere whenua, pouhere takata
Tēnā rā a Pukeuri, ka waewae i rere atu i tōna tihi
Ka hoki ki te pū o Pakihiwitahi e kekeho atu nei
Poporoa kau ana mō te pūkākaho o Puketapu
Ko te heke o te karariwha whakahauora kā kōhaka
Whatua kā aho tūpuna o te whare
Hei tihaka pūmau, uhia te whenua
Taiāwhiotia kā whare i Manuhaea
Whakamakuku kā moka i te huka a Aoraki
E rere atu ana i te au o Waitaki*

*Taia kā toka i te moko i Takiroa, i Maerewhenua
Whiua kā aho ki kā taoka a Tūhaitara, a Kahukura
Mau tonu te pona ki te tihaka tamahana te Raka-a-Hine-atea
E mumuru ana ahi o Moeraki, o Matuatiki i te uairua
Kawe ko te kupu o te morehu ki te ao
Takohua ka tapuwae i Kātigi
Haumiri i te tai ki Matakaea, ki te waha o Waihemo e²⁷*

Our tūpuna were traditionally based at Koraritahuri (known also as the second kaik), Puna-o-maru, the old village at Georgetown (in the Waitaki Valley) and at Taki Karara at Wānaka. This spread is reflected in the Māori reserves that pertain to the Rūnaka, our papatipu lands. The hapū of Moeraki include Kāti Hateatea, Kāi Tuahuriri, Kāti Rakiamao, Kāi Kahukura, Kāi Te Aotamarewa, Kāti Urihia, Kāti Hinemihi, Hinematua and Kāi Tuke.

Our whare tūpuna is named Uenuku. Wairutuatai, Uenuku's wife, is the name of the whare kai. These tūpuna are the grandparents of Tahupotiki. At Koraritahuri, the school of learning, Omanawharetapu, was intentionally burnt down after the whare tūpuna Uenuku was built nearby.

The wharenuī which stands today was built in 1985 around the old wharenuī, which was then demolished and incorporated into the new whare.

Previously operating as the Moeraki Māori Committee, since 1994, our Rūnanga has been an incorporated society and shareholder in Te Rūnanga o Ngāi Tahu. As a papatipu marae of Kāi Tahu whānui, our mission statement is:

To provide for the wellbeing of the members of the Rūnanga by providing administration, guidance and management in their spiritual, cultural, moral, social and economic affairs and to administer the papatipu marae o Moeraki.

27 Hana O'Regan (1995)

Photo 3 *Ki Uta Ki Tai (From the Mountains to the Sea) - Uenuku*



Today the whānau activity centres around our marae, with our interests more concentrated in the Moeraki Peninsula area and surrounds. Features of note include: Te Rakahineatea pā, Koekohe (Hampden Beach), Te Kai Hinaki (the Boulders Beach) with its boulders. The large boulders are hinaki or eel baskets, the smaller boulders are the calabashes that hold water, the smallest are kumara. These are part of the provisions from the Araiteuru waka that foundered on a reef at the mouth of the Waihemo, spilling its occupants and provisions along the coast. Hape ka Taurake, the navigator of the waka and his slave Puketapu are now embodied in the local landscape, a column at the end of the Waihemo and a hill near modern-day Palmerston respectively. Onekakara is the name of Moeraki harbour; the second kaik was called “Moeraki” and “Korarithuri”. Korarithuri was also a traditional urunga waka and Matuatiki is the place often referred to as the first kaik.

Our interests are not restricted to this short list however, and extend to both the north and south of the Moeraki Peninsula.

3.6 KĀTI HUIRAPA RŪNAKA KI PUKETERAKI

Ko Hikaroroa tō mātou mauka
 Ko te Papatuwhenua ko Puketeraki
 Ko te awa a Waikouaiti
 Ko te moana “Te Moana Roa a Kiwa”
 Ko ngā waka a Huruhurumanu, Uruao, Tākitimu me Araiteuru
 Ko ngā hapū, Kāi Te Ruahikihiki, Kāti Hāwea hoki tonu Kāti Huirapa ki Puketeraki

Photo 4 Looking towards Maukoroa (Waikouaiti River Mouth).



Our coastal rohe stretches from the Waihemo River (Shag River) to Purehurehu, the strategic headlands being Matakaea (Shag Point), Huriawa, Pā Hāwea, Brinns Point, Mapoutahi and Heyward Point. We have a shared interest in the Lakes and Central Otago. At different periods these were inhabited by our ancestors who were Rapuwai, Hāwea, Waitaha, Kāti Māmoe and Kāi Tahu.

The people that lived in this area not only chose to live here because of the beautiful environment, but because of the abundance of kaimoana and mahika kai of the immediate areas.

Mataīnaka Lagoon (Hawkesbury Lagoon) was a major whitebait spawning area and was highly treasured for the catching of this delicacy. The Waikouaiti River was an abundant source of tuna, pātiki, shellfish and whitebait.

Waimataitai Lagoon (Goodwood) was another important whitebait area where they were trapped in ditches.

Many species of shellfish and fish can still be caught off the rocks at Huriawa, Puketeraki and Brinns Point. In the time of our ancestors the area held a treasure trove of taoka.

Okahau (Blueskin Bay) is a rich resource of shellfish, and Warrington surf beach is a place where frost fish are picked up.

The native bush that extended from where the Rūnaka Hall now stands at Puketeraki to Evansdale was believed to be one of the richest bird hunting areas in East Otago.

On Huriawa Peninsula Te Wera built his impregnable fortress and dwelt here for some time. The pā continued to be utilised and was an impressively organised complex. The carved meeting house was named Kuramatakitaki. The maukoroa (red ochre) found at Awamōkihi Bay, when mixed with shark's oil, was called kokowai and used to paint sacred carvings and parts of the human body. It was so highly regarded that a hapū from Taranaki came down and acquired some to paint their church.

3.6.1 *Huirapa Post 1840*

Today the centre of our takiwā is based at Puketeraki. The Rūnaka Hall was built in 1873 and as within our tikanga, it was named after our ancestor Huirapa, who was the son of Tūhaitara and Marukore. They lived approximately 15 generations ago. We greet Tūhaitara, Marukore and Huirapa, overlooking the Maniatoto and Strath-Taieri - gateway to the interior. As was customary, the kitchen-dining room was named after his wife Maririhau. After many years of planning, this whare was taken down and rebuilt, bringing to an end approximately 20 years of building focus.

It is a time of great change. A church was built at the top of the marae reserve also around 1873 and it was named Hui Te Rangiora (Place of Heavenly Assembly).

Day-to-day decisions at Rūnaka level are made by an Executive Committee elected from the wider membership of the Rūnaka. Trustees act on behalf of the beneficial owners for our various reserves.

Ancestral land is a place of belonging. It is one's tūrangawaewae, and it is a right derived from one's whakapapa.

Photo 5 *Kāti Huirapa Rūnaka ki Puketeraki*



3.7 **TE RŪNANGA O ŌTĀKOU**

An ancient tauparapara known to Ōtākou and reminiscent of the importance the role the ruru played in the locality, agile, alert and a regular caller from the bush clad hills surrounding the harbour.

Tēnei te ruru te koukou mai nei
 Kīhai i māwhitiwhiti
 Kīhai i māarakaraka
 Te upokōnui o te ruru
 TEREKOU
 He pō he pō
 He aō he aō
 Ka awatea!

Photo 6 *Te Rūnanga o Ōtākou - Tamatea*



3.7.1 Ōtākou

The Otago Harbour is an important resource to Ōtākou people that has provided a thousand years of transport for generations of our Kāi Tahu tūpuna. It has also been our food basket, providing a rich source of kaimoana including the noted tuaki, while the tides are a constant reminder of nature at work.

The name “Ōtākou” is derived from the name of the eastern channel which runs by the present day settlement, a name transferred to the land by the early whalers, and later adopted by the wider region “Otago”.

Pukekura guards the entrance to our harbour, and in traditional times was one of the outstanding strongholds of Kāi Tahu in the southern part of Te Waipounamu. A place that embodies history, tradition, mana, and the turangawaewae of many illustrious ancestors.

The hapū of Ōtākou link by whakapapa to the Kāti Hāwea, Rapuwai, Waitaha, Kāti Māmoe and Kāi Tahu iwi. Some principal tūpuna names include; Raikaihautu, Hāwea-I-Te-Raki, HotuMāmoe, Nukutauraro, Te Rakitauneke, Tahu Potiki, Tukiauau, Te Ruahikihiki, Moki (II), Taoka, Te Pahi, Hakuiao, Taiaroa, Tuhawaiki, Karetai, Te Waewae, Tahatu, Wi Pōtiki.

There is much traditional evidence of occupation by the early people, particularly remembered in placenames, waiata, tauparapara and kōrero pūrākau.

Our people moved seasonally to gather food and tool-making resources from throughout the takiwā, this was an important means of maintaining customary connection and ahi kā. The hunting and gathering economy was a distinct feature of the southern lifestyle, a necessity that ensured our people regularly travelled throughout the takiwā seasonally.

Mahika kai or places where food resources could be produced or procured included the Taieri and South Otago wetlands, coastal Otago from Otago Harbour to Nugget Point, the catchment area of the Clutha River including the Manuherekia Valley and the major inland lakes and beyond to Poiopiotahi.

3.7.2 *Te Rūnanga o Ōtākou*

Today the centre for cultural activity and authority in the Ōtākou takiwā is our papatipu marae at Ōtākou. Our wharenui Tamatea is the focal point, a place to celebrate, a sanctuary in times of life crisis, to discuss whānau, hapū, Rūnaka or iwi issues, and also a place to host our visitors.

Te Rūnaka Ōtākou, a council that is servant to the people, responsible for the management of the cultural, social, spiritual and economic affairs of the constituent whānau of Ōtākou.

3.7.3 *Pukekura*

Pukekura is an important physical and spiritual icon to the hapū of Ōtākou, occupied for generations by illustrious ancestors, a defensive position used by the high chiefs to provide protection for their people and from which they exercised mana over all things.

Pukekura is near the site where on the 13th June 1840, James Busby on board the *HMS Herald* hove to and obtained the signatures of the chiefs Karetai and Korako to the Treaty of Waitangi.

Pukekura enjoys a commanding view of all that lies before it, exposed as it is to the four winds it is a natural home to the tōroa, and as a consequence visitors from all corners of the earth²⁸.

3.8 HOKONUI RŪNANGA

He toto o te tangata, he kai
Te oranga o te tangata, he whenua
Food sustains the blood of people
Land sustains their welfare

The name Hokonui means “big snow” and although our Rūnanga is based in the Gore area, our interests in the Otago area, especially South Otago, are substantial. We hold this in common with other Otago Rūnanga through whakapapa, history and tradition. Our tūpuna would climb the highest peak in the Hokonui hills and say karakia to bless their feet before they walked into the interior of Central Otago on seasonal food gathering expeditions and to extract pounamu.

The rivers, lakes, and coast of the Otago area have been traditional sources of kai for people since our tūpuna first arrived in this land and for medicines and other materials that ensured the survival of our people.

The base for the Hokonui Rūnanga is 140 Charlton Road Gore.

Mahinga kai areas in the Hokonui ki Ōtākou takiwā include the Tautuku, Kaka Point, Waiwera, Kaihiku and Matau, as well as Central Otago and South Otago wetlands. It takes in coastal Otago from Wangaloa to Toe Toe in the South, the catchment area of the Clutha River including the Manuherehia Valley and the major inland lakes and beyond and includes West Otago.

3.8.1 *Hokonui Rūnanga*

The Manawhenua centre for cultural activity and authority in the Hokonui area is located at 140 Charlton Road south of Gore in Eastern Southland. Like other papatipu marae in the Otago area, the Hokonui Rūnanga is the council, which is the servant of the people of its area with various responsibilities, both social and political. It is one of the 18 Papatipu Rūnanga that constitute the iwi authority responsible for policy development.

28 E. Ellison & B. Allingham (1995)

3.8.2 Māori Land

Māori land is one of the most important resources of our people, providing tūrangawaewae, passed down from generation to generation that has never been alienated, the remains of a once much larger estate. We belong to the land; unlike other cultures, the land does not belong to us. In other words, the land will always be there, we are only the kaitiaki for future generations and must ensure its ongoing sustainable use.

Maranuku is one example in which important physical evidence of Māori occupation has been lost or modified by development. Due to roading and buildings, identifying the pā, urupā and other historical sites is mostly by oral history. Some of this land was taken under the Public Works Act and made into a recreational park for the public. This is under claim to the Waitangi Tribunal to be given back to the owners.

Papatowai in the Catlins is another site of great historical value to Māori as a moa-era site. This was a major area for our Waitaha and Rapuwai tūpuna. Tautuku Peninsula is a wāhi taonga as some of our tūpuna lived there seasonally. The Tautuku Crown Forest has wāhi tapu where our tūpuna has rakau urupā (tree burial area). This is an ancient tradition. The Tautuku car park was once an urupā.

3.9 KORAKO KARETAI TRUST

The Korako Karetai Trust represents the descendents of Korako Karetai, the original owner of Pukekura. The trust was formed to negotiate the return of Korako Karetai land at Pukekura and to manage sustainable activities on the land, including identification and preservation of the cultural taonga of Pukekura for future generations.

3.10 MOTURATA TAIERI WHĀNAU

Moturata (Taiari Island) at the mouth of the Taiari River is of special significance to all generations of Moturata Taiari Whānau. Evidence exists of early Māori occupation and a later whaling station. It is a haven for birds and sea mammals. A treasured place to visit and explore when time and tide allow.

Māori occupation of the Taiari area probably dates back a thousand years. The numerous wāhi tapu, wāhi taoka and umu-tī throughout the coastal region, surrounding hills and Taiari Plain, testify to this long-term occupation and use of the area's resources.

The name "Taiari" was originally spelt "Tai-ari" and had three different meanings; "to smash or pulp", "shining river" and "tide on the eleventh night of the moon"²⁹. Our tūpuna once moved with the seasons to obtain kai and other resources. The wider Taiari area provided a major mahika kai resource. The coastal areas provided a bountiful harvest of kaimoana including tītī, seals, mussels and pāua, while the inland waterways provided tuna, kanakana, giant kokopu, pātiki and waterfowl. From the surrounding hills, weka, kukupa and tī-kouka from the cabbage tree were obtained. Taiari Māori also joined the annual autumn hiko to the southern titi islands off Rakiura.

A number of fortified pā are known to have existed throughout the Taiari area. In later times our tūpuna occupied a fortified pā, Maitapapa, on the hill overlooking Henley. At the mouth, Motupara pā was on the south side of the river mouth, and the cave at the first rocky headland was Te Ao Kakume, named after the wife of a Kāti Māmoe chief. Kuri Bush was originally Te Kuri. Traditions recall Te Rereka a Haki te Kura and Te Rereka a Tuho Kairaki, as the two Māori leaps on the Taiari River, each encapsulating important events in the past.

29 G.Sutherland (1962)

When the early European explorers arrived, our tūpuna occupied kāika at Takoaihitau (Taieri Ferry) and at Taieri Mouth.

The Moturata Taieri Whānau was formed in 1991 and consists of descendants of the original tūpuna living at the Taieri papatipu kāika at Henley in the 1840s, and Kāi Tahu whānau who have moved into the area over the past 150 years. The whānau is recognised as being under the umbrella of the papatipu Rūnaka of Otago, and have a kaitiaki interest in the Taieri area and the wider Otago region shared in common with other Rūnaka and whānau. The whānau has no marae although the Taieri papatipu kāika at Henley had a Rūnaka Hall named “Te Wai Pounamu” which was disposed of in the 1920s.

3.11 WAIKOAU NGĀI TAHU RŪNANGA (S.O.) INCORPORATED

Nau te rourou

Naku te rourou

Ka ora ai koutou katoa

Photo 7 *Pou Pou Tu Noa*



3.11.1 South Otago

South Otago Rūnaka is formed of a group of people who have Kāi Tahu, Kāti Māmoe and Waitaha descent. Meetings are held on the first Saturday of each month excluding January. Members try to meet the commitments set down in legislation and endeavour to provide services required of mana tangata whenua to the local community and institutions within the community. Individual and whānau attend, when possible, combined Nga Rūnaka hui.

The Rūnaka is an Incorporated Society and fulfils the requirements of the Incorporated Societies Act. Our members have a high profile within the community and are represented on numerous committees. Some members work in schools and businesses within South Otago.

Decisions are made after informed discussion by consensus. Goodwill and co-operation are features remarkable amongst our members, especially as members are drawn from a small number of unrelated whānau who have lived in the area for up to four and five generations.

The members of Waikoau Ngāi Tahu Rūnaka (S.O.) Incorporated regard the coast from the mouth of the Tokomairiro, to the mouth of the Mata-au, to the mouth of the Mata Ura, to be of historical significance. Our tīpuna used these three rivers as pathways from lakes Wānaka, Hāwea and Wakātipu to the ocean according to the seasons, for food gathering. The ocean, lakes, estuaries and the forest provided an immense food basket.

We seek to maintain our relationships within our takiwā, with Māori and Pākehā ensuring that within the constraints imposed by the legislative bodies, the traditional place names indicate the traditional sources of mahika kai and the topography significant to our history.

Urupā and individual names of our ancestors are listed and, if possible, known and used. We also endeavour to observe and maintain the tikanga, traditions, customs and history that belong to our respective whānau.





4 THE LEGAL CONTEXT *TE HOROPAKI O TE TURE*

He mahi kaitakata, he mahi kai hoaka

It is a work which devours people as sandstone devours pounamu

This chapter sets out the legal framework for Kāi Tahu ki Otago involvement in resource management.

4.1 INTRODUCTION *HE KUPU WHAKATAKI*

Through legislation the Crown has articulated its obligations to ensuring takata whenua participation in natural resource management. Many statutes contain provisions relating to the role and inclusion of takata whenua in the management of natural, physical and historic resources.

4.2 TREATY OF WAITANGI *TE TIRITI O WAITANGI*

The Treaty of Waitangi is the foundation document of New Zealand society. It is the basis on which the partnership between takata whenua and the Crown was established.

The Kāi Tahu rakātira Karetai and Korako³⁰ signed the Treaty on behalf of the Otago section of the tribe at Pukekura (Taiaroa Heads) on 13 June 1840. Kāi Tahu also signed the Treaty at Akaroa and Ruapuke Island.

Kāi Tahu considered that the Treaty bound the whole tribe of Kāi Tahu irrevocably to an agreement that imposed both responsibilities and recognised the rights of both signatories, the Crown and Kāi Tahu. The Treaty should therefore, not be viewed as only guaranteeing rights to iwi Māori, for it is from this document that the Crown derives its right to govern in New Zealand.

4.2.1 *Text of the Treaty*

There are two versions of the Treaty of Waitangi, the English version that is commonly thought to be the only version and the Māori version³¹. Kāi Tahu maintain that if there is any ambiguity, the Māori language text, as the version signed by the Kāi Tahu rakātira, should prevail. The international law principle of “Contra Preferentem” supports this conclusion.

4.2.2 *Kāi Tahu View of the Treaty of Waitangi*

While the New Zealand Government, judiciary and the Waitangi Tribunal have chosen to express their interpretation of the Treaty in terms of its principles (Resource Management Act 1991, Section 8, Conservation Act Section 4), Kāi Tahu offer their own understanding of the text of the Treaty, as it was left to them by their tūpuna:

*Lady the Queen, great is our love for thee. This is a letter of love from all of us, that Te Tipa³² may be sent back by thee as a permanent Governor for us in Te Wai Pounamu. This was the command thy love laid upon these Governors, and Governor Grey who was sent by thee to lay down the law of thy loving command for the Māori race - **that the law be made one, that the commandments be made one, that the nation be made one, that the white skin be made just equal with the dark skin, and to lay down the love of thy graciousness to the Māori that they dwell happily and that all men might enjoy a peaceable life, and the Māori remember the power of thy name.***

(Petition to the Queen prepared by Matiaha Tiramorehu and the Otago Chiefs, 23 September 1857, when Kāi Tahu were pressing the Crown to honour the terms of Kemp’s Deed - emphasis added.)

³⁰ It is unsure which Korako was the signatory as there were a number in that generation

³¹ See Appendix 2 Māori and English Versions of the Treaty of Waitangi

³² “Te Tipa” - “the Advance Guard” was the nickname applied to Walter Mantel

4.2.3 *The Crown*

The Crown has exercised its rights of governorship under Article I since the Treaty was signed in 1840. The non-observance of Kāi Tahu rights under Articles I and II of the Treaty since the 1840s formed the essence of the Kāi Tahu claims before the Waitangi Tribunal.

4.2.4 *Partnership*

The Treaty implies a partnership exercised in the utmost good faith. Kāi Tahu ki Otago embraces the ethic of partnership and recognises the need to work with the wider community to ensure a positive future for all people. Kāi Tahu ki Otago is the Crown's Treaty partner in the Otago Region and as such has 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 Kāi Tahu ki Otago. 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.

4.2.5 *The Principles of the Treaty*

In recent years, Parliament has chosen to refer in legislation, to the principles of the Treaty, rather than its explicit terms. For the purposes of the legal system, these principles are drawn from decisions of the Waitangi Tribunal, the New Zealand Court of Appeal and the lower courts.

In the resource management context, the Planning Tribunal has sounded some cautionary notes as to the applicability of all Treaty principles to matters under the Resource Management Act. However, it is the view of Kāi Tahu ki Otago that the Treaty is not to be read down in any circumstances, and that all of the principles of the Treaty have relevance to resource use and management decisions within the Otago region.

The principles of the Treaty, as enunciated by the Waitangi Tribunal and the courts include the following:

- **The principle of the government's right to govern.**
This is recognised and acknowledged by Kāi Tahu.
- **The principle of tribal rakātirataka/self-regulation.**
That Iwi have the right to organise as Iwi and, under the law, to control and manage important resources.
- **The principle of partnership.**
That both Treaty partners will act reasonably and in the utmost good faith.
- **The principle of active participation in decision-making.**
That the Treaty partners will ascertain each other's views and be willing to accommodate them.
- **The principle of active protection.**
That the Crown will actively protect Māori in the use and management of their resources.
- **The principle of redress for past grievances.**
That the Crown will take active and positive steps to redress past grievances and will avoid actions that prevent redress.

The principles as enunciated by the Courts are fluid and include the Te Rūnanga o Ngāi Tahu Principles³⁴.

³⁴ See Appendix 3 Principles of a Te Rūnanga o Ngāi Tahu Treaty

4.3 TE RŪNANGA O NGĀI TAHU ACT 1996

Te Rūnanga o Ngāi Tahu “the body corporate” was established as the representative of Ngāi Tahu whānui under section 6 of the Te Rūnanga o Ngāi Tahu Act 1996. The takiwā of Ngāi Tahu is detailed in Section 5 of the Act and includes the entire Otago Region.

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) of the Act states:

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.

Section 15(3) of the Act states:

Te Rūnanga o Ngāi Tahu in carrying out consultation under subsection 2 of this section shall seek the views of such papatipu Rūnaka 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.

The First Schedule of the Act lists the 18 Papatipu Rūnaka that represent the members of Te Rūnanga o Ngāi Tahu. Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtakou and Hokonui Rūnanga are identified as constituent Papatipu Rūnaka with interest in the Otago Region³⁵.

4.4 NGĀI TAHU CLAIMS SETTLEMENT ACT 1998³⁶

4.4.1 *The Kāi Tahu Claim*

The Waitangi Tribunal conducted hearings held throughout the South Island over a two and a quarter year period, from 17 August 1987 to 10 October 1989. The efforts of the claimants, the Crown and the Tribunal’s research teams have resulted in a priceless database with detail on every facet of the “Claim”. The Tribunal produced a 1254 page report on the findings of the “Nine Tall Trees”³⁷ and a separate report on the fisheries³⁸ section of the claim. A separate report has also been released on the ancillary sections of the claim³⁹.

In the Ngāi Tahu Report 1991, in reference to one segment of the Kāi Tahu claim, it states:

“The predominant theme that constantly arises in the findings of the tribunal and indeed almost as constantly conceded by the Crown is the failure of the Crown to ensure Kāi Tahu were left with ample land for their present and future needs⁴⁰.”

4.4.2 *Crown Apology*

The Ngāi Tahu Claims Settlement Act 1998 (NTCSA 1998), records the apology given by the Crown to Ngāi Tahu in the Deed of Settlement, and recognises the Crown’s failure to honour its obligations to Ngāi Tahu during the proceeding 164 years. The Crown’s apology is one of the most important aspects of the NTCSA 1998 and constituted the beginning of the reconciliation and healing process.

³⁵ See Appendix 1 First Schedule Te Rūnanga o Ngāi Tahu Act 1996

³⁶ The material for this section draws on Te Karaka Special Edition-Crown Settlement Offer-Second Edition November 1998

³⁷ Ngāi Tahu Report 1991

³⁸ Ngāi Tahu Sea Fisheries Report 1992

³⁹ Ngāi Tahu Ancillary Claims Report 1995

⁴⁰ Waitangi Tribunal (1991)

4.4.3 Cultural Redress

The NTCSA 1998 contains provisions that are part of the Cultural Redress offered by the Crown to Ngāi Tahu. These provisions were designed to restore the ability of Kāi Tahu to give practical effect to its kaitiaki responsibilities. The improved outcomes could only be achieved through a negotiated settlement. As part of the Cultural Redress the Crown returned ownership and control of various resources and areas of land of significance to Te Rūnanga o Ngāi Tahu, on behalf of the Kāi Tahu people. The Ownership and Control provisions include:

- High Country Stations
- Four Specific Sites
- Wāhi Taoka.

4.4.3.1 High Country Stations

Ownership and control of three High Country Stations in Otago:

- Elfin Bay Station
- Routeburn Station
- Greenstone Station.

4.4.3.2 Four Specific Sites

Te Rūnanga o Ngāi Tahu also regained ownership and control of four specific sites:

- Arahura Valley
- Rarotoka (Centre Island)
- Whenua Hou
- Crown Titi Islands.

4.4.3.3 Wāhi Taoka

Ownership and/or control of a further 41 areas of land was also returned to Te Rūnanga o Ngāi Tahu. These areas included wāhi tapu sites, wāhi taoka sites and mahika kai places including three lakes⁴¹.

4.4.4 Mana Recognition

The NTCSA 1998 provides for a number of instruments created to recognise the mana of Ngāi Tahu in relation to a range of sites and areas. Mana recognition instruments include:

- Statutory Acknowledgement Areas
- Deeds of Recognition
- Tōpuni Areas
- Place Names.

4.4.4.1 Statutory Acknowledgment Areas

The NTCSA 1998 established Statutory Acknowledgment Areas (SAs) as a tool for Ngāi Tahu participation in Resource Management processes, 17 such areas exist in Otago:

- Tītitea (Mount Aspiring)
- Lake Hāwea
- Te Wairere (Lake Dunstan)
- Mata-au (Clutha River)
- Kakanui River
- Kuramea (Lake Catlins)
- Waitaki River
- Te Tai O Arai Te Uru (Otago Coastal Marine Area)
- Whakātipu-Wai-Māori (Lake Wakātipu)
- Te Tauraka Poti (Merton Tidal Arm)
- Pikirakatahi (Mount Earnslaw)
- Lake Wānaka
- Ka Moana Haehae (Lake Roxburgh)
- Poumahaka River
- Waihola/Waipori Wetland
- Matakaea (Shag Point)
- Tokata (The Nuggets)

⁴¹ See Appendix 34 Wāhi Taonga: Ownership and/or Control Sites

These SAs provide statements made by Te Rūnanga o Ngāi Tahu of the particular cultural, spiritual, historic and traditional association of Ngāi Tahu. The intent of the SAs is to provide a template that will be applied to all waterways in the Ngāi Tahu takiwā⁴².

4.4.4.2 *Deeds of Recognition*

Deeds of Recognition apply to the same areas as Statutory Acknowledgments and complement them by providing Kāi Tahu ki Otago input into decision-making processes of the Crown agency responsible for the administration of each of these sites within the Otago Region. Deeds of Recognition are entered into pursuant to Section 212 of the NTCSA 1998 and require that Te Rūnanga o Ngāi Tahu be consulted and particular regard must be had to its views.

4.4.4.3 *Tōpuni Areas*

Tōpuni areas are confirmation and recognition of Ngāi Tahu mana and rakātirataka over certain land managed by the Department of Conservation. Tōpuni apply to some of the most prominent landscape features and conservation areas in Otago. There are six Tōpuni areas in Otago:

- Aoraki/Mount Cook
- Maukaatua Scenic Reserve
- Te Koroka (Dart/Slipstream)
- Matakaea (Shag Point)
- Pikirakatahi (Mount Earnslaw)
- Tītitea (Mount Aspiring).

4.4.4.4 *Place Names*

Place names are an important element of the identity and association with a place or a resource for Kāi Tahu ki Otago. The reinstatement of many traditional names serves as a tangible reminder of Kāi Tahu whānui history in Te Wai Pounamu. The reinstatement of various place names through the NTCSA 1998 and the Geographic Board was to provide the impetus whereby Kāi Tahu ki Otago could continue to apply for the reinstatement of further names.

In Otago the following names are dual names and recognised through the NTCSA 1998:

- Clutha River/Mata-au
- Goat Island/Rakiriri
- Harris Saddle/Tarahaka Whakātipu
- Lake Alabaster/Wawāhi
- Leaning Rock/Haehaeta
- Mount Alfred/Ari
- Mount Charles/Poatiri
- Mount MacKenzie/Pakihiwitahi
- Old Man Range/Kopuwai
- Pigeon Island/Wawāhi Waka
- Quarantine Island/Kamau Taurua
- Aoraki/Mount Cook
- Murdering Beach has been replaced by Whareakeake.
- Dart River/Te Awa Whakātipu
- Haast Pass/Tioripatea
- Kurow Hill/Te Kohurau
- Lake McKerrow/Whakātipu Waitai
- Moeraki Boulders/Kaihinaki
- Mount Aspiring/Tītitea
- Mount Earnslaw/Pikirakatahi
- Mount Watkin/Hikaroroa
- Pig Island/Matau
- Taieri Island/Moturata
- Shag Point/Matakaea

4.4.5 *Mahika Kai*

The Crown Settlement offer refers generally to mahika kai as part of the cultural redress package, however for Ngāi Tahu mahika kai refers to the interest Ngāi Tahu has in traditional food and other resources and the places where they are gathered. One element of the offer which particularly relates to mahika kai is:

- Nohoaka Sites.

⁴² See Appendices 7-17

4.4.5.1 *Nohoaka Sites*

Nohoaka are areas of lakeshores or riverbanks that are to be used to facilitate the gathering of natural resources in a modern context. The sites allow Ngāi Tahu whānui temporary, but exclusive, rights to occupy 72 sites throughout Te Wai Pounamu; within Otago there are 17 Nohoaka sites:

- Waianakarua River
- Te Wairere(Lake Dunstan)
- Shotover River (2)
- Lake Hāwea (4)
- Taieri River (3)
- Matau-au (Clutha River) (3)
- Lake Wānaka (2)
- Whakātipu-wai-māori (Lake Wakātipu)

Four of the 17 Nohoaka sites are currently operative in the Otago area, although all of these sites can be established for Kāi Tahu whānui use.

4.4.6 *Customary Fisheries*

The NTCS 1998 contains six separate but interconnected elements in regard to customary fisheries. These are:

- Acknowledgment of the special relationship of Kāi Tahu to a number of taoka fish species.
- Te Rūnanga o Ngāi Tahu will be an advisor to the Minister of Fisheries.
- Customary Freshwater Fisheries Regulations to cover freshwater species managed by the Department of Conservation⁴³.

Prohibiting the commercial harvesting of several species of particular importance for customary fishing.

- Shellfish quota and the right of first refusal to purchase 40% of quota in each species at the market value. This is in addition to the 20% of quota that must be provided to TOKM for allocation to iwi.
- Closure provisions that allow for the Minister of Fisheries to temporarily close a fishery or impose a fishing-method restriction thereby giving effect to a rāhui.

4.4.7 *Taoka Species*

The NTCSA 1998 lists a number of species with which Kāi Tahu are recognised to have a cultural, spiritual, historic and traditional relationship. Kāi Tahu ki Otago do not see this list of species as exhaustive⁴⁴.

4.4.8 *Species Recovery Groups*

Kāi Tahu have been given membership to groups involved in the threatened species management such as birds, plant and marine species. The Species Recovery Groups Kāi Tahu are currently involved in include:

- Mohua Recovery Group
- Hoiho Recovery Group
- Buff Weka Recovery Group
- Grand Skink Recovery Group
- Otago Skink Recovery Group.

4.4.9 *Department of Conservation Protocols*⁴⁵

The NTCSA 1998 allows for the Minister of Conservation to issue Protocols with Te Rūnanga o Ngāi Tahu. The protocols are to build the relationship between the Department of Conservation and Kāi Tahu ki Otago that achieves conservation policies, actions and outcomes leading to a dynamic positive partnership.

These Protocols are issued pursuant to section 282 of the Ngāi Tahu Claims Settlement Act 1998 and clause 12.12 of the 1997 Deed of Settlement between the Crown and Ngāi Tahu, which specifies the following:

⁴³ See Section 4.8.1 Section 26ZH

⁴⁴ See Appendix 4 Taoka Species

⁴⁵ Protocols on the Department of Conservation's Interaction with Ngāi Tahu on Specified Issues (1997) (Clause 12.12, Deed of Settlement, 1997) Notification of the Issue of Protocols (NZ Gazette 2001, page 2171)

The Minister of Conservation can issue Protocols on the following matters:

- a. cultural materials;
- b. freshwater fisheries;
- c. culling of species of interest to Ngāi Tahu;
- d. historic resources;
- e. Resource Management Act 1991 involvement; and
- f. visitor and public information.

These protocols form a starting point for the development of relationships and management actions at the local level between Kāi Tahu ki Otago and the Department of Conservation.

4.5 NGĀI TAHU (POUNAMU VESTING) ACT 1997

The Crown wrongly assumed ownership of pounamu during the Ngāi Tahu – Crown land sales of the 1800s, against the wishes of our tīpuna who desired to retain mana and authority over this taoka. This was redressed through the Treaty Settlement process when the Ngāi Tahu (Pounamu Vesting) Act 1997 (Vesting Act), was passed. The Vesting Act gave effect to the 1996 Deed of “On-Account” Settlement offered by the Crown by providing for the ownership and control of pounamu⁴⁶.

All pounamu in Otago is subject to a range of legislation, policies and plans including:

- Ngāi Tahu (Pounamu Vesting) Act 1997
- Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan (2002)
- Conservation Act 1987
- Reserves Act 1977
- Resource Management Act 1991
- Crown Minerals Act 1991
- National Parks Act 1981
- Otago Regional Council Regional Policy Statement and Regional Plans
- Queenstown Lakes District Council District Plan.

On Crown non-conservation lands and private land pounamu cannot be collected without prior authority of Te Rūnanga o Ngāi Tahu and the appropriate Kaitiaki Rūnaka.

4.6 TREATY OF WAITANGI (FISHERIES CLAIMS) SETTLEMENT ACT 1992

In 1992, the Crown and Māori reached agreement, through the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992, on the settlement of outstanding claims by Māori in relation to commercial fishing rights. This settlement Act also changed the status of non-commercial customary fishing rights, such that they no longer had legal effect except to the extent that they were provided for under regulations. The Crown was therefore required to promulgate regulations that recognised and provided for the customary fishing rights of the Takata Whenua as guaranteed by the Treaty of Waitangi, and that provided Takata Whenua with the opportunity to manage their property rights once more. The South Island Customary Fishing Regulations were first promulgated in April 1998 under section 186 of the Fisheries Act 1996. Takata Tiaki/Kaitiaki have been appointed under these regulations, for the entire area covered by this plan, to manage the customary food gathering of fish, aquatic life and seaweed managed under the Fisheries Act.

4.6.1 Takata Tiaki

Takata Tiaki/Kaitiaki are able to authorise the taking of fish for customary food gathering purposes in a designated area. Within Otago it is up to Papatipu Rūnaka to determine whom the Takata Tiaki/Kaitiaki are to be and where their area of responsibility is within the rohe moana.

⁴⁶ See Chapter 5.9 Pounamo

4.7 THE RESOURCE MANAGEMENT ACT 1991⁴⁷

The Resource Management Act 1991 (RMA) is the mechanism under which the natural and physical resources of New Zealand are to be sustainably managed. In implementing that management it provides for takata whenua (being defined as hapū or iwi that hold mana whenua over the relevant area) values being recognised and provided for.

Kāi Tahu ki Otago consider that section 5 “Purpose” of the RMA embodies our traditions and values related to the use and protection of natural and physical resources. It is the view of Kāi Tahu ki Otago that through the “Purpose” of the RMA consideration of cultural values should occur alongside other considerations.

“[M]anaging the use, development, and protection of natural and physical resources...”

This definition of sustainable management is consistent with the Kāi Tahu ki Otago system of mahika kai. Resources would be collected on a seasonal and sustainable basis, this system allowed for an extensive rather than intensive use of resources and ensured sustainable management. Various protection mechanisms such as placing a rāhui over a resource for a set period to allow for it to naturally restore itself were also used.

“Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations;...”

Section 5(2)(a) embodies the philosophy expounded by Kāi Tahu ki Otago of “Mō tātou, a, mō kā uri ā muri ake nei” “For us, and our children after us”.

“Safeguarding the life supporting capacity of air, water, soil, and ecosystems”

It is an inherited responsibility of Kāi Tahu ki Otago to ensure that the mauri of all taoka is healthy and strong, and that the life supporting capacity of these ecosystems is protected. The maintenance of the mauri is important for the health and wellbeing of all people, to maintain the vitality of culture, practices, values, and beliefs. Kaitiakitaka enshrines an obligation to safeguard the wellbeing of land, air, water, flora and fauna and biodiversity.

4.7.1 Matters of National Importance

“In the opinion of Kāi Tahu the overall scheme of the Act is designed to accommodate bicultural understandings in its meaning and interpretation. It is therefore appropriate and acceptable to integrate our perceptions on what is ‘natural’, ‘outstanding’ and ‘significant’ with the non-Māori tendency to distinguish between man-made or modified environments and the ‘natural’. Kāi Tahu culture makes no such separation between the natural world and the place of humans within it. Key factors for assessing natural character revolve around the health and robustness of mauri, the life principle, while the status of a landscape or habitat as outstanding and significant are founded on the value and importance of those landscapes and habitats to the manawhenua community with whom they were and are intimately associated”⁴⁸.

4.7.2 Historic Heritage

The RMA Amendment 2003 makes the protection of historic heritage (as defined in s2 of the Act) a matter of National Importance alongside those matters discussed above. This requires an increased focus by local authorities on what constitutes historic heritage within the district/region and an assessment of the heritage values. This will necessitate the development of partnerships with takata whenua to achieve the protection of historic heritage.

Consistent with the definition in Part II of the Act the protection of historic heritage will necessitate consultation and collaboration with Kāi Tahu ki Otago within the Otago Region to identify archaeological, cultural and historic sites and places of importance to Kāi Tahu ki Otago. These concepts are intricately linked to the identification and protection of “cultural landscapes”⁴⁹.

⁴⁷ The material for this section is based on the earlier work of Hana Crengle who has written extensively on Kāi Tahu environmental values, obligations stemming from the RMA and Treaty principles – Crengle in Tipa et al (2002)

⁴⁸ Tipa G. Crengle H. Davis K. Allingham B. Symon A (2002) Cultural Impact Assessment – Project Aqua

⁴⁹ See Section 5.6 Cultural Landscapes

4.7.3 Other Matters

Kaitiakitaka see Chapter 3 Manawhenua and Kaitiakitaka.

4.7.4 Treaty of Waitangi

8. Treaty of Waitangi —

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

“[S]hall take into account...”

It is the view of Kāi Tahu ki Otago that the RMA use of the words “take into account the principles of the Treaty of Waitangi” are not strong enough given the importance of the natural and physical resources to the Kāi Tahu ki Otago way of life. Kāi Tahu ki Otago believe that the stronger wording of “give effect to the principles of the Treaty of Waitangi”, as used in the Conservation Act 1987, is more appropriate given the RMA is the principal environment legislation in New Zealand.

[P]rinciples of the Treaty of Waitangi

There are various views on what the “Principles of the Treaty of Waitangi” are and how they are best applied. The “principles” developed through case law are one such interpretation. The “Principles of a Te Rūnanga o Ngāi Tahu Treaty⁵⁰” are applied in Treaty Relationship Agreements that Te Rūnanga o Ngāi Tahu enter into.

4.7.5 Functions of District and Regional Councils

Part IV of the RMA sets out the statutory functions, powers and duties of Central and Local Government.

4.7.6 The RMA and Iwi Management Plans

Iwi Management Plans have been given legislative recognition through the Resource Management Act 1991:

Section 66. Matters to be considered by regional council—

(2A) A regional council, when preparing or changing a regional plan must—

- (a) take into account any relevant planning document recognised by an iwi authority, and lodged with the council, to the extent that its content has a bearing on resource management issues of the region;

Section 74 Matters to be considered by territorial authority—

(2A) A territorial authority, when preparing or changing a district plan, must—

- (a) 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 resource management issues of the district;

Part II of the RMA sets out the purpose and principles of the Act and makes provisions for a Māori perspective to be considered by local authorities in their decision-making processes. In relation to the processing of resource consents (RMA section 104 matters to be considered when considering an application for a resource consent) Iwi Management Plans will be of assistance to local authorities as section 104 is subject to Part II of the Act.

⁵⁰ See Appendix 3 Principles of a Te Rūnanga o Ngāi Tahu Treaty

4.7.7 *Transfer of Powers and Reports to Local Authorities*

Section 33 states:

33. Transfer of powers

[(1) A local authority may transfer any one or more of its functions, powers, or duties under this Act, except this power of transfer, to another public authority in accordance with this section.]

(2) For the purposes of this section, “public authority” includes any local authority, iwi authority, Government department, statutory authority, and joint committee set up for the purposes of section 80.

Section 42A states:

42A. Reports to local authority

(1) An officer of a local authority (as defined by section 42(6)), or any consultant or other person employed for the purpose, may provide the local authority with a report on any matter described in section 39(1).

Both sections 33 and 42A are important tools in furthering the active involvement of Kāi Tahu ki Otago in planning decisions, processes and monitoring.

While the role of Kāi Tahu ki Otago in resource management is derived from the Treaty of Waitangi and the principle of tino rakātirataka, these mechanisms (RMA Section 33 and 42A) have not yet been implemented.

4.8 THE CONSERVATION ACT 1987

The Conservation Act 1987 promotes the conservation of the natural and historic resources of New Zealand through the establishment of the Department of Conservation with functions and powers to enable the Department to undertake the management of many important natural and historic resources, both through the direct responsibilities in the administration and management of resources under its control and through its advocacy role on other issues.

“[G]ive effect to the principles of the Treaty of Waitangi”

4. Act to give effect to Treaty of Waitangi

This Act shall so be interpreted and administered as to give effect to the principles of the Treaty of Waitangi.

This is one of the strongest legislative statements of Treaty responsibility. Section 4 allows for partnerships; the objectives and policies in this plan are an expression of this.

4.8.1 Section 26ZH

Section 26ZH provides that nothing in the part of the Conservation Act which deals with freshwater fisheries is to affect any Māori fishing rights.

[26ZH] Māori fishing rights unaffected by this Part—

(1) Nothing in this Part of this Act shall affect any Māori fishing rights.

[[2) Subsection (1) does not apply to customary Māori fishing rights with respect to freshwater fisheries within South Island fisheries waters, in respect of which regulations have been made under section 48B, for so long as such regulations remain in force.]]

4.8.2 Section 27A

Section 27A provides that Nga Whenua Rāhui Kawenata can be created over any Māori land or Crown land leased by Māori, where the Director-General is satisfied the land should be managed for conservation purposes, so as to protect:

- i. its natural and historic values; or
- ii. its spiritual and cultural values to Māori.

Where a kawenata is created, the provisions of the Conservation Act generally apply as if the land were a conservation area, subject to the terms of the covenant.

4.8.3 Conservation Management Strategies

Conservation Management Strategies (CMS) are prepared under the Conservation Act 1987 and in accordance with any current Department of Conservation statements of General Policy. They are 10-year regional strategies that provide an overview of conservation issues and give direction for the management of conservation areas within the Conservancy.

Conservation Management Strategies can set out the intention to prepare Conservation Management Plans (CMPS) for specific areas or Freshwater Fisheries Management Plans (FFMPs) where they are required.

The Otago Conservation Management Strategy was approved by the New Zealand Conservation Authority in consultation with the Minister of Conservation in 1998.

Acts referred to in the Conservation Management Strategy are:

- Wildlife Act 1953
- Marine Reserves Act 1971
- Reserves Act 1977
- Wild Animal Control Act 1977
- Marine Mammals Protection Act 1978
- National Parks Act 1980
- NZ Walkways Act 1990.

4.8.4 Department of Conservation Administered Legislation

The Department of Conservation also administers components of 25 Acts of Parliament.

These Acts include:

- Māori Reserved Land Act 1955
- Marine Farming Act 1971
- Fisheries Act 1983
- Biosecurity Act 1993.

4.9 THE HISTORIC PLACES ACT 1993

4.9.1 Protection

The Historic Places Act 1993 provides for the protection of “archaeological sites”⁵¹ and other historic places, including wāhi tapu, by the Historic Places Trust. In achieving the purpose of this Act, all persons exercising functions and powers under it are to recognise the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka⁵². The Historic Places Trust protects sites through Heritage Orders, Heritage Covenants and the maintenance of a Historic Places Register. In deciding whether to register any site, the Trust must have regard to the importance of the place to takata whenua. Applications for registration of wāhi tapu are dealt with by the Trust’s Māori Heritage Council.

⁵¹ Defined in the Act as including “any place which was associated with human activity which occurred before 1900 and is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand”

⁵² Historic Places Act 1993

4.9.2 Penalties for Destruction

The Act makes it unlawful without the authorisation of the Trust to destroy, damage, or modify any archaeological site, knowing or having reasonable cause to suspect that it is an archaeological site - whether or not it is entered on the Historic Places Register. The maximum penalty for destroying such a site is \$100,000, and for damaging a site, \$40,000. An application to the Trust to destroy, damage, or modify an archaeological site must include information as to consultation with “takata whenua” and where the site is considered to be of interest to Māori, the application is referred to the Māori Heritage Council, which may consult and then make such recommendations as it thinks fit.

4.9.3 Investigations

The Historic Places Trust may also authorise or carry out archaeological investigations. These must be carried out with the consent of the landowner and, where the Māori Heritage Council considers it appropriate, consent of the appropriate iwi authority or other body.

4.10 LOCAL GOVERNMENT ACT 2002

The Local Government Act 2002 (LGA 2002) is concerned with the need to include and promote the inclusion of Māori (regardless of their relationship to the land) of the district or region in the decision-making processes. The LGA 2002 makes major changes to the way local authorities are empowered to perform their general operational functions. In particular it contrasts with the former LGA 1974 by the addition of specific provisions regarding the expected relationship between local authorities and Māori.

Local authorities now have clearly articulated obligations in relation to Māori, both in a substantive sense and procedurally.

Some of the most notable features of the LGA 2002 are:

- The attempt to prescribe the extent of the Treaty’s application;
- The focus on the decision-making process and consultation with Māori;
- The obligation to consider how Māori should be able to participate in the decision making process; and
- The requirement on local authorities to include information in their local governance statements about the representation arrangements in the district.

4.11 FORESHORE AND SEABED ACT 2004

The Foreshore and Seabed Act 2004 (FSA 2004) addresses ownership access and customary rights in the coastal marine area. The FSA 2004 is the Government’s “knee jerk” reaction to a New Zealand Court of Appeal ruling, that the Māori Land Court had jurisdiction to hear the 1997 Te Tau Ihu application to declare the foreshore and seabed of the Marlborough Sounds as Māori customary land.

The objective of the FSA 2004 is,

“to preserve the public foreshore and seabed in perpetuity as the common heritage of all New Zealanders in a way that enables the protection by the Crown of the public foreshore and seabed on behalf of all the people in New Zealand, including the protection of the association of whānau, hapū, and iwi with areas of the public foreshore and seabed”.

The purposes of the FSA 2004 are to give effect to the objective by:

- (a) vesting the full legal and beneficial ownership of the public foreshore and seabed in the Crown; and
- (b) providing for the recognition and protection of ongoing customary rights to undertake or engage in activities, uses, or practices in areas of the public foreshore and seabed; and

- (c) enabling applications to be made to the High Court to investigate the full extent of the rights that may have been held at common law, and if those rights are not able to be fully expressed as a result of this Act, enabling a successful applicant group —
 - i. to participate in the administration of the foreshore and seabed reserve;
 - or
 - ii. to enter into formal discussions on redress; and
- (d) providing for general rights of public access and recreation in, on, over, and across the public foreshore and seabed and general rights of navigation within the foreshore and seabed.

The FSA 2004 has important implications about the legal recognition of customary rights, the nature and extent of customary rights, over and above customary rights already recognised, to the coastal marine area, and the participation of iwi in coastal marine management. This includes issues such as aquaculture and marine farming, marine reserves, recreational farming, oceans policy and general Resource Management and Local Government Act provisions.

Despite the FSA 2004, Kāi Tahu ki Otago maintain that takata whenua continue to hold customary rights with regards to the coastal marine area, and that such rights must be recognised, protected and provided for with regard to any activity in the coastal marine area.

4.12 OTHER LEGISLATION *KĀ TURE ANO*

While the Resource Management Act 1991, Conservation Act 1987, Local Government Act 2002, and the Historic Places Act 1993 consolidated much of the law concerned with the management of natural and physical resources, there are still many other pieces of legislation that impact on the use and management of various types of resources. Other relevant legislation includes:

Building Act 1991	Crown Minerals Act 1991
Public Works Legislation	Reserves Act 1977
Environment Act 1986	Te Ture Whenua Māori Act 1993
Fisheries Act 1996	Transit New Zealand Act 1989
Forests Amendment Act 1993	
Forests Amendment Act 1999	
Health Act 1956	
Antiquities Act 1987	
Crown Pastoral Land Act 1998	
Hazardous Substances and New Organisms Act 1996	



PART 3
ISSUES, OBJECTIVES
AND POLICIES

Chapters 5 - 10



5 OTAGO REGION *TE ROHE O OTAGO*

Na Te Timatanga Me Te Waiatatanga Mai o Te Atua

Nā Te Po, Ko Te Ao

Nā Te Ao, Ko Te Ao Marama

Nā Te Ao Marama, Ko Te Ao Turoa

Nā Te Ao Turoa. Ko Te Koretewhiwhia

Nā Te Koretewhiwhia, Ko Te Rawea

Nā Te Rawea, Ko Te Koretetamaua

Nā Te Koretetamaua, Ko Te Korematua

E moe ana Maku i Mahoranuiatea

Ka Puta Ko Raki

Tuatahi e moe ana Raki i Pokoharua-i-Te-Pō

Tuarua e moe ana Papatūānuku

This chapter outlines the issues, objectives and policies for the entire Otago Region including Air and Atmosphere, Coastal Environment and Pounamu.

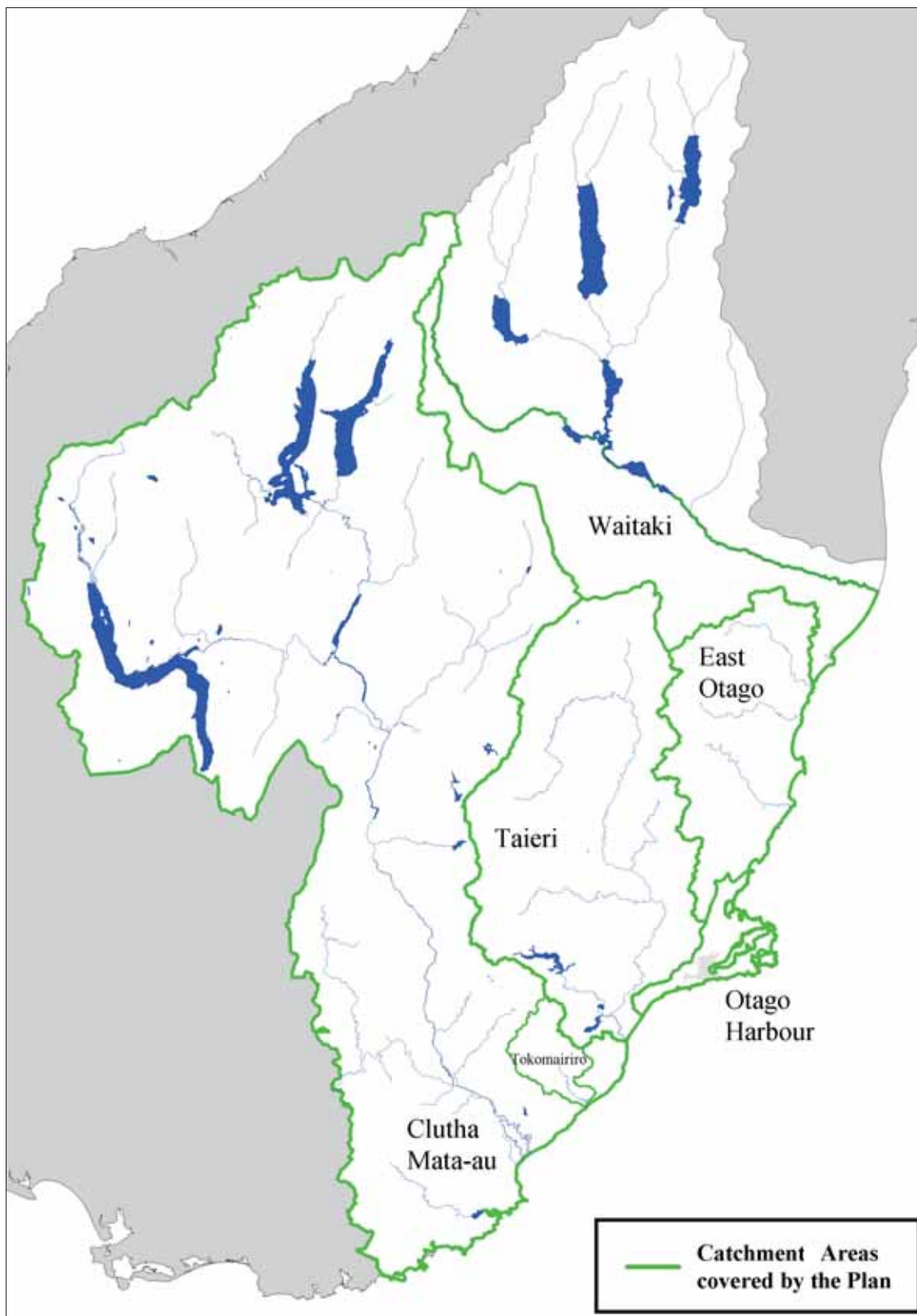
Included in this chapter is a description of the Kāi Tahu ki Otago values, Wai Māori, Wāhi Tapu, Mahika Kai and Biodiversity and Cultural Landscapes.

Catchment specific issues and policies are listed in the Catchment Chapters 6 – 10.

5.1 OTAGO REGION DESCRIPTION *TE WHĀKITAKA O TE ROHE ŌTĀKOU*

The Otago region is dynamic and diverse, a jigsaw piece in the wider tapestry of Te Waipounamu and the traditions and customs that bind our people to the land and sea. Otago is a part of the Murihiku region of Te Wai Pounamu, that area south of the Waitaki River. The trails and resource gathering places of our people were widespread throughout Otago, the seasonal travel and places of encampment ensured the depth of association and traditions were continuously renewed and transferred to succeeding generations. Reliance on the oral custom of knowledge transfer ensures that the landscape is imbued with fantastic stories, that traditional place names are descriptive of all aspects of the life and times of our people, and the whakapapa linkages are maintained.

Map 3 Kāi Tahu ki Otago Natural Resource Management Plan 2005 Catchments



5.2 OVERALL OBJECTIVES *KĀ WHĀIKA MATUA*

These overall objectives apply to the whole of the Otago Region.

- i. The rakātirataka and kaitiakitaka of Kāi Tahu ki Otago is recognised and supported.
- ii. Ki Uta Ki Tai management of natural resources is adopted within the Otago region.
- iii. The mana of Kāi Tahu ki Otago is upheld through the management of natural, physical and historic resources in the Otago Region.
- iv. Kāi Tahu ki Otago have effective participation in all resource management activities within the Otago Region.
- v. The respective roles and responsibilities of Manawhenua within the Otago Region are recognised and provided for through the other objectives and policies of the Plan.

5.3 WAI MĀORI

Ko te wai te ora ngā mea katoa

Water is the life giver of all things

5.3.1 Wai Māori Description

The waterways of Otago, carrying the precious waters from the mountains to the sea, are a significant feature of the region. The great lakes are traditionally known as Ka Puna Karikari o Rākaihautū, the pools dug by Rākaihautū, the first known mortal person to explore the lands of Te Waipounamu. Hāwea, Wānaka and Whakātipu-wai-māori are the three principal lakes of the interior, all feeding the Clutha/Mata-au River which weaves its way through the unique landscape out to the sea.

“He taura whiri kotahi mai anō te kopunga tai nō i te pu au”

From the source to the mouth of the sea all things are joined together as one

Water plays a significant role in our spiritual beliefs and cultural traditions, the condition of water is seen as a reflection of the health of Papatūānuku. The loss and degradation of this resource through drainage, pollution and damming is a significant issue for Kāi Tahu ki Otago and is considered to have resulted in material and cultural deprivation.

Because water is subject to a different management regime under the Resource Management Act 1991, the issues specific to water management are accorded a separate category in this plan.

5.3.2 Wai Māori General Issues

- Current water management does not adequately address Kāi Tahu ki Otago cultural values⁵³.
- Cross mixing of water.
- Deteriorating water quality.
- Lack of consideration given to Kāi Tahu ki Otago cultural values in water research.
- The fundamental question of ownership of water resources remains unresolved.
- Damming.
- Lack of adequate minimum flows that provide for Kāi Tahu ki Otago cultural values.
- Setting of minimum flows may not appropriately consider social, biological and cultural needs.

Water Extractions, in particular:

- Inefficient irrigation methods, and reluctance to consider alternatives.
- Volume of some extractions being more than is required.
- Lack of water harvesting.
- Cumulative effects of water extractions.

53 See Section 2.3 Kāi Tahu ki Otago Values

- Over-allocation of water resources.
- Mining privileges that allow for complete dewatering.
- Long duration of water take consents.
- Lack of investigation of the link between ground and surface water.
- Increased water demand for domestic use.

Discharges:

- Cumulative effects of discharges.
- Discharge of human waste and other contaminants from point and non-point source discharges to water.
- Indiscriminate use of chemicals for weed control.
- View that due to dilution rates, discharges to water have little or no effect.
- Irrigation practices that return pesticides, herbicides and other contaminants to the waterway.

River and Instream works:

- Impacts of activities such as channel maintenance and channel cleaning adversely affecting water quality.
- Channel reshaping, in particular straightening that leads to faster flowing rivers and loss of habitat.
- Inappropriate suction dredging.
- Impacts of willow removal on water quality, water temperature and mahika kai habitat.
- Gravel extractions.
- Introduction of exotic weeds through poorly cleaned machinery, and the subsequent impact on bank habitat and water ecosystems.

Mining activities including:

- Groundwater discharges.
- Treated mine water discharges.
- Stormwater run off.
- Diversion of watercourses upstream and downstream of mines.

Land Management and Use including:

- Stock entering waterways.
- Inappropriate border dykes have affected natural drainage and caused severe flooding at times.
- Vegetation clearance and afforestation that affects the water retention capacity of land.
- Draining of wetlands.
- Lack of proper riparian management throughout an entire catchment.
- Sedimentation from land use and development.
- Accidental discovery of cultural materials or sites from changed land use.

5.3.3 Wai Māori General Objectives

- The spiritual and cultural significance of water to Kāi Tahu ki Otago is recognised in all water management.
- The waters of the Otago Catchment are healthy and support Kāi Tahu ki Otago customs.
- There is no discharge of human waste directly to water.
- Contaminants being discharged directly or indirectly to water are reduced.
- Flow regimes and water quality standards are consistent with the cultural values of Kāi Tahu ki Otago and are implemented throughout the Otago Region and lower Waitaki Catchment.
- The unresolved issues surrounding water ownership are addressed.

5.3.4 Wai Māori General Policies

- To require an assessment of instream values for all activities affecting water.
- To promote the cultural importance of water to Kāi Tahu ki Otago in all water management within the Otago Region and Lower Waitaki Catchment.

3. To promote co-ordinated research into water-related issues that provides for Kāi Tahu ki Otago input.
4. To protect and restore the mauri of all water.
5. To encourage the use of the Cultural Health Index as a tool for monitoring waterways.⁵⁴
6. To oppose any further cross mixing of waters.
7. To promote to the Otago Regional Council and Environment Canterbury minimum flow levels, flow regimes, lake levels and lake operating levels for lakes and rivers that recognise and provide for Kāi Tahu ki Otago cultural values and the healthy functioning of associated ecosystems.

Discharges:

8. To require land disposal for human effluent and contaminants.
9. To require consideration of alternatives and use of new technology for discharge renewal consents.
10. To encourage all stormwater be treated before being discharged.
11. To encourage identification of non-point source pollution and mitigate, avoid or remedy adverse effects on Kāi Tahu ki Otago values.
12. To encourage Kāi Tahu ki Otago input into the development of monitoring programmes.
13. To require monitoring of all discharges be undertaken on a regular basis and all information, including an independent analysis of monitoring results, be made available to Kāi Tahu ki Otago.
14. To encourage Management Plans for all discharge activities that detail the procedure for containing spills and including plans for extraordinary events.
15. To require all discharge systems be well maintained and regularly serviced. Copies of all service and maintenance records should be available to Kāi Tahu ki Otago upon request.
16. To require re-vegetation with locally sourced indigenous plants for all disturbed areas. Re-vegetation should be monitored by an assessment of the vegetative cover at one growing season after establishment and again at three seasons from establishment.
17. To require visible signage informing people of the discharge area; such signs are to be written in Māori as well as English.
18. To require groundwater monitoring for all discharges to land.

Dams/Diversions:

19. To require a Cultural Impact Assessment for all proposals to dam⁵⁵.
20. To identify in conjunction with Local Government Agencies the location of all existing dams, new dams and water storage in the region, together with the level of river flow intercepted and the cumulative effect of interception on Kāi Tahu ki Otago cultural values.

Water Extractions:

21. To require the collection and storage of rainwater for all new coastal subdivisions, and for all existing dwellings in water-short areas.
22. To require that resource consent applicants seek only the amount of water actually required for the purpose specified in the application.
23. To require that all water takes are metered and reported on, and information be made available upon request to Kāi Tahu ki Otago.
24. To require that ventures that use a greater volume of water during the set-up phase be reviewed after 5 years to determine actual ongoing needs.
25. To oppose the granting of water take consents for 35 years. Consistent with a precautionary approach, either a review clause or a reduced term may be sought.

Irrigation:

26. To encourage those that extract water for irrigation to use the most efficient method of application. Flood irrigation, border dyke and contour techniques are less likely to be supported than spray irrigation techniques.

⁵⁴ A Cultural Health Index For Streams And Waterways, Tipa and Teirny 2003

⁵⁵ See Section 11.6 Cultural Assessments

27. To require that a consent term for water extractions for irrigation be of 5-10 years where Kā Papatipu Rūnaka considers the method of irrigation to be inefficient to allow for an upgrade to a more efficient method.
28. To discourage over-watering.
29. To encourage irrigation to occur at times when winds are light and evaporation low.
30. To encourage dry land farming practices where appropriate.

River and Instream Works:

31. To require that fish passage is provided for at all times, both upstream and downstream.
32. To oppose all river and instream work if near a nohoaka site during the months of August to April.
33. To require that buffer zones are established and agreed upon with the Papatipu Rūnaka between the flowing water and the site of any river or instream work.
34. To require that any visual impacts at the site of the activity are minimal.
35. To require that wet concrete does not enter the active flow channels.
36. To require that any works be undertaken either before or after spawning season of potentially affected species as identified by the affected Papatipu Runaka⁵⁶.
37. To require that all practical measures are taken to minimise sedimentation or discharge of sedimentation.
38. To require that all practical measures are undertaken to minimise the risk of contamination to the waterway.
39. To require that work is done when the water level is naturally low or dry.
40. To require 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 one corridor for entering and exiting.
41. To discourage machinery operating in flowing water.
42. To require that all machinery is clean and well maintained before entering the work site; refuelling is to be done away from the waterway.

Bank Erosion:

43. To discourage activities on riverbanks that have the potential to cause or increase bank erosion.
44. To encourage the planting of indigenous vegetation from the local environs to help reduce continual erosion of the edge of rivers.
45. To oppose ad-hoc remediation initiatives where erosion is already occurring. A planned approach based on investigation that recommends initiatives that take account of and blend into the landscape are preferred rather than, for example, the dumping of rocks to “patch” an eroded area.

Willow Removals:

46. To require before and after photos of the site that show the work carried out.
47. To require willow debris be stockpiled out of the flood plains.
48. To require that any bed disturbance is limited to the extent necessary to remove the vegetation and that all reasonable steps are taken to minimize the release of sediment to water.
49. To require that trees are removed only on a selective basis and not from both sides of the river at once.
50. To require that the consent holder will carry out ongoing maintenance by managing re-growth so that future disturbance of the beds and banks is minimised.
51. To require re-planting of locally-sourced indigenous plants.

Gravel Extractions:

52. To discourage instream extractions.
53. To require that all gravel-take applications include a report on the effects on aquatic ecosystems, fisheries, coastal processes and the sustainability of gravel takes in the area concerned.

56 See Appendix 5 Spawning Times

Land Use and Management:

- 54. To promote land use that suits the type of land and climatic conditions.
- 55. To encourage the exclusion of stock from waterways.
- 56. To oppose the draining of wetlands. All wetlands are to be protected.
- 57. To require a programme to monitor the effect of stock and agricultural activity on groundwater quality be established.
- 58. To promote integrated riparian management throughout entire catchments.
- 59. To oppose the indiscriminate use of chemicals or poisons in or near waterways.

5.4 WĀHI TAPU**5.4.1 Wāhi Tapu Description**

Tribal land was not just the source of economic wellbeing. For Māori it was also the burial ground of the placenta and of the bones of ancestors and the abode of tribal Atua. Ancestral lands were therefore regarded with deep veneration. For this reason, wāhi tapu is included as a distinct category.

For Kāi Tahu ki Otago, wāhi tapu refers to the places that hold the respect of the people in accordance with tikaka or history including:

- Mauka
- Urupā
- Tuhituhi Neherā
- Umu
- Nohoaka.

5.4.2 Wāhi Tapu General Issues

- Destruction and modification of wāhi tapu through the direct and indirect effects of development and resource use.
- Limited funding for the ongoing recording by Kāi Tahu ki Otago of sites of significance.
- Kōiwi or taoka associated with burials removed from sites as trophies or curiosities demonstrating a lack of appreciation of cultural sensitivity of Kāi Tahu ki Otago values.
- The customary use and consecration of new burial places on ancestral land is not facilitated by regulation.
- Contamination by discharges and other activities seriously erodes the cultural value and integrity of wāhi tapu.
- Repatriation of kōiwi takata from private collections.
- The resurfacing of kōiwi takata through natural and human-induced processes.
- Access to culturally important sites has been impeded.
- Misinterpretation of the status and importance of wāhi tapu.
- Inappropriate and inaccurate recording of wāhi tapu and the use of such information.
- Fossicking by individuals within urupā or other important sites still occasionally occurs.
- High market value paid on the legitimate or black market for antiquities is detrimental to the security and protection of vulnerable sites.

5.4.3 Wāhi Tapu Objectives:

- i. All wāhi tapu are protected from inappropriate activities.
- ii. Kāi Tahu ki Otago have access to wāhi tapu.
- iii. Wāhi tapu throughout the Otago region are protected in a culturally appropriate manner.

5.4.4 Wāhi Tapu General Policies

1. To require consultation with Kāi Tahu ki Otago for activities that have the potential to affect wāhi tapu⁵⁷.

57 See Appendix 35 Information Needs

2. To promote the establishment of processes with appropriate agencies that:
 - i. enable the accurate identification and protection of wāhi tapu.
 - ii. provide for the protection of sensitive information about the specific location and nature of wāhi tapu.
 - iii. ensure that agencies contact Kāi Tahu ki Otago before granting consents or confirming an activity is permitted, to ensure that wāhi tapu are not adversely affected.
3. To advocate for the repatriation of kōiwi takata and taoka originating in the Otago region.

Earth Disturbance:

4. To require that a Kāi Tahu ki Otago mandated archaeologist survey an area before any earth disturbance work commences.
5. To promote the use of Accidental Discovery Protocols for any earth disturbance work⁵⁸.
6. To require all Māori archaeological finds to remain the cultural property of Kāi Tahu ki Otago.

Discharges:

7. To discourage all discharges near wāhi tapu.

Kāi Tahu ki Otago Resource Inventory⁵⁹:

8. To establish processes for public release of relevant information on wāhi tapu in Otago to achieve recognition and protection.
9. To encourage the use and further development of the Kāi Tahu ki Otago Resource Inventory as a tool for the gathering and recording of Kāi Tahu ki Otago information.
10. To require the development of a process whereby Local Government Agencies contact Kāi Tahu ki Otago to determine if a development affects a site recorded in the Resource Inventory before granting consent or confirming an activity is permitted.

Historic Places Trust (HPT):

11. To require the HPT to inform the appropriate Rūnaka and/or whānau where there is the potential for any activity to result in the disturbance of wāhi tapu, including:
 - i. an archaeological find; and/or
 - ii. the disturbance of any archaeological site; and/or
 - iii. the discovery of human remains.
 Further disturbance should be prohibited until clearance has been obtained from the Papatipu Rūnaka.
12. To require HPT to implement enforcement provisions to discourage fossicking and prosecute those who destroy wāhi tapu; and
13. To recognise Kāi Tahu ki Otago kaitiakitaka over the protection and recording of archaeological sites.

Antiquities Act 1975 and International Conventions:

14. To require the prevention of the trade in Māori Cultural Heritage objects;
15. To promote participation in International Conventions and enhanced Crown protection of Māori cultural heritage objects through the Antiquities Act 1975;
16. To promote international conventions that prevent the illicit trade in Māori Cultural Heritage objects, namely:
 - i. UNESCO Convention on the Means of Preventing the Illicit Import, Export and Transfer of ownership of Cultural Property (1970); and
 - ii. UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects (1995).

⁵⁸ See Appendix 6 Accidental Discovery Protocol.

⁵⁹ See Chapter 12 Resource Inventory and Section 1.6.5 Development of a Resource Inventory Database

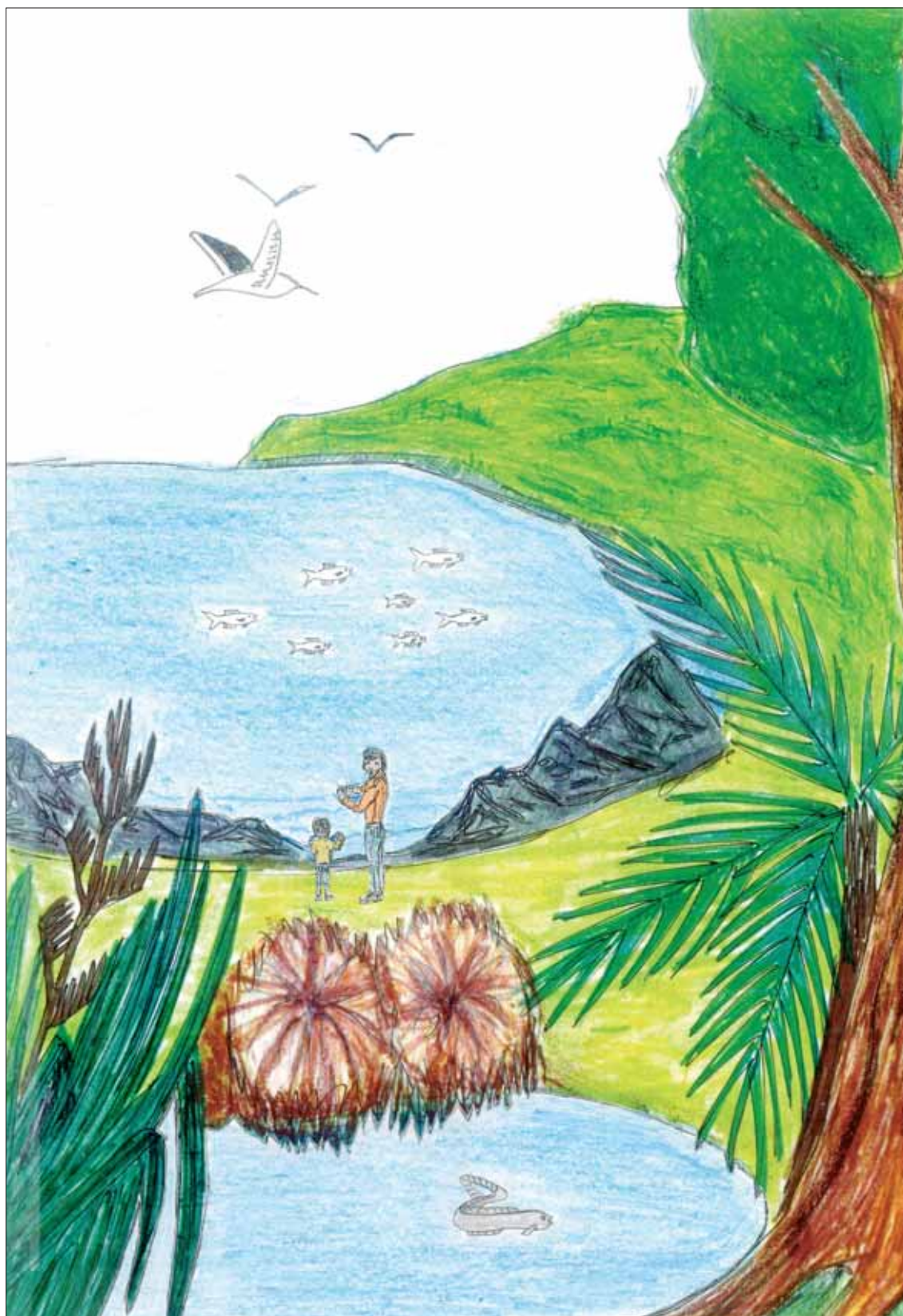
5.5 MAHIKA KAI AND BIODIVERSITY *TE REREKA KĒTAKA O KĀ KAIAO ME TE MAHIKA KAI*

5.5.1 *Mahika Kai and Biodiversity Description*

Our very distinctive and unique culture and lifestyle in the southern half of the South Island included permanent coastal settlements and seasonal migrations inland over often-vast distances to harvest and collect food and resources. The seasonal inland migrations were determined by whakapapa as to who could exercise those rights. This practice is referred to as “mahika kai” and became a corner-stone of our culture. Mahika kai is the basis of culture, and the unrelenting cultural imperative is to keep the mahika kai intact, to preserve its productivity and the diversity of species.

The term “mahika kai” literally means “food works”. It encompasses the ability to access the resource, the site where gathering occurs, the act of gathering and using resources, and ensuring the good health of the resource for future generations. This is enshrined in the Kāi Tahu proverbial saying and tribal motto - “Mo tatou, a mo ka uri I muri ake nei - for us and for the generation that come after us”.

The classic creation beliefs of the Kāi Tahu higher school of learning, as articulated by Tiramorehu of Moeraki in the 1880s, state that all whakapapa descend from Rakinui through important unions with Pokohuaratepo and then with Papatūānuku begot many offspring, some of whom became the spiritual guardians of the important domains, and who formed relationships with various natural elements, and the offspring of these unions maturing into the myriad forms of life we call koiora or diversity of life.



5.5.2 Mahika Kai and Biodiversity General Issues

- Genetic modification of indigenous flora and fauna.
- Point and non-point source discharges impacting on mahika kai.
- Human waste disposal to mahika kai areas.
- Introduced species have displaced or interbred with indigenous mahika kai species, but customary rights to take introduced species are often disregarded.
- Continued urban spread encroaching on mahika kai sites.
- Access for Kāi Tahu ki Otago to mahika kai sites.
- Customary accessibility of mahika kai species.
- Impact of dams and instream works on fish migration
- Research undertaken in isolation from Kāi Tahu ki Otago interests has had the effect of marginalising cultural interests.
- Loss of indigenous biodiversity in the region.
- Loss of species of particular importance.
- Pests and weeds and their impact on mahika kai and indigenous biodiversity.
- Loss of native fish species through displacement and predation.
- Isolation of species leading to a diminishing genetic pool
- Loss of indigenous flora and fauna remnants and lack of co-ordinated management of native corridors.
- Poorly managed landfills, industrial sites and waste disposal sites have created contaminated soils.
- Loss of recruitment of indigenous flora in remnant bush areas on farmed land due to continuous stock grazing which will lead to total collapse of viable ecosystems as old trees die off and disappear.
- Continuing loss of remnant bush is increasingly marginalising native bird populations through loss of roosting areas and food sources.
- Threats to native flora and fauna, such as feral and domestic cats, rats, stoats and ferrets, and invasive weeds, are largely not being addressed in any co-ordinated manner.
- Impact on and loss of native flora and fauna values due to inappropriate forestry developments.
- More intensive farming practices and the conversion of tussock lands to pasture has resulted in ecological disturbance and displacement of a wide range of species.
- Riverine fish species that normally inhabit shallow backwaters and the smaller braids will seek similar depths and habitats in rivers if the flow regime is altered and may face new competition from species that they might be encountering for the first time.
- Kā Papatipu Rūnaka believe that inappropriate use and development will adversely impact on:
 - the diversity & abundance of terrestrial and aquatic species;
 - the ability to access & gather mahika kai resources; and
 - the ability to educate future generations in significant mahika kai practices.

5.5.3 Mahika Kai and Biodiversity Objectives

- i. Habitats and the wider needs of mahika kai, taoka species and other species of importance to Kāi Tahu ki Otago are protected.
- ii. Mahika kai resources are healthy and abundant within the Otago Region.
- iii. Mahika kai is protected and managed in accordance with Kāi Tahu ki Otago tikaka.
- iv. Mahika kai sites and species are identified and recorded throughout the Otago Region.
- v. Indigenous plant and animal communities and the ecological processes that ensure their survival are recognised and protected to restore and improve indigenous biodiversity within the Otago Region.
- vi. To restore and enhance biodiversity with particular attention to fruiting trees so as to facilitate and encourage sustainable native bird populations.
- vii. To develop strategies and implementation plans for comprehensive control and/or eradication of pest species in targeted areas beyond conservation managed lands.
- viii. To provide for access to cultural materials and to support the development and promotion of a Cultural Materials Bank with the Department of Conservation.
- ix. To create a network of linked ecosystems for the retention of and sustainable utilisation by native flora and fauna.

5.5.4 Mahika Kai and Biodiversity General Policies

1. To promote catchment-based management programmes and models, such as Ki Uta Ki Tai.
2. To promote more stringent border control protection mechanisms.
3. To encourage collaborative research into indigenous biodiversity.
4. To require Kāi Tahu ki Otago participation in the management of mahika kai, both introduced and indigenous.
5. To identify mahika kai sites and species of importance to Kāi Tahu ki Otago.
6. To protect and enhance physical access for Kāi Tahu ki Otago to mahika kai sites.
7. To require that all assessments of effects on the environment include an assessment of the impacts of the proposed activity on mahika kai⁶⁰.
8. To promote the protection of remaining indigenous fish habitat by:
 - i. Identifying waterways that exclusively support indigenous fish.
 - ii. Prohibiting the introduction of exotic species where they currently do not exist.
 - iii. Ensuring fish passage (both ingress and egress).
 - iv. Removing exotic species from waterways of particular importance where this is achievable and appropriate according to Kāi Tahu ki Otago.
9. To promote the protection of traditional breeding stocks.
10. To encourage the transfer of knowledge through generations.
11. To promote the use of authorisation systems for the taking and use of cultural materials.
12. To protect and enhance existing wetlands, support the reinstatement of wetlands and promote assistance for landowners for fencing-off wetlands.
13. To promote the development of a cultural monitoring tool for vegetation and ecosystem health.
14. To encourage the creation of mahika kai parks in the Otago region.
15. To promote the reintroduction of locally extinct species of importance to Kāi Tahu ki Otago to the region.
16. To require that hazardous operations and the use, transportation and storage of hazardous substances are not to impact mahika kai and other cultural values.
17. To require that fish screens be fitted to all pumps and race intakes.
18. To promote best-practice methodologies for drain maintenance or diversions to ensure minimal damage to ecosystems with no further adverse effects on mahika kai and other cultural values.

Genetic Modification:

19. To require that a precautionary approach be taken towards all genetic engineering technology.
20. To require that research into genetically modified organisms be conducted in “containment” conditions to avoid unintended or accidental release into the environment.
21. To discourage the release of genetically modified organisms to the environment until such technology is proven scientifically and culturally safe.
22. To promote the containment and eradication of pests and weeds.

Pest Control and Management:

23. To require that monitoring of all pest management activity is undertaken, including effects on indigenous species. This monitoring is to be included in all pest management strategies.
24. To oppose the indiscriminate use of chemicals or poisons in or near mahika kai sites.

Forestry:

25. To encourage the identification of mahika kai sites on forestry operational plans.
26. To require that access to mahika kai sites is provided for through a permit system as agreed to between Kāi Tahu ki Otago and forest management companies.
27. To require certification of all forestry operators in the Otago region in accordance with the Forest Stewardship Council’s principles and criteria.

60 See Section 11.6 Cultural Assessments

5.6 CULTURAL LANDSCAPES *KA KĀIKA KANOHI AHUREA*

5.6.1 *Cultural Landscapes Description*

Increasingly the term “cultural landscape” is being used in land use planning and heritage management. It is therefore set out in this plan as a separate category.

The value attached to land is evident from the fact that every part of the landscape was known and named. Not only were the larger mountains, rivers and plains named but every hillock, streamlet and valley.

It is necessary to recognise the significance of cultural landscapes in terms of the integrity of the sites of significance they contain. For example, the position of an archaeological site adjacent to a wetland valued as a mahika kai: the readily available resources of the wetland were the deciding factor in the site’s position, and can be seen as an integral part of the site’s function, regardless of whether any archaeological remains lie within it.

On a wider scale, the entire landscape of Otago is dotted with sites of significance. These places did not function in isolation from one another, but were part of a wider cultural setting that included not only sites as defined by the presence of archaeological remains, but all manner of highly valued places that were named by the earliest inhabitants of the area.

Sites of significance that contribute to cultural landscapes within Otago include:

Tuhituhi Neherā

Tuhituhi neherā is of particular significance in North Otago and South Canterbury because it is testament to, not only the presence of our tūpuna in the catchment, but also their occupation for a sufficient time to record their history and presence in the form of rock art.

Wāhi Kohātu

Our tūpuna were highly mobile which necessitated numerous camps and shelters. Rocky outcrops that are a feature of many landscapes in Otago provided excellent shelters and were intensively occupied by Māori over many centuries from the moa-hunter period into early European settlement.

Kāika Nohoaka

Kāi Tahu ki Otago were located largely along the coast in permanent settlements, and ranged inland on a regular seasonal basis. Iwi history shows, through place names and whakapapa, a continued occupation through a network of settlements distributed along both sides of the entire main river system, from the source lakes to the sea.

Umu

The areas in which ovens are found are quite diverse, many are located on old stream banks or ancient river terraces, others are on low spurs or ridges, still more are in association with other features, such as quarry areas.

Wāhi Mahi Kohātu

Another important resource was the raw materials necessary for making stone tools, therefore quarry sites were of high importance.

Wāhi Ingoa

Arrival of ancient waka to Te Waipounamu are remembered by the place names given in their memory. The passengers are not forgotten, their names are found across the landscape and the moana. The huge waves that overcome the waka are immortalised in the landscape as they swept inland and turned to stone forming significant ranges and landmarks that dominate the region.

Ara Tawhito

Many trails crossed the region, linking villages and a network of temporary campsites, providing access to a range of mahika kai resources, inland resources of pounamu and other stone resources such as silcrete. Travel was often by foot, but mokihi and waka were also important means of transport. The nature of resource use, regular movement and residence by whānau and hapū in a cyclic pattern across the landscape resulted in a multitude of burial sites, campsites and treasured sites. Coupled with place names, whakapapa and traditions of association, the transfer of customary rights from generation to generation was assured and systematic.

Mauka

The mountain peaks of Ka Tiritiri o te Moana being spiritually elevated, connected to the tuākana Aoraki and his younger brothers. The upstanding symbols of the ancient creation of the Te Waipounamu landscape, reaching to the constellations, occupying a place of spiritual importance, the stairway to the source of knowledge, symbols of mana and permanence, and featuring in whakōrero and karakia. Tītētea/Mt Aspiring stands tall and proud in the interior, the dominant mauka of the Otago landscape.

5.6.2 Cultural Landscapes General Issues

- Lack of recognition and implementation of the Cultural Redress components of the Ngāi Tahu Claims Settlement Act 1998 by local government agencies namely⁶¹:
 - Statutory Acknowledgements
 - Place names
 - Tōpuni areas
 - Nohoaka sites.
- There is a prevailing view that Kāi Tahu ki Otago interests are limited to Statutory Acknowledgements, Tōpuni, and Nohoaka sites.
- Land management regimes have failed to adequately provide for Kāi Tahu ki Otago interests in cultural landscapes.
- Early grazing following burning leaves the land vulnerable.
- Impact of intensified land use on cultural landscapes.
- The spread of exotic wilding trees and other woody weeds adversely affects cultural landscapes.
- The utilisation of Māori Land is constrained by unsympathetic laws that do not take into account the multi-ownership nature of Māori Land.
- Extension and maintenance of infrastructure (e.g. transport, telecommunications) can affect cultural landscapes.
- The lack of use of traditional names for landscape features and sites.
- The building of structures and activities in significant landscapes.
- Inability to address indirect and/or cumulative effects means that many issues of significance to Kāi Tahu ki Otago, such as linkages, are not addressed during resource management processes.

5.6.3 Cultural Landscapes Objectives

- i. The relationship that Kāi Tahu ki Otago have with land is recognised in all resource management activities and decisions.
- ii. The protection of significant cultural landscapes from inappropriate use and development.
- iii. The cultural landscape that reflects the long association of Kāi Tahu ki Otago resource use with in the Otago region is maintained and enhanced.
- iv. The use of Māori land by beneficial owners according to cultural preferences is supported and the maintenance of relationships with the land facilitated.

⁶¹ See 4.4 Ngāi Tahu Claims Settlement Act 1998 and Appendix 7 Instruments from the Ngāi Tahu Claims Settlement Act 1998 Relevant to this Plan

5.6.4 Cultural Landscapes General Policies

1. To identify and protect the full range of landscape features of significance to Kāi Tahu ki Otago.
2. To protect important vistas and amenity values of marae.
3. To promote the control of visitor and recreational activities that impact on significant landscapes.
4. To require that the interpretation of Kāi Tahu ki Otago histories for either public or commercial reasons is undertaken by the appropriate Rūnaka and/or whānau.
5. To require tourist operators and staff to attend a cultural wānaka, facilitated by KTKO Ltd.
6. To promote the identification of areas of historic heritage in collaboration with Local Government Agencies.

Place names:

7. To encourage and promote the importance of traditional place names.
8. To promote the use of traditional place names through official name changes.
9. To encourage consultation with Kāi Tahu ki Otago over the naming of new reserves and areas of significance.

Nohoaka sites:

10. To promote the recording of nohoaka sites within regional and district plans and the consideration of Te Rūnaka as an affected party as the occupier of that land.
11. To encourage in conjunction with Te Rūnanga o Ngāi Tahu:
 - i. appropriate authorisations are gained;
 - ii. nohoaka are safe to use;
 - iii. operational management procedures are established;
 - iv. monitoring of nohoaka use is undertaken to identify development opportunities for specific sites (e.g. erection of temporary shelters where they would be used)
 - v. raising awareness of sites and their use to Kāi Tahu ki Otago.
12. To encourage making all nohoaka sites under the NTCSA 1998 operative.

Tōpuni areas⁶²:

13. To encourage and promote the importance of Tōpuni areas.

Statutory Acknowledgement Areas:

14. To promote the use and application of the Statutory Acknowledgement model to further areas in Otago.
15. To require Statutory Acknowledgements are included (in full) on all Local Government Agency Plans.

Mining/Quarrying:

16. To discourage mining and quarrying activities within landscapes of cultural significance or highly visible landscapes.
17. To require all applications for mining or quarrying to include:
 - i. site rehabilitation plans that include the planting of indigenous species and address long term concerns; and
 - ii. requirement for screening off of the work site; and
 - iii. prevention or reduction of vibration, dust, noise, soil and water contamination; and
 - iv. restriction of the hours during which explosives may be used; and
 - v. provision for the containment of all waste discharges from mining operation.

High Country:

18. In the management of the high country provide for:
 - i. the identification of Kāi Tahu ki Otago values;
 - ii. no burning above 1000 metres;
 - iii. the re-vegetation and enhancement of high altitude and other significant indigenous ecosystems using indigenous flora of local genetic origin.

⁶² See Appendix 7 Instruments from the Ngāi Tahu Claims Settlement Act 1998 Relevant to this Plan

Earth Disturbance:

19. To require all earthworks, excavation, filling or the disposal of excavated material to:
 - i. Avoid adverse impacts on significant natural landforms and areas of indigenous vegetation;
 - ii. Avoid, remedy, or mitigate soil instability; and accelerated erosion;
 - iii. Mitigate all adverse effects.

Roading:

20. To require an accidental discovery protocol for all road realignments and widening and forest harvest roads and to avoid any sediment run-off during earthworks and road construction to avoid contamination of waterways⁶³.
21. To require indigenous re-vegetation with locally sourced species for all disturbed areas. Re-vegetation should be monitored by an assessment of the vegetative cover at one growing season after establishment and again at three seasons from establishment.

Landfills:

22. To require site rehabilitation plans for land contaminated by landfills, tip sites, treatment plants, industrial waste, and agricultural waste.
23. To require monitoring of methane levels for all closed landfills and that analysed data be sent to KTKO Ltd.

Structures:

24. To discourage the erection of structures, both temporary and permanent, in culturally significant landscapes, lakes, rivers or the coastal environment.

Subdivisions:

25. To discourage subdivisions and buildings in culturally significant and highly visible landscapes.
26. To encourage a holistic planning approach to subdivisions between the Local Government Agencies that takes into account the following:
 - i. All consents related to the subdivision to be sought at the same time.
 - ii. Protection of Kāi Tahu ki Otago cultural values.
 - iii. Visual amenity.
 - iv. Water requirements.
 - v. Wastewater and storm water treatment and disposal.
 - vi. Landscaping.
 - vii. Location of building platforms.
27. To require that where any earthworks are proposed as part of a subdivision activity, an accidental discovery protocol is to be signed between the affected papatipu Rūnaka and the Company .
28. To require applicants, prior to applying for subdivision consents, to contact Kāi Tahu ki Otago to determine the proximity of the proposed subdivision to sites of significance identified in the resource inventory.
29. To require public foot access along lakeshores and riverbanks within subdivisions.

Tourist Operations:

30. To require employees of tourist operations to attend a Kā Papatipu Rūnaka cultural awareness wānaka⁶⁴.
31. To require commercial operators to consult with Kā Papatipu Rūnaka, and obtain agreement about any historical, spiritual or cultural information relating to the takata whenua and to ensure any information used is both appropriate and accurate.
32. To encourage that adequate provision is made for the storage and collection of litter and refuse, and disposal is in an approved manner.

63 See Appendix 6 Accidental Discovery Protocol Example

64 See Appendix 6 Accidental Discovery Protocol Example

33. To require land based tourist entities provide a pamphlet (including a map) with information and instruction on the following:
 - i. location of toilets,
 - ii. stipulation that fires should only be lit in designated places,
 - iii. request that visitors use only the marked tracks,
 - iv. explanation of the vulnerability of existing flora and fauna and that vegetation should not be disturbed or removed,
 - v. and, if considered appropriate by the Kā Papatipu Rūnaka, the cultural importance of particular sites.
34. To promote to visitors the risks of transporting predators and pests into sensitive habitats.
35. To require all liquid waste products (wastewater, effluent and bilge water) to be disposed of to an appropriate sewer reticulation system.
36. To require refuelling of any vessels to be carried out at an approved refuelling station only.
37. To encourage the establishment of maximum visitor numbers to sensitive areas.

5.7 AIR AND ATMOSPHERE *HAU ME TE HAU TAKIWĀ*

In our traditions, air and atmosphere emerged through the creation traditions and Te Ao Marama.

Following the separation of Ranginui and Papatūānuku, one of their many children Tāwhirimātea fled with Ranginui to the sky; it is from there that Tawhirimatea controls the wind and elements.

The continued pollution of the atmosphere adversely affects the mauri of this taoka and other taoka such as plants and animals, as all living things require clean air. The air is an integral part of the environment that must be valued, used with respect, and passed on intact to the next generation.

Kaitiakitaka requires Kā Papatipu Rūnaka to be actively engaged in the planning, consenting and monitoring of air resource to ensure our values are recognised and provided for and the mauri of our taoka protected.

5.7.1 Issues

General Issues:

- Discharges from industrial or trade premises adversely affect local and ambient air quality and can affect papakāika and mahika kai.
- Agrochemical spray drift has the potential to cause adverse effects on people's health and non-target neighbouring areas.
- The cultural impacts of air pollution and discharges to air are poorly understood and seldom recognised.
- Discharges to air can adversely affect health and can be culturally offensive.
- Motor vehicle emissions have serious cumulative effects that call for the adoption of higher emission control standards.
- Insufficient data has been collected and distributed about the effects of air discharges.
- Depletion of the ozone layer and high levels of solar radiation.
- Impact of increased aircraft traffic and resultant noise pollution.
- Emissions from domestic fires in built up areas prone to inversion layers are a concern.
- National priorities for carbon credits can often be detrimental to local district values and disadvantage private landowners.

Wāhi Tapu

Discharges from crematoriums, if located in close proximity to mahika kai and wāhi taoka are spiritually offensive.

- Vegetation burning on or adjacent to wāhi tapu sites can have adverse effects including damage to sites, impacts on the tapu of the site.
- Impact of odour on wāhi tapu sites.

Mahika Kai and Biodiversity

- Clean air is important to the health of mahika kai.

Cultural Landscapes:

- Impact of urban settlement and discharges to air on the visibility of cultural landscape features including the moon, stars and rainbows.
- Dust and the impact on people's health and traditional Māori rock art.

5.7.2 Objectives

- Kāi Tahu ki Otago sites of significance are free from odour, visual and other pollutants.
- Kāi Tahu ki Otago are meaningfully involved in the management and protection of the air resource.
- The life supporting capacity and mauri of air is maintained for future generations.

5.7.3 Policies

- To require earthworks and discharges to air consider the impact of dust and other air-borne contaminants on health, mahika kai, cultural landscapes, indigenous flora and fauna, wāhi tapu and taoka.
- To encourage early consultation with Kāi Tahu ki Otago in the development of air research proposals. The level of participation will be decided by Kāi Tahu ki Otago.
- To require Cultural Assessments for any discharges to air including agrochemical⁶⁵.
- To encourage reduced vehicle emissions.
- To promote the planting of indigenous plants to offset carbon emissions.
- To encourage aircraft operators to utilise technology to reduce aircraft noise pollution.
- To promote clean forms of domestic heating.
- To discourage the location of any new crematoriums near mahika kai or wāhi taoka sites.
- To require Kāi Tahu ki Otago be an affected party to consenting of existing crematoriums.
- To require higher standards of emission controls for crematoriums.
- To discourage burning of vegetation within, adjacent to or impacting on wāhi tapu.
- To require light suppression techniques are used for any new subdivisions and replacement lighting.

5.8 COASTAL ENVIRONMENT TE TAI AO O TE TAKUTAI

Ahakoia kia pā te upoko o Te moana-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 Waipounamu 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 tide⁶⁶.

5.8.1 Taku Tai Moana Me Wai Māori Description

Our tūpuna were great ocean travellers. The tempestuous nature of the coastal waters off Otago are a constant reminder of the exploits of our voyaging tūpuna and their illustrious waka. The coastal

⁶⁵ See Section 11.6 Cultural Assessments

⁶⁶ Source Maaire Goddall

waters and processes were integral to the way of life our tūpuna enjoyed. Our belief system binds and identifies kinships across Moananui-a-Kiwa, reinforces the centrality of Takaroa to those beliefs, and influences the way we relate to and manage our marine resources now and in the future.

The marine environment is a moving force, a reminder of the power of takaroa. The interconnection of the land and sea environments is consistent with the Ki Uta Ki Tai philosophy. The coastal waters are a receiving environment for freshwater, gravels and sediment from the terrestrial landscape (ki uta) which are important to maintain natural process and the domain of takaroa.

The coast of Otago is named “Te Tai o Arai-te-uru”, after the ancient waka atua, famed for its cargo of kumara and taro calabashes, and the many illustrious passengers on board. Arai-te-uru foundered south of Moeraki at the mouth of the Waihemo.

5.8.1.1 Local Fisheries and Habitat Management

Over the years, the Crown has proposed and developed a variety of local fisheries management methods. Presently Taiāpure, Mātaitai, temporary closures, method restrictions and marine reserves are available. Kāi Tahu ki Otago support localised management as it better recognises the needs of the takata whenua, environment and community. There are only a small number of Taiāpure, Mātaitai and Marine Reserves throughout the country. Their lack of completeness, and the ability of small community pressure groups to effectively cause their veto, has been to their detriment.

Kaitiaki use rāhui as a means of locally managing an area. Rāhui can provide for the total closure of an area, or some variation such as a single species closure.

5.8.1.2 Taiāpure

Taiāpure are local fishery areas, in estuarine or littoral coastal waters, which are of special significance to iwi or hapū as a source of seafood or for spiritual or cultural reasons. They are provided for through the Fisheries Act 1996 to give takata whenua a greater say in the management of the areas.

5.8.1.3 Mātaitai

Mātaitai reserves are areas of traditional importance where the takata whenua are authorised to manage and control the non-commercial harvest of seafood.

5.8.1.4 Marine Reserves

The purpose of a marine reserve is to preserve for the purpose of scientific study of marine life, areas of New Zealand that contain underwater scenery, natural features, or marine life of such distinctive quality, or so typical, or beautiful, or unique, that their continued preservation is in the national interest.

5.8.1.5 Integrated Management

It is the opinion of Kāi Tahu ki Otago that the best way forward to facilitate the sustainable management of the coastal environment is for resource management agencies to work collaboratively with takata whenua and local communities to implement an integrated range of management tools. The tools should be selected to provide the maximum protection against the threats posed to the marine environment, whilst creating the least impact on customary rights.

5.8.1.6 Oceans Policy

Takata whenua seek stronger relationships with all agencies in implementing management regimes to sustain and improve the quality of the marine environment of the Otago region. The concept of a collaborative approach, bringing all relevant agencies and

marine-based legislation under an overarching framework as mooted in the “Oceans Policy” is essential to achieve consistent, integrated and commonsense outcomes for the benefit of the resource and the community at large. The Oceans Policy concept is therefore supported by Kāi Tahu ki Otago.

5.8.2 *Taku Tai Moana Me Wai Māori Issues*

- Artificial opening of river mouths, estuary and lagoon systems and limited recognition of species migration.
- Saltwater/freshwater interface – saltwater ingress up river systems as a result of reduced river flows.
- Modifications to a waterway, such as damming, can affect the coastal environment and natural systems.
- Reclamation has a negative impact on water quality and flow in enclosed harbours and estuarine ecosystems.
- Land use activities adjoining the coast adversely affect localised coastal water quality, for example from devegetation and poor riparian management.

Discharge and Waste:

- Leachate from inappropriately sited landfills, casual disposal sites and potentially from land-based treatment of biosolids.
- Increasing discharges to the coastal environment from the growing number of coastal subdivisions.
- Point source industrial discharges to the coastal environment.
- Point source sewage discharges e.g. Tahuna, Kaka Point, Waldronville.
- Poorly designed or inadequate coastal sewerage infrastructure.
- Stormwater discharges e.g. from urban roads containing contaminants such as oil, carbon particles.
- Sewage disposal from ships within the EEZ impacting on water quality and the coastal environment.
- Bilge and ballast water discharges, including contaminated water.
- Rubbish (flotsam and jetsam), including lengths of rope from boats and moorings, plastic packaging strips, discarded and lost fishing gear, glass and plastic bottles.
- Discharge/disposal of waste product from the processing of marine species.
- Oil/chemical spills.
- Indiscriminate dumping of rubbish in the coastal environment.
- Tourism-associated waste, including chemically treated sewage, from campervans and freedom campers.
- Indiscriminate discharge of human ashes in sensitive areas such as kaimoana areas, or without the knowledge of the takata whenua.

5.8.3 *Taku Tai Moana Me Wai Māori Objectives*

- i. The spiritual and cultural significance of taku tai moana me te wai māori is recognised in all management of the coastal environment.
- ii. Te Tai o Arai Te Uru is healthy and supports Kāi Tahu ki Otago customs.
- iii. There is no direct discharge of human waste to Te Tai o Arai Te Uru and other contaminants being discharged directly or indirectly to the coastal environment are remedied.

5.8.4 *Taku Tai Moana Me Wai Māori Policies*

1. To encourage the integrated management of the coastal environment.
2. To require Kāi Tahu ki Otago input into any artificial openings or works in river mouths, estuary or lagoon systems.
3. To require that all water allocation regimes consider impacts on the coastal environment including the saltwater/freshwater interface
4. To require all hydro dam proposals include a complete evaluation of the effects of sediment trapping on coastal stability and water quality.
5. To discourage any further reclamation within the coastal environment.

6. To encourage any land use activity adjacent to the coastal environment to avoid or mitigate any adverse effects on coastal water quality. For example set back distances for effluent spraying and protection of coastal margins.

Discharges:

7. To oppose the discharge of sewage and industrial effluent directly to the coastal environment.
8. To require that leachate from disposal sites adjacent to coastal environments is monitored and contaminated environments rehabilitated.
9. To require better monitoring and consent condition compliance for septic tank systems in the coastal environment.
10. To encourage investigations and improvements to existing coastal sewage infrastructure.
11. To encourage the retention of waters within catchments to reduce runoff to the coastal environment.
12. To discourage the discharge of sewage from ships within territorial waters.
13. To require that collection facilities are to be installed at all ports for the collection of shipboard sewerage.
14. To encourage the use of best technology for treatment of all discharges including ballast water.
15. To encourage the setting of standards, including through National Policy Statements, to prevent the discharge of flotsam and jetsam.
16. To discourage the discharge and disposal of waste products from processed marine species within the coastal environment, including from recreational use.
17. To encourage preparedness for all oil spills and other contaminant spills within the Otago Region.
18. To require that all dumping occur within council-designated landfills, and that offenders be prosecuted to discourage continuing non-compliance.
19. To encourage the development of a network of disposal sites along the coast for campervan and other tourism-associated waste disposal.
20. To require campervan rental agencies to educate clients on the appropriate disposal of rubbish and effluent.
21. To oppose camping areas near culturally sensitive sites.
22. To encourage the designation of an area(s) for the purpose of spreading human ashes from cremation, taking into consideration tidal flows, currents, proximity to the coast and kaimoana areas.

5.8.5 Wāhi Tapu o te Taku Tai Moana

The coastal environment is the abode of Takaroa and includes the coastal waters of Te Tai o Arai Te Uru as well as the adjoining land. Tauraka waka occur up and down the coast in their hundreds and wherever a tauraka waka is located there is also likely to be a nohoaka, fishing ground, kaimoana resource, or rimurapa with the sea trail linked to a land trail or mahinga kai resource.

Our tūpuna had a huge knowledge of the coastal environment and weather patterns, passed from generation to generation. This knowledge continues to be held by whānau and hapu and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast.

Numerous urupū are being exposed or eroded at various times along much of the coast. Water burial sites on the coast, known as waiwhakaheketupapaku, are also spiritually important and linked with important sites on the land. Sites known to have been the scene of bloodshed are wāhi tapu also.

Rāhui and tapu were two sacred mechanisms, set in place through ritual and karakia and utilised to set aside places from the general population. The tapu which existed were removed by tohuka in the late 1800s to protect Pākehā from being harmed as a result of their innocent ignorance of sites. Notwithstanding this, the deeds of ancestors are still venerated and are important sites.

5.8.6 *Wāhi Tapu Issues*

Protection of:

- the abode of takaroa
 - water burial sites
 - coastal caves
 - umu takata
 - urupā from erosion, subdivisions and walkways.
- Reduced access to sites of significance from changing land ownership.

5.8.7. *Wāhi Tapu Objectives*

- i. Wāhi tapu are protected from inappropriate activities.
- ii. Kāi Tahu ki Otago access to sites and species of significance is protected.

5.8.8 *Wāhi Tapu Policies*

- 1 To require an accidental discovery protocol for any disturbance to the coastal marine environment⁶⁷.
- 2 To oppose the discharge of sewage that may impact on wāhi tapu in the coastal environment such as water burial sites.
- 3 To require Kāi Tahu ki Otago whānau and hapu access to wāhi tapu sites are established maintained, and protected, and to discourage public access around known wāhi tapu areas.
- 4 To require that all artefacts discovered are returned to the Papatipu Rūnaka and if found on Māori land are returned to the appropriate Rūnaka, whānau or hapu.
- 5 To identify wāhi tapu areas within respective papatipu rūnaka takiwa through the Resource Inventory methodologies⁶⁸.

5.8.9 *Mahika Kai (Kai Moana) & Biodiversity*

The abundant kaimoana of Te Takutai Moana presented a mainstay of sustenance for generations of our people living in the predominantly coastal settlements. Offshore fishing grounds were often named after ancestral figures as a means of identifying the people with particular harvest or fishing rights. Regionally abundant species were targeted with tried and true technologies. Waka unua were used to troll for makaa which were a particularly important species to Kāi Tahu ki Otago as well as catching species such as ling, hapuka and cod by longline. Koura were caught in the inshore reefs in hinaki. Large seabirds such as tōroa were sometimes snared on the tauihu of the waka or by other means. It is also evident that kekeno were harvested regularly and an occasional whale stranding a bonus for the kaik.

The availability and abundance of certain particularly sweet shellfish such as tuaki and pipi figure highly in the estimation of the local communities such as at Ōtākou on Otago Peninsula. The provision of special items of kai on the menu for guests provides a way of increasing the mana of the community and by reflection the rakātira representing them. The importance of shellfish in the diet of the tūpuna is witnessed by the huge piles of shells in midden material one might see eroding from coastal sites.

Our customs of resource use and management are firmly bedded in the concept of sustainable use, and respect for the diversity of life and ecosystems that co-habit Takutai Moana. Seeding or transfer of types of mature shellfish in woven kete was a way of expanding the range of kai available. This was done under a strict protocol and knowledge of natural observations. Rāhui and tapu were mechanisms developed for community control. Rāhui were traditionally utilized as a temporary fishing or harvesting ban to allow a resource to replenish should it be recognised that it was depleted and a tapu could be placed to provide for a complete ban but it might be for a range of reasons other than resource management. The maxim of only taking what you need was strictly adhered to and dissidents were sometimes drastically penalised.

⁶⁷ See Appendix 6 Accidental Discovery Protocol Example

⁶⁸ See Chapter 12 Resource Inventory

5.8.10 Mahika Kai (Kai Moana) & Biodiversity Issues

- Loss of the integrity of the Ngāi Tahu Claims Settlement Act 1998 and the Te Rūnanga o Ngāi Tahu Act 1996 from limited Government Agency recognition impacting on the ability to be effective kaitiaki within the EEZ.
- Lack of integration between marine protection initiatives and the imbalance in resources and commitment to establishing customary fishing tools.
- Effective management and protection of customary fishing and sites of particular significance.
- Further loss of customary rights through the inappropriate establishment of marine reserves in significant gathering areas.
- Restricted physical access to the foreshore and seabed for the collection of kaimoana.
- Impact on coastal kai moana, associated habitats and sites from:
 - tourism-associated recreational take affected sustainability
 - damming of waterways impacting freshwater/saltwater interface
 - dredging and dumping
 - reclamation
 - activities occurring in the catchment
 - artificial openings of river mouths and lagoons
 - adjacent industrial activity as associated discharges, both point and non-point sources
 - disturbance from vehicle access
 - aquaculture.
- Over-fishing, both commercial and recreational use resulting in depletion.
- By-catch of seabirds within the fishing industry.
- Kai moana which have strong cultural significance to whānau, hapū, and iwi have been commercialised leading to depletion or unavailability.
- The introduction and invasion of exotic species, such as undaria, through ballast, hull cleaning, and other shipping activities and the translocation of such species into coastal environments.
- Protection of marine mammals.
- Loss of natural habitat for indigenous marine species.
- Decline of marine mammals and access to material from dead marine mammals.

5.8.11 Mahika Kai (Kai Moana) & Biodiversity Objectives

- i. The Marine Environment is managed in a holistic way.
- ii. Te Tai o Arai Te Uru supports the full range of healthy ecosystems and species.
- iii. There is an abundance of healthy kai moana.

5.8.12 Mahika Kai (Kai Moana) & Biodiversity Policies

1. To require that greater provision is made for input from takata whenua across central and local government in the development of integrated policy for the coastal environment.
2. To require that customary fishing rights be exercised under the South Island Customary Fishing Regulations, and to require that the appointment of Takata Tiaki be administered by Papatipu Rūnaka as a function of Takata Whenua and to encourage the Ministry of Fisheries to provide Takata Tiaki with effective support.
3. To promote the integrated catchment management and inter-agency co-operation in the management of the coastal environment in particular adjacent to Mātaitai and Taiāpure and other important areas.
4. To identify marine areas of significance for customary fishing and to encourage inter-agency co-operation with Papatipu Rūnanga in the management and protection of these areas, including the Ministry of Fisheries and the Otago Regional Council.
5. To oppose the establishment of marine reserves in areas of significance for customary fishing, wāhi tapu, or where it would inhibit the development of a Mātaitai or Taiāpure.
6. To encourage a parallel process for the identification and establishment of Mātaitai, Taiāpure and marine reserves.

7. To encourage the Crown to provide better support to takata whenua to ensure they have the necessary capacity to manage Mātaitai and Taiāpure.
8. To seek joint and integrated management of land adjoining Mātaitai, Taiāpure and other important coastal areas. To require access for whānau and hapu to the coastal environment where kai moana is gathered.
9. To encourage tourism operators to set agreed limits on recreational take from charter operations.
10. To require that dredging and reclamation works avoid physical damage to kai moana sites, habitat and the integrity of the seabed.
11. To promote that artificial openings of river mouths and lagoons need to be aligned with natural cycles and migrations of mahika kai species.
12. To oppose vehicular access to coastal environment where mahika kai is gathered, dune areas, areas where pikao and other coastal plants occur, and in particular tidal areas.
13. To require the Otago Regional Council and the Ministry of Fisheries ensure aquaculture does not have an undue adverse effect on customary fishing, fishing resources, or fisheries.
14. To establish a process with the Otago Regional Council to identify suitable areas for aquaculture and the allocation of coastal space to ensure that Kāi Tahu Ki Otago rights are protected.
15. To encourage best fishing technology that will avoid undue adverse impacts.
16. To encourage effective takata whenua input and participation into Ministry of Fisheries processes.
For example:
 - i. the setting of total allowable catches
 - ii. research planning and stock assessment
 - iii. compliance planning.
17. To encourage best technology to avoid by-catch of seabirds.
18. To oppose further commercialisation of species of significant local importance for customary fishing.
19. To require the investigation of better technologies for ballast water discharges and hull cleaning.
20. To require the eradication of any new exotic species or biosecurity threats where possible rather than relying on control methods.
21. To require the appropriate processes are in place for beached marine mammals as detailed in the Te Rūnanga o Ngāi Tahu Beached Marine Mammal Policy.
22. To provide for access to cultural materials and support the development and promotion of a Cultural Materials Bank with the Department of Conservation.

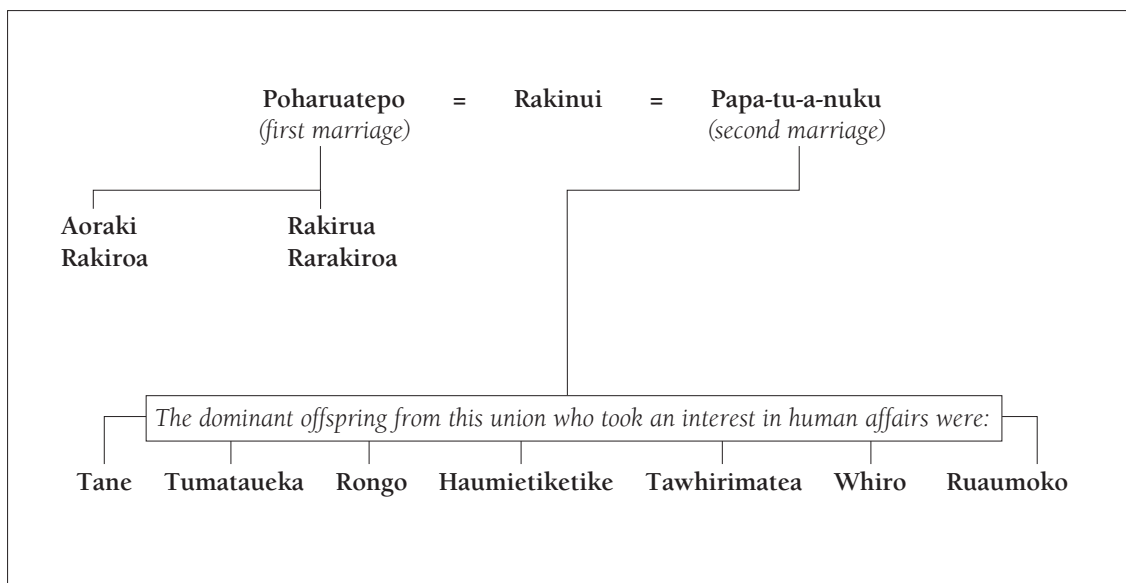
5.8.13 Cultural Landscapes

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. Before Raki wedded Papatūānuku, 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 in a waka called Te Waka a Aoraki. Among the celestial visitors were four sons of Raki. They cruised around Papatūānuku who lay as one body in a huge continent known as Hawaiiiki. 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 which should have lifted the waka back to the heavens failed and their craft ran aground on a hidden reef, turning to stone and earth in the process.

A great conflict arose between Tane Mahuta, Guardian of the Forest, and Takaroa, guardian of the Sea. Takaroa harboured anger towards Tane Mahuta who had succeeded in separating Rakinui, the Sky Father from Papa-tu-a-nuku, the Earth Mother. Tane Mahuta tried to end the warring between them and as a sign of peace plucked out his eyebrows and gave them to Takaroa. Takaroa's anger was so great that he could not find it in his heart to forgive Tane, and threw the eyebrows back onto the shore. There they grow today as Pikao, the Golden Sand Sedge, as the boundary between the forest and the sea, and in his continuing anger, Takaroa is still fighting against the domains of Tane Mahuta.

Tu-te-Rakiwhanoa (Tu), a benevolent relative of Tumataueka, the great god of war, came down to inspect the wrecked canoe of Aoraki and found things far from his liking. The high and elaborate prow of the canoe had fallen and shattered, forming the Marlborough Sounds and the stern had sunk with the taurapa being Bluff Hill. Tu and his helpers set about re-shaping the landscape. Tu had instructed Marokura (a minor god) to form a fishing station at Kaikoura – hence the peninsula – and to plant food in the sea.

Tu left two gods named Rokonui atau and Kahukura to attend to Otago, and they made Moeraki peninsula, Huriawa peninsula and Mua-upoko (Otago peninsula). Kahukura devoted a lot of attention to the South Coast. He saw to it that the coast from the Nuggets to Otara, and the heights behind, were covered in bush, and one stretch is named after him.



5.8.14 Cultural Landscapes Issues

- Marine aquaculture in culturally significant landscapes.
- Mining of the seabed and foreshore.
- inappropriate siting of moorings and structures.
- Tourism activities and infrastructure.
- Access to some tauraka waka and associated trails has been impeded.
- The cumulative effect of incremental, unco-ordinated land use change and building within the coastal environment.
- Coastal erosion and the impact on coastal frontages.
- Protection of cultural landscapes and seascapes such as reef systems and other sites with associated mana.
- Coastal subdivisions and building consents.
- Failure to provide for changing coastal landscapes resulting from changing sea levels.
- Reclamation impacting on cultural landscapes.
- Integrity of cultural information and interpretation pertaining to the coastal environment.

5.8.15 Cultural Landscapes Objectives

1. To recognise and protect the cultural integrity of coastal land and seascapes.

5.8.16 Cultural Landscapes Policies

1. To encourage access and protection of coastal landscapes.
2. To encourage the identification and protection of significant sea and landscapes in the coastal environment.
3. To discourage mining around culturally significant landscapes including fishing sites or wāhi tapu.

4. To require the protection of fragile sand dunes and sand flat ecosystems through:
 - i. limiting land use activities, including earthworks and any extractive industry, which may have an adverse effect on the environment;
 - ii. controlling the removal of vegetation and any disturbance to ecosystems and, in particular, indigenous flora and fauna;
 - iii. monitoring erosion rates and any flooding that occurs;
 - iv. monitoring and controlling the effects of harbour dredging and reclamation;
 - v. monitoring and ensuring the sustainable use of sand.
5. To encourage coastal buffer zones free from visually intrusive structures and activities.
6. To protect the coastal environment from encroachment of the built environment.
7. To require that buildings and developments within the coastal environment are to be in sympathy with the cultural landscapes.
8. To require that jetties and other structures in the foreshore area are controlled to minimise adverse environmental impacts and to ensure access by Kāi Tahu ki Otago to culturally significant areas.
9. To encourage the correct use of Kāi Tahu place names associated with the coastal environment.
10. To oppose any further reclamation of the coastal marine area.
11. To protect the integrity of highly sensitive wildlife sanctuaries and wāhi tapu within the coastal environment through the prevention of inappropriate land use within significant natural and cultural areas, e.g. licensed premises.
12. To encourage rubbish/litter management strategies especially in high public use areas.
13. To allow the inward retreat of coastal ecosystems such as dune and estuarine systems.

5.9 POUNAMU

This section of the Plan reflects a work in progress as Otago and Murihiku Rūnaka work to complete a Regional Pounamu Management Plan.

5.9.1 Introduction

Kāi Tahu customs are intricately linked to this special taoka, the practice of gathering, using and trading pounamu bind our identity to the landscape. For our people pounamu conveys mana and mauri from ages past, and is reflected in its exalted whakapapa lineage, an uri of Takaroa.

The in-situ sources of pounamu in the interior of Otago enjoy high status, the difficulties our tīpuna overcame to travel on foot inland to obtain this taoka and return to the coast to work raw material is evidence of this. The traditions and imagery of such arduous journeys will forever impress each generation of the fortitude and physical courage of our tīpuna.

Following passage of the Ngāi Tahu (Pounamu Vesting) Act 1997 into law, Te Rūnanga o Ngāi Tahu undertook a comprehensive research and consultation process in conjunction with the pounamu industry and the community to establish principles that would be applied to the protection, use and management of pounamu. Appointment of an interim Pounamu Protection Officer and Regional Co-ordinators was made to provide administrative and protection measures while a management plan was being developed.

In September 2002 Te Rūnanga o Ngāi Tahu approved the Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan (2002); the plan informs Kāi Tahu whānui, other Māori, community and the pounamu industry on how pounamu will be managed. Emphasis is on upholding the mana and mauri of pounamu whilst providing a framework for the range of responsibilities that are to be held at the tribal level and at the regional level of Kaitiaki Rūnaka.

5.9.2 Responsibilities

5.9.2.1 Te Rūnanga o Ngāi Tahu

The Te Rūnanga o Ngāi Tahu responsibility is to hold ownership on behalf of the “collective”, administer ongoing protection of tribal interests and legal ownership, monitor and review the Pounamu Management Plan.

5.9.2.2 *Kaitiaki Rūnaka*

The Kaitiaki Rūnaka are:

Those based in the Otago Region:

Te Rūnanga o Moeraki

Kāti Huirapa Rūnaka ki Puketeraki

Te Rūnanga o Ōtākou

Hokonui Rūnanga

Those based in the Southland Region:

Te Rūnanga o Ōraka Aparima

Te Rūnanga o Awarua

Waihōpai Rūnanga

Makaawhio Rūnanga

The principal role at the regional level is to act as kaitiaki of the pounamu in the takiwā. In Otago, it is a shared responsibility involving the kaitiaki Rūnaka listed above.

The kaitiaki functions include the following duties:

- Determine the extent of protection.
- Determine collection policy and rāhui pounamu/restrictions for the collection of pounamu.
- Determine sustainable extraction levels of any given deposit within their takiwā and undertake sustainable extraction.
- Be the point of contact, and undertake supply to the commercial industry.
- Undertake monitoring and surveying of deposits/pounamu areas.
- Create a pounamu resource management plan.

In undertaking the above functions the Kaitiaki Rūnaka will exercise authority over such matters as kawa and tikaka, an encompassing matrix of values and beliefs that when applied reinforce the mana and mauri of pounamu and the connection with Kāi Tahu whānui.

5.9.3 *Co-operation*

In undertaking their respective duties Te Rūnanga o Ngāi Tahu and Kaitiaki Rūnaka recognise the respective roles and duties of each partner. Commitment to co-operation and communication is an essential ingredient to the successful transition from a management regime that categorised pounamu as a “mineral” to the elevated status of pounamu with its life force and spiritual connection to the tribe.

Kaitiaki Rūnaka also recognise the cultural interest of the wider tribal membership and those Papatipu Rūnaka outside of the areas where pounamu exists.

5.9.4 *Regional Pounamu Management Plan*

The merging of the Murihiku and Otago Regional Pounamu Management Plans came about as the result of three hui held between Otago and Murihiku rūnaka.

The Regional Pounamu Management Plan will set out the specific management structures, policies and process for the management of pounamu in the combined takiwā of the Otago and Murihiku Rūnaka.

Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan 2002

Overarching policies & processes for the management of pounamu developed by the NTPMG, including:

- Roles, responsibilities & relationships
- Protection mechanisms & policy
- Fossicking & collection policy
- Sustainable extraction policy
- Supply mechanisms.



Regional Pounamu Management Plan 2002

Specific management structures, policies and processes for the management of pounamu in the takiwā of the combined Otago and Murihiku Rūnanga

5.9.5 Issues, Objectives and Policies

As an interim measure a rāhui pounamu has been in place in the Otago region since the passing of the Ngāi Tahu (Pounamu Vesting) Act 1997. This is subject to review by the collective Kaitiaki Rūnaka who will determine appropriate protection, access and use policies applicable to their membership and Ngāi Tahu whānui.

5.9.5.1 Issues

Takiwā-wide issues for Pounamu are identified in the Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan. Local issues for the Otago Region are likely to include:

- Local protection mechanisms
- Review of existing rāhui pounamu
- Collection policies
- Recording and researching of pounamu deposits
- Monitoring of the pounamu resource
- Trade-marking and authenticity
- Crown Mineral Permits
- Access arrangements
- Accidental discovery/Finds
- Department of Conservation issues – planning, permits, concessions.
- Adoption and implementation of Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan (2002), and the Regional Plan when developed, into Territorial Local Authority Planning and consents.

5.9.5.2 Objectives

- i. All pounamu within the Otago Region is protected through sound management process to provide for Kāi Tahu cultural practices.
- ii. There is a sound understanding of all in-situ pounamu resources with the takiwa.

5.9.5.3 Policy

1. To develop in conjunction with Murihiku Papatipu Rūnaka a Pounamu Resource Management Plan for the Otago and Murihiku takiwa to complement and support the Te Rūnanga o Ngāi Tahu Pounamu Resource Management Plan (2002) and to recognise local Kaitiaki roles and responsibility.

2. To maintain the current “no take rāhui” over all in situ pounamu in the region. The duration of the rāhui will be subject to an Otago/Southland “Regional Pounamu Plan” which will address matters of sustainable use and take.
3. To require urgent investigation into Pounamu deposits in gravel takes from the Upper Wakātipu Area.
4. To require any artefact made of pounamu discovered or found within the Kāi Tahu takiwā on lands administered by the Department of Conservation should be left untouched and notified immediately to the local Department of Conservation Office who will in turn notify Kāi Tahu. If the artefact happens to be collected it should be handed directly to the local Department of Conservation along with all information about the find.
5. To ensure that all persons who find artefacts made of pounamu are aware of how to deal with the find appropriately and are familiar with their legal responsibilities.

5.9.6 Communication Strategy

External relationships will be maintained and developed with a broad cross-section of the community to achieve understanding, co-operation and opportunity to promote protection and wise use of the pounamu resource. For example the following groups and agencies are central to any communication policy:

- Ma ta waka
- Department of Conservation
- Otago Regional Council
- Queenstown Lakes District Council
- Community
- Commercial.



6 WAITAKI CATCHMENTS *TE RIU O WAITAKI*

This chapter outlines the issues, and policies for the Waitaki Catchments. Included in this chapter is a description of some of the Kā Papatipu Rūnaka values associated with the Waitaki Catchments.

Generic issues, objectives and policies for all Catchments across the Otago Region are recorded in Chapter 5 Otago Region.

Kāi Tahu has a long association and involvement with the Waitaki Catchments and they remain of paramount importance. The Crown has recognised this significance, in part, through the Ngāi Tahu Claims Settlement Act 1998⁶⁹. As manawhenua, the tribal members belonging to the three Papatipu Rūnaka, Te Rūnaka o Arowhenua, Te Rūnanga o Waihao and Te Rūnanga o Moeraki (herein referred to as Kā Papatipu Rūnaka) have a responsibility to assess how the use, development and protection of natural resources within the Waitaki Catchments impact upon their cultural, beliefs, values and practices.

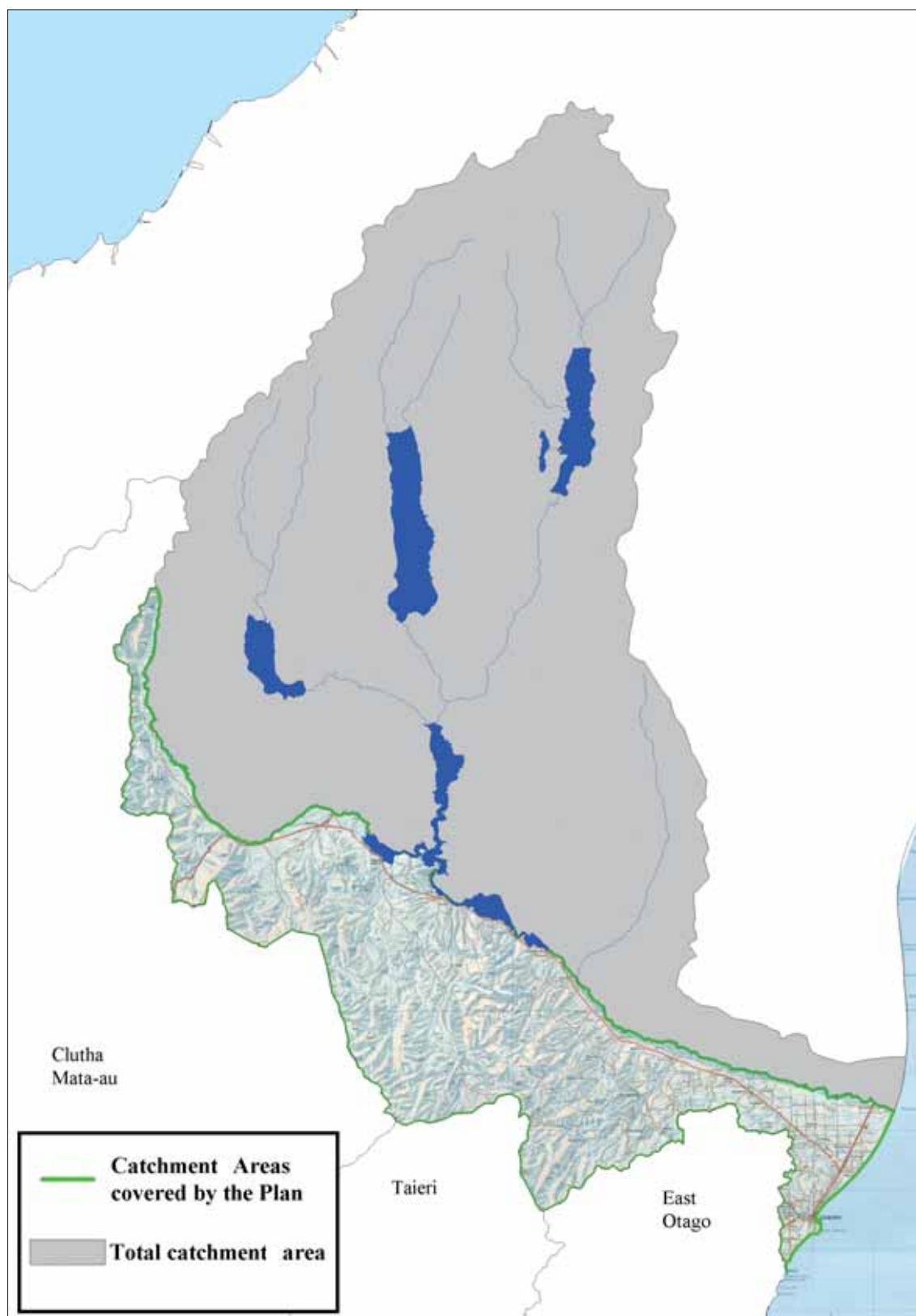
6.1 WAITAKI CATCHMENTS DESCRIPTION *WHAKAAHUATAKA O TE RIU O WAITAKI*

The Waitaki River flows from Aoraki which stands proudly in the Southern Alps/Kā Tiritiri o te Moana. Waters sourced from snow and ice flow into the glacial lakes of Ōhau, Pukaki and Tekapo before flowing down braided river beds to join the Ahuriri River flow in the man made lakes. Lakes Benmore, Aviemore and Waitaki are surrounded by the Benmore, Kirkliston and Hawkdun ranges. After passing through Waitaki Power Station, the power station furthest downstream, the waters are discharged to the braided river system commonly known as the Lower Waitaki River. Tributaries throughout the Waitaki Catchments enter either the lakes or the braided river system. These tributaries plus the riparian wetlands and numerous springs which are found in the Lower Waitaki all contribute to a complex river system which flows to meet the Pacific Ocean on the plains north of Ōamaru. Pukeuri, at the southern entrance to the Waitaki Valley was an important site for those travelling either north - south along the coastal trails or to inland areas.

Please note that while the focus of this Plan is the Otago Regional Council boundaries⁷⁰, the Waitaki Catchments encompass land and waters in both the Otago and Canterbury regions. While we have tried to identify those issues, objectives and policies within the Otago Regional Council boundaries, in keeping with the philosophy of “Ki Uta Ki Tai” it is important to acknowledge the Waitaki Catchments encompass the wider area described above. This wider area is highlighted in the map at the request of Te Rūnanga o Moeraki.

⁶⁹ See Appendix 8 Statutory Acknowledgement Waitaki River - Appendix 12 Topuni Aoraki/Mt Cook – Appendix 32 Statutory Acknowledgement for Aoraki/Mt Cook
⁷⁰ See Map 1 Area of Plan

Map 4 Waitaki Catchments



6.2 WAI MĀORI

6.2.1 *Wai Māori Description*

Kā Papatipu Rūnaka value all waterways within the Waitaki Catchments. We consider three dimensions to a waterway: from the headwaters to the sea; from the river to the riparian/floodplains; and from river to groundwater. Although some of the water bodies in the Waitaki Catchments are artificial, habitat has been created within them, and as a result they support cultural values such as mahika kai.

The Waitaki River is the ancestral river of Kāi Tahu and as such is of paramount importance. The waters themselves, ko roimata na Aoraki, are also of unparalleled significance. The melt waters flowing from Aoraki are sacred. On special cultural occasions, the blessings of Aoraki are sought through taking small amounts of its special waters back to other parts of the island for use in ceremonial occasions.

The Waitaki River is fed from a number of sources. These include:

- lakes in the upper and mid Waitaki;
- the braids of the Waitaki River;
- the main tributaries; and
- numerous small springs.

Springs occur predominantly along the wall on the north side of the lower valley. Some only moisten deep-rooted plants others bubble to the surface and are large enough for birds and humans to drink from. The network of waterways and springs, provided a patchwork of aquatic environments supporting fish, bird and plant life throughout an otherwise arid catchments.

In most parts of South Canterbury and North Otago water is a scarce resource. To a great extent the course of development within these two regions has followed the sources of water. The possession of water and the ability to use it has determined, in part, who thrives and who perishes. Kāi Tahu is not divorced from this fight as our culture and way of life is closely tied to the land and water.

GENERIC ISSUES, OBJECTIVES AND POLICIES FOR ALL CATCHMENTS ACROSS THE OTAGO REGION ARE RECORDED IN CHAPTER 5 OTAGO REGION

6.2.2 *Wai Māori Issues for the Waitaki Catchments*

- Loss of connection in the main stem of the Waitaki River between the river and the many side braids and backwater habitats.
- Solid waste deposits in and around the Waitaki Catchments represent a risk.
- Leaching into rivers and creeks.
- Cumulative and individual impacts on the unique water quality and quantity in the Waitaki River.
- Flow regimes, including:
- Loss of experiences and feelings associated with the main stem of the Waitaki River from reduced flows.
- Impacts of reduced flow in the main stem of the Waitaki River including:
 - biophysical
 - sedimentation
 - erosion
 - river stability
 - changes of flow regime
 - surface and groundwater quantity and quality
 - vegetation cover
 - mahika kai populations.
- Issues of flow variability and duration of low flow are often not addressed.
- Sufficient flows are needed to retain spring flow in the lower valley, particularly on the north side, and associated habitats.

Water Extraction, in particular:

- Threats to cultural values associated with water from the many proposals to extract water from the Waitaki Catchments.
- Excessive interception of tributary flows and lack of investigation into the impacts of such water harvesting.
- The groundwater tables will follow the changes of a rivers water level and the river will be the base level for the groundwater table which may adversely affect the confluence of the main stem of the Waitaki with the tributaries.
- Private company and landowner commitment to improving irrigation technology varies.

Land use

- Impact of changing land uses, enabled by increased irrigation, on nutrient inflow to the aquatic environments.
- Reduction in the size of rivers may result in encroachment of farming activity onto riverbeds and stock effluent entering groundwater and/or the residual river.
- Increased public access to sites of significance and the resultant inappropriate use or destruction.

6.2.3 Wai Māori Policies for the Waitaki Catchments**Extraction:**

1. To encourage the efficient use of water in the Waitaki Catchments.
2. To encourage the prioritisation of the efficient use of water and wherever possible require an assessment of effects on the environment that accompanies resource consents, to justify the quantities of water taken. The amount taken should be based on efficient norms for the area cultivated, the crop mix, and the water requirements of each crop.
3. To require that as part of an application for consent to take water information on the interaction between groundwater and surface water flows in the Waitaki River main stem and/or tributaries be included. In the absence of such information, a precautionary approach to allocation will be sought.
4. To require the consideration of the overall state of the Catchments when determining an application to take water.
5. To require acceptable minimum flows for the water body from which water is to be abstracted. In some instances the minimum flow sought as a condition of the consent will be higher than the existing minimum flow. Irrigators that have invested in water harvesting will be advantaged by this approach.

Water Harvesting:

6. To support water-harvesting proposals that propose taking water at times of high flow provided a hydrological assessment shows that there will be no adverse effect on the overall flow regime.
7. To oppose the interception of tributary flows which contribute to base flows in the main stem.

Water Quality:

8. To require that the water in the Waitaki Catchments is managed to the highest standards due to the unique qualities of this water.
9. To require the Otago Regional Council and Environment Canterbury consider not just the physical but also the cultural context of water within the Waitaki Catchments. To develop, as a matter of priority, flow regimes for the Waitaki River main stem and significant tributaries that:
 - i. have been determined using methods that Kāi Tahu agree adequately respond to cultural values.
 - ii. consider low flows, duration of low flows, recession of flows
 - iii. protect the Waitaki braided river system, in particular the side braids along the main stem Lower Waitaki, the riparian wetlands and springs in the Lower Waitaki.
 - iv. protect the movement of migratory fish species throughout the Waitaki Catchments, in particular from main stem to tributaries.
 - v. prevent the build-up of fans of sediment at the confluence of tributaries with the Waitaki main stem.

Solid Waste:

10. To promote investigating the location of informal dumps, e.g. waste from hydro construction in the '50s, '60s and '70s.

Land use and Riparian Management:

11. To oppose the grazing of riverbeds.
12. To encourage the recognition of the defined river channel.
13. To encourage the use of buffer zones to protect the side braids and riparian wetlands.
14. To require Government agencies to assist Kā Papatipu Rūnaka identify areas at risk, e.g. from grazing licences and ad medium filum aqua areas (the grantee of the land takes the bed of the river to the middle line).

6.3 WĀHI TAPU**6.3.1 Wāhi Tapu in the Waitaki Catchments****Mauka**

Kia tūohu koutou, me he mauka teitei, ko Aoraki anake
If you must bow your head, then let it be to the lofty mountain Aoraki

Aoraki stands as the most sacred of ancestors, from whom Kāi Tahu descend. No mauka is more significant than Aoraki. Other mountains of significance to Kāi Tahu in the Southern Alps/Ka Tiritiri o Te Moana include:

- Aoraki/Mount Cook
- Rakiroa (Mount Dampier)
- Rakirua (Mount Teichelmann)
- Rārakiroa (Mount Tasman)
- Te Kohurau (the highest in a line of three peaks, behind the hill you directly look at from Kurow township).

Urupā

While Māori burials are widespread and can be found virtually anywhere (in the ground, in water, in rock clefts and caves, and up in trees), only a few burials are reported.

Known urupā within the Waitaki Catchments include:

- Two rock shelters both laid to rest beneath the earth of the shelter floors.
- Three ground burials. One of these was destroyed during flooding in the late 1960s (it was located beside the Waitaki River), another two were disturbed during the development of farms and townships. Several of these burials also contained artefacts including pounamu adzes and chisels and other unnamed “Māori implements”.
- One site at Te Puna a Maru
- One site within the Lower Waitaki to be protected is at Taihinu/Tauhinu

Other sites that are considered “sacred”⁷¹ include:

- Punatutai or Punatutae
- Te Awamoko
- Rakai koroheo
- Moepuku

Tuhituhi Neherā

The Waitaki Catchments contain one of the highest densities of rock art sites in the South Island, with over 300 sites recorded to date. These sites are of the highest cultural significance to Kāi Tahu.

71 As listed in historical records

Their importance to the iwi 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 the New Zealand Historic Places Trust, and are protected under the Historic Places Act (1993).

Within the Waitaki Catchments rock art sites are located in the limestone rich areas centred around the Maerewhenua and Awamoko river Catchments, and in the outcrops north, west and south of Ōamaru. Significant concentrations of rock art have also been recorded in the Upper Waitaki, near Lakes Pūkaki and Tekapō and on the banks of the Waitaki and Ahuriri Rivers. The sites in the Upper Waitaki have particular significance because in this area the art was applied to greywacke rather than limestone.

Rock art is vulnerable to damage from many sources because it is part of the natural landscape. Natural processes such as wind, sun and rain can damage these sites, with extreme changes in climate, such as heavy frost, causing particular harm. Stock also pose a threat as they rub against the art or chew the outcrops for salt.

Modifications to the landscape around the sites can also be detrimental. Where rock art is applied to limestone, even very slight changes in microclimate or hydrology can affect the rate of exfoliation of the surface of the rock, in turn damaging the art. Changes in the microclimate can also affect the growth of vegetation in the area, which can have a negative impact upon the art. Activities at some distance from the art may also be problematic, with increases in dust or vibration putting these fragile sites at risk.

A considerable amount of the rock art in the Waitaki Catchments has been destroyed or damaged through a variety of natural human induced and processes. During the early 1960s all but a few of the known rock art sites in the Upper Waitaki were destroyed when they were flooded with the formation of Lake Benmore, used for the generation of hydroelectric power. Other sites have suffered damage and destruction through failed attempts to remove the art and early efforts to protect it through fence construction. Other sites have been damaged by graffiti, retouching, stock rubbing, exfoliation and modern developments. It is imperative that the remaining rock art sites in the Waitaki Catchments are subject to the highest level of protection possible.

The Ngāi Tahu Māori Rock Art Trust was established to ensure the protection, preservation and promotion of the rock art sites within the tribal boundaries through the guardianship of the Kaitiaki Rūnaka. It is the iwi mandated organisation to manage all rock art related issues.

6.3.2 Wāhi Tapu Issues for the Waitaki Catchments

Rock Art

- Lack of public awareness of the existence and significance of rock art sites.
- Lack of public awareness of the role of Kā Papatipu Rūnaka as the kaitiaki of the rock art sites within their takiwā.
- Lack of awareness of the many factors that may detrimentally affect rock art.
- Insufficient resources within the Kā Papatipu Rūnaka to protect all of the rock art sites within their rohe.
- Accurate information on the exact location of the rock art sites is not publicly available.
- Any activity in the vicinity of a rock art site has the potential to cause damage.

6.3.3 Wāhi Tapu Policies for the Waitaki Catchments

1. To protect rock art sites from inappropriate activities that adversely affect the integrity of such sites.
2. To support the development of management plans for rock art sites. To promote the recognition of the cultural significance of rock art and the role of the Rūnaka as kaitiaki of the sites within their takiwā.

3. To support the development of proactive management strategies for rock art sites.
4. To encourage the ongoing surveying, recording and monitoring of rock art sites.

6.4 MAHIKA KAI AND BIODIVERSITY *TE REREKA KĒTAKA O KĀ KAIAO ME TE MAHIKA KAI*

6.4.1 Mahika Kai and Biodiversity in the Waitaki Catchments

Basic patterns of mahika kai behaviour persist, and resources from the land and the freshwater resources of the Waitaki Catchments continue to play a prominent role in Kā Papatipu Rūnaka life ways.

From the accumulation of written and oral evidence, we see a picture of a stable mahika kai-based lifestyle in the Waitaki Catchments, beginning at least 900 years ago. Except for a few groups practising limited agriculture at permanent settlements, all was provided by nature. An outstanding characteristic of mahika kai within the Waitaki Catchments was the sequential utilisation of a great variety of natural resources as they occurred in widely scattered localities. From the upper lakes to river valleys, on the terraces above the floodplains, along the length of the Waitaki Catchments, and at the confluences of tributaries with the Waitaki River, there are remains of campsites both permanent and seasonal.

Information on the location of significant mahika kai sites in the Waitaki Catchments is held by Kā Papatipu Rūnaka⁷².

Repeated reference has been made to the significance of the Lower Waitaki River, in particular side braids, riparian wetlands, springs and backwaters for their biodiversity values. They are also significant for their mahika kai.

6.4.2 Mahika Kai and Biodiversity Issues in the Waitaki Catchments

- Many islands in the Lower Waitaki could over time become linked to the riverbanks if the river flow is reduced. Their attractiveness to taoka bird species could be reduced. Further species that continue to live in these areas will become more vulnerable because they could be threatened again from adjacent land uses and/or easier access for plant and animal pests and predators.
- Excessive proliferation of aquatic weeds in tributaries and backwaters could result from reduced flows and/or land use change.
- Of particular concern is the threat of increased invasion of exotic aquatic plants, already present in the Mid Waitaki lakes, if the flow in the lower river is reduced. At present, flows are acting as a barrier to their spread.
- Kā Papatipu Rūnaka believe the impact of the loss of wetlands, springs, side braids and backwaters impact on mahika kai.
- In winter, lower flow levels in the Lower Waitaki River, can lead to ice formations in some side braids, which adversely impacts on the ability to access mahika kai. Hibernating species could also be adversely impacted.
- Kā Papatipu Rūnaka is concerned that increased fluctuations in the operational regimes of Lakes Benmore and Aviemore could adversely impact compensatory mahika kai habitats within and around the lakes.

6.4.3 Mahika Kai and Biodiversity Policies

1. To protect the remaining mahika kai sites in the Waitaki Catchments.

6.5 CULTURAL LANDSCAPES *KĀ KĀIKA KANOHI AHUREA*

6.5.1 Cultural Landscapes in the Waitaki Catchments

The entire landscape of the Waitaki Valley is dotted with archaeological sites. These places did not function in isolation from one another, but were part of a wider cultural setting that included not only archaeological sites as defined by the presence of archaeological remains, but all manner of highly valued places that were named by the earliest inhabitants of the area.

⁷² See Section 1.4.5 Development of a Resource Inventory and Chapter 12 Resource Inventory

Examples of significant cultural landscapes include:

Lone Hill limestone bluffs, Gards Rd

The limestone outcrops to the west of Gards Rd are a significant feature on the landscape, which is reflected in their naming. They are also significant in terms of archaeology, in that the rock shelters, as well as the flat land in front of the bluffs contain the remains of prehistoric occupation. It is likely that these remains extend out into the paddock in front of the bluffs, and some may still be intact despite border-dyke construction in this area. The fossil dentalium shells that can be found eroding out of the limestone matrix were also an important resource, used by early Māori in the manufacture of necklaces.

Site and wetlands at Priests Rd

Archaeological material was observed in several places to the north of SH83, on a terrace overlooking a wetland area. The wetlands area at Priests Road below the terrace site should be preserved as an integral part of the site above. It is likely that the resources contained within the wetland (raupō, harakeke, wetlands birds and fish) would have been the stimulus for the site's position on the terrace above, and as such, the wetlands must be considered to be part of the site's wider area.

Limestone bluffs, Maerewhenua to Kokoamo

The limestone bluffs that run between Maerewhenua and Kokoamo have been surveyed for rock art. Although none have been recorded it is highly likely that they contain unrecorded archaeological material, as do most other rock shelters in the area.

Wāhi Kohātu

Kāi Tahu from the North Otago area were highly mobile which necessitated numerous camps and shelters. The limestone outcrops of the Waitaki Valley provided excellent shelters and were intensively occupied by Māori over many centuries. Those that have been excavated reveal a variety of activities taking place, covering the whole spectrum of daily life from food preparation, to tool making and weaving, to burial of the dead. Fossil dentalium shells, used in the manufacture of reels and tubes for necklaces, could be found amongst the other fossil species eroding out of the limestone matrix.

The two specific source sites that have been identified are at the Lone Hill bluffs on Gards Rd, and behind the old settlement of Otekaieke.

Kāika nohoaka

Historical kāika within the Lower Waitaki valley include:

- Puna Maru
- Te Korotuaheka at the Waitaki Mouth
- Te Awakokomuka
- Oteheni
- Potiki Tautahi
- Taramea
- Te Uku
- Rakaitu

Information about the, location, use and extent of kāika nohoaka is held by Kā Papatipu Rūnaka.

Umu

Within the New Zealand Archaeology Association (NZAA) scheme there are 33 records describing ovens in the lower Waitaki Valley. Of these, 26 are recorded as single ovens, ranging in size from 1 to 4 metres, some with raised rims, and others without. The remainder of the reports describe collections of ovens clustered together in groups of 2 or more. The areas in which ovens are found are quite diverse – many are located on old stream banks or ancient river terraces, others are on low spurs or ridges, still more in association with other features, such as quarry areas. Large groups of ovens are reported in the area of historically known kāika, such as Te Kapa Pā, where a cluster of 20 or more were observed. Many of the records relating to ovens come from reports rather than

actual field observations, often originating from farmers who had noticed discrete patches of dark soil and heat shattered rock in their paddocks after ploughing. Little detail in terms of size or number can be gained from these examples.

Wāhi Mahi Kohātu

Several prehistoric quarry sites are known in the foothills of the Otekaieke area, and in some areas large pits are also present where subsurface deposits were being mined. Artefacts made from ortho-quartzite have been found throughout the Waitaki Valley and beyond, with literally thousands recovered from the large river mouth site of Te Korotuaheka.

Ara Tawhito

Linkages between sites of significance within the Waitaki Catchments for the present and future generation are important. Linkage can be seen when tracing the paths of activity of ancestors. Hīkoi are increasingly being undertaken by rakatahi and other tribal members today to re-enact the events of historical times. A hīkoi may move from one location to another, the path which is used then becoming part of the significance of the two locations for the duration of the hīkoi. Two or more significant sites may exist outside of any resource use or development but the path of hīkoi may cross the path or footprint of the activity. Yet the path becomes, for the purpose of fulfilling the hīkoi, a part of the significant nature of both the site and the activities which celebrate it. The occupation of the North Otago for hundreds of years, has created a unique and complex landscape with numerous cultural associations and sites of significance.

Significantly, trails from the Waitaki Catchments enable access to:

- the Mackenzie Basin (and onto the Rangitata Catchment);
- the Kakaunui;
- Te Tai Poutini; and
- The Upper Clutha, the written records identify a series of stopovers on route: Papakaio; Te Puna a Maru; Confluence of Awamoko; O tama reu whenua; O tama takou; Ma ka tupua (stream Roberston Saddle); Ōmārama; Whānaukakino; Komako (Omako); Tautukua (tributary of the Lindis); Okatane (Kokotane) Breastburn; and Lake Hāwea

These patterns of occupation and travel are significant because they help us identify the locations where the chance of accidental discovery is high.

Photo 8 Waitaki River 73



73 Photo courtesy of Otago Daily Times

6.5.2 Cultural Landscapes Issues in the Waitaki Catchments

- Lack of recognition and implementation of the Cultural Redress components of the Ngāi Tahu Claims Settlement Act 1998 by local government agencies, namely⁷⁴:
 - Statutory Acknowledgements
 - Place names
 - Nohoaka sites
- River and lake management regimes alter cultural landscapes.
- Threats to cultural landscapes with changing land uses including:
 - forestry
 - dairy conversion
 - increased irrigation
 - inappropriate placement of towers
 - infrastructure associated with communication networks on mountains or hilltops within the valley.
- Restricted access to kāika in the Waitaki Catchments.
- The association with limestone formations that provided places to rest and shelter is being lost. There are also concerns regarding archaeological values at such sites are not protected and finds are not reported.

Umu:

- Umu destruction by resource use and development.
- Umu may accidentally be destroyed through the inability of developers and resource users to recognise umu.

6.5.3 Cultural Landscapes Policies in the Waitaki Catchments

Statutory Acknowledgement areas, Tōpuni areas, Nohoaka sites and Place names:

1. To promote the adoption of Statutory Acknowledgements into regional and district plans and regional policy statements through the formulation of specific objectives, policies and rules, in conjunction with Kā Papatipu Rūnaka for the statutory area:
 - i. Waitaki River⁷⁵
 - ii. Mahi Tikumu (Lake Aviemore)⁷⁶
 - iii. Te Ao Mārama (Lake Benmore)⁷⁷
 - iv. Lake Ōhau⁷⁸
 - v. Whakarukumoana (Lake McGregor)
 - vi. Lake Alexandrina/Takamoana
 - vii. Lake Pūkaki
 - viii. Te Tai o Arai Te Uru (Otago Coastal Marine Area)⁷⁹
2. To promote the recognition of place names amended under the NTCSA 1998 and their use in regional and district plans, policy statements and non-statutory planning documents.
 - i. Te Kohurau/Kurow Hill
 - ii. MacKenzie Pass/Manahuna
3. To encourage the use of Kāi Tahu place names in addition to those amended under the NTCSA 1998.
4. To promote the importance of Tōpuni within the Waitaki Catchments, including:
 - i. Aoraki/Mt Cook⁸⁰

⁷⁴ See 4.4 Ngāi Tahu Claims Settlement Act 1998 and Appendix 7 Instruments from the Ngāi Tahu Claims Settlement Act 1998 Relevant to this Plan

⁷⁵ See Appendix 8 Statutory Acknowledgement Waitaki River

⁷⁶ Appendix 9 Statutory Acknowledgement Mahi Tikumu

⁷⁷ Appendix 10 Statutory Acknowledgement for Te Ao Marama

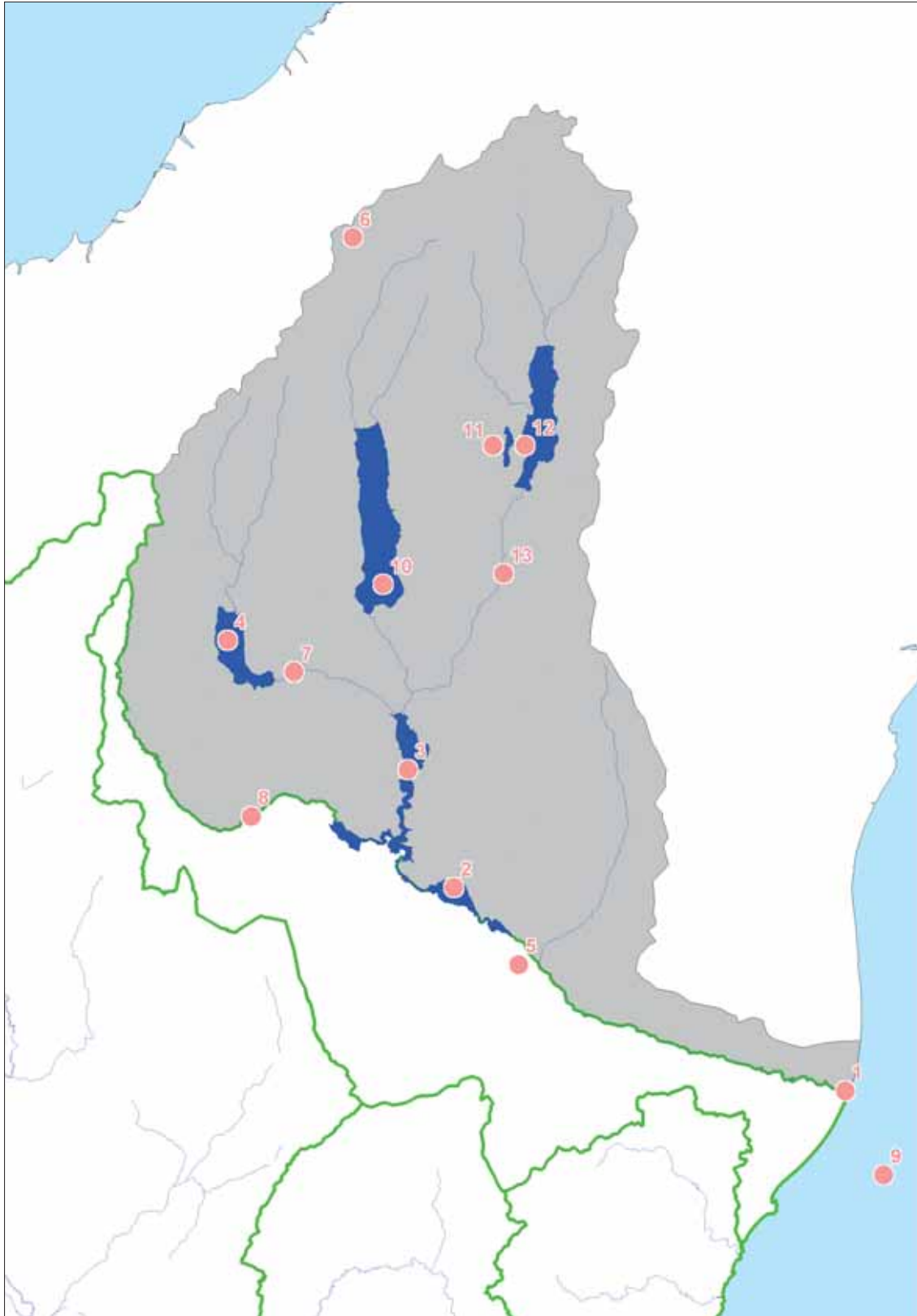
⁷⁸ Appendix 11 Statutory Acknowledgement for Lake Ohau

⁷⁹ Appendix 28 Statutory Acknowledgement for Te Tai o Arai Te Uru (Otago Coastal Marine Area)

⁸⁰ See Appendix 12 Topuni Aoraki/MountCook

5. To promote the recording of Nohoaka sites within regional and district plans and the consideration of Kā Papatipu Rūnaka as an affected party as the occupier of that land:
 - i. Lake Ōhau (2 nohoaka)
 - ii. Ōhau River (2 nohoaka)
 - iii. Ahuriri River
 - iv. Lake Benmore (2 nohoaka)
 - v. Waitaki River (2 nohoaka)
 - vi. Whakarukumoana (Lake McGregor)
 - vii. Lake Alexandrina/Takamoana
 - viii. Lake Pūkaki

Map 5 Statutory Acknowledgements, Tōpuni, Nohoaka and Place Names in the Waitaki Catchments



Map 5 Key

- | | |
|--|---|
| 1 Waitaki River - Statutory Acknowledgement, Nohoaka (x2). | 8 Ahuriri River – Nohoaka. |
| 2 Lake Aviemore - Statutory Acknowledgement. | 9 Te Tai o Arai Te Uru (Otago Coastal Marine Area) – Statutory Acknowledgement. |
| 3 Lake Benmore - Statutory Acknowledgement, Nohoaka (x2). | 10 Lake Pūkaki - Statutory Acknowledgement. |
| 4 Lake Ōhau - Statutory Acknowledgement, Nohoaka (x2). | 11 Whakarukumoana (Lake McGregor) - Statutory Acknowledgement. |
| 5 Kurow Hill/Te Kohurau – Place Name. | 12 Takepo (Lake Tekapo) - Statutory Acknowledgement. |
| 6 Aoraki/Mount Cook – Place Name, Tōpuni. | 13 MacKenzie Pass/Manahuna – Place Name. |
| 7 Ōhau River – Nohoaka (x2). | |



7 EAST OTAGO CATCHMENTS *TE RIU O MAHENO*

This chapter outlines the issues, and policies for the East Otago Catchments. Included in this chapter is a description of some of the Kāi Tahu ki Otago values associated with the East Otago Catchments.

Generic issues, objectives and policies for all Catchments across the Otago Region are recorded in Chapter 5 Otago Region.

The East Otago Catchments have attracted settlement, based on use of coastal forests and their species. The coast provided favourable strategic locations for settlement with its abundant kaimoana resources. Most of the river mouths and estuaries have, over the span of hundreds of years, supported human populations.

7.1 EAST OTAGO CATCHMENTS DESCRIPTION *WHAKAAHUATAKA O KĀ RIU O MĀHENO*

On the coast the East Otago Catchments cover the area Matakaea to the Waianakarua and the Kakaunui Catchments and from Shag Point/Matakaea to Puketeraki.

The Waikouaiti Catchment extends inland up the Horse Range to the Brothers Peak skirting southward around the eastern flank of Strath Taieri to the Silverpeaks, then down to the Kilmog/Merton valley with its backdrop of the Pukemaeroero hills running back out to the coast again at Puketeraki.

Another important catchment is the Kakaunui. There was a tauranga waka at the mouth of the Kakaunui. The Kakaunui was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. It was an important part of the coastal trails north and south with a further trail running from the coast inland and over to the settlement at Te Puna Maru in the Lower Waitaki.

The Kakaunui was a noted indigenous fishery, offering tuna, īnaka, kanakana, kokopu and other species. Other materials provided by the river included raupō, harakeke and watercress. 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 Kakaunui, 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 Kāi Tahu ki Otago today.

Mahinga kai resources supported both semi-permanent and seasonal occupations, including a kainga on the northern bank of the river near Maheno. The surviving rock art remnants and rock shelters are a particular taonga of the area, providing a unique record of the lives and beliefs of the people who travelled the river.

Protecting the mauri of the Kakaunui, which is a critical element of the spiritual relationship of Kāi Tahu whānui with this river, is a priority.

Although only two Catchments have been specifically referred to, the catchments of the Waihemo, Awamoā, Waianakarua, Kakaho, Kuri, Waiwherowhero, Trotters along with many of the smaller catchments that rise in the coastal lowlands are all significant. Within each of the catchments are sites of significance (only some of which are registered as archaeological sites). All are testament to the occupation and use of the Catchments by Kāi Tahu ki Otago. All Catchments along the East Coast, regardless of their size, were part of the seasonal trails and behaviours of mahinga kai and resource gathering, and hapu and whānau bonding.

A significant feature along the coast is the Moeraki peninsula. Bush remnants on Poutaiki are all that is left of the native bush that once covered the peninsula but it is the sea that shows the true richness of the area. Large kelp beds remain and together with the many reefs and rocky inlets afford shelter to many species of kaimoana. The peninsula is also home to a diverse range of marine mammals and marine birds that are regarded as taonga by Kāi Tahu ki Otago. Urupā, tauraka waka, marae, kāika, pā, reserve lands, and numerous registered archaeological sites are all evidence of the active and continuing association of Kāi Tahu ki Otago with the peninsula and the adjacent lands and seas.

A taonga of immense significance are Te Kaihinaki (the Moeraki boulders) which are found on Hampden Beach. They are a visible link to the voyage of the Araiteuru, are unique, and as such are highly treasured.

Many placenames along the East Coast originate from the Araiteuru. The names of the waves which wrecked the waka, plus the names of the many passengers of the waka are represented in the names of reefs, hills, and mountains of East Otago.

Map 6 East Otago Catchments



7.2 WAI MĀORI

7.2.1 Wai Māori in the East Otago Catchments

There are a number significant tidal estuaries and river systems within this area, including:

- Kakaunui
- Waianakarua
- Kakaho
- Waimataitai
- Trotters Creek
- Waihemo/Shag River
- Te Hakapupu/Pleasant River
- Mataīnaka/Hawksbury Lagoon
- Waikouaiti River

These estuaries and river systems provide significant habitat for many wading bird species and kōhaka for juvenile fish such as pātiki and īnaka. The associated wetlands also provide important habitat for many species including tuna. In addition, there are also many other smaller catchments that although not separately identified were used and valued by Kāi Tahu ki Otago. Many river mouths, such as the Awamoko, have sites of significance on the north and south riverbanks. Protecting the integrity of these sites is a priority for Kāi Tahu ki Otago.

GENERIC ISSUES, OBJECTIVES AND POLICIES FOR ALL CATCHMENTS ACROSS THE OTAGO REGION ARE RECORDED IN CHAPTER 5 OTAGO REGION

7.2.2 *Wai Māori Issues in the East Otago Catchments*

- Nutrient enrichment from sewage discharges and fertilizer run-off contribute to significant algal blooms in Waikouaiti Estuary and Waikouaiti Bay in summer.
- Over-allocation of water in particular in the Waikouaiti, Awamoko, Waihemo and Kakaunui Catchments.
- Lack of a comprehensive management regime for Mataīnaka/Hawksbury Lagoon.
- Upper Catchment land development has exacerbated sediment deposition in lower river Catchments, affecting shellfish and filling in channels.
- Lack of riparian margins free from stock grazing, and the trampling of river margins by stock impacting on īnaka spawning sites.
- Historic drainage and reclamation of estuary margins.
- Coastal subdivision impacting on river margins and river mouths.

7.2.3 *Wai Māori Policies in the East Otago Catchments*

1. To promote appropriate use of electric and/or permanent fencing of riparian margins.
2. To promote and participate in collaborative research into the natural processes within river systems in the East Otago Catchments.
3. To encourage collaborative research and monitoring of sediment deposition in the river estuaries in the East Otago Catchments.
4. To encourage and promote the development of a comprehensive management regime for Mataīnaka/Hawksbury Lagoon, utilising Ki Uta ki Tai and the Cultural Health Index.
5. To encourage the Otago Regional Council to promote water saving programmes and efficient water use in the Waihemo and Kakaunui Catchments.
6. To require that any water “savings” are returned to the river systems.
7. To oppose land developments, in particular subdivisions that impact on river systems, including river mouths, in the East Otago Catchments.

7.3 WĀHI TAPU

7.3.1 *Wāhi Tapu in the East Otago Catchments*

There are many important wāhi tapu within the East Otago Catchments including:

- Onewhenua at the mouth of the Waihemo/Shag River is a settlement site regarded as being of national archaeological importance.
- Pā Tūwhatawhata/fortified pā situated at Karitāne on Huriawa Peninsula figures prominently in the early inter-hapū relationships within Kāi Tahu as they moved into the south.
- An ancient Waitaha pā, said to have been located near the mouth of the Mataīnaka Hāpua/Lagoon.
- A pā site Te Raka a Hineatea is located at Kātiki.
- Numerous archaeological sites are found in close proximity to many of the river mouths of the East Otago Catchments.
- Archaeological sites, such as umu tī, moa butchery sites and rock shelters, have been identified in the higher country tussock lands of Stoneburn through to Nenthorn. However such inland sites are much harder to locate and there are quite likely to be many remaining unidentified.
- Many wāhi tapu (not all recorded as registered archaeological sites) are found along the coast and on the peninsulas.

Urupā

There are a number of urupā in the district known to local hapū and/or whānau. Knowledge of some other burial sites may have been lost to antiquity and may only come to prominence following an erosion event or other land disturbance.

7.3.2 *Wāhi Tapu Issues in the East Otago Catchments*

- Impact of inappropriate land development on coastal sites.
- Lack of sufficient conditions pertaining to the protection of sites being placed on consents for subdivision development.
- Coastal erosion accentuated by certain weather patterns in conjunction with high tides is causing increased damage to archaeological sites at important sites at Doctors Point, Awamoa, and Huriawa.
- Additional housing developments on Huriawa are detrimental to the integrity of Huriawa archaeology.
- Coastal subdivision along the Kakaunui coastline, around river mouths, along river margins, and around Moeraki threatens sites of significance and the association of Kāi Tahu with these areas.
- The movements north and south, together with seasonal patterns of gathering took people to all parts of the East Otago Coastal Catchments and as a result the risk of accidental discoveries is high.

7.3.3 *Wāhi Tapu Policies in the East Otago Catchments*

1. To require the protection of coastal sites of importance from inappropriate land development and use.
2. To require coastal subdivisions consents include conditions to protect sites of significance.
3. To encourage investigation into coastal process in particular at Doctors Point, Awamoa and Huriawa to determine protection methods for sites of importance.
4. To discourage a further housing development on Huriawa.
5. To encourage developers and resource users to contact Kāi Tahu ki Otago in the early stage of their planning to determine the proximity of their development to sites of significance that are recorded in the Resource Inventory.
6. To encourage developers and resource users to adopt an Accidental Discovery Protocol⁸¹.

81 See Appendix 6 Accidental Discovery Protocol Example

7.4 MAHIKA KAI AND BIODIVERSITY *TE REREKA KĒTAKA O KĀ KAIAO ME TE MAHIKA KAI*

7.4.1 *Mahika Kai and Biodiversity in the East Otago Catchments*

Studies of the East Otago Catchments have shown that much of the Waikouaiti Catchment was originally covered by forest, although at any one time there were probably also large tracts of pātītī in some inland areas. In the era prior to human arrival the species present in this forest were those which we can still see today in isolated pockets of remnant bush, or as solitary specimens surrounded by grazed pasture, living out their last days with little chance of offspring to carry their genetic inheritance into the future. Without intervention by way of fencing from grazing stock most of these remnants from earlier forests will die without trace within the next human generation or two. Some of the more notable species of this primeval forest were:

- kāpuka/broadleaf
- tōtara
- matai/black pine
- kōwhai
- pahautea/mountain cedar
- tawhai/silver beech.

Similarly the vegetation in other East Otago Catchments has been modified and, as previously stated, Moeraki peninsula, which was once bush clad has one significant remnant on a hill.

Extensive wetlands once existed, especially in the lower East Otago Catchments and estuarine areas, largely covered with harakeke/flax and other wetland species. Before farming practices shaped the land most streams were not confined to deep channels on flat land, and tended to fan out across the land in multiple shallow channels and swamps⁸².

Significant bush remnants exist on the western side of the upper reaches of Waikouaiti River South Branch/Hakariki. Grazing and burning officially ceased in this area in 1982 when it became a Scenic Reserve under the Reserves Act. Bush cover has shown recovery, records show that the bush cover in this area today is more complete than it was in the 1890s⁸³. In Waikouaiti River North Branch there remain two significant areas of unlogged podocarp forest in Garden Bush and on the south-eastern slopes of Hikaroroa/Mt Watkin. There are also a few smaller areas of regenerating scrub still remaining in the central catchment (in the gullies and the southern sides of hills). A vegetation survey of these areas concluded that:

“The catchment of the north branch of the Waikouaiti River contains the best examples remaining in coastal Otago of the tōtara-matai-kahikatea and kōwhai-lacebark-ribbonwood forest which covered the area before Māori occupation. It is the only area where these forest types are contiguous with extensive kānuka forest of a wide range of ages, with tussock grasslands of snow, silver and hard tussock.....and with the distinctive indigenous plant communities of schist outcrops and basalt boulderfields⁸⁴.”

Accessible tōtara suitable for waka building were sourced within the Waikouaiti area. Abundant mahika kai in the wetlands, bush and coastal environment provided sustenance for the resident population. Gardens were established in bush clearings from the times of earliest contact with Europeans who provided the varieties of potato which were cultivated. Harakeke of exceptional quality was gathered at sites such as Te Umu Koau/Bobbies Head for domestic use and later as a trade item.

Other remnants of indigenous bush are found on Poutaiki, within Trotters Creek Catchment, in the Catchments within Herbert Forest (including a harakeke swamp), in the Waianakarua Reserve which adjoins Herbert Forest, and tussock lands are found in the headwaters of the Kakaunui.

82 Christie, 1929, written in 1880

83 Pettinger, 1985

84 Allen, 1986

7.4.2 *Mahika Kai and Biodiversity Issues in the East Otago Catchments*

- Changes in ecosystem dynamics and estuarine hydrology.
- Impacts on whitebait spawning sites within the East Otago Catchments from sedimentation and grazing.
- Loss of freshwater fish kōhaka areas within the East Otago Catchments.
- Loss of wetlands within the East Otago Catchments.
- Lack of fencing of remnant bush within the East Otago Catchments.
- Potential for the spread of undaria into the East Otago Catchments.

7.4.3 *Mahika Kai and Biodiversity Policies in the East Otago Catchments*

1. To protect the East Otago Catchments from the potential invasion by undaria from the Otago Harbour mole or other areas to the south and north, where it has already become established.
2. To promote the retention of indigenous freshwater fisheries.
3. To encourage the identification and protection of areas that support exclusively indigenous freshwater fisheries.
4. To promote the provision of significant rates relief for landowners working for the retention or enhancement of natural habitat, or the creation of artificial environments on their properties that provide habitat for native flora and fauna.

7.5 CULTURAL LANDSCAPES *KĀ KĀIKA KANOHI AHUREA*

7.5.1 *Cultural Landscapes in the East Otago Catchments*

- Along the coast from Puketeraki to Cape Wanbrow there are many areas where the relationship between landform, coastline, sea and Kāi Tahu ki Otago traditions and customs constitute a significant cultural landscape.
- A major settlement area at the time of European contact was at Old Waikouaiti now called Karitāne. The Waikouaiti Native Reserve was set off in 1868 and was eventually surveyed into individual title. Other smaller reserves were subsequently set-aside for special purposes such as fishing easements and tauraka waka/waka landing places or urupā. A regionally important early settlement site was at Onewhenua at the mouth of the Waihemo/Shag River.
- Approximately 500 years ago the Waitaha people had settlements at Onewhenua where they hunted the moa over a wide range of territory and targeted other abundant coastal resources and at Warrington where kaimoana abounded. In the early 1800s Shag Point/Matakaea was a seasonal fishing kāika of Te Matahaere and his people of the Kāti Kane hapū. Waikouaiti, now present day Karitāne, was an old established settlement of the Huirapa and Ruahikihiki hapū of Kāi Tahu.
- During the 1840s Korako (Waikouaiti) was chief. The dominant landscape features as seen from the whare tīpuna/ancestral house Huirapa include Ohineahi/Māori Peak on the Pukemaeroero hills behind the marae, Mt Watkin/Hikaroroa in direct view to the West along with Pahatea/Mt Durdan, Ka iwi o te weka/Mt Baldie focusing around to Matainaka on the coast, Important in the centre foreground flanked by the village of Karitāne is Huriawa.
- Further to the north, Moeraki Peninsula contains many landscapes of cultural significance while the landforms found at the mouths of the Kakaunui and Waianakarua Rivers are also significant.
- Te Kohurau, standing on the boundary of the Kakaunui and Waitaki Catchments is integral to the cultural identity of those from Moeraki
- The inland districts of the Strath Taieri and Maniatoto were entered by following up the Waikouaiti or Waihemo river systems to their sources and from there into the open tussock lands. Another route was from Blueskin Bay through the Silverpeaks. A deeply etched coastal foot trail linking Waikouaiti to settlements in the North and South is still in evidence in some less accessible places that have escaped full development
- As previously stated, the placenames of many of the hills, mountains and coastal landforms represent a link to the travels of Araiteuru.

7.5.2 Cultural Landscape Issues in the East Otago Catchments

- Lack of recognition and implementation of the Cultural Redress components of the Ngāi Tahu Claims Settlement Act 1998 by local authorities, namely⁸⁵:
 - Statutory Acknowledgements
 - Place names
 - Nohoaka sites
- Impact of quarrying activities for roading and lime on Hikaroroa and Ohineahi.
- Loss of native bush changing the historic character of the marae environs.
- Impact of new high-value subdivisions in the East Otago coastal environments changing the nature of long-standing community demographics.
- Impact of forestry development on areas of remnant native bush.
- Impact of inappropriately designed housing or urban development which intrudes into historic interpretation or key views of pā sites or other significant cultural landscapes.

7.5.3 Cultural Landscape Policies in the East Otago Catchments

Statutory Acknowledgement areas, Tōpuni areas, Nohoaka sites and Place names:

1. To promote the adoption of Statutory Acknowledgements into regional and district plans and regional policy statements through the formulation of specific objectives, policies and rules, in conjunction with Kāi Tahu ki Otago for the statutory area:
 - i. Kakaunui River⁸⁶
 - ii. Te Tauraka Poti (Merton Tidal Arm)⁸⁷
 - iii. Matakaea (Shag Point)⁸⁸
 - iv. Te Tai o Arai Te Uru (Otago Coastal Marine Area)⁸⁹
2. To promote the recognition of place names amended under the NTCSA 1998 and their use in regional and district plans, policy statements and non-statutory planning documents:
 - i. Hikaroroa/Mount Watkin
 - ii. Matakaea/Shag Point⁹⁰
3. To encourage the use of Kāi Tahu place names in addition to those amended under the NTCSA 1998.
4. To encourage and promote the importance of Tōpuni within this catchment, including:
 - i. Matakaea (Shag Point)
5. To promote the recording of Nohoaka sites within regional and district plans and the consideration of Kāi Tahu as an affected party as the occupier of that land.
 - i. Waianakarua River
6. To work with local government agencies to identify significant sites and landscapes of importance within the East Otago Catchments.
7. To protect important landscapes, landforms and features of significance within the East Otago Catchments, from inappropriate activities such as quarrying, mining, earthworks, subdivision and roading. To protect trail remnants on the north south coastal trail.

⁸⁵ See 4.4 Ngāi Tahu Claims Settlement Act 1998 and Appendix 7 Instruments from the Ngāi Tahu Claims Settlement Act 1998 Relevant to this Plan

⁸⁶ See Appendix 13 Statutory Acknowledgement for Kakanui River

⁸⁷ See Appendix 14 Statutory Acknowledgement for Te Tauraka Poti

⁸⁸ See Appendix 15 Statutory Acknowledgement for Matakaea

⁸⁹ See Appendix 28 Statutory Acknowledgement for Te Tai o Arai Te Uru (Otago Coastal Marine Area)

⁹⁰ See Appendix 16 Topuni for Matakaea

Map 7 Statutory Acknowledgements, Tōpuni, Nohoaka and Place Names in the East Otago Catchment



- 1 Kakaunui – Statutory Acknowledgment.
- 2 Te Tauraka Poti (Merton Tidal Arm) - Statutory Acknowledgment.
- 3 Matakaea (Shag Point) - Statutory Acknowledgement, Tōpuni Area, Place Name.
- 4 Mount Watkin/Hikarora – Place Name.
- 5 Te Tai o Arai Te Uru (Otago Coastal Marine Area) – Statutory Acknowledgement.



8 OTAGO HARBOUR CATCHMENT *TE RIU O TE WHĀKA O OTAGO*

This chapter outlines the issues, and policies for the Otago Harbour Catchment. Included in this chapter is a description of some of the Kāi Tahu ki Otago values associated with the Otago Harbour Catchment.

Generic issues, objectives and policies for all Catchments across the Otago Region are recorded in Chapter 5 Otago Region.

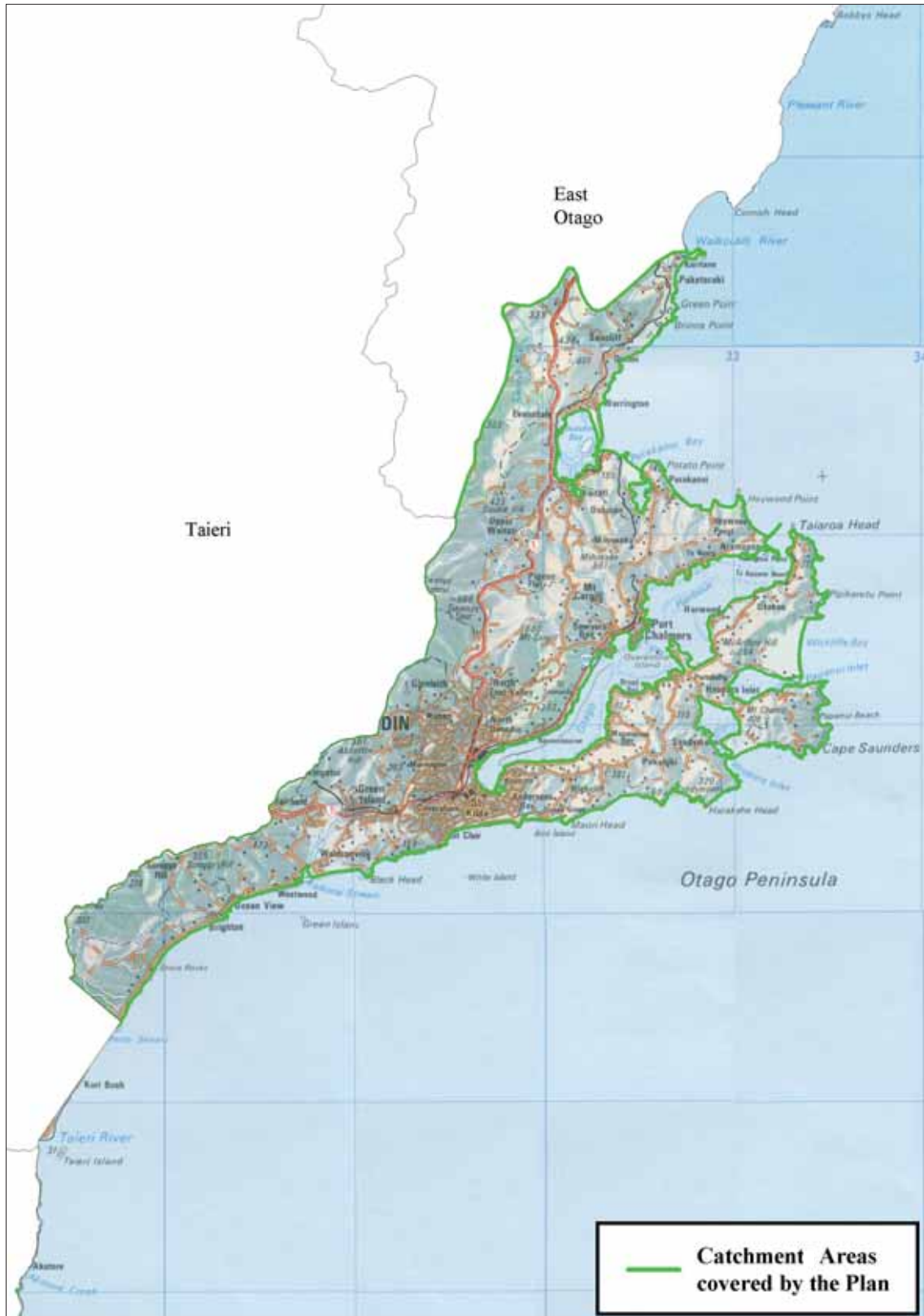
The Otago Harbour Catchment is a special feature of the Otago region and is highly valued by Kāi Tahu ki Otago. The bays near the mouth of the Otago Harbour provided proximity to the ocean, access on the tide to the head of the harbour and at low tide the abundant shellfish beds were a prized resource. Bays and inlets to the north of Otago Harbour and bays and inlets along the coast of Otago Peninsula and south to Taieri Mouth were popular sites for settlements also. The attributes of shelter, easy access to fishing grounds, and bush-clad hills with an abundance of bird life, building material and edible vegetation complemented the strong kaimoana resource that abounded.

8.1 OTAGO HARBOUR CATCHMENT DESCRIPTION

WHAKAAHUATAKA O TE RIU O TE WHĀKA O OTAGO

The Otago Harbour Catchment extends inland from the coast near the Karitāne lookout, up on to the Puketeraki ridge running along to the Kilmog, along the ridge to the east of the Waikouaiti River (South Branch) onward to Swampy Summit. Down to Kaikorai Hill, along the Chain Hills, across State Highway 1 and on to Saddle Hill, following the western ridge from there to Omoua Hill overlooking Henley and following the Taieri River to Taieri Mouth, from there following the coast northward to Puketeraki taking in the estuaries, bays, inlets and harbour.

Map 8 Otago Harbour Catchment



8.2 WAI MĀORI AND WAI TAI

8.2.1 *Wai Māori and Wai Tai in the Otago Harbour Catchment*

The bays, inlets and coastal area of the Otago Harbour Catchment sustained a rich fishing resource, from the continental shelf off Cape Saunders to Blueskin Bay. Blueskin Bay was also once a kohaka for the right whale, although it is over 150 years since it has seen this activity. The rivers and streams provide an important source of freshwater and sustain a range of fisheries including tuna and īnaka.

GENERIC ISSUES, OBJECTIVES AND POLICIES FOR ALL CATCHMENTS ACROSS THE OTAGO REGION ARE RECORDED IN CHAPTER 5 OTAGO REGION

8.2.2 *Wai Māori and Wai Tai Issues in the Otago Harbour Catchment*

- Deterioration of inlet health and impacts on the mauri and life supporting capacity of the sea.
- Increase in domestic water use in the Otago Harbour Catchment.
- Impacts from the dumping of dredge material and reclamation on the mauri of water, mahika kai, aquatic biota, and water quality.
- Lack of progress on iwi fishery management tools in the Otago Harbour Catchment such as mātaimai and taiāpure.
- Point source discharge of wastewater and other contaminants into the Otago Harbour.
- Sewage and ballast discharge from ships.
- Altered erosion and deposition rates and patterns such as erosion impacts on lower harbour lands.

8.2.3 *Wai Māori and Wai Tai Policies in the Otago Harbour Catchment*

1. To establish a Mātaimai in the lower harbour/outer peninsula.
2. To promote efficient use of domestic water within the Otago Harbour Catchment, including dual flush toilets in new housing, water efficient shower systems.
3. To require the reticulation of stormwater from roading in the Dunedin central business district and industrial area.
4. To promote best practice methodologies for drain maintenance, diversion and channel cleaning within the Catchment.
5. To promote best practise methods for waterway, river and harbour works that:
 - i. Provide for fish passage at all times.
 - ii. Minimise sedimentation during proposed works.
 - iii. Minimise the risk of contaminants entering any waterway

Monitoring and Research:

6. To promote and participate in co-ordinated research into the natural processes within the Otago Harbour.
7. To encourage monitoring, including cultural monitoring, of the health of waters within the Otago Harbour and Catchment.
8. To encourage research and monitoring into sediment deposition at Blueskin Bay and Pūrākaunui.
9. To promote research and monitoring of ship movements and impacts from wash within the Harbour.

Discharges:

10. To require the reticulation of all industrial discharge.
11. To encourage the development of sewerage infrastructure to receive and treat all waste water discharge from tourist vessels.
12. To promote the discharge of all ballast water outside of territorial waters.

Dredging:

13. To encourage the dumping of all dredging material beyond the continental shelf.
14. Dredging activity should not impact on tuaki and other marine life.

8.3 WĀHI TAPU

8.3.1 *Wāhi Tapu in the Otago Harbour Catchment*

A range of land and water burial sites, pā and other sites of significance constitute wāhi tapu in the Otago Harbour Catchment. They hold not only tangible remains of ancestors but are also cultural icons linking tradition and events of the past to present and future. Wāhi tapu represent a basis of cultural context and stability for succeeding generations to express the link to the whenua and nourish their identity. Protocols relating to the protection, access, use and management of such areas are underpinned by cultural values and customs that encourage respect, responsibility and durability.

8.3.2 *Wāhi Tapu Issues in the Otago Harbour Catchment*

- Erosion of burial sites along coastal margins.
- Quarrying of wāhi tapu sites.
- Discharge of sewage to wāhi tapu sites.
- Historical loss of wāhi tapu to development.
- The protection of the abode of Takaroa at Rangiriri.
- Pā sites are being lost or modified.
- Urupā are being exposed or eroded at various times along much of coast.

8.3.3 *Wāhi Tapu Policies in the Otago Harbour Catchment*

1. To protect the abode of Takaroa at Rangiriri from inappropriate development and/or impacts.
2. To protect pā sites from earth disturbance and modification.
3. To protect the integrity of taniwha and creation stories that are often misunderstood and misinterpreted.

8.4 MAHIKA KAI AND BIODIVERSITY *TE REREKA KĒTAKA O KĀ KAIAO ME TE MAHIKA KAI*

8.4.1 *Mahika Kai and Biodiversity in the Otago Harbour Catchment*

In pre-contact times the land area of this catchment was almost completely clothed in mature native bush providing for a myriad of needs of takata whenua, be it edible plants and roots, medicinal needs, weaving resources for clothing and daily accessories, firewood, materials for daily hunting and fishing purposes or for whare and waka construction. The forests were festooned with bird life that provided an important source of food and cultural materials for clothing and decorative purposes.

The whole of the coastal area offered a bounty of mahika kai, including a range of kaimoana, sea fishing, eeling and harvest of other freshwater fish in lagoons and rivers, marine mammals providing whale meat and seal pups, waterfowl, sea bird egg gathering and forest birds and a variety of plant resources including harakeke, fern and ti root. In many areas the reliance on these resources increased after the land sales of the 1840s and 1850s, and the associated loss of access to much traditional land-based mahika kai.

8.4.2 *Mahika Kai and Biodiversity Issues in the Otago Harbour Catchment*

- Impact of invasive aquatic species such as exotic seaweeds on kaimoana and wāhi taoka.
- Loss of important cultural species from the Otago Harbour Catchment.
- Impact of commercial and other activities on tuaki.
- Loss of productive fishing reefs.
- Loss of important wetlands.
- Impact of land management and unsustainable fishing practices on freshwater fish species and kaimoana.
- Some mahika kai species within the Otago Harbour Catchment are considered culturally unsafe for consumption.
- Risks to kaimoana from discharges in the Harbour including sedimentation and storm water runoff.

8.4.3 *Mahika Kai and Biodiversity Policies in the Otago Harbour Catchment*

1. To identify and protect mahika kai sites of importance to Kā Papatipu Rūnaka in the Otago Harbour Catchment.
2. To restore and enhance biodiversity with particular attention to fruiting species to facilitate and encourage the breeding of native birds.
3. To encourage the reintroduction of species of importance to Kā Papatipu Rūnaka that are no longer present in the Otago Harbour Catchment.
4. To promote the use of locally sourced genetic plants for landscaping, regeneration and restoration.

Pests and Weeds:

5. To encourage the eradication of underia.
6. To promote the eradication of all pests and weeds where possible.

8.5 CULTURAL LANDSCAPES *KĀIKA KANOHI AHUREA*

8.5.1 *Cultural Landscapes in the Otago Harbour Catchment*

The landscape of the Otago Harbour Catchment evokes a cultural and spiritual meaning to takata whenua signified through layers of tradition, association and use, reinforced by place names that individually reflect a myriad of traditions, events, ancestors, site use, food or other resources and cultural perspectives. The landscape and associated place names are an integral element of an oral culture to recall and pass on to future generations a framework of values, beliefs and traditions that bind our people to the whenua and all its resources.

Many of the place names around the Otago Harbour and the Blueskin Bay area have been lost, many are no longer in active use or are officially recognised. Place names can be descriptive of an area or resource as well as events or people of importance.

Kāika Nohoaka

The Otago Harbour Coastal area was occupied by Waitaha, Ngati Māmoe and Kāi Tahu in succession, who, over time have merged through whakapapa. Landscape features, mahika kai, resources and names of tūpuna record this history. Prominent headlands, in particular, were favoured for their defensive qualities and became the base for a succession of rakātira and their followers.

Notable pā on the Otago coast include, Mapoutahi (Purakaunui), Pukekura (Taiaroa Head), and Moturata (Taieri Island). Another important centre of population was at Whareakeake, which was important as a pounamu manufacturing settlement.

Smaller population bases were situated at Wharauwerawera/Long Beach, Purakaunui around Blueskin Bay and at Omimi.

Tūpuna such as Waitai, Tukiauau, Whaka-taka-newha, Rakiiamoā, Tarewai, Maru, Te Aparangi, Taoka, Moki II, Kapo, Te Wera, Tu Wiri Roa, Taikawa, and Te Hautapanuiotu are among the many illustrious ancestors of Ngati Māmoe and Kāi Tahu lineage whose feats and memories are enshrined in the landscape, bays, tides and whakapapa of Otago.

The results of the struggles, alliances and marriages arising out of these migrations were the eventual emergence of a stable, organised and united series of hapū located at permanent or semi-permanent settlements along the coast, with an intricate network of mahika kai rights and networks that relied to a large extent on coastal resources. Chiefs such as Korako (several), Tahatu, Honekai, Ihutakuru, Karetai, Taiaroa, Pōtiki, Tūhawaiki, and Pokene being some among a number who had their own villages and fishing grounds. Otago Peninsula (Muaupoko) had many kāika nohoaka with a multitude of hapū occupying them. At one time up to 12 kāika existed in the lower Otago Harbour.

Umu

As a result of occupation and use over hundreds of years, numerous umu are found across the Otago Peninsula and the coastal hills. The tell-tale signs of umu-tī, especially along many of the hill tops, are a reminder of the once seasonal activity of harvesting young cabbage trees and cooking the tap root in umu from which fructose was extracted.

Ara Tawhito

The Otago Harbour Catchment was a highway for Kāi Tahu ki Otago. When venturing north, where the present day Aramoana village is you would cross over at the mouth then over the hill to continue the journey northward through Purakaunui.

Tracks and trails that linked north to south and settlements with each other were a necessary feature of a people who lived off the land and travelled incessantly on their seasonal round of mahika kai pursuits.

Travel by sea between settlements and hapū was common. Travel by waka hunua and whale boats (post-contact) was undertaken. Hence tauraka waka occur up and down the coast and wherever a tauraka waka is located there is also likely to be a nohoaka, fishing ground, kaimoana resource, rimurapa with the sea trail linked to a land trail or mahika kai resource. The tūpuna had a huge knowledge of the coastal environment and weather patterns, passed from generation to generation. This knowledge continues to be held by whānau and hapū and is regarded as a taoka. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast.

8.5.2 Cultural Landscapes Issues in the Otago Harbour Catchment

- Lack of recognition and implementation of the Cultural Redress components of the Ngāi Tahu
- Claims Settlement Act 1998 by local authorities, namely⁹¹:
 - Statutory Acknowledgements
 - Place names
- Nohoaka sites
- Limited Kāi Tahu ki Otago involvement in the management of Pukekura.
- Loss of historical associations with Puke Makamaka and Turi Makamaka (Saddle Hill).
- The destruction of Saddle Hill for quarrying and roading purposes.
- Lack of recognition of rock walls and historical connections to Taranaki prisoners.
- Placement of telecommunications on sensitive landscapes and landforms.
- Impact of coastal erosion, including from shipping wash, on Māori land, wāhi tapu and customary values.
- Impact of tourism on roading and waste management.
- Displacement of traditions and placenames.
- Impact of boat sheds and moorings on visual amenity and landscape.
- Loss of Blackhead.
- Appropriate protection of water burial sites.
- Impact of inappropriate forestry management on coastal hills around Dunedin on and cultural landscapes.

8.5.3 Cultural Landscapes Policies in the Otago Harbour Catchment

Statutory Acknowledgement areas, Tōpuni areas, Nohoaka sites and Place names:

1. To promote the adoption of Statutory Acknowledgements into regional and district plans and regional policy statements through the formulation of specific objectives, policies and rules, in conjunction with Kāi Tahu ki Otago for the statutory area:
 - i. Te Tai o Arai Te Uru (Otago Coastal Marine Area)⁹²

91 See 4.4 Ngāi Tahu Claims Settlement Act 1998 and Appendix 7 Instruments from the Ngāi Tahu Claims Settlement Act 1998 relevant to this Plan

92 See Appendix 28 Statutory Acknowledgement for Te Tai o Arai (Otago Coastal Marine Area)

2. To promote the recognition of place names amended under the NTCSA and their use in regional and district plans, policy statements and non-statutory planning documents:
 - i. Whareakeake (formally Murdering Beach)
 - ii. Goat Island/Rakiriri
 - iii. Quarantine Island/Kamau Taurua
 - iv. Mount Charles /Poatiri
3. To encourage the use of Kāi Tahu place names in addition to those amended under the NTCSA 1998.
4. To work with local government agencies to identify significant sites and landscapes of importance to Kāi Tahu ki Otago.
5. To protect important landscapes, landforms and features of significance from inappropriate activities such as mining and earthworks, subdivision roading, telecommunications.

Taiaroa Heads:

6. To complete the vesting of the “Taiaroa Head lands” in the respective beneficial owners, as per the terms of the NTCSA 1998.
7. To encourage the establishment of a joint management body in conjunction with the Korako Karetai Trust, Dunedin City Council and Minister of Conservation to complete a management plan for the Taiaroa Head reserves and to administer the lands to:
 - i. protect and enhance native wildlife and their habitats
 - ii. protect and enhance scenic qualities, ecological associations and the natural environment
 - iii. conserve wāhi tapu, wāhi taoka, traditional archaeological and other historic sites
 - iv. recognise the needs of shipping
 - v. provide for public appreciation and understanding of the wildlife at Taiaroa head through provision of viewing facilities and interpretation
 - vi. recognise of the mana of Kāi Tahu and in particular the descendants of Korako Karetai
 - vii. provide for public recreation consistent with the aims of the area.

Map 9 Statutory Acknowledgements, Tōpuni, Nohoaka and Place Names in the Otago Harbour Catchment



- 1 Whareakeake (Murdering Beach) – Place Name.
- 2 Goat Island/Rakiriri – Place Name.
- 3 Quarantine Island/Kamau Taurua – Place Name.
- 4 Mount Charles/Poatiri – Place Name.
- 5 Te Tai o Arai Te Uru (Otago Coastal Marine Area) – Statutory Acknowledgement.

9 TAIERI CATCHMENTS *TE RIU O TAIERI*

This chapter outlines the issues, and policies for the Taieri Catchments. Included in this chapter is a description of some of the Kāi Tahu ki Otago values associated with the Taieri Catchments.

Generic issues, objectives and policies for all Catchments across the Otago Region are recorded in Chapter 5 Otago Region.

9.1 TAIERI CATCHMENTS DESCRIPTION *WHAKAAHUATAKA O TE RIU O TAIERI*

The Taieri Catchments remain of great significance to Kāi Tahu ki Otago and our long association and interaction within the catchment is widely recorded. Existing in the consciousness of Kāi Tahu ki Otago is awareness of a significant cultural landscape dominated physically by a series of block mountain ranges and valleys running parallel to the coast. When our tīpuna were walking over these mountains they recognised in their shape and appearance a likeness to the combers and rolling waves of the ocean, waves responsible for causing well-known maritime disasters.

In traditional accounts the ocean voyaging waka Araiteuru encountered three big waves followed by a cross wave off the Otago coast. The first wave that assaulted the Araiteuru waka ran inland and became the Old Man Range, the second wave followed and became Raggedy Ridge and the third became represented in Rough Ridge. These three waves were followed by a giant cross-wave, which is represented by the Horse Range. These events are immortalised by these block mountains standing inland, turned to stone, and forever stirring the imagination of succeeding generations of the great deeds of the past.

The large streams and rivers of the Taieri Catchments begin in high altitude sphagnum and cushion bog hollows, flow off bedrock and then lower down flow through deep gorges before emerging onto the plains. The Taieri is a classic example of this, emerging onto the plains in the Styx Basin, and meandering down through it to the Paerau Gorge (now dammed as part of the Maniototo hydro-electric and irrigation scheme) from whence it emerges again to flow in a similar but even more extensive fashion across the Maniototo Basin. It then enters another confined stretch immediately below Waipiata before emerging once more to flow through the wetlands of old Taieri Lake. Collectively these three areas are known as the Upper Taieri Wetlands. At over 300 hectares, it is one of the largest and most important wetland complexes in the country. The area that is protected is less than 2% of the total area of wetland in the complex.

Map 10 Taieri Catchments



9.2 WAI MĀORI

9.2.1 *Wai Māori in the Taieri Catchments*

Kāi Tahu ki Otago used all areas of the Taieri Catchments as evidenced by the hundreds of mahika kai sites associated with the many waterways, lakes and wetlands in the Upper Taieri, the Strath Taieri and the Lower Taieri Plains. Many of these waterways have been modified, or in the case of Taieri Lake lost, as a result of resource use and development.

Because of the proximity to Dunedin and the history of use, the Waiholo/Waipori wetlands are highly valued. The wetlands were once one of the most significant food baskets in the Otago region, and featured in the seasonal activity of the coastal settlements as far away as the Otago Peninsula and harbour area, Purakaunui and Puketeraki. The wetlands were once much larger in water area and deeper than at present, connected by a labyrinth of waterways and having a gravel bed which has now been overlaid by silt and mud.

Lake Waipori was central in a line of lakes, with Waiholo to the south, Tatawai adjoining immediately north, and Marama Te Taha further north again. These lakes connected with the Taieri River, and were the main access to the sea through the coastal range lining the eastern side of the Taieri lowlands.

GENERIC ISSUES, OBJECTIVES AND POLICIES FOR ALL CATCHMENTS ACROSS THE OTAGO REGION ARE RECORDED IN CHAPTER 5 OTAGO REGION

9.2.2 *Wai Māori Issues in the Taieri Catchments*

- Many of the waterways in the Taieri Catchments, especially in the Upper Taieri and Strath Taieri, are fully allocated or in some instances over-allocated.
- Sluicing in the Upper Taieri and Waipori Catchments led to spoil entering waterways, and ultimately the lakes in the lower Catchment permanently changing the character of the riverbed and low land wetlands.

Dams and other Structures:

The Waipori River has been changed as a result of the hydroelectric generating use of Lake Mahinerangi as a storage reservoir.

Flow:

- The interception of the flow from tributaries, and the damming of waterways in the Taieri Catchment prevent the flow from reaching their natural receiving waters, it thus interrupts the continuity of flow from mountains to the sea.
- The annual 10-metre change in lake level at Lake Mahinerangi adversely affects animal, plant and aquatic life.
- The natural seasonal flow regimes throughout the Taieri Catchments have been altered due to the demands of extractive uses and/or power generation.
- The bank erosion in the lower reaches of the Waipori River caused by the nature of the generating flows adds to the sedimentation and eutrophication of Lake Waipori. The lake used to have a gravel bottom, which is now covered in sediment.
- Prolonged periods of minimum flows in the tributaries and main stem of the Taieri River do not provide a regular flushing flow and therefore add to the ill health of the catchment.

Water Takes:

- Water extractions from the tributaries of the Taieri River can result in dewatering and affect flows in the main stem.
- Cross mixing of waters.

Land Use:

- Intensive land use in both the upper and lower Taieri Catchment is affecting water quality.

Discharges:

- Point and non-point source discharges to the “Main Drain” and Taieri River.

9.2.3 Wai Māori Policies in the Taieri Catchments

1. To discourage any further cross mixing of water.
2. To promote the re-establishment of Lake Taieri as a mahika kai.

Dams:

3. To require that a Cultural Impact Assessment is undertaken for any new dams or structures in the Taieri Catchments⁹³.
4. To require any new or existing dam consents to provide a regular flushing flow.

Flow:

5. To require structures in the Taieri Catchments do not impede or obstruct flows, or fish migration.

Water Allocation:

6. To oppose the allocation of any further water from the Upper Taieri and Strath Taieri.
7. To require that the cumulative effects and Ki Uta Ki Tai values are addressed in water allocation in the Taieri Catchment.

Land use:

8. To oppose any further dairy conversions in the upper Taieri Catchment.
9. To encourage the Otago Regional Council to enforce consent conditions and environmental standards for current dairying operations.

9.3 WĀHI TAPU**9.3.1 Wāhi Tapu in the Taieri Catchments**

Because of the long history of use of the Taieri Catchments as a mahika kai, supporting permanent and temporary settlements, there are numerous urupū and wāhi tapu associated with the streams, rivers and wetlands.

Māori archaeological sites within the lower Taieri Catchments include pā, nohoaka, umu, rock-shelters, and find spots. This range of site types is reflective of the richness in diversity of other sites in the wider Taieri lowlands and surrounding hills.

There are comparatively few archaeological sites of Māori origin recorded in the hills west of Maukaatua, yet local historians state that on the inner hills “bleached moa bones and abandoned Māori ovens lay scattered amongst the tussocks”⁹⁴. Reports of “Māori ovens and other relics”⁹⁵ alongside the track down the western edge of the Taieri lowlands is more reflective of the higher recorded site density here.

There are a number of known pā sites in the lower Taieri Catchments including:

- Whakaraupuka (Ram Island)
- Marama-te-taha
- Omoua near Henley
- Tu Paritaniwha
- Motupari
- Pā near Poutakahiamaru (Southern end of Lake Waihola).

93 See Section 11.6 Cultural Assessments

94 Shaw and Farrant, 1949:39

95 ibid 51

9.3.2 *Wāhi Tapu Issues in the Taieri Catchment*

High likelihood of accidental discovery of archaeological material.

9.3.3 *Wāhi Tapu Policies in the Taieri Catchment*

1. To encourage the early reporting of “finds”.
2. To require accidental discovery protocols for any earth disturbance activities within the Taieri Catchment⁹⁶.
3. To require recognition of the tōpuni status of Maukaatua.

9.4 MAHIKA KAI AND BIODIVERSITY *TE REREKA KĒTAKA O KĀ KAIAO ME TE MAHIKA KAI*

9.4.1 *Mahika Kai and Biodiversity in the Taieri Catchment*

Parts of the Taieri Catchments were heavily forested. The podocarp forest was largely coniferous in the lower Waipori River Valley, with Silver Beech predominating inland around the upper gorge where the valley is narrow and deeply cut as it descends from the ancient schist plains. While tussock predominated in the Upper and Strath Taieri areas, most of the Taieri lowlands were either marshy with rushes, raupō, and harakeke, or waterways. This variety of topography and ground cover supported a diverse range of flora and fauna.

Waihola/Waipori was an important mahika kai resource for Kai Tahu ki Otago. An abundance of tuna, īnaka, pātiki and other indigenous fish were available. Waterfowl and fibre resources such as harakeke and raupō were gathered from the wetlands. Spearing, setting hinaki and nets, and bobbing for eel were regular activities on the wetlands. The gathering of young ducks in the moult, and the catching of herons, pukeko and other birds supplemented the broad range of kai available. Mahika kai was also collected from the Lammermoors, Lammerlaws, Rock and Pillar, Upper Taieri Plains, Strath Taieri and Lower Taieri plain.

A number of other settlements further afield were dependent on the mahika kai resources of Waihola/Waipori for sustenance, including Tu Paritaniwha Pā near Momona, Omoua Pā above Henley, Maitapapa (Henley area), the Kaik south of Henley and Takaaihitau near the old Taieri Ferry bridge, in addition to other settlements adjacent to the Taieri River up and downstream of the wetlands. Ōtākou and Puketeraki hapū also made seasonal visits to gather resources and strengthen and maintain the kupenga of whakapapa on which their rights to use those resources were based.

9.4.2 *Mahika Kai and Biodiversity Issues in the Taieri Catchments*

- Low flows and/or dewatering of significant reaches of waterways is affecting mahika kai habitat.
- Structures in the Taieri Catchments used to extract water are a barrier to fish passage.
- Land use change, in particular land use intensification impacts the abundance of, diversity, and access to mahika kai species.
- Mahika kai in Lake Waipori/Waihola is adversely affected by the degraded supporting habitat and competition from introduced species.
- Poor riparian zone management throughout the Taieri Catchments affects mahika kai.
- The expansion of exotic fish populations in the Taieri Catchments adversely affects native fish species due to competition and predation.
- Limited restoration activity within the Taieri Catchments.

9.4.3 *Mahika Kai and Biodiversity Policies in the Taieri Catchment*

1. To encourage the development of the Taieri River as a “mountains to the sea” corridor.
2. To protect native fish migration.
3. To encourage as a long-term objective the restoration of mahika kai within the Taieri Catchments.
4. To encourage the re-watering of wetland areas on the Taieri Plains.
5. To encourage mahika kai habitat enhancement around Lake Waipori/Waihola.
6. To investigate the reintroduction of native bird species within the Taieri Catchments.

96 See Appendix 6 Accidental Discovery Protocol

9.5 CULTURAL LANDSCAPES *KĀIKA KANOHI AHUREA*

9.5.1 *Cultural Landscapes in the Taieri Catchments*

Mauka

Maukaatua stands guard over the interior of Otago and is a dominant feature, visible from many vantage points. Travellers by sea, along the Lower Taieri, travelling inland either side of Maukaatua or returning to the coast from the inlands could not escape the gaze of Maukaatua. The mauka is imbued with spiritual qualities that were respected by the tūpuna. The mauka was likened to a sleeping giant and was said to be the source of strange noises in particular winds or climatic conditions. An urupā is known to be located on the northern shoulder of Maukaatua. As urupā are the resting places of our tūpuna, they are the focus for whānau traditions.

Kāika Nohoaka

There were many nohoaka sites on the Lower Taieri, particularly within the wetland complex used by food gathering parties, which would travel to the lakes and camp for two to three days to gather kai, to eel, hunt waterfowl and gather flax. There were also permanent or semi-permanent settlements located in a number of locations around the lakes, some on islands in the wetlands system. Maukaatua once sheltered kāika within close proximity of its base at Whakaraupuka.

Wāhi Kohātu

There are several rock shelters in the catchment used by takata whenua. Given the bleak weather conditions that apply to this part of the country at times throughout the year, these places provided ready-made shelter from the unexpected or sudden arrival of cold fronts. The rock shelters would also be likely encampments during prolonged activities in the upper Catchments.

Ara Tawhito

The attractiveness of the Taieri Catchments as a mahika kai was enhanced by accessibility:

- from Moeraki to Taieri Lake and the Upper Taieri via the Danseys Pass;
- from Puketeraki / Karitāne to Taieri Lake, the Upper Taieri and Strath Taieri via Shag River Valley and McRaes;
- from Ōtākou - with the direct link to the Taieri River, access via the Taieri to villages on the banks of the Taieri River, up-stream and down, and access by waka to the coast and northward to Ōtākou, kai and other resources gathered from the wetlands could be transported back to these home bases with relative ease.

The rather elongated Taieri and adjoining Tokomariro lowlands ran parallel with the coast, making the fairly direct route a popular way for foot traffic. “The old Māori track following the western side of the Taieri lowlands was still evident in the mid-1800s”⁹⁷. This connected the various nohoaka along the way and was a major north-south access, fording the Taieri River near the current site of Outram township.

Several tracks passed through the Lower Taieri area, following the lowlands, and heading inland⁹⁸. The main road along the western side of the plains to Outram appears to follow the old track to a ford in the Taieri River. Other tracks fell into disuse during the early 1800s. Most travel around the Taieri lowlands, however, was by water craft. The vast network of lakes, rivers, and streams provided the easiest movement around the wetlands and through to the coast via the tidal Taieri River. Waka and paddles feature amongst the considerable number of important taoka unearthed around the Taieri plains in modern times. Landings were strategically located amongst the network of tracks through the region. Many of these localities can only be guessed at these days, but at least one important landing is known on the north western shore of Lake Waipori, at the foot of the leading spur now supporting Prentice Road. Other landings would be sited at the various pā and nohoaka.

⁹⁷ Shaw and Farrant, 1949: 51.

⁹⁸ Shaw and Farrant, 1949:30,51

Wāhi Ingoa

The names Waihola/Waipori are likely Waitaha derivation, with “hola” being the Waitaha form of “hora” meaning flat, spread out or widespread. Waipori may in fact be a misrecording of Waipouri, which is used in many older manuscripts, being a reference to the dark, tannin-stained water the wetland receives from the Waipori River, a heavily wooded Catchment.

9.5.2 Cultural Landscapes Issues in the Taieri Catchments

- Lack of recognition and implementation of the Cultural Redress components of the Ngāi Tahu Claims Settlement Act 1998 by local authorities, namely⁹⁹:
 - Statutory Acknowledgements
 - Place names
 - Nohoaka sites
- Rural residential development in sensitive landscapes throughout the Taieri Catchments particularly in the coastal environment and on mauka.
- Landscapes such as Saddle Hill no longer reflect the creation stories related to the Taniwha traditions.
- The mispronunciation of places names, for example Maukaatua (mow-car-aa-two-aa).
- Impeded access to traditional places of encampment.
- The loss of traditional trails to road networks.

9.5.3 Cultural Landscapes Policies in the Taieri Catchments

Statutory Acknowledgement areas, Tōpuni areas, Nohoaka sites and Place names:

1. To promote the adoption of Statutory Acknowledgements into regional and district plans and regional policy statements through the formulation of specific objectives, policies and rules, in conjunction with Kāi Tahu ki Otago for the statutory area:
 - i. Waihola/Waipori Wetland¹⁰⁰
 - ii. Te Tai o Arai Te Uru (Otago Coastal Marine Area)¹⁰¹
2. To promote the recognition of place names amended under the NTCSA and their use in regional and district plans, policy statements and non-statutory planning documents.
 - i. Taieri Island/Moturata
3. To encourage the use of Kāi Tahu place names in addition to those amended under the NTSCA.
4. To encourage and promote the importance of Tōpuni within this catchment, including:
 - i. Maukaatua Scenic Reserve¹⁰²
5. To promote the recording of Nohoaka sites within regional and district plans and the consideration of Te Rūnaka as an affected party as the occupier of that land.
 - i. Taieri River Nohoaka (3 sites)
6. To protect the unique landscape of the lower Taieri Gorge.
7. To encourage education on the interpretation and pronunciation of place names within the Taieri Catchment.

⁹⁹ See 4.4 Ngāi Tahu Claims Settlement Act 1998 and Appendix 7 Instruments from the Ngāi Tahu Claims Settlement Act 1998 Relevant to the Plan

¹⁰⁰ See Appendix 17 Statutory Acknowledgement of Waihola/Waipori Wetland

¹⁰¹ See Appendix 28 Statutory Acknowledgement of Te Tai o Arai Te Uru (Otago Coastal Marine Area)

¹⁰² See Appendix 18 Topuni for Maukaatua Scenic Reserve

Map 11 Statutory Acknowledgements, Tōpuni, Nohoaka and Place Names in the Taieri Catchment



1. Waihola/Waipori Wetlands – Statutory Acknowledgement.
2. Taieri Island/Moturata – Place Name.
3. Mauka-atua Scenic Reserve – Tōpuni.
4. Taieri River – Nohoaka (x3).
5. Te Tai o Arai Te Uru (Otago Coastal Marine Area) – Statutory Acknowledgement.

10 CLUTHA/MATA-AU CATCHMENTS *TE RIU O MATA-AU*

Ko Te Tititēa te mauka
 Ko Kā Tiri Tiri o Te Moana te tāhuhu
 Ko Hāwea, Wānaka me Whakātipu-wai-māori ka roto
 Ko Mata Au te awa
 Ko Kopuwai, te taniwha
 Ko Araiteuru te tai
 Ko Te Moana nui a Kiwa te moana
 Ko Te Iwi, Ko Kāi Tahu, Kāti Māmoe, Waitaha hoki

*He aha te mea nui o te Ao?
 He takata, he takata, he takata.
 Mt Aspiring is the peak
 The Southern Alps are the backbone
 Hwea, Wānaka and Whakātipu-wai-māori
 are the water bodies
 Mata-au is the river
 Kopuwai is the guardian
 Araiteuru is the tide
 Moana-nui-a-kiwa is the ocean
 Kāi Tahu, Kāti Māmoe and Waitaha are
 the people*

*What is the most important thing in the World?
 It is people, it is people, it is people.*

This chapter outlines the issues, and policies for the Clutha/Mata-au Catchments. Included in this chapter is a description of some of the Kāi Tahu ki Otago values associated with the Clutha/Mata-au Catchments.

Generic issues, objectives and policies for all Catchments across the Otago Region are recorded in Chapter 5 Otago Region.

The Clutha/Mata-au Catchments and its headwaters were the traditional focus of seasonal migrations for many of the hapū and whānau domiciled in the Araiteuru and Murihiku districts. Its vast length, many tributaries and three large lakes at its headwaters, fed by the mountains in the Ka Tiri Tiri o Te Moana, had much to offer Kāi Tahu ki Otago. The Clutha/Mata-au Catchment was therefore highly valued by all the different hapū and their whānau who used it. The use of these Catchments is an excellent example that typifies our very distinctive lifestyle.

The Clutha/Mata-au is where Kāi Tahu leader, Te Hautapunui o Tu, established the boundary line between Kāi Tahu and Ngāti Māmoe at Pouputunoa (near Clinton). Ngāti Māmoe were to hold mana over the lands south of the river and Kāi Tahu was to hold mana northwards. Eventually, the unions between the families of Te Hautapunui o Tu and Rakihia of Ngāti Māmoe were to overcome these boundaries.

10.1. CLUTHA/ MATA-AU CATCHMENTS DESCRIPTION

WHAKAAHUATAKA O TE RIU O MATA-AU

The Clutha/Mata-au Catchment centres on the Clutha/Mata-au River and includes all subcatchments within this main Catchment. The geographic area extends inland from Chaslands Mistake/Maka Ti on the coast, to Waipahi and Kingston. It then takes in Lake Wakātipu, Lake Wānaka and Lake Hāwea including all the headwaters and tributaries, and follows the southern boundaries of the Waitaki and Taieri Catchments to the coast at Akatore.

Map 12 Clutha/Mata-au Catchment



10.2 WAI MĀORI

10.2.1 *Wai Māori in the Clutha/Mata-au Catchments*

The Clutha/Mata-au River takes its name from a Kāi Tahu whānui whakapapa that traces the genealogy of water. On that basis, the Mata-au is seen as a descendant of the creation traditions.

The three lakes at the headwaters of the Clutha/Mata-au River are an important source of freshwater. They are all fed by hukawai, these are waters with the highest level of purity and were accorded traditional classifications by Kāi Tahu ki Otago that recognised this value. Thus they are a puna that sustains many ecosystems important to Kāi Tahu ki Otago.

GENERIC ISSUES, OBJECTIVES AND POLICIES FOR ALL CATCHMENTS ACROSS THE OTAGO REGION ARE RECORDED IN CHAPTER 5 OTAGO REGION

10.2.2 *Wai Māori Issues in the Clutha/Mata-au Catchment*

Dams:

- Dams throughout the catchment break the continuity of flow from the mountains to the sea.
- Dams are contributing to aggregation at tributary junctions.
- The operating range of Lake Hāwea.
- There has been increased erosion of the banks of the Clutha/Mata-au River.
- Silt loading in the river is adversely affecting water quality.
- Habitats have changed as river flows have been modified.

Land Use:

- Lack of reticulated community sewerage schemes.
- Existing sewage schemes are not effectively treating the waste and do not have the capacity to cope with the expanding population.
- Land use intensification, for example dairying in the Poumahaka Catchment.
- Increase in the lifestyle farm units is increasing the demand for water.
- Sedimentation of waterways from urban development.

Gravel Extractions:

- Cumulative effects of gravel extractions in the lower Clutha/Mata-au.
- Replenishment rate of gravel in the lower Clutha/Mata-au.
- Effects on aquatic ecosystems.
- Pounamu being found in gravel sourced from the Upper Wakātipu Region.

10.2.3 *Wai Māori Policies in the Clutha/Mata-au Catchment*

Dams:

1. To oppose the creation of new dams within this Catchment.
2. To require gradual rather than instantaneous ramping to control fluctuations in river flow.
3. To require flow regimes that mimic natural flows.
4. To require effects associated with dam management (e.g. flow issues, changes to waterways upstream downstream, habitat changes, fish passage, inundation of values habitats, health and safety issues, siltation concerns, erosion) are addressed. Where the scale of effects is such that it cannot be addressed to the satisfaction of Kā Papatipu Rūnaka and depending on the legal status of the dam Kā Papatipu Rūnaka may advocate for either the removal of existing dams or decline consent to dam.

Sediment and Siltation:

5. To discourage activities that increases the silt loading in waterways or reaches of waterways.
6. To encourage the preparation of a sediment management strategy for the Clutha/Mata-au that describes patterns of deposition, movement, removal and flushing of sediment within the Catchment. Sediment must be managed on a Catchment basis and must be able to move

through the system from the headwaters to replenish coastal habitats that are highly valued by Kā Papatipu Rūnaka. Ad-hoc proposals for sediment removal, gravel takes, engineering river reaches may not be supported if Kā Papatipu Rūnaka cannot see how they are part of a sediment management strategy.

7. To require Contact Energy and the Otago Regional Council to agree on flow levels at which the flushing of sediment is permitted in conjunction with Kā Papatipu Rūnaka.
8. To discourage any inappropriate flushing of sediment at times of low flow or where the impacts are not of a temporary nature.

Land use:

9. To encourage the adoption of sound environmental practices, adopted where land use intensification occurs.
10. To promote sustainable land use in the Clutha/Mata-au Catchment.
11. To encourage all consents related to subdivision and lifestyle blocks are applied for at the same time including, land use consents, water consents, and discharge consents.
12. To require reticulated community sewerage schemes that have the capacity to accommodate future population growth.

Gravel Extraction:

13. To require all gravel take applications include information on the following:
 - i. cumulative effects and
 - ii. replenishment rates and
 - iii. effects on aquatic ecosystems and
 - iv. effects on indigenous fisheries and
 - v. proposed timing of works and
 - vi. effects on cultural values of Kā Papatipu Rūnaka ¹⁰³.
14. To require gravel extractors to comply with the Pounamu Management Plan ¹⁰⁴.

10.3 WĀHI TAPU

10.3.1 Wāhi Tapu in the Clutha/Mata-au Catchments

There are a range of wāhi tapu of particular significance within the Clutha/Mata-au Catchments. Urupā are the best modern day example of wāhi tapu, but physical resources such as mountaintops, springs and vegetation remnants are other examples. Urupā and some significant sites of conflict are located all along the Clutha/Mata-au River.

10.3.2 Wāhi Tapu Issues in the Clutha/Mata-au Catchments

- Historic and continuing loss of wāhi tapu sites of significance within the Clutha/Mata-au Catchment from:
 - the creation of the hydro schemes
 - the on-going management of hydro schemes
 - mining activities
 - land use intensification
- Inappropriate use of wāhi tapu information.
- Discovery of Pounamu Artefacts.

10.3.3 Wāhi Tapu Policies in the Clutha/Mata-au Catchment

1. To require that wāhi tapu sites are protected from further loss or destruction.
2. To require accidental discovery protocols for any earth disturbance activities ¹⁰⁵.

¹⁰³ See 11.6 Cultural Assessments

¹⁰⁴ See Section 5.9 Pounamu

¹⁰⁵ See Appendix 6 Accidental Discovery Protocol Example

10.4 MAHIKA KAI AND BIODIVERSITY *TE REREKA KĀTAKA O KĀ KAIAO ME TE MAHIKA KAI*

10.4.1 *Mahika Kai and Biodiversity in the Clutha/Mata-au Catchments*

The Mata-au/Clutha River was part of a mahika kai trail that led inland. Mahika kai sourced from the Mata-au/Clutha Catchment includes indigenous fish and manu such as:

- tuna
- kanakana
- kōkōpu
- moa
- īnaka
- weka.

Mahika kai trails were used by Ōtākou hapū including Ngati Kuri, Ngati Ruahikihiki, Ngati Huirapa and Ngāi Tuahuriri.

The Mata-au/Clutha River gave access to wide inland forest clad plains, and to the lakes and mountains beyond. Here the traveller was greeted by range upon range of mountains, with paths that followed wild river valleys and gorges. When the lakes were reached their waters made burdened travel easier by the use of waka.

Eels in particular were valued and played a significant part in the social order of Kā Papatipu Rūnaka. Kā Papatipu Rūnaka have prized tuna since their ancestors first inhabited Te Wai Pounamu. The places where tuna were harvested are important to whānau and hapū, and the gathering and processing of tuna, still practised in many areas, is a tradition that maintains and strengthens the kinship and social order of whānau through generations. Lake Hāwea and Wānaka were traditionally noted as a rich tuna fishery, with many thousands of the tuna once being caught, preserved and transported back to the kāika nohoaka of coastal Otago.

The Poumahaka was an important mahika kai source for Kā Papatipu Rūnaka and kāika existed in the Catlins and Tautuku areas. The river was particularly noted for its kanakana fishery. Other mahika kai associated with the river included weka and other birds.

The coastal area at the mouth of the Mata-au/Clutha River offered a bounty of mahika kai, including a range of kaimoana, sea fishing, eeling and harvest of other freshwater fish in lagoons and up the river; waterfowl, sea bird eggs gathering and forest birds. Reliance on these resources increased after the land sales of the 1840s and 1850s, and the associated loss of access to much of the traditional land based mahika kai.

10.4.2 *Mahika Kai and Biodiversity Issues in the Clutha/Mata-au Catchment*

- Availability of mahika kai and the experience of collecting mahika kai has been affected by modifications in the Clutha/Mata-au Catchments.
- The hydro infrastructure on the main stem of the Clutha/Mata-au has forced mahika kai into the tributaries. Modification of these tributaries by land use change and more recently land use intensification adds to the loss of mahika kai.
- Daily and seasonal fluctuating flows in the main stem and in tributaries adversely affect mahika kai availability and raise safety issues for people collecting mahika kai. The main stem below Roxburgh is an area of particular concern.
- Fish passage both up and down stream is affected by the three structures, most notably Roxburgh Dam, Clyde Dam and Lake Hāwea Control Structure but also culverts and instream structures represent barriers to passage;
- Spread of pest and weed species such as:
 - Hieracium in the high country
 - Lagarosiphon
 - Hares and Rabbits.

10.4.3 Mahika Kai and Biodiversity Policies in the Clutha/Mata-au Catchment:

1. To require native fish ingress and egress past all dams and structures.
2. To support programmes and initiatives that enhances mahika kai.
3. To continue to manage weka to enable sustainable use.
4. To source locations for the expansion of the weka population.
5. To encourage customary use practises.

Pest Control and Management:

6. To encourage environmental and educational efforts to halt the spread of lagarosiphon and other pest species.
7. To require co-ordinated pest management controls

10.5 CULTURAL LANDSCAPES KĀIKA KANOHI AHUREA**10.5.1 Cultural Landscapes in the Clutha/Mata-au Catchments****Kāika nohoaka**

The gathering and preparation of food and other bounties of nature in Te Wai Pounamu were based at kāika nohoaka, each situated near a particular resource to be worked. Although largely located along the seacoast in permanent settlements, Kā Papatipu Rūnaka ranged inland on a regular seasonal basis. Sometimes inland kāika could be occupied for several years at a stretch. In the harsh winters inland camps were generally deserted, but in summer eeling and birding parties busily occupied them.

Whakātipu-wai-māori once supported nohoaka and villages that were the seasonal destinations of Otago and Murihiku whānau and hapū for many generations. Permanent settlement sites included:

- Tahuna (near present-day Queenstown)
- Te Kirikiri Pā (located where the Queenstown gardens are today)
- Te Roto (a Ngati Māmoē kāika near the Kawarau Falls)
- Takerehaka (near Kingston)
- Tititea (junction of Kawarau and Shotover Rivers).

Glenorchy Area

About 30 prehistoric sites are known to exist within a 20-kilometre radius of Glenorchy. Some of the settlements were probably temporary camps used for working pounamu into pieces small enough to be carried to the coastal settlements. The Dart River/Slip Stream area was also an important camping spot for parties travelling to and from the West Coast via the Hollyford Valley. In 1860 Europeans began to visit the head of the lake and found signs of recent camps, along with eel baskets, stake nets and spears.

Lakes Wānaka and Hāwea Nga Roto Wānaka me Hāwea

Waitaha occupants of the Wānaka and Hāwea district suffered during the years of warfare and after a serious battle abandoned the area. The area was occupied again during the nineteenth century by families of Kāti Māmoē and Kāi Tahu who came from their coastal bases for seasonal visits of several months or stays of many years.

At Wānaka the village of Takikarara was situated near Roys Bay. Tradition says that there was a wharekura at this site.

At Lake Hāwea the main settlement was Manuhaea which was at “The Neck” - the narrowest point between Lakes Wānaka and Hāwea. There were several other villages around the lakes and one in the Makarora Valley. The Wānaka and Hāwea area teemed with eels and several traditional accounts mention the enormous size of eels caught in the two lakes.

Wāhi Mahi Kohātu

Stone materials important to the economy of Kā Papatipu Rūnaka, such as pounamu, silcrete, porcellanite and schist, were gathered in the interior of Otago. These resources are called kohātu

taoka. Technicians skilled and knowledgeable in the characteristics of stone searched the countryside for useful kinds of stone. Crafts and industries depended on having stone suitable for adzes, chisels, saw-edges, and cutting and grinding implements. Even the remotest mountain recesses of Te Wai Pounamu were methodically prospected. There were two pounamu sources at the head of Lake Wakātipu; the Routeburn Valley and tributaries and the Slip Stream area in the Dart Valley. Pikirakatahi stands as kaitiaki over the pounamu resource and marks the end of a trail, with the tohu to the pounamu resource sitting opposite on Koroka. Pikirakatahi was of crucial significance to many generations that journeyed to that end of Whakātipu-wai-māori and beyond.

Ara Tawhito

The Clutha/Mata-au River was used as a highway into the interior, and provided many resources to sustain travellers on that journey. Thus there was numerous tauraka waka along it. Most of today's access routes and roads follow trails established by Kā Papatipu Rūnaka. Trails are an indicator of how Kāi Tahu ki Otago used this river. Linkages include:

From the coast trails followed a variety of routes to arrive at the Lakes Region.

- Access from North Otago and South Canterbury to the Lakes was via the Waitaki River and either over the Lindis Pass or up the Ahiriri River and onto the top end of Lake Hāwea via the Hunter River.
- Access from the Otago coast inland was either via the Taieri River up into the Manuherikia catchment and then into the Mata-au/Clutha River, or by following the Clutha/Mata-au River up.
- Access for the South Coast was either up via the Mata-aura River to the bottom end of Lake Wakātipu, or up the Nevis River to the Kawarau Gorge.
- Access from the West Coast was over the Haast Pass to the top end of Lakes Wānaka and Hāwea.

10.5.2 Cultural Landscapes Issues in the Clutha/Mata-au Catchment

- Lack of recognition and implementation of the Cultural Redress components of the Ngāi Tahu Claims Settlement Act 1998 by local authorities, namely :
 - Statutory Acknowledgements.
 - Place names.
 - Nohoaka sites.
- The power and movement of the Clutha/Mata-au rushing through the restrictive gorges with many rapids has been changed to smooth, slow water.
- Modifications throughout the catchment have resulted in a disassociation between the landscape, the stories and place names.
- Land use intensification, particularly dairying and horticulture, have impacted on the cultural landscapes in the Clutha/Mata-au Catchment.
- Extensive spread of jetties and moorings in particular in Lake Wakātipu, Lake Wānaka and Lake Hāwea and adjacent to nohoaka sites.
- Limited recognition of cultural landscapes and Kā Papatipu Rūnaka interests and values in the landscape.
- The encroachment of subdivisions, lifestyle farms and infrastructure up the sides of mauka.
- Cumulative effects of subdivisions.
- Increasingly tourism ventures want to take clients to culturally significant sites.
- Kā Papatipu Rūnaka use and enjoyment of nohoaka sites (including those recognised under the NTCSA) is affected by access, usefulness of the sites and encroaching inappropriate activities.
- Dust storms at low lake levels.

10.5.3 Cultural Landscapes Policies in the Clutha/Mata-au Catchments

Statutory Acknowledgement areas, Tōpuni areas, Nohoaka sites and Place names:

1. To promote the adoption of Statutory Acknowledgements into regional and district plans and regional policy statements through the formulation of specific objectives, policies and rules, in conjunction with Kā Papatipu Rūnaka for the statutory area:

- i. Lake Hāwea ¹⁰⁶
 - ii. Lake Wānaka ¹⁰⁷
 - iii. Tītitea (Mount Aspiring) ¹⁰⁸
 - iv. Pikirakatahi (Mount Earnslaw) ¹⁰⁹
 - v. Te Wairere (Lake Dunstan) ¹¹⁰
 - vi. Whakātipu-wai-māori (Lake Wakātipu) ¹¹¹
 - vii. Poumahaka River ¹¹²
 - viii. Mata-au (Clutha River) ¹¹³
 - ix. Ka Moana Haehae (Lake Roxburgh) ¹¹⁴
 - x. Te Tai o Arai Te Uru (Otago Coastal Marine Area) ¹¹⁵
2. To promote the recognition of place names amended under the NTCSA 1998 and their use in regional and district plans, policy statements and non-statutory planning documents:
 - i. Mount Aspiring/Tītitea
 - ii. Mount Alfred/Ari
 - iii. Dart River/Te Awa Whakātipu
 - iv. Pigeon Island/Wāwāhi Waka
 - v. Pig Island/Mātau
 - vi. Old Man/Range Kopuwai
 - vii. Clutha River/Mata-au
 3. To encourage the use of Kāi Tahu place names in addition to those amended under the NTSCA 1998.
 4. To encourage and promote the importance of Tōpuni within this catchment, including:
 - i. Tītitea (Mount Aspiring) ¹¹⁶
 - ii. Pikirakatahi (Mount Earnslaw) ¹¹⁷
 - iii. Te Koroka (Dart/Slipstream) ¹¹⁸
 5. To promote the recording of Nohoaka sites within regional and district plans and the consideration of Te Rūnaka as an affected party as the occupier of that land:
 - i. Mata-au/ Clutha River (3 nohoaka)
 - ii. Te Wairere (Lake Dunstan)
 - iii. Lake Hāwea (4 nohoaka)
 - iv. Lake Wānaka (2 nohoaka)
 - v. Shotover River (2 nohoaka)
 - vi. Whakātipu-wai-māori (Lake Wakātipu)

Jetties and Moorings:

6. To require the development of a strategy in conjunction with the Queenstown Lakes District Council to investigate the viability of public moorings in the Queenstown Lakes District.
7. To require that all moorings situated in the vicinity of nohoaka and camping sites to be publicly available.
8. To require jetties to be at a fixed location and any effects of earthworks or from the ongoing operation of jetties and be remedied or mitigated.
9. To require jetties and moorings to be located where they will not impede or restrict access to lakes, rivers and wetlands.

¹⁰⁶ See Appendix 19 Statutory Acknowledgement for Lake Hāwea

¹⁰⁷ See Appendix 20 Statutory Acknowledgement for Lake Wānaka

¹⁰⁸ See Appendix 21 Statutory Acknowledgement for Tītitea (Mount Aspiring)

¹⁰⁹ See Appendix 22 Statutory Acknowledgement for Pikirakatahi (Mount Earnslaw)

¹¹⁰ See Appendix 23 Statutory Acknowledgement for Te Waiere (Lake Dunstan)

¹¹¹ See Appendix 24 Statutory Acknowledgement for Whakātipu Wai Māori (Lake Whakātipu)

¹¹² See Appendix 25 Statutory Acknowledgement for Poumahaka River

¹¹³ See Appendix 26 Statutory Acknowledgement for Clutha/Mata-au River

¹¹⁴ See Appendix 27 Statutory Acknowledgement for Ka Moana Haehae (Lake Roxburgh)

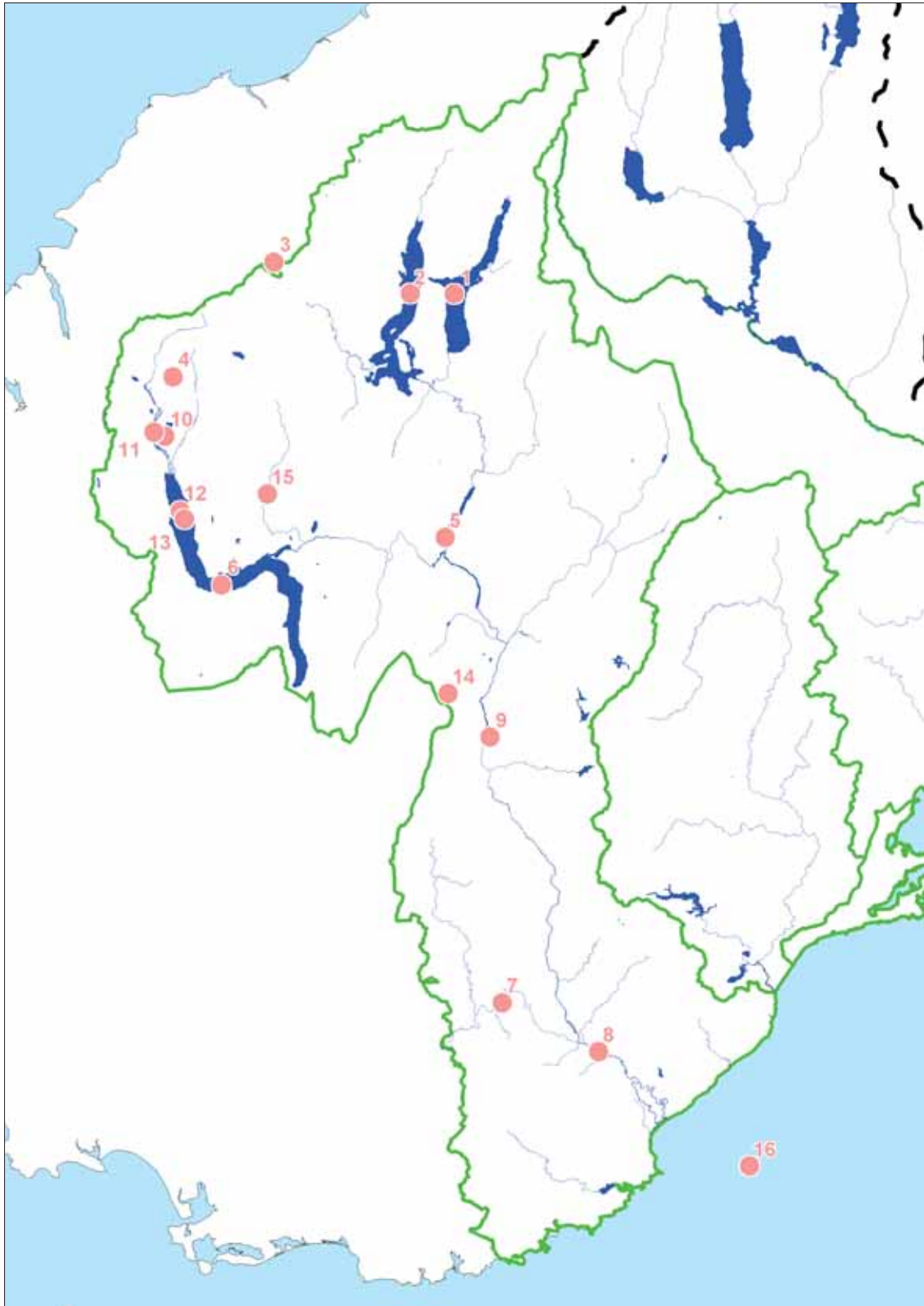
¹¹⁵ See Appendix 28 Statutory Acknowledgement for Te Tai o Arai Te Uru (Otago Coastal Marine Area)

¹¹⁶ See Appendix 29 Topuni for Tītitea (Mount Aspiring)

¹¹⁷ See Appendix 30 Topuni for Pikirakatahi (Mount Earnslaw)

¹¹⁸ See Appendix 31 Topuni for Te Koroka (Dart Slipstream)

Map 13 Statutory Acknowledgements, Tōpuni, Nohoaka and Place Names in the Mata-au Catchment



- 1 Lake Hāwea – Statutory Acknowledgement Nohoaka (x4).
- 2 Lake Wānaka – Statutory Acknowledgement, Nohoaka (x2).
- 3 Mount Aspiring/Tītitea – Place Name, Tōpuni, Statutory Acknowledgement.
- 4 Mount Earnslaw/Pikirakatahi – Place Name, Tōpuni, Statutory Acknowledgement.
- 5 Te Waiere (Lake Dunstan) – Statutory Acknowledgement, Nohoaka.
- 6 Whakātipu-wai- māori (Lake Wakātipu) – Place Name, Nohoaka.
- 7 Poumahaka River - Statutory Acknowledgement.
- 8 Mata-au (Clutha River) – Statutory Acknowledgement, Place Name, Nohoaka (x3).
- 9 Kā moana Haehae(Lake Roxburgh) – Statutory Acknowledgement.
- 10 Mount Alfred/Ari- Place Name.
- 11 Dart River/Te awa Whakātipu – Place Name.
- 12 Pigeon Island/Wāwāhi Waka – Place Name.
- 13 Pig Island/Mātau – Place Name.
- 14 Old Man Range/Kopuwai – Place Name.
- 15 Shotover River – Nohoaka (x2).
- 16 Te Tai o Arai Te Uru (Otago Coastal Marine Area) – Statutory Acknowledgement.



PART 4
IMPLEMENTATION,
REVIEW AND RESOURCE
INVENTORY

Chapters 11 - 12



11 IMPLEMENTATION AND REVIEW

TE MAHI O TE MAHI ME TE TIROHAKA HOU

This section of the Plan outlines the methods and processes Kāi Tahu ki Otago will undertake and advocate for to achieve the objectives and policies set out in Chapters 5-10 of this Plan, as well as the process for future reviews of this Plan.

11.1 INTRODUCTION HE KUPU WHAKATAKI

Kāi Tahu ki Otago considers that it is imperative to maintain and improve relationships with Local Government Agencies, communities, local and national resource management consultancies and private companies in order to ensure better environmental outcomes and management of te ao tūroa. The establishment of high-level partnerships, joint management agreements, genuine working relationships, and improved consultative processes is the means to achieving this goal.

11.2 KĀI TAHU KI OTAGO PARTICIPATION AND INVOLVEMENT KO TE URUKA ME TE MAHI KĀTAHI RAWA O KĀI TAHU KI OTAGO

Kāi Tahu ki Otago participation and involvement in resource management promotes genuine working relationships between parties that should occur in the spirit of a Treaty relationship. Kāi Tahu ki Otago involvement and participation in resource management should consistently and functionally occur at the level of partnership. Kāi Tahu ki Otago want to develop partnerships and joint management agreements with:

- Otago Regional Council
- Dunedin City Council
- Waitaki District Council
- Clutha District Council
- Central Otago District Council
- Queenstown Lakes District Council
- Department of Conservation Otago Conservancy
- Historic Places Trust
- Central Government.

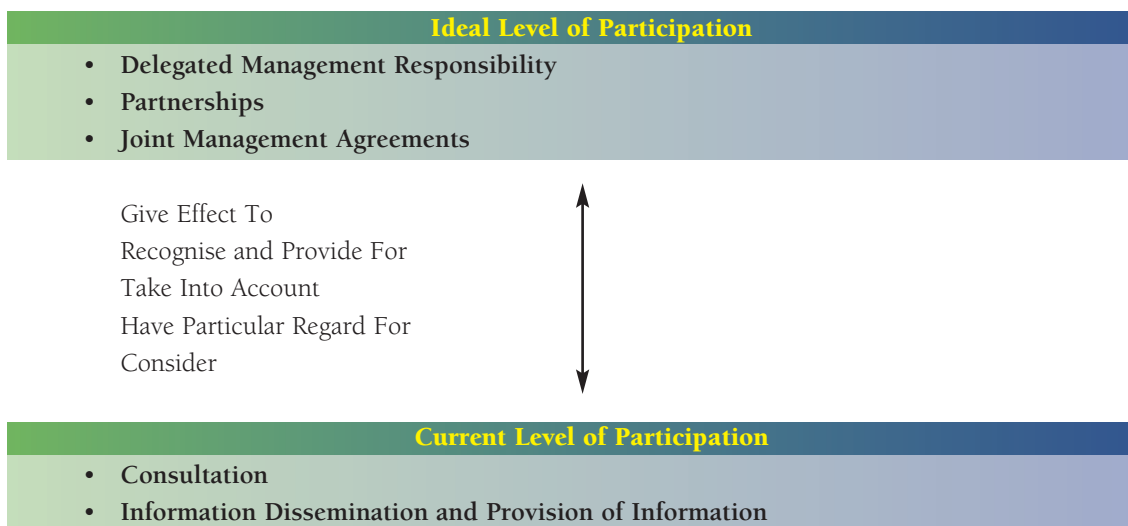
Kāi Tahu ki Otago encourage the use of Section 33 of the Resource Management Act 1991 which allows local authorities to transfer any one or more of their functions, powers or duties to another public authority including an iwi authority. To date, local authorities have not transferred any of their powers, functions or duties to iwi authorities, although there have been requests.

It is recognised that a greater role and higher level of participation will have implications for Kāi Tahu ki Otago such as human resources and financial capacity and will therefore need to be resourced appropriately by various partners.

11.3 LEVELS OF PARTICIPATION KĀ TAUMATA MAHI

Kāi Tahu ki Otago participation in resource management varies in levels from merely being informed of decisions that have already been made (low participation) to working partnerships between equals (high participation).

While consultation has achieved some successful outcomes, there is now a need and desire to become involved in higher level partnerships, joint management agreements and decision making in order to achieve the objectives of this Plan.



11.3.1 High Levels of Participation Defined

A higher level of participation is characterised by a collaborative relationship between partners who agree on sharing the decision-making responsibilities and management for a specific geographic area and/or set of resources. The collaborative management system that is developed would ideally incorporate the following elements.

1. A relationship is formalised by a legally binding agreement (the collaborative management agreement) that explicitly recognises the rights of the parties to the agreement.
2. Structures, at the governance level, will formalise a relationship further and ensure a mandated forum for interaction.
3. Processes must be formalised to ensure appropriate interaction between the parties to a collaborative management agreement. The most important process is that which ensures that the parties to an agreement are able to participate as equals in decision-making.
4. “Management” refers to the range of functions, powers and responsibilities necessary for the management of a particular area or set of resources.
5. Collaborative management agreements should deliver specific outcomes.
6. Collaborative management responsibilities are to be shared on a fair and equitable basis.
7. Parties to a collaborative management system commit to enhancing each other’s capacity to ensure that the parties to the collaboration are able to sustain the relationship.
8. A collaborative management agreement must include mechanisms that enable the system to be reviewed and amended as the relationship between, and the capacity of, the parties develop.

11.4 EFFECTIVE PARTICIPATION THROUGH GOVERNANCE RELATIONSHIPS

MĀ TE HONOKA KI KĀ MANA WHAKAHAERE KA WHAI WĀHITAKA

A relatively recent innovation that has been welcomed by Kāi Tahu ki Otago is the development of relationships at a governance level. A variety of mechanisms that are more benefiting a relationship between equal partners have been established.

Protocols and Memorandums of Understanding (MOU) establish and cement relationships between Kāi Tahu ki Otago and external agencies. MOUs define the macro relationship between Kāi Tahu ki Otago and the Head Office of these external agencies, while protocols establish the micro-relationship at a local level.

Kāi Tahu ki Otago currently have a Memorandum of Understanding with:

- Otago Regional Council
- Public Health South
- Otago District Health Board.

Kāi Tahu ki Otago currently have protocols with:

- Otago Regional Council
- Waitaki District Council
- Dunedin City Council
- Clutha District Council
- Central Otago District Council
- Queenstown Lakes District Council.

11.4.1 Formalising Governance Relationships Policies

1. Develop MOUs with external agencies to strengthen the relationship with Kāi Tahu ki Otago where deemed appropriate by Kāi Tahu ki Otago.
2. Develop Protocols with external agencies and commercial entities to guide specific actions and responsibilities.
3. Ensure all MOUs/Protocols are updated and reviewed regularly.

11.4.2 Decision Making at a Governance Level.

1. To seek the appropriate delegation of powers to the iwi authority.
2. To require Kāi Tahu ki Otago representation be clearly visible at all levels within Councils including the decision making level.
3. To ensure Kāi Tahu ki Otago representation is clearly visible at the governance decision-making level.
4. To demonstrate that genuine consideration of advice received during consultation reflects a willingness to change and recognition of differing priorities, concerns and values.
5. To require that decisions that are made need to have equal consideration of technical, cultural and other advice provided, including by Ka Rūnaka.
6. To investigate joint management opportunities for key resources and areas.
7. To allocate resources to the establishment of effective partnerships and joint management opportunities.

11.5 EFFECTIVE PARTICIPATION THROUGH CONSULTATION MĀ TE KŌRERO TAHI KĀ WHAI WĀHITAKA

The essential elements of consultation can be defined as:

- **Prior and informed consent** before any decisions are made that affect the status of takata whenua.
- **Relevant and sufficient information** provided to the consulted party so they can make intelligent, informed and useful decisions;
- **Sufficient time** for both the participation of the consulted party and consideration of advice given;
- **Listening** to what others have to say and considering their responses;
- **Genuine consideration** of that advice, including an open mind and a willingness to change.
- **Silence** shall not be taken as approval.

11.5.1 Information Needs

Kāi Tahu ki Otago has produced a guideline manual, *Guidelines for Identifying Iwi Concerns during the Resource Consenting Process*¹¹⁹; to assist Otago Regional Council staff identify what is of interest to Kāi Tahu ki Otago, the type of information that should accompany consent applications and the timeframes for approvals.

The general information needs of Kāi Tahu ki Otago have been reproduced from this guideline in Appendix 35 Information Needs. As the name suggests, this is a guide only and is not a substitute for kanohi ki te kanohi, consultation.

¹¹⁹ Guidelines for Identifying Iwi Concerns during the Resource Consenting Process - Unpublished 2003.

11.5.2 Policy

The following policies are to guide the implementation and use of the KTKO NRMP 2005.

1. To require all consultation with Kāi Tahu Ki Otago to:
 - occur at the earliest possible stage
 - recognise that the nature and extent of Kāi Tahu ki Otago involvement will be determined by Kāi Tahu ki Otago.
 - support the development of effective relationships.
 - allow sufficient time to make informed decisions.
 - extend beyond asking for opinions, to seeing recommendations and reflecting these in final decisions.
 - occur kanohi ki te Kanohi.
 - be adequately supported and resourced.

11.6 INPUT INTO PLANNING AND POLICY OF OTHER AGENCIES***URU ATU I TE MAHERETAKA ME TE KAUPAPA O KĀ RŌPŪ TORAKAPŪ ANO*****11.6.1 Regional and District Council Annual Planning**

Kāi Tahu ki Otago and the Otago Regional Council meet annually to discuss projects for inclusion in the Otago Regional Council Annual Plan. At present District Councils within Otago do not include Kāi Tahu ki Otago in Annual Planning processes. For effective input into annual planning documents Local Government Agencies need to engage with Kāi Tahu ki Otago early in the process, through meetings and provision of information, not merely sending a draft of the Annual Plan for input once it has been developed.

11.6.2 Kāi Tahu ki Otago and Department of Conservation Planning

Each year Kāi Tahu ki Otago representatives meet with Kaupapa Taiao (Te Rūnanga o Ngāi Tahu) and discuss previous project's status and any possible project options for the forthcoming year. Kāi Tahu ki Otago then meet with the Conservator and other senior managers in November to discuss these projects. Following this the Conservator is required to formally respond to Kaupapa Taiao on the outcome of the business-planning meeting. If this is a satisfactory outcome at this point there is sign-off. If not, Kaupapa Taiao hold formal discussions with the Regional General Manager who then corresponds with the Conservator and eventually provides a response to Kaupapa Taiao. Confirmed projects are then bedded into the draft business plan.

11.6.3 Policies for Input into Planning and Policies of other Agencies

1. Local Government Agencies should meet annually 1 month before the Regional and District Council Annual Planning rounds with Kāi Tahu ki Otago.
2. Local Government Agencies planning rounds will take place on a rotating basis between the Local Government Agencies offices and marae.
3. Local Government Agencies should provide Kāi Tahu ki Otago with justifications for projects not carried forward into Annual Plans.
4. In developing Long Term Council and Community Plans councils should consult extensively with Kāi Tahu ki Otago.
5. A meeting between Kāi Tahu ki Otago and the Department of Conservation should be held in November each year at start of the business planning process. Projects to be funded are to be included in the DoC business plan for the subsequent year.
6. There shall be adequate budgets in annual plans that allow local and regional authorities to give effect to Treaty principles and a meaningful consultation process. Should be in annual plan.

11.7 CULTURAL ASSESSMENTS ARO MATAWAI AHUREA

Cultural Assessments are a “tool” used by Kāi Tahu ki Otago in regards to certain activities and within certain areas. There are different types of Cultural Assessments undertaken, these include Cultural Impact Assessments and Cultural Values Reports.

- Cultural Impact Assessments (CIA) – If a proposed activity has the potential to impact Kāi Tahu ki Otago values to an extent that is of concern a CIA may be required. These assessments provide specific technical advice similar to other reports that an applicant may require when lodging a resource consent application, such as ecology, landscape or engineering reports.

A CIA will enable applicants to be certain about the potential effects of a proposal on Kāi Tahu ki Otago values and clear recommendations can be provided on how applicants can avoid, remedy or mitigate adverse effects.

- Cultural Values Reports (CVR) – Increasingly Kāi Tahu ki Otago is asked to prepare reports that explain the association of Kāi Tahu with a geographic area and/or specific resources. It is similar to a CIA with the principle distinction being that after documenting the cultural values it does not proceed to an assessment of impacts. Often a CVR is not associated with a development proposal e.g. some forestry companies have commissioned them to help them comply with accreditation requirements of the Forestry Stewardship Council.

11.7.1 Cultural Assessment Policies:

1. A Cultural Impact Assessment may be required where:
 - A proposed activity is:
 - Significant in size
 - Multi-consent in nature
 - A proposed activity is either on, adjacent to or will directly impact on a site or species of cultural significance to KTKO.
 - The cultural values associated with the site or in relation to the proposal are not easily assessed and require additional time to that usually applied to an application.
 - The cultural values of the site are not readily known.
2. Cultural Values Reports will be prepared where:
 - It is considered necessary to document the cultural values associated with a geographic area and/or specific resources.
3. KTKO Ltd undertakes Cultural Impact Assessments and Cultural Assessments, at the cost of the applicant.

11.8 INCREASED AWARENESS AND CAPACITY BUILDING WHAKATIPU MĀRAMATAKA, WHAKATIPU RAUKAHA

11.8.1 Cultural Monitoring

All four Rūnaka within Otago are trained and implementing the Cultural Health Index to assess stream health.

Kā Papatipu Rūnaka monitoring is part of the protection of wāhi tapu and wāhi taoka. By having cultural monitors on site, the Rūnaka can be proactive in ensuring that all precautions are taken to protect sites of significance.

11.8.2 Cultural Workshops

Kāi Tahu ki Otago believe it is essential that all Local Government Agency employees and natural resource managers and resource users are competent in cultural values, beliefs, roles, structures and outcomes sought by takata whenua. As such KTKO Ltd has developed several cultural workshop packages aimed at increasing the awareness of resource managers, users and elected members and their capacity to address Kāi Tahu ki Otago values.

Workshop Packages include:

- Creation Traditions
- Kāi Tahu arrival in Te Waipounamu

- Kāi Tahu ki Otago Cultural Values
- Kāi Tahu ki Otago and the Natural Environment
- Te Tiriti o Waitangi
- Ngāi Tahu Claims Settlement Act - Overview and Implementation
- Papatipu Rūnaka - Roles and responsibilities
- Cultural/Marae Protocol
- Consultation with Kāi Tahu ki Otago
- KTKO Ltd – Roles and Responsibility
- Archaeological - Values and Heritage Management
- Pronunciation of Māori words
- Mihimihi
- Waiata

Workshops are 4 hours (depending on the number of components) with 15 attendees being the maximum number per workshop. Workshops are interactive and involve participation through activities and questions. Costs of workshops are dependent on number of participants and components presented. More information about Cultural Workshops is available from KTKO Ltd.

11.8.3 Cultural Wānaka for Tourist Operators

Kāi Tahu ki Otago is concerned by the number of Resource Consent holders particularly in the Lakes District that are not meeting their consent conditions in regards to attending a cultural wānaka. Kāi Tahu ki Otago believe that the Queenstown Lakes District Council should support and facilitate Kāi Tahu ki Otago presentation of these workshops.

Kāi Tahu ki Otago is also aware that there are a number of large concession holders that as part of their concession will need to attend a cultural wānaka.

11.8.3.1 Policies:

1. All Council staff and councillors should participate annually in a cultural workshop.
2. Resource managers, consultancy firms, should participate in cultural workshops.
3. The Queenstown Lakes District Council will hold an annual Kāi Tahu ki Otago facilitated workshop for consent holders with conditions to attend a wānaka.

11.9 IMPLEMENTATION AND USE OF THE KTKO NRMP 2005 *TE WHAKAMAHI I TE MAHERE WHAKAHAERE O KĀ RAWA TAIAO O KĀI TAHU KI OTAGO*

The following policies are to guide the implementation and use of the KTKO NRMP 2005.

11.9.1 Implementation and Use Policy

Accountability for Decision Making

1. To encourage Local Government Agencies to include Kāi Tahu ki Otago cultural values as part of their evaluation of discretion and restricted discretionary activities for resource consent applications.
2. There must be no further changes to sections or information provided by Kāi Tahu ki Otago once Kāi Tahu ki Otago has signed off including changes to consent conditions.
3. Where seen as necessary by Kāi Tahu ki Otago, Local Government Agencies shall provide notification and explanations of decisions, particularly with reference to how Kāi Tahu ki Otago concerns have been met.

Management Agreements

4. To encourage capacity building within Papatipu Rūnaka through appropriate resourcing for input into resource management activities.
5. To negotiate contracts for service with management agencies.

Information

6. To promote understanding of Kāi Tahu ki Otago cultural values by Local Government Agencies, the wider community, and natural resource management consultancies.
7. To encourage the use of Cultural Impact Assessments as a means of providing Kāi Tahu ki Otago cultural and technical input into resource consent activities.

11.10 PLAN MONITORING AND REVIEW *MAHERETIA TE TIROHAKA HOU*

This Plan is a living, working document that describes the Kāi Tahu ki Otago values, issues and policies associated with the use development and protection of natural resources within the region. The on going development of policies, building of relationships with Local Government Agencies and monitoring of the environment will keep this Plan alive and ensure that it continues to evolve and grow

The success of the Plan will be measured against the objectives as stated in Chapter 5, Otago Region. The approach of Kāi Tahu ki Otago is not to detail desired environmental outcomes, but rather to focus on long-term objectives and the progress towards these values over time. Objectives are based on the values identified in this Plan.

11.11 BROAD SCALE DESIRED OUTCOMES *KĀ WHAIHUA WHĀNUI*

These outcomes provide a benchmark against which Kāi Tahu ki Otago will monitor and review progress in achieving our goals.

- Protection of sites and areas including:
 - Historical trails.
 - Wāhi mahi kohātu.
 - Rock formations.
 - Pā tawhito.
 - Umu.
 - Tauraka ika.
- Enhanced access to historical trails.
- Accidental protocols in place with resource users and developers to protect any taonga that is discovered.
- Protection in key areas of the cultural landscapes surrounding umu.
- Accidental protocols in place with resource users and developers.
- Enhanced access to known sites.
- Accidental protocols in place with resource users and developers to protect the accidental discovery of taonga.
- Protection and, where possible, enhancement of remaining tauraka ika.
- Continuing use of tauraka ika.
- Continued ability to gather kaimoana from sites of significance along the Otago coastline.
- Protection of tauraka waka of historical significance.
- Continuing use, where appropriate, of tauraka waka.
- Protection of remaining kāika.
- Enhanced access to known sites.
- Accidental protocols in place with resource users and developers to ensure the protection of any taonga uncovered.
- Protection of rock art in line with the wishes of Kāi Tahu, as articulated by the kaitiaki Rūnanga.
- Enhanced access to known rock art sites.
- Physical protection of all known urupā.
- Accidental protocols in place with resource users and developers to protect any accidental discoveries.
- Protection of the mana and physical integrity of mauka.
- Protection of the cultural landscapes surrounding mauka.
- Protection of the ability to gather and use valued mahika kai species, from sites, which are easily accessible, and in a healthy condition.
- Protection and, where possible, restoration of wetlands of cultural significance.
- The cultural values of rivers, streams, lakes, wetlands and estuaries are maintained.



12 RESOURCE INVENTORY *RĀRAKA RARAUKA*

This chapter of the Plan outlines the methodology used to develop the Kāi Tahu ki Otago Resource Inventory. It also includes information on the future expansion of the Resource Inventory.

12.1 INTRODUCTION *HE KUPU WHAKATAKI*

In order to protect Kāi Tahu ki Otago values, resource management agencies must possess an appreciation of the sites that are valued and an understanding of the actions necessary to protect those sites. The difficulty for Kāi Tahu ki Otago and resource management agencies to date has been the noticeable absence of appropriate tools and processes that ensure a Kāi Tahu ki Otago perspective is incorporated in management.

Over the summer of 2003/04, a project to prepare a resource inventory for the Otago region was initiated by Kāi Tahu ki Otago with funding assistance from Lotteries Environment and Heritage and the Sustainable Management Fund (Ministry for the Environment). This project was part of the review of the KTKO NRMP 1995 and the development of this Plan. It is a key part of a raft of initiatives that are underway in Otago.

The resource inventory has been developed to facilitate more effective input by Kāi Tahu ki Otago into resource management, and to enable responsive behaviours from external agencies in relation to cultural issues. The Inventory provides site-specific detail and resource specific information to complement the policy direction established in Chapters 5-10.

The Resource Inventory comprises 2 levels of detail:

1. A broad overview of sites of significance to Kāi Tahu within the Otago Region
2. A detailed investigation to identify sites of significance within the Karitāne /Puketeraki area.

12.2 METHODOLOGY *KAUPAPA WHAKAHAERE*

Four methods can be used to collect data:

1. Documentary research;
2. River health analyses (Taieri and Kakaunui);
3. Collection of historical photos;
4. Community mapping.

Time was spent reviewing methodologies and identifying appropriate methods of data collection given that we wanted to examine the implicit and deep cultural experiences of Māori when they interact with the environment.

The working group agreed that the preparation of the inventory was not to be reduced to a “dots on a map” exercise. The risk with a “dots on map approach” is that a resource consent is approved because the area where development is to occur does not have a dot on the map. Using mahika kai as an example, it is insufficient to put dots (and by inference protect) all the sites Kāi Tahu ki Otago inhabited while foraging over nearby lands, if all the habitats, spawning grounds for the species that are gathered, and the actual foraging lands themselves are not also identified as dots and instead appear as a blank on the map. A range of methods were utilised to ensure that every effort is made to make connections between the information that is collected and data held in map form.

Another key reason for choosing the final methods was to ensure that this project is not a “one off” collection of data that is static in nature and ultimately limited in use and application. The methods proposed and the data collected are able to be further developed – particularly, so that it is usable in resource management contexts, should Rūnaka so choose.

Each of the four methods used is described in more detail below. Whether the method was used to collect data for the broader scale inventory or the localised model is also explained. Where possible, an attempt is made to explain how the data collected could be further developed by Kā Papatipu Rūnaka.

12.2.1 Documentary research

Two individuals gathered data from publicly available sources and information available from Rūnaka members. This information was drawn directly onto maps and formed the basis of the broader scale inventory for the Otago region as a whole. This information can be added to a Geographic Information Systems.

Two key points to emphasise are that:

1. all the information that was drawn onto the maps is information that was freely given and/or publicly available; and
2. this was a broad-brush approach that we will build on in subsequent years as more locality studies are completed.

The following sites of significance were recorded on 1:50,000 topographical maps of the Otago region:

- Mauka - important mountains within Otago
- Known urupā - human burial sites
- Traditional place names
- Traditional Kāika - occupation, settlement sites
- Ara tawhito - ancient trails
- Pā Tawhito - ancient pā sites
- Tauraka Waka - canoe mooring sites
- Tauraka Ika - fishing grounds
- Wāhi mahi kohātu - quarry sites
- Māori reserve lands
- Fishing easements
- Wāhi raraka - sources of weaving material of historical significance even if these sites are modified or destroyed today.
- Mahika kai sites of traditional significance even if these sites are modified or destroyed today.
- Repo Raupō - wetlands and swamps of historical cultural significance even if these sites are modified or destroyed today.
- Wāhi tāpuke - buried taoka
- Wāhi kohātu - rock formations of historical significance even if these sites are modified or destroyed today.
- Sites of significance that are included in the Kai Tahu Natural Resource Management Plan 1995 were also marked on the maps.

At the conclusion of this task, the following had been completed:

1. 35 topographic maps (1:50,000) covering the Otago region with a key sites of significance to Kāi Tahu identified; and
2. A database explaining why each of the sites marked on the maps is of significance.

This information is held by KTKO Ltd and is available for use by Kā Papatipu Rūnaka in resource management fora. A subsequent step will be to photograph as many sites as possible for inclusion in the inventory.

12.2.2 River Health Analyses

Te Rūnanga o Moeraki and Te Rūnanga Ōtākou have participated in the monitoring of 46 sites in the Taieri and Kakaunui catchments. The method used for assessing the sites in the Cultural Health Index. The monitoring sites are marked on the maps and scores from these analyses are held by the Rūnaka. Over time as the number of sites being actively monitored increases, the results will form a key part of the resource inventory material.

12.2.3 Collection of Historical Photos

Rūnaka members were aware of the number of photos held within the Hocken Library. Many of the photos show key habitats and landscapes around Otago. An individual searched the index of historical photos of the Otago region and obtained copies. Methodologies for storing these are yet to be evaluated.

The output from this task was a collection of historical photographs of the Otago landscape, with a particular focus on Waikouaiti, Karitāne, and Puketeraki.

If Rūnaka wanted to, as a subsequent step, this material could be developed in a historical timeframe visually showing changes.

12.3 FUTURE DIRECTION ARA WHAKAMUA

It is hoped that over time other Papatipu Rūnaka will replicate the mapping exercise that was piloted with Kāti Huirapa Rūnaka ki Puketeraki.

If the process is to be replicated the following steps are recommended:

1. Define the boundaries of the area that is to be the subject of the investigation;
2. Obtain map(s) and aerial(s) of the area;
3. Identify the key themes (no more than 3 - 4) to be mapped;
4. Identify the information around the key themes that is to be collected;
5. Identify the 15 individuals most likely to hold the information that is sought who are to be interviewed;
6. Identify a junior researcher;
7. Develop questions specific to each of the key themes;
8. Undertake the interviews;
9. Analyse the data collected, which includes determining how best to present the data on the map(s);
10. Prepare maps;
11. Convene a meeting of those interviewed to validate the information that was collected.

12.4 INVENTORY FOR THE WAIKOUAITI, KARITĀNE, PUKETERAKI AREA

RĀRAKI RAUEMI MŌ KĀ ROHE O WAIKOUAITI, KARITĀNE ME PUKETERAKI

As part of the overview of the Otago region, the searches of the literature and historical photos had yielded information about the Waikouaiti, Karitāne and Puketeraki area. This complemented the information gathered by other means, most notably the community mapping exercise.

12.4.1 Community mapping

The principal method of data collection for the Puketeraki locality model was a community mapping exercise. This method involved documenting aspects of a Rūnaka member's experiences on a map. In other words it is about telling the story of a person's life on a map. This recognises that over time it is individual life experiences that become part of a collective oral tradition.

This technique was not just about obtaining a set of maps for inclusion in a GIS. There were also intangible benefits. Interviews served to reinforce participant's connections to lands and waters. People interviewed were usually surprised to see how much they have used the land and how much they remember.

Please note that it was personal experiences that were sought. Twenty individuals who were identified by the kaitiaki Rūnaka were interviewed. The preference was to interview 20 individuals who are older and, given the focus was to be mahika kai, those who were resource users. Participants identified information which was placed directly onto a map with the exact site being confirmed by the interviewee. While personal experience was recorded, participants were also asked to mark sites that he or she have never used or visited but have knowledge about. In this way a limited amount of historical information was sourced.

The base map was a 1:12,500 aerial photograph of the area with cadastral boundaries marked. The result of the interviews was 20 overlays for the map. These were then collated onto two composite overlays:

- Traditional placenames in the area;
- Sites / areas of significance.

Previous experience had shown that the risk to this type of project is trying to gather too much information, having too many questions, interviews lasting too long and people losing interest and focus. The decision was made to limit the scope of the interviews to key themes (no more than 3 - 4) and define, via semi-structured questions, the information that is to be mapped¹²⁰.

Once the interviews were completed and the information collated onto overlays, a group of those interviewed were invited to attend a group session to discuss the final overlays. This session are used to validate the data on the map.

The outputs from this process were:

- interviews with each member – tape and index;
- map biography for each interviewee;
- two collated overlays that have been validated by the group;
- historical photographs;
- aerial photographs of the Waikouaiti, Karitāne, Puketeraki area;
- a database explaining why the sites are of significance and photographs of 100 of the sites identified in the area.
- Source material that was collected.

It is important to note that the maps represent a resource in themselves. Further themes could be explored in the future and more overlays produced.

12.4.2 Implementation Methods

1. To ensure “sites of significance” information from Documentary research is available to Papatipu Rūnaka for use in resource management decision-making.
2. To encourage Papatipu Rūnaka to photograph as many recorded “significant sites” as possible for inclusion in the inventory.
3. Cultural Health Index monitoring sites (46) and analyses within the Taieri and Kakaunui catchments is held within the Inventory by Rūnaka. Additional sites to be added over time.
4. Photos showing key habitats and landscapes around Otago collated and copies obtained to be appropriately stored within the Inventory and accessed by Papatipu Rūnaka.
5. Papatipu Rūnaka within the Otago Region to replicate the mapping exercise that was piloted with Kāti Huirapa Rūnaka ki Puketeraki.
6. To identify further areas for the expansion of the Resource Inventory model.
7. To identify appropriate storage and access procedures.

¹²⁰ See Appendix 33 Resource Inventory Questionnaire

APPENDICES

1 - 36



13 APPENDICES *KĀ TĀPIRITAKA*

Appendix 1 – First Schedule Te Rūnanga o Ngāi Tahu Act 1996

Te Rūnaka o Kaikoura	The takiwā of Te Rūnaka o Kaikoura centres on Takahanga and extends from Te Parinui o Whiti to the Hurunui River and inland to the Main Divide.
Te Ngāi Tuahuriri Rūnaka	The takiwā of Te Ngāi Tuahuriri Rūnaka centres on Tuahiwi and extends from the Huruni to Hakatere, sharing an interest with Arowhenua Rūnaka northwards to Rakaia, and thence inland to the Main Divide.
Rapaki Rūnaka	The takiwā of Rapaki Rūnaka centres on Rapaki and includes the catchment of Whakaraupō and Te Kaituna.
Te Rūnaka o Koukourarata	The takiwā of Te Rūnaka o Koukourarata centres on Koukourarata and extends from Pohatu Pā to the shores of Te Waihora including Te Kaituna.
Wairewa Rūnaka	The takiwā of Wairewa Rūnaka centres on Wairewa and the catchment of the lake Te Wairewa and the hills and coast to the adjoining takiwā of Koukourarata, Onuku Rūnaka, and Taumutu Rūnaka.
Te Rūnaka o Onuku	The takiwā of Te Rūnaka o Onuku centres on Onuku and the hills and coasts of Akaroa to the adjoining takiwā of Te Rūnaka o Koukourarata and Wairewa Rūnaka.
Taumutu Rūnaka	The takiwā of Taumutu Rūnaka centres on Taumutu and the waters of Te Waihora and adjoining lands and shares a common interest with Te Ngāi Tuahuriri Rūnaka and Te Rūnaka o Arowhenua in the area south to Hakatere.
Te Rūnaka o Arowhenua	The takiwā of Te Rūnaka 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 Rūnaka o Waihao	The takiwā of Te Rūnaka o Waihao centres on Wainono, sharing interests with Te Rūnaka o Arowhenua to Waitaki, and extends inland to Omarama and the Main Divide.
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.
Kāti Huirapa ki Puketeraki	The takiwā of Kāti Huirapa ki Puketeraki centres on Karitāne and extends from Waihemo to Purehurehu and includes an interest in Otepoti and the greater harbour of Ōtākou. The takiwā extends inland to the Main Divide sharing an interest in the lakes and mountains to Whakātipu-Waitai with Rūnaka to the south.
Te Rūnanga o Ōtākou	The takiwā of Te Rūnanga o Ōtākou centres on Ōtākou and extends from Purehurehu to Te Matau and inland, sharing an interest in the lakes and mountains to the western coast with Rūnaka to the North and to the South.
Waihopai Rūnaka	The takiwā of Waihopai Rūnaka centres on Waihopai and extends northwards to Te Matau sharing an interest in the lakes and mountains to the western coast with other Murihiku Rūnaka and those located from Waihemo southwards
Te Rūnaka o Awarua	The takiwā of Te Rūnaka o Awarua centres on Awarua and extends to the coasts and estuaries adjoining Waihopai sharing an interest in the lakes and mountains between Whakātipu-Waitai and Tawhititarere with other Murihiku Rūnaka and those located from Waihemo southwards
Te Rūnaka o Oraka Aparima	The takiwā of Te Rūnaka o Oraka Aparima centres on Oraka and extends from Waimatuku to Tawhititarere sharing an interest in the lakes and mountains from Whakātipu-Waitai to Tawhititarere with other Murihiku Rūnaka and those located from Waihemo southwards.

- Hokonui Rūnaka** The takiwā of Hokonui Rūnaka centres on the Hokonui region and includes a shared interest in the lakes and mountains between Whakātipu-Waitai and Tawhītarere with other Murihiku Rūnaka and those located from Waihemo southwards.
- Te Rūnaka o Te Koeti Turanga** The takiwā of Te Rūnaka o Te Koeti Turanga is centred at Makawhio and includes a common interest with other Papatipu Rūnaka in the Poutini region from Kahuraki to Piopiotahi and inland to the Main Divide.
- Te Rūnaka o Kāti Waewae** The takiwā of Te Rūnaka o Kāti Waewae is centred on Arahura and Hokitika and includes a common interest with other Papatipu Rūnaka in the Poutini region from Kahuraki to Piopiotahi and inland to the Main Divide.

Appendix 2 – Māori and English Versions of The Treaty of Waitangi

Māori Version of the Treaty

Ko te tuatahi

Ko nga Rangatira o te Wakaminenga me nga 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 ratou wenua.

Ko te tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga Hapū ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te Wakaminenga me nga 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 ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru

Hei wakaritenga mai hoki tenei mo te wakaetanga ki te Kawanatanga o te Kuini. Ka tiakina e te Kuini o Ingarani nga tangata Māori katoa o Nu Tirani ka tukua a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

A Literal Translation Of The Māori Version Of The Treaty¹²¹

The First

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England forever the complete government over their land.

The Second

The Queen of England agrees to protect the Chiefs, subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand the Chiefs of the Confederation and all the chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

The Third

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England.

The Māori Text version was signed by 512 Chiefs (including those of Kāi Tahu) and by William Hobson, Consul and Lieutenant Governor.

English Version

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

¹²¹ New Zealand Court of Appeal, 29 June 1987, credited to Professor I. H. Kawharu

possess so 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.

English Text signed by 30 Chiefs and by William Hobson, Consul and Lieutenant Governor.

Appendix 3 Principles of a Te Rūnanga o Ngāi Tahu Treaty

1. The Treaty of Waitangi was signed between Ngāi Tahu whānui and the Crown in 1840 at Akaroa (May 30), Ruapuke Island (June 9,10) and Ōtākou (June 13). Ngāi Tahu whānui is, and was at the time of the signing of the Treaty, the Tangata whenua within the boundaries as confirmed in Te Rūnanga o Ngāi Tahu Act 1996. (Ngāi Tahu Claims Settlement Act 1998).
2. Te Rūnanga o Ngāi Tahu recognises the Crown's right and responsibility to provide good government and to make law on behalf of all citizens of New Zealand and to protect all customary rights, aboriginal title and other rights inherent in the rangitiratanga of Ngāi Tahu whānui (Article I & II Treaty of Waitangi).
3. The Crown exercises kawanatanga in a manner which actively protects Ngāi Tahu rangitiratanga and mana over the land within its boundaries, as confirmed in Te Rūnanga o Ngāi Tahu Act 1996, and further recognises Ngāi Tahu whānui as tangata whenua within the takiwā of Ngāi Tahu whānui. (Article II Treaty of Waitangi, Ngāi Tahu Claims Settlement Act 1998).
4. The Crown recognises Ngāi Tahu as the sole Treaty partner within the takiwā of Ngāi Tahu whānui.
5. The Crown recognises Te Rūnanga o Ngāi Tahu as the representative of Ngāi Tahu whānui on all matters an where any enactment requires consultation with respect to matters affecting Ngāi Tahu whānui that consultation shall be held with Te Rūnanga o Ngāi Tahu. (Te Rūnanga o Ngāi Tahu Act 1996).
6. Te Rūnanga o Ngāi Tahu acknowledges that they are bound by section 15.3 (a) of the Te Rūnanga o Ngāi Tahu Act 1996 to consult with papatipu Rūnaka.
7. Individual members of Ngāi Tahu whānui have a right to expect equitable access to the benefits and services provided to all New Zealand citizens by the Government of New Zealand via social and public policy. (Article I & III of the Treaty of Waitangi).
8. Te Rūnanga o Ngāi Tahu seeks to hold the Crown/Government to exemplary standards of administration and leadership.
9. It is expected that the Crown/Government will also hold Te Rūnanga o Ngāi Tahu to its obligations as the Treaty partner.

Appendix 4 - Taoka Species list

“Taoka species” means the species of birds, plants, and animals described in Schedule 97 found within the Ngāi Tahu claim area (takiwā of Ngāi Tahu). Section 287 (NTCSA)

Birds

Name in Māori	Name in English	Scientific Name
Hoiho	Yellow-eyed penguin	Megadyptes antipodes
Kāhu	Australasian harrier	Circus approximans
Kākā	South Island kaka	Nestor meridionalis meridionalis
Kākāpō	Kākāpō	Strigops habroptilus
Kākāriki	New Zealand parakeet	Cyanoramphus spp.
Kakaruai	South Island robin	Petroica australis australis
Kakī	Black stilt	Himantopus novaezelandiae
Kāmana	Crested grebe	Podiceps cristatus
Kārearea	New Zealand falcon	Falco novaeseelandiae
Karoro	Black-backed gull	Larus dominicanus
Kea	Kea	Nestor notabilis
Kōau	Black shag	Phalacrocorax carbo
	Pied shag	Phalacrocorax varius
	Little shag	Phalacrocorax varius melanolecos brevirostris
Koekoeā	Long-tailed cuckoo	Eudynamys taitensis
Kōparapara/ Korimako	Bellbird	Anthornis melanura melanura
Kororā	Blue Penguin	Eudyptula minor
Kōtare	Kingfisher	Halcyon sancta
Kōtuku	White heron	Egretta alba
Kōwhiowhio	Blue duck	Hymenolaimus malacorhynchos
Kūaka	Bar-tailed godwit	Limosa lapponica
Kūkupa/Kererū	New Zealand wood pigeon	Hemiphaga novaeseelandiae
Kuruwhengu/ Kuruwhengi	New Zealand shoveller	Anas rhynchotis
Mātā	Fernbird	Bowdleria punctata punctata and Bowdleria punctata stewartiana and Bowdleria punctata wilsoni and Bowdleria punctata candata
Matuku moana	Reef heron	Egretta sacra
Miromiro	South Island tomtit	Petroica macrocephala
Miromiro	Snares Island tomtit	Petroica macrocephala dannefaerdi
Mohua	Yellowhead	Mohoua ochrocephala
Pākura/Pūkeko	Swamp hen/ Pūkeko	Porphyrio porphyrio
Pārera	Grey duck	Anas superciliosa
Pateke	Brown teal	Anas aucklandica
Pihoihoi	New Zealand pipit	Anthus novaeseelandiae
Pipīwharau	Shining cuckoo	Chrysococcyx lucidus
Piwakawaka	South Island fantail	Rhipidura fuliginosa fuliginosa
Poaka	Pied stilt	Himantopus himantopus
Pokotiwaha	Snares crested penguin	Eudyptes robustus
Pūtakitaki	Paradise shelduck	Tadorna variegata
Riroriro	Grey warbler	Gerygone igata
Roroa	Great spotted kiwi	Apteryx haastii

Birds

Name in Māori	Name in English	Scientific Name
Rowi	Okarito brown kiwi	<i>Apteryx mantelli</i>
Ruru koukou	Morepork	<i>Ninox novaeseelandiae</i>
Takahē	Takahē	<i>Porphyrio mantelli</i>
Tara	Terns	<i>Sterna</i> spp.
Tawaki	Fiordland crested penguin	<i>Eudyptes pachyrhynchus</i>
Tete	Grey teal	<i>Anas gracilis</i>
Tieke	South Island saddleback	<i>Philesturnus carunculatus carunculatus</i>
Titī	Sooty shearwater/ Muttonbird/ Hutton's shearwater	<i>Puffinus griseus</i> and <i>Puffinus huttoni</i>
	Common diving petrel	<i>Pelecanoides urinatrix</i>
	South Georgian diving petrel	<i>Pelecanoides georgicus</i>
	Westland petrel	<i>Procellaria westlandica</i>
	Fairy prion	<i>Pachyptila turtur</i>
	Broad-billed prion	<i>Pachyptila vittata</i>
	White-faced storm petrel	<i>Pelagodroma marina</i>
	Cook's petrel	<i>Pterodroma cookii</i> and
	Mottled petrel	<i>Pterodroma inexpectata</i>
Tititipounamu	South Island rifleman	<i>Acanthisitta chloris chloris</i>
Tokoeka	South Island brown kiwi	<i>Apteryx australis</i>
Tōroa	Albatrosses and Molyhawks	<i>Diomedea</i> spp.
Toutouwai	Stewart Island robin	<i>Petroica australis rakiura</i>
Tūi	Tui	<i>Prothemadera 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 Māori	Name in English	Scientific Name
Akatorotoro	White rata	<i>Metrosideros perforata</i>
Aruhe	Fernroot (bracken)	<i>Pteridium aquilinum</i> var. <i>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/White pine	<i>Dacrycarpus dacrydioides</i>
Kāmahi	Kāmahi	<i>Weinmannia racemosa</i>
Kānuka	Kānuka	<i>Kunzia ericoides</i>
Kāpuka	Broadleaf	<i>Griselinia littoralis</i>
Karaeopirita	Supplejack	<i>Ripogonum scandens</i>
Karaka	New Zealand laurel/ Karaka	<i>Corynocarpus laevigata</i>
Karamū	Coprosma	<i>Coprosma robusta</i> , <i>coprosma lucida</i> , <i>coprosma foetidissima</i>
Kātote	Tree fern	<i>Cyathea smithii</i>

Birds

Name in Māori	Name in English	Scientific Name
Kiekie	Kiekie	<i>Freycinetia baueriana</i> subsp. <i>banksii</i>
Kōhia	NZ Passionfruit	<i>Passiflora tetrandra</i>
Korokio	Korokio Wire-netting bush	<i>Corokia cotoneaster</i>
Koromiko/ Kōkōmuka	Koromiko	<i>Hebe salicifolia</i>
Kōtukutuku	Tree fuchsia	<i>Fuchsia excorticata</i>
Kōwhai Kōhai	Kowhai	<i>Sophora microphylla</i>
Mamaku	Tree fern	<i>Cyathea medullaris</i>
Mania	Sedge	<i>Carex flagellifera</i>
Mānuka /Kahikātoa	Tea-tree	<i>Leptospermum scoparium</i>
Māpou	Red matipo	<i>Myrsine australis</i>
Mataī	Matai/Black pine	<i>Prumnopitys taxifolia</i>
Miro	Miro/Brown pine	<i>Podocarpus ferrugineus</i>
Ngāio	Ngāio	<i>Myoporum laetum</i>
Nīkau	New Zealand palm	<i>Rhopalostylis sapida</i>
Pānako	(Species of fern)	<i>Asplenium obtusatum</i>
Pānako	(Species of fern)	<i>Botyichium australe</i> and <i>B. biforme</i>
Pātōtara	Dwarf mingimingi	<i>Leucopogon fraseri</i>
Pīngao	Pīngao	<i>Desmoschoenus spiralis</i>
Pōkākā	Pokaka	<i>Elaeocarpus hookerianus</i>
Ponga/Poka	Tree fern	<i>Cyathea dealbata</i>
Rātā	Southern rata	<i>Metrosideros umbellata</i>
Raupō	Bulrush	<i>Typha angustifolia</i>
Rautāwhiri/ Kōhūhū	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</i> spp.
Tarata	Lemonwood	<i>Pittosporum eugenioides</i>
Tawai	Beech	<i>Nothofagus</i> spp.
Tētēaweke	Muttonbird scrub	<i>Olearia angustifolia</i>
Tī rākau/ Tī Kōuka	Cabbage tree	<i>Cordyline australis</i>
Tikumu	Mountain daisy	<i>Celmisia spectabilis</i> and <i>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>
Tōtara	Totara	<i>Podocarpus totara</i>
Tutu	Tutu	<i>Coriaria</i> spp.
Wharariki	Mountain flax	<i>Phormium cookianum</i>
Whīnau	Hinau	<i>Elaeocarpus dentatus</i>
Wī	Silver tussock	<i>Poa cita</i>
Wīwī	Rushes	<i>Juncus</i> all indigenous <i>Juncus</i> spp. and <i>J. maritimus</i>

Marine mammals

Name in Māori	Name in English	Scientific Name
Ihupuku	Southern elephant seal	Mirounga leonina
Kekeno	New Zealand fur seals	Arctocephalus forsteri
Paikea	Humpback whales	Megaptera novaeangliae
Parāoa	Sperm whale	Physeter macrocephalus
Rāpoka/ Whakahao	New Zealand sea lion/ Hooker's sea lion	Phocarctos hookeri
Tohorā	Southern right whale	Balaena australis

Taoka fish species

Name in Māori	Name in English	Scientific Name
Kāeo	Sea tulip	Pyura pachydermatum
Koeke	Common shrimp	Palaemon affinis
Kōkopu/Hawai	Giant bully	Gobiomorphus gobioides
Kōwaro	Canterbury mudfish	Neochanna burrowsius
Paraki/Ngāiore	Common smelt	Retropinna retropinna
Piripiripōhatu	Torrent fish	Cheimarrichthys fosteri
Taiwharu	Giant kokopu	Galaxias argenteus

Shellfish species

Name in Māori	Name in English	Scientific Name
Pipi/Kakāhi	Pipi	Paphies australe
Tuaki	Cockle	Austrovenus stutchburgi
Tuaki/Hākiari, Kuhakuha/ Pūrimu	Surfclam	Dosinia anus, Paphies donacina, Mactra discor, Mactra murchsoni, Spisula aequilateralis, Basina yatei, or Dosinia subrosa
Tuatua	Tuatua	Paphies subtriangulata, Paphies donacina
Waikaka/Pūpū	Mudsnail	Amphibola crenata, Turbo smaragdus, Zedilom spp.

Appendix 5 - Spawning Times

APPENDICES

June, July, August	Sept, Oct, Nov	Dec, Jan, Feb	Mar, Apr, May
Banded Kokopu			
Giant Kokopu			
	Longjawed Galaxis		
	Alpine Galaxis		
	Common River Galaxis		
	Kokopara		
	Upland Bully		
Redfinned			
	Bluegilled Bully		
		Piripiri pohatu	
	Cockabully		
		Paraki/Ngäiore	
			Kanakana
	Waikoura		
Mohoao			

Appendix 6 - Accidental Discovery Protocol Example

[Name of Company]

Purpose

The purpose of this protocol is:

- To manage and protect the integrity of “known” and “unknown” archaeological sites from undue damage and loss.
- To maximise the opportunity to retrieve physical and archaeological evidence from disturbed sites. In cases where sites clearly are unable to be retained intact, the orderly and systematic removal of archaeological evidence and information of the utmost importance.
- Kōiwi tangata (human skeletal remains) are from time to time unearthed through a range of causes, man made and natural; the dignified and appropriate cultural management of such sites and remains is required.
- To obtain quality information on the lives, activities, foods, resource use, trails and camp sites of Ngāi Tahu ancestors from archaeological sites. Early detection and assessment is dependent on early intervention to manage retrieval of such information.
- Quality historic information on the lives or people, their activities, resource use and structures.

Process

In the event of all discoveries the consent holder shall undertake the following steps:

1. Cease all works immediately.
2. Advise the site supervisor of the find.
3. The site supervisor shall contact an appointed archaeologist to advise on the significance of the find.
4. If the find is of potential significance to Ngāi Tahu, appropriate “contact” person(s) from the Kaitiaki Runanaga must be advised.
5. The Historic Places Trust must be advised in all cases.

In cases of wāhi taonga and wāhi tapu

- The nominated representatives of the Kaitiaki Rūnaka will be consulted by the archaeologist and site supervisor to determine what further actions are appropriate to avoid, reduce, remedy or mitigate any damage.
- [The Company] shall consult with the Kaitiaki Rūnaka on any matters of protocol that they may wish to undertake in relation to the find and prior to the commencement of any investigation.
- The Historic Places Trust shall advise what authorities are required under the Historic Places Act.

In cases of suspected kōiwi tangata

- The site supervisor shall take steps to immediately secure the area to ensure that the remains are not touched, and then notify the police and the nominated representative(s) of the Kaitiaki Rūnaka.
- The site supervisor must ensure that staffs are available to meet and guide Police, Kaumatua and Historic Places staff to the site and to assist with any requests made. The area shall be marked off and if the remains are of Māori origin, Kaumatua will decide what will happen to the remains and advise the Police and other parties of their decision.
- Work may only recommence in the area with the approval of the Police, Kaumatua and the Historic Places Trust.

In all other cases

- The archaeologist and site supervisor to determine what further actions are appropriate to avoid, reduce, remedy or mitigate any damage.
- The Historic Places Trust shall advise what authorities are required under the Historic Places Act.

Responsibilities

The Kaitiaki Rūnaka

1. Prior to earth disturbance inform [The Company] of the position of any known sites.
2. To inform [The Company] in accordance with tikanga Māori, if there are any matters of protocol which tangata whenua wish to undertake in relation to the commencement of work or significant events.
3. To provide a list of contact persons and phone, fax and mobile numbers to [The Company].
4. To adopt a policy of guaranteeing response to notification of a “site find” within a 24 hour time frame;
 - (a) this will consist of contacting appropriate people and organisations depending on the nature of the “find”;
 - (b) arranging a time for inspecting the site;
 - (c) co-ordination of the appropriate action to remove or otherwise any archaeological material from the site.

[The Company]

1. To require all staff/contractors involved in drilling, earthmoving or mining operations to undertake a training session on the recognition of “in situ” archaeological sites.
2. To implement internal management protocols to ensure staff are aware of the requirement to monitor operations in a way that allows the identification of archaeological sites including wāhi tapu, wāhi taonga, urupā or historic cultural sites.
3. To implement a reporting procedure in the event of a “find” of any archaeological material as described in the Process above.
4. To ensure that [The Company] will meet all statutory obligations under the Historic Places Act 1993 and comply with all conditions of resource consent as they relate to matters of archaeological significance.
5. To provide a copy of the work plan to the Kaitiaki Rūnaka and the Historic Places Trust.
6. To appoint an archaeologist(s) approved by the Kaitiaki Rūnaka to be available during excavations to act as an advisor on identification or protection of wāhi tapu, wāhi taonga, urupā or historic cultural sites. This person(s) to be on-site as required by conditions of resource consent or as required in the event of a discovery.

**Appendix 7 – Instruments from the Ngāi Tahu Claims Settlement Act 1998 (NTCSA 1998)
Relevant to this Plan**

Statutory Acknowledgements

What are Statutory Acknowledgements?

A statutory acknowledgement is an acknowledgement by the Crown of the special relationship of Ngāi Tahu with identifiable areas. Namely the particular cultural, spiritual, historical and traditional association of Ngāi Tahu with those areas.

What is the purpose of Statutory Acknowledgements?

The purpose of statutory acknowledgements are:

- to ensure that Ngāi Tahu's particular association with certain significant areas in the South Island are identified, and that Te Rūnanga o Ngāi Tahu is informed when a proposal may effect one of these areas
- to improve the implementation of RMA processes, in particular by requiring consent authorities to have regard to Statutory Acknowledgements when making decisions on the identification of affected parties.

Who may be Affected by Statutory Acknowledgements?

You may be affected by a Statutory Acknowledgement if you are applying for a resource consent for an activity that is within, adjacent to, or implying upon a statutory area.

What Happens When You Apply?

If you are applying for a resource consent for an activity within, adjacent to, or impacting directly upon a statutory area:

- the consent authority must send a summary of your resource consent application to Te Rūnanga o Ngāi Tahu.
- the consent authority must have regard to the Statutory Acknowledgement in going through the process of making a decision on whether Te Rūnanga o Ngāi Tahu is an affected party in relation to the resource consent application.

Purposes of Statutory Acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are —

- (a) To require that consent authorities forward summaries of resource consent applications to Te Rūnanga o Ngāi Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and
- (b) To require that consent authorities, the Historic Places Trust, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to the Waitaki, as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and
- (c) To empower the Minister responsible for management of the Waitaki or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided in section 212 (clause 12.2.6 of the deed of settlement); and
- (d) To enable Te Rūnanga o Ngāi Tahu and any member of Ngāi Tahu whānui to cite this statutory acknowledgement as evidence of the association of Ngāi Tahu to the Waitaki as provided in section 211 (clause 12.2.6 of the deed of settlement).

Limitations on Effect of Statutory Acknowledgement

From Section 217 of the Ngāi Tahu Claims Settlement Act 1998

Except as expressly provided in sections 208 to 211, 213, and 215,—

- (a) These Statutory Acknowledgements do not affect, and are not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaw; and
- (b) without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under statute, regulation, or bylaw, may give any greater or lesser weight to Ngāi Tahu's association with these areas (as described in these Statutory Acknowledgements) than that person or entity would give under the relevant statute, regulation, or bylaw, if these statutory acknowledgements did not exist.

Except as expressly provided in this Act, these Statutory Acknowledgements do not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in this Act, these statutory acknowledgements do not, of themselves, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to, these Statutory Acknowledgement.

Nohoanga¹²²

The term “nohoanga” (literally “a place to sit”), traditionally referred to the seasonal occupation sites which were an integral part of the mobile lifestyle of our tīpuna as they moved around Te Wai Pounamu in pursuit of various food and other natural resources. This traditional concept has been given contemporary effect in the Crown's Settlement Offer through the provision to Ngāi Tahu of 72 temporary campsites adjacent to lakes and rivers, to facilitate customary fishing and the gathering of other natural resources.

The Crown's Settlement Offer provides that Nohoanga:

- are entitlements to occupy temporarily and exclusively an area of lakeshore or riverbank for the purposes of lawful fishing and the gathering of other natural resources
- May be used for up to 210 days a year between mid-August and the end of April
- Will be approximately one hectare in size
- Will be set back from marginal strips and will be sited so as not to interfere with existing public access or use
- Will be subject to all legislation, bylaws and regulations, and land and water management practices such as weed, pest and river control
- Will be issued on a ten year basis and will be automatically renewed, provided that users leave the sites in a good and tidy condition after use.

If the Crown alienates land on which there is a Nohoanga, or the area becomes unusable – for example due to a river changing course – the Crown will take reasonable steps to provide a replacement site.

Nohoanga should not be confused with the Fenton Entitlements which will be provided as redress for a small number of Ancillary Claims (see Non – Tribal Redress – Ancillary Claims), and which include the right to exclusively use a stretch of waterway.

¹²² Te Karaka Special Edition - Crown Settlement Offer - Second Edition pg 37, <http://www.ngatahu.iwi.nz/office-tekaraka-overview.html>.

Nohoanga will provide all Ngāi Tahu with an opportunity to experience the landscape as their tīpuna did, and to rekindle the traditional practices of gathering food and other natural resources, so long an essential part of Ngāi Tahu culture.

Tōpuni ¹²³

The concept of Tōpuni derives from the traditional Ngāi Tahu tikanga (custom) of persons of rangatira (chiefly) status extending their mana and protection over a person or area by placing their cloak over them or it. In its new application, a Tōpuni confirms and places an ‘overlay’ of Ngāi Tahu values on specific pieces of land managed by DoC. A Tōpuni does not override or alter the existing status of the land (for example, National Park status), but ensures that Ngāi Tahu values are also recognised, acknowledged and provided for.

Each Tōpuni involves three levels of information:

- A statement of the Ngāi Tahu values in relation to the area (just as for the SA and DoR).
- A set of principles aimed at ensuring that DoC avoids harming or diminishing those values - for example “encouragement of respect for the association Ngāi Tahu has with Aoraki”.
- Specific actions which DoC has agreed to undertake to give effect to those principles (such as “educational material will be made available to climbers and all climbing guides explaining that to Ngāi Tahu, standing on the very top of Aoraki denigrates its tapu status”).

The specific actions may change over time as circumstances change, but Conservation Boards will always be required to have particular regard to the Ngāi Tahu values in relation to each area, and to consult and listen to Ngāi Tahu when they prepare plans and strategies in relation to these areas.

Tōpuni will provide very public symbols of Ngāi Tahu mana and rangatiratanga over some of the most prominent landscape features and conservation areas in Te Waipounamu.

Place Names

The Crown’s Settlement Offer provided for 88 place names to be changed. The name Whareakeake replaces the name Murderers Beach (Otago Peninsula), but in all other cases names are to be joint English/Māori names. The one exception is Aoraki / Mount Cook, where the Māori name comes first. These new names will be included on official maps and road signs and explanatory materials as those things are replaced over time.

The New Zealand Geographic Board - the body which is responsible for the official naming of places and landscape features has been given the additional function of encouraging the use of original Māori place names. Ngāi Tahu also has a dedicated seat on the Geographic Board.

The re-establishment of traditional place names in a variety of areas will serve as tangible reminders of our history in Te Waipounamu.

¹²³ Te Karaka Special Edition - Crown Settlement Offer - Second Edition pg 37, <http://www.ngātahu.iwi.nz/office-tekaraka-overview.html>.

Appendix 8 – Statutory Acknowledgement Waitaki River

Statutory Area

The statutory area to which this statutory acknowledgement applies is the river known as Waitaki the location of which is shown on Allocation Plan MD 118 (S.O. 24723).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to the Waitaki, as set out below.

Ngāi Tahu Association with the Waitaki

The name Waitaki (a South island variant of the name Waitangi which is found throughout the North Island) is a common place name throughout Polynesia. Although the specific tradition behind the name has been lost in this case, it literally means “the waterway of tears”, and the Waitaki is often referred to in whakōrero (oratory) as representing the tears of Aoraki which spill into Lake Pukaki and eventually make their way south along the river to the coast. This image is captured in the whakataurangi “Ko Waitaki te awa, ka roimata na Aoraki i riringi (Waitaki is the river, the tears spilled by Aoraki)”.

For Ngāi 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 Ngāi Tahu as an iwi.

The Ngāi Tahu association with the Waitaki extends back to the first human habitation of Te Wai Pounamu. As such, the river is an essential element of the identity of Ngāi Tahu as an iwi. A moa butchery site at the mouth of the river is one of the oldest recorded settlement sites in the island and other sites further up the river are also extremely ancient.

The Waitaki was a traditional route to the mahinga kai resources of inland North Otago and the once bush-clad Waitaki Valley. The use of mokihi (river craft constructed from raupō, or reeds), to carry the spoils of hunting expeditions down the river is particularly associated with the Waitaki, one of the few places where the construction and navigation of these vessels is still practiced to this day.

The river also led to the central lakes district - itself a rich source of mahinga kai - and from there across the Southern Alps to the treasured pounamu resource of Te Tai Poutini (the West Coast). The river served as a major highway for such travels from both North Otago and South Canterbury.

Thus there were numerous tauranga waka (or landing places) on the river. The Tūpuna had an intimate knowledge of navigation, river routes, safe harbours, and landing places, and the locations of food and other resources on the river. The Waitaki was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering Kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.

In 1877, the leader Te Maiharoa, a descendant of Te Rakaihautu, led his people up the Waitaki to establish a settlement at Te Ao Marama (near modern-day Omarama), to demonstrate his assertion that the interior had not been sold by Ngāi Tahu, and therefore still belonged to the iwi. Although the settlement was eventually broken up by the constabulary, and the people forced to retreat back down the river, the episode is a significant one in the long history of Te Kereme (the Ngāi Tahu Claim).

As well as acting as a route to the inland mahinga kai sources, the river itself provided many forms of kai for those living near it or travelling on it. The Waitaki was and still is noted for its indigenous fisheries, including tuna (eel), Īnaka kokopu and koaro species (whitebait), kanakana (lamprey) and waikoura (freshwater crayfish); with aua (yellow-eyed mullet) and mohoa (black flounder) being found at the mouth. Many of these species are diadromous (migrating between sea and freshwater to spawn).

The extensive wetland areas formerly associated with the river once provided important spawning, rearing and feeding grounds for all of these species and were amongst the richest mahinga kai areas on the river. Although many of these species have now been depleted, the Waitaki remains a nationally important fishery.

The tūpuna had considerable knowledge of whakapapa, traditional trials and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the Waitaki, 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 today.

The Waitaki Valley holds one of the country's major collections of rock art, and the river itself seems to have acted as a form of cultural "barrier" in rock art design. The surviving rock art remnants are a particular taonga of the area, providing a unique record of the lives and beliefs of the people who travelled the river.

Because of the long history of use of the river as both a highway and a mahinga kai, supporting permanent and temporary Nohoaka (occupation sites), there are numerous urupū, wāhi tapu and wāhi taonga associated with the river. These are all places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are a particular focus for whānau traditions.

The mauri of the Waitaki River 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 Ngāi Tahu whānui with the river.

Appendix 9 - Statutory Acknowledgement Mahi Tikumu**SCHEDULE 37****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the Lake known as Mahi Tikumu (Lake Aviemore), the location of which is shown on Allocation Plan MD 492 (SO 19907 (Canterbury Land District) and SO 24731 (Otago Land District)).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Mahi Tikumu, as set out below.

Ngāi Tahu Association with Mahi Tikumu

While the man-made Mahi Tikumu is obviously a comparatively recent creation on the landscape, it overlays the path of the Waitaki River, which is very significant to Ngāi Tahu as the pathway of the waters from Aoraki to the sea. Ngāi Tahu whānui always recognise and pay respects to Waitaki as a significant element of their being and identity, a creation of the atua (gods), further moulded by Tu Te Rakiwhanoa and his assistants, one of whom was Marokura who stocked the waterways.

In addition, the lake now covers areas which have been very important in Ngāi Tahu history. A number of nohoaka existed along the former river basin, among the 170 which one record lists as existing in the Waitaki basin.

Many wāhi tapu and wāhi taonga were also drowned by Mahi Tikumu, including a number of rock art sites. Other areas of the lake's catchment are awaiting survey for rock art. Urupā associated with the nohoaka in the area also lie under the lake. These are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations.

An important and productive tuna (eel) fishery existed in the lake, although in more recent times the customary fishery has become depleted. Freshwater mussels (waikakahi) are also available in the shallows. Excellent stands of raupō grow on the edge of the lake, adjacent to the deep water. This hardy plant, which was traditionally used for kai and in the making of mokihi (a type of waka, or canoe, used on inland waterways) is not affected by the heavy frosts of the area or cattle grazing.

The area which the lake now covers was once a major route from coast to coast: to Hāwea and Wānaka via the Lindis pass, and to the West Coast via Okuru or Haast Pass. There was also a trail via the Lindis through into the Central Otago summer resorts, mahinga kai and pounamu resources. Trails linked to seasonal resource gathering lead into the Ōhau, Pukaki and Takapo, Alexandrina and Whakarukumoana catchments.

The area covered by the lake was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai.

Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the land and waterways. Wai-para-hoanga, meaning literally "water of grinding stone dirt" is a descriptive name for the water that once flowed unhindered in the Waitaki, sourced from Pukaki, Takapo and Ōhau, and ultimately from Aoraki itself.

Notwithstanding more recent man-made changes to the landscape and waterways, the mauri of Mahi Tikumu 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 Ngāi Tahu whānui with the lake.

Appendix 10 - Statutory Acknowledgement for Te Ao Marama (Lake Benmore)**SCHEDULE 59****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the Lake known as Te Ao Marama (Lake Benmore), the location of which is shown on Allocation Plan MD 130 (SO 19857 (Canterbury Land District) and SO 24748 (Otago Land District)).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Te Ao Marama, as set out below.

Ngāi Tahu Association with Te Ao Marama

While the man-made Te Ao Marama is obviously a comparatively recent creation on the landscape, it overlays the path of the Waitaki River, which is very significant to Ngāi Tahu as the pathway of the waters from Aoraki to the sea. Ngāi Tahu whānui always recognise and pay respects to Waitaki as a significant element of their being, and identity, a creation of the atua (gods), further moulded by Tu Te Rakiwhanoa and his assistants, one of whom was Marokura who stocked the waterways.

In addition, the lake now covers areas which have been very important in Ngāi Tahu history. The Ahuriri arm of the lake was the site of Te Ao Marama, the nohoaka that Te Maiharoa was evicted from by the constabulary in the late 1800s. It is in memory of this that the lake is now referred to by the same name. A number of other nohoaka existed in the area the lake now covers, and these were among the 170 which one record lists as existing in the Waitaki basin. One of these was at Sailors Cutting, and was known as Te Whakapiri a Te Kaiokai.

Many wāhi tapu and wāhi taonga were also drowned by Te Ao Marama, including a number of rock art sites, while others still survive. Urupā associated with the nohoaka in the area also lie under the lake. These are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations.

An important and productive fishery exists in the lake, with the Haldane and Ahuriri arms once rich in long finned eels, although in more recent times the fishery has been depleted. Freshwater mussels (waikakahi) are also available in the Ahuriri shallows. Excellent stands of raupō grow on the edge of the lake adjacent to the deep water, this hardy plant, which was traditionally used for kai and in the making of mokihi (a type of waka, or canoe, used on inland waterways) is not affected by the heavy frosts of the area or cattle grazing. The Ahuriri arm was also an important waterfowl and weka habitat.

Strategic marriages between hapū strengthened the kupenga (net) of whakapapa and thus rights to use the resources of the area. These whakapapa rights and relationships still apply to the lake itself.

The area which the lake now covers was once a major route from coast to coast: to Hāwea and Wānaka via the Lindis pass, and to the West Coast via Okuru or Haast Pass. There was also a trail via the Lindis through into the Central Otago summer resorts, mahinga kai and pounamu resources. Trails linked to seasonal resource gathering lead into the Ōhau, Pukaki and Takapo, Alexandrina and Whakarukumoana catchments. These were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the land and waterways.

Wai-para-hoanga meaning literally “water of grinding stone dirt” is a descriptive name for the water that once flowed unhindered in the Waitaki, sourced from Pukaki, Takapo and Ōhau, and ultimately from Aoraki itself.

Notwithstanding more recent man-made changes to the landscape and waterways, the mauri of Te Ao Marama 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 Ngāi Tahu whānui with the lake.

Appendix 11 - Statutory Acknowledgement for Lake Ōhau**SCHEDULE 32****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the Lake known as Ōhau, the location of which is shown on Allocation Plan MD 36 (SO 19838).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Lake Ōhau, as set out below.

Ngāi Tahu Association with Lake Ōhau

Ōhau is one of the lakes referred to in the tradition of "Nga Puna Wai Karikari o Rakaihautu" which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatu (Nelson). From Whakatu, Rakaihautu divided the new arrivals in two, with his son taking one party to explore the coastline southwards and Rakaihautu taking another southwards by an inland route. On his inland journey southward Rakaihautu used his famous ko (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Ōhau. It is probable that the name "Ōhau" comes from one of the descendants of Rakaihautu, Hau.

For Ngāi 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 Ngāi Tahu as an iwi.

Ōhau was traditionally occupied by the descendants of Te Rakitauhope and was the site of several battles between Ngāi Tahu and Ngati Māmoē. Later, it supported Te Maiharoa and his followers in 1870s when they took occupation of land in the interior in protest against the Crown's failure to honour the 1848 Canterbury Purchase.

As a result of this history of occupation, there are a number of urupā and wāhi tapu associated with the lake. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. Urupā and wāhi tapu are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations.

Ōhau was an important mahinga kai, and part of a wider mahinga kai trail that ran from Lake Pukaki to the coast. The main foods taken in this area were weka, forest and water fowl and freshwater fish such as tuna (eel) and kokopu.

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga wake, places for gathering kai and other taonga, ways in which to use the resources of the lake, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of Ōhau 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 Ngāi Tahu whānui with the lake.

Appendix 12 - Tōpuni Aoraki/Mt Cook**SCHEDULE 80****Description of Area**

The area over which the Tōpuni is created is the area known as Aoraki/Mount Cook located in Ka Tiritiri o te Moana, shown as Aoraki on Allocation Plan MS 1 (SO 19831).

Preamble

Under section 239 (clause 12.5.3 of the deed of settlement), the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional values relating to Aoraki, as set out below.

Ngāi Tahu Values Relating to Aoraki

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.

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 Rarakiroa (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 now is owes much to the subsequent deeds of Tu Te Rakiwhanoa, who took on the job of shaping the land to make it fit for human habitation.

For Ngāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

The meltwaters that flow from Aoraki are sacred. On special occasions of cultural moment, 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 Ngāi Tahu whānui with the mountain.

The saying "He kapua kei runga i Aoraki, whakarewa, whakarewa" ("The cloud that floats aloft Aoraki, for ever fly, stay aloft") refers to the cloud that often surrounds Aoraki. Aoraki does not always "come out" for

visitors to see, just as that 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 Ngāi Tahu, Aoraki represents the most sacred of ancestors, from whom Ngāi Tahu descend and who provides the iwi with its 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.

Appendix 13 - Statutory Acknowledgement for Kakaunui River**SCHEDULE 23****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the River known as Kakaunui, the location of which is shown on Allocation Plan MD 120 (SO 24725).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to the Kakaunui River, as set out below.

Ngāi Tahu Association with the Kakaunui River

The creation of the Kakaunui relates in time to Te Waka o Aoraki, and the further shaping of the island by Tu Te Rakiwhanoa and his assistants including Marokura who stocked the waterways and Kahukura, who stocked the forests. For Ngāi 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 Ngāi Tahu as an iwi. The origin of the name "Kakaunui" has been lost, but is likely to refer to swimming in the river.

There was a tauranga waka (landing place) at the mouth of the Kakaunui, which was an important part of the coastal trails north and south. The river was also a part of the seasonal trail of mahinga kai and resource gathering and hapū and whānau bonding. The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the river. The Kakaunui was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.

The Kakaunui was a noted indigenous fishery, offering tuna (eel), īnaka (whitebait), kanakana (lamprey), kokopu and other species. Other materials provided by the river included raupō, harakeke and watercress. 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 Kakaunui, 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 today. These mahinga kai resources supported both semi-permanent and seasonal occupations, including a kainga on the northern bank of the river near Maheno. The surviving rock art remnants and rock shelters are a particular taonga of the area, providing a unique record of the lives and beliefs of the people who travelled the river.

The mauri of the Kakaunui 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 Ngāi Tahu whānui with the river.

Appendix 14 - Statutory Acknowledgement for Te Tauraka Poti (Merton Tidal Arm)**SCHEDULE 60****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the Wetland known as Te Tauraka Poti (Merton Tidal Arm), the location of which is shown on Allocation Plan MD 56 (SO 24722).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Te Tauraka Poti, as set out below.

Ngāi Tahu Association with Te Tauraka Poti

Te Tauraka Poti, fed by the streams known as Kirikiri Whakahoro and Kokonui, was a major mahinga kai for kainga and pā located on the coast north of the Otago Peninsula. The wetlands were a rich source of kai, including tuna (eels), mohoa (black flounder), giant kokopu and water fowl. The wetlands were particularly valued as a spawning ground for inaka (whitebait).

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 Te Tauraka Poti, the relationship of people with the wetland and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

As a result of this history of use, there are a number of wāhi taonga within the wetland area, including middens and other evidence of occupation. These are important as places holding the memories of Ngāi Tahu tūpuna.

Te Tauraka Poti formed an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the wetland.

Much of Te Tauraka Poti's continuing significance to Ngāi Tahu lies in the fact that it is the only remaining wetland area of any significance in the vicinity. The mauri of Te Tauraka Poti 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 Ngāi Tahu whānui with the wetland.

Appendix 15 - Statutory Acknowledgement for Matakaea (Shag Point)**SCHEDULE 41****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the area known as Matakaea Recreation Reserve and Onewhenua Historic Reserve, as shown on Allocation Plan MS 9 (SO 24686).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Matakaea.

Ngāi Tahu Association with Matakaea

The name Matakaea recalls the tradition of the Arai Te Uru canoe, which capsized off Moeraki. From Moeraki, the crew managed to swim ashore leaving the cargo to be taken ashore by the waves. The crew members fled inland and were transformed into the mountains which form the Southern Alps.

The Arai Te Uru tradition is also important because it explains the origins of kumara. The story originally began with Roko i Tua who came to Aotearoa and met the Kahui Tipua. The Kahui Tipua gave Roko i Tua mamaku (tree fern) to eat. However Roko i Tua preferred the kumara that he had in his belt which he took out and soaked in a bowl of water. The Kahui Tipua tasted the kumara and asked where it was from. Roko i Tua replied saying that the kumara came from "across the sea".

The Kahui Tipua then made a canoe and, under the leadership of Tu Kakariki, went to Hawaiiki and returned with the kumara to Aotearoa. The Kahui Tipua planted the kumara but the crop failed. However, Roko i Tua had also sailed to Hawaiiki on the canoe called Arai Te Uru. Roko i Tua landed at Whangara, Hawaiiki, and learnt the karakia (incantations) and tikanga (customs) connected with planting kumara. Roko i Tua then gave his canoe to two crew members called Pakihiwitahi and Hape ki Tua Raki. The Arai Te Uru returned under the leadership of these two commanders and eventually foundered off the Moeraki Coast at Matakaea.

For Ngāi 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 Ngāi Tahu as an iwi.

The Matakaea area has been occupied for many centuries and is the site of numerous urupā and wāhi tapu. Urupā are the resting places of Ngāi Tahu tūpuna (ancestors) and, as such, are the focus for whānau traditions. Urupā and wāhi tapu are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations.

The mauri of Matakaea 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 Ngāi Tahu whānui with the area.

Appendix 16 - Tōpuni for Matakaea (Shag Point)**SCHEDULE 83****Description of Area**

The area over which the Tōpuni is created is the area known as Matakaea Recreation Reserve and Onewhenua Historic Reserve, as shown on Allocation Plan MS 9 (SO 24686).

Preamble

Under section 239 (clause 12.5.3 of the deed of Settlement), the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional values relating to Matakaea (Shag Point), as set out below.

Ngāi Tahu Values Relating to Matakaea (Shag Point)

The name "Matakaea" recalls the tradition of the Arai Te Uru canoe, which capsized off Moeraki. From Moeraki, the crew managed to swim ashore, leaving the cargo to be taken ashore by the waves. The crew members fled inland and were transformed into the mountains which form the Southern Alps.

The Arai Te Uru tradition is also important because it explains the origins of kumara. The story originally began with Roko i Tua who came to Aotearoa and met the Kahui Tipua. The Kahui Tipua gave Roko i Tua mamaku (tree fern) to eat. However Roko i Tua preferred the kumara that he had in his belt which he took out and soaked in a bowl of water. The Kahui Tipua tasted the kumara and asked where it was from. Roko i Tua replied saying that the kumara came from "across the sea".

The Kahui Tipua then made a canoe and, under the leadership of Tu Kakariki, went to Hawaiiki and returned with the kumara to Aotearoa. The Kahui Tipua planted the kumara but the crop failed. However Roko i Tua had also sailed to Hawaiiki on the canoe called Arai Te Uru. Roko i Tua landed a Whangara, Hawaiiki, and learnt the karakia (incantations) and tikanga (customs connected with planting kumara). Roko i Tua then gave his canoe to two crew members called Pakihiwitahi and Hape ki Tua Raki. The Arai Te Uru returned under the leadership of these two commanders and eventually foundered off the Moeraki Coast at Matakaea.

For Ngāi 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 Ngāi Tahu as an iwi.

The Matakaea area has been occupied for many centuries and is the site of numerous urupā and wāhi tapu. Urupā are the resting places of Ngāi Tahu tūpuna (ancestors) and, as such, are the focus for whānau traditions. Urupū and wāhi tapu are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations.

The mauri of Matakaea 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 Ngāi Tahu whānui with the area.

Appendix 17 – Statutory Acknowledgement for Waihola/Waipori Wetland**SCHEDULE 70****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the Wetland known as Waihola/Waipori, the location of which is shown on Allocation Plan MD 55 (SO 24721).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Waihola/Waipori, as set out below.

Ngāi Tahu Association with Waihola/Waipori

The Waihola/Waipori wetlands were once one of the most significant food baskets in the Otago region, and featured in the seasonal activity of the coastal settlements as far away as the Otago Peninsula and harbour area, Purakaunui and Puketeraki. The wetlands were once much larger in water area and deeper than at present, connected by a labyrinth of waterways and having a gravel bed which has now been overlaid by silt and mud.

The names Waihola/Waipori are likely of Waitaha derivation, with "hola" being the Waitaha form of "hōra" meaning flat, spread out or widespread. Waipori may in fact be a misrecording of Waipouri, which is used in many older manuscripts, being a reference to the dark, tanin-stained water the wetland receives from Waipori River, a heavily wooded catchment.

The Waihola/Waipori area was visited and occupied by Waitaha, Ngāti Māmoe and Ngāi Tahu in succession, who through conflict and alliance, have merged in the whakapapa (genealogy) of Ngāi Tahu whānui. The wetland supported a number of pā within its environs and nearby. For example, Whakaraupuka, the pā of the Ngāti Māmoe chief Tukiauu was located in the area now known as Sinclair Wetlands, although Tukiauu eventually relocated further to the south as the southward movement of his Ngāi Tahu foes became uncomfortably close.

There were also many nohoaka (temporary campsites) located within the complex, used by food gathering parties which would travel to the lakes and camp on the fringes for two to three days to gather kai; to eel, hunt water fowl and gather flax. There were also permanent or semi-permanent settlements located in a number of locations around the lakes, some on islands in the wetlands system.

A number of other settlements further afield were also dependent on the mahinga kai resources of Waihola/Waipori for sustenance, including Tu Paritaniwha Pā near Momona, Omoua Pā above Henley, Maitapapa (Henley area), the kaik south of Henley and Takaaihitau near the old Taieri Ferry bridge, in addition to other settlements adjacent to the Taieri River up and downstream of the wetlands. Ōtākou and Puketeraki hapū would also make seasonal visits to gather resources and strengthen and maintain the kupenga (net) of whakapapa on which their rights to use those resources were based.

There is an account which tells of a sudden flood which required people trapped on the bank at a place called Whakaraupō, on the network of waterways that link Waihola with Waipori, to hastily construct a mokihi out of raupō to reach safety. A meeting place was opened here in 1901 by the locals, the house was named Te Waipounamu.

For Ngāi Tahu, histories such as these reinforce tribal identity and solidarity and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

Waihola/Waipori was a key mahinga kai resource for Ngāi Tahu based along the Otago coastal region,

where an abundance of tuna (eel), īnaka (whitebait), pātiki (flounder) and other indigenous fish were available. Waterfowl and fibre resources such as harakeke and raupō were also easily accessible from the wetlands. Spearing, setting hinaki and nets, and bobbing for eel were regular activities on the wetlands in the season. The gathering of young ducks in the moult, and the catching of herons, pukeko and other birds supplemented the broad range of kai available from the wetlands.

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 Waihola/Waipori, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The attractiveness of Waihola/Waipori as a mahinga kai was enhanced by their accessibility. With the direct link to the Taieri River, access via the Taieri to villages on the banks of the Taieri River, upstream and down, and access by waka to the coast and northward to Ōtākou, kai and other resources gathered from the wetlands could be transported back to these home bases with relative ease.

The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the wetlands. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the wetlands.

Because of the long history of use of Waihola/Waipori as a mahinga kai, supporting permanent and temporary settlements, there are numerous urupā, wāhi tapu and wāhi taonga associated with the wetlands. These are all places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are a particular focus for whānau traditions.

The mauri of Waihola/Waipori 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 Ngāi Tahu whānui with the wetlands. The wetlands represent, in their resources and characteristics, a strong element of identity for those who had manawhenua (tribal authority over the area) whose tūpuna were nurtured on the food and resources of the wetlands for generations.

Appendix 18 - Tōpuni for Maukaatua Scenic Reserve**SCHEDULE 84****Description of Area**

The area over which the Tōpuni is created is the area known as Maukaatua located west of the Taieri Plains, as shown on Allocation Plan MS 23 (SO 24679).

Preamble

Under section 239 (clause 12.5.3 of the Deed of settlement), the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional values relating to Maukaatua, as set out below.

Ngāi Tahu Values Relating to Maukaatua

Maukaatua is an ancient name brought to Te Wai Pounamu from distant homelands, and is one of a number of Māori place names that reappear in a recognisably similar form throughout the Pacific Islands and into Indonesia. The name thus serves as a reminder of the links between Ngāi Tahu and their whānaunga of Te Moana Nui a Kiwa (The Great Ocean of Kiwa—the Pacific Ocean).

Maukaatua stands guard over the interior of Otago and is a dominant feature, visible from many vantage points. Travellers by sea, along the Lower Taieri, travelling inland either side of Maukaatua or returning to the coast from inland could not escape the gaze of Maukaatua. The maunga (mountain) is imbued with spiritual qualities that were respected by the tūpuna (ancestors). The maunga was likened to a sleeping giant and was said to be the source of strange noises in particular winds or climatic conditions.

Maukaatua once sheltered kainga (villages) within close proximity of its base, including one based at Whakaraupuka. The tūpuna had considerable knowledge of places for gathering kai and other taonga, ways in which to use the resources of the land, the relationship of people with the land and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

An urupā (burial site) is known to be located on the north shoulder of Maukaatua. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of our tūpuna, and are frequently protected by secret locations.

Te Rūnaka Ōtākou has manawhenua (tribal authority over land) and carries the responsibilities of kaitiaki in relation to it. The Rūnaka is represented by the tribal structure, Te Rūnanga o Ngāi Tahu.

The mauri of Maukaatua 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 Ngāi Tahu whānui with the land.

Appendix 19 - Statutory Acknowledgement for Lake Hāwea**SCHEDULE 30****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the lake known as Hāwea, the location of which is shown on Allocation Plan MD 37 (SO 24718).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Lake Hāwea, as set out below.

Ngāi Tahu Association with Lake Hāwea

Hāwea is one of the lakes referred to in the tradition of "Nga Puna Wai Karikari o Rakaihautu" which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatu (Nelson). From Whakatu, Rakaihautu divided the new arrivals in two, with his son taking one party to explore the coastline southwards and Rakaihautu taking another southwards by an inland route. On his inland journey southward Rakaihautu used his famous ko (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Hāwea.

For Ngāi 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 Ngāi Tahu as an iwi.

The name Hāwea may derive from Hāwea, tūpuna (ancestor) of the Waitaha hapū, Ngati Hāwea.

Hāwea was traditionally noted as a rich tuna (eel) fishery, with many thousands of the fish once being caught, preserved and transported back to the kainga nohoaka (settlements) of coastal Otago.

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 Hāwea, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of Hāwea 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 Ngāi Tahu whānui with the lake.

Appendix 20 - Statutory Acknowledgement for Lake Wānaka**SCHEDULE 36****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the Lake known as Wānaka, the location of which is shown on Allocation Plan MD 38 (SO 24719).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Lake Wānaka, as set out below.

Ngāi Tahu Association with Lake Wānaka

Wānaka is one of the lakes referred to in the tradition of “Nga Puna Wai Karikari o Rakaihautu” which tells how the principal lakes of Te Wai Pounamu were dug by the rangatira (chief) Rakaihautu. Rakaihautu was the captain of the canoe, Uruao, which brought the tribe, Waitaha, to New Zealand. Rakaihautu beached his canoe at Whakatu (Nelson). From Whakatu, Rakaihautu divided the new arrivals in two, with his son taking one party to explore the coastline southwards and Rakaihautu taking another southwards by an inland route. On his inland journey southward Rakaihautu used his famous ko (a tool similar to a spade) to dig the principal lakes of Te Wai Pounamu, including Wānaka.

For Ngāi 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 Ngāi Tahu as an iwi.

The name “Wānaka” is considered by some to be a South Island variant of the word “wananga” which refers to the ancient schools of learning. In these schools Ngāi Tahu tohunga (men of learning) would be taught whakapapa (genealogies) which stretched back to over a hundred generations and karakia (incantations) for innumerable situations. All of this learning they would be required to commit to memory.

Wānaka was traditionally noted as a rich tuna (eel) fishery, with many thousands of the fish once being caught, preserved and transported back to the kainga nohoaka (settlements) of coastal Otago.

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 Wānaka, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

In 1836 an eeling party was attacked by Te Puoho, a rangatira (chief) of the North Island Ngati Tama iwi. Te Puoho had plans of conquering Te Wai Pounamu, beginning his campaign at the southern end of the island. He compared his strategy to boning an eel which is started at the tail end of the fish. Having travelled down Te Tai Poutini (the West Coast) to Jackson Bay, Te Puoho crossed Haast Past into Wānaka and Lake Hāwea where he found a Ngāi Tahu eeling party which he captured at Makarora. Two infant girls were captured and eaten. Te Puoho suspected this family was an outpost and so he gave instructions for two guards to follow a young teenager called Pukuharuru who was ordered to show them where the main camp was. However, Pukuharuru managed to escape after dark and alert his father, Te Raki. Te Raki killed the two guards, who were lost without their guide, and the Wānaka families managed to escape the region.

Te Puoho continued his campaign at Tuturau where there were other families fishing. However, some of the people managed to escape to Tiwai Point near Bluff where they lit a warning fire. This fire alerted the southern forces and, under the leadership of Tuhawaiki, Ngāi Tahu prepared to meet Te Puoho at Tuturau. After discussing the situation with the tohunga, Ngāi Tahu were assured of victory. While the priests

chanted their karakia to the gods of war, the heart of the enemy chief appeared before Ngāi Tahu in the firelight, carried by the wings of a bird. With this omen that the gods of war were on the side of Ngāi Tahu, they attacked Te Puoho the next morning.

Te Puoho was shot by a young Ngāi Tahu called Topi and his army was taken captive. The head of Te Puoho was cut from his body and stuck on a pole facing his home in the north. Wānaka is therefore noted in history for its part in what was to be the last battle between North and South Island tribes.

The mauri of Wānaka 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 Ngāi Tahu whānui with the lake.

Appendix 21 - Statutory Acknowledgement for Tititea (Mount Aspiring)**SCHEDULE 62****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the mountain known as Tititea (Mount Aspiring), located in the Mount Aspiring National Park, as shown on Allocation Plan MS 2 (SO 24665).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Tititea as set out below.

Ngāi Tahu Association with Tititea

As with all principal maunga (mountains), Tititea is imbued with the spiritual elements of Raki and Papa, in tradition and practice regarded as an important link to the primeval parents. Tititea is a prominent and majestic peak, clearly visible from a number of vantage points in the south, and its role in Ngāi Tahu's creation stories gives rise to its tapu status. From the heights above Te Ana-au (Lake Te Anau), it is a particularly impressive sight when the sun is setting.

The most common Ngāi Tahu name for the mountain known to Pākehā as Mount Aspiring is Tititea, referring to the mountain's white peak. It is not unusual, however, for places and physical features to have more than one name, reflecting the traditions of the successive iwi who peopled the land. Other names for the mountain include "Makahi Ta Rakiwhanoa" (referring to a wedge belonging to Tu Te Rakiwhanoa) and "Otapahu", which may refer to a type of dogskin cloak.

The Bonar Glacier is known as Hukairoroa Ta Parekiore (which refers to the long, hard glacial ice and crevasses formed by Parekiore). Parekiore was a giant who used to stalk up and down the South and North Islands taking titi (muttonbirds) northwards and returning with kumara. The lakes represent his footprints and the frozen splashes from his footsteps in the south were transformed into glaciers.

For Ngāi 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 Ngāi Tahu as an iwi.

The area was part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the land.

The mauri of Tititea 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 Ngāi Tahu whānui with the area.

Appendix 22- Statutory Acknowledgement for Pikirakatahi (Mount Earnslaw)**SCHEDULE 51****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the area known as Pikirakatahi (Mount Earnslaw), as shown on Allocation Plan MS 4 (SO 24666).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Pikirakatahi as set out below.

Ngāi Tahu Association with Pikirakatahi

The creation of Pikirakatahi (Mt Earnslaw) relates in time to Te Waka o Aoraki, and the efforts of Tu Te Rakiwhanoa. It is said that during its formation a wedge of pounamu was inserted into this mountain, which is the highest and most prominent peak in this block of mountains. The mountain is also linked to the travels of Rakaihautu, who dug out the great lakes of the interior with his ko (a tool similar to a spade), known as Tu Whakaroria and later renamed Tuhiraki at the conclusion of the expedition.

The origins of the name "Pikirakatahi" have been lost, but it is known that many places and physical features have more than one name, reflecting the traditions of the successive iwi who peopled the land. It is, however, likely that the name relates to Rakaihautu or subsequent people, as most of the prominent lakes, rivers and mountains of the interior take their name from the journey of Rakaihautu.

For Ngāi 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 Ngāi Tahu as an iwi.

Pikirakatahi was of crucial significance to the many generations that journeyed to that end of Whakātipu-wai-māori (Lake Wakātipu) and beyond. Staging camps for the retrieval of pounamu were located at the base of the mountain, while semi-permanent settlements related to the pounamu trade were located closer to the lake.

Pikirakatahi stands as kaitiaki (guardian) over the pounamu resource and marks the end of a trail, with the tohu (marker) to the pounamu resource sitting opposite on Koroka (Cosmos Peak). The tūpuna (ancestors) had considerable knowledge of whakapapa, traditional trails, places for gathering kai (food) and other taonga, ways in which to use the resources of the land, the relationship of people with the land and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The retrieval of large amounts of pounamu from this source, so far inland and over a range of physical barriers, attests to the importance of this resource to the economy and customs of the iwi over many generations. The people would also gather native birds for kai, and firewood with which to cook and provide warmth, from the forests covering the lower flanks of Pikirakatahi. Strategic marriages between hapū strengthened the kupenga (net) of whakapapa and thus rights to use the resources of the mountain. It is because of these patterns of activity that Pikirakatahi continues to be important to Rūnaka located in Otago, Murihiku and beyond. These Rūnaka carry the responsibilities of kaitiaki in relation to the area, and are represented by the tribal structure, Te Rūnanga o Ngāi Tahu.

The mauri of Pikirakatahi 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 Ngāi Tahu whānui with Pikirakatahi.

Appendix 23 - Statutory Acknowledgement for Te Wairere (Lake Dunstan)**SCHEDULE 61****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the lake known as Te Wairere (Lake Dunstan), the location of which is shown on Allocation Plan MD 490 (SO 24729)

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Te Wairere as set out below.

Ngāi Tahu Association with Te Wairere

The name "Te Wairere" refers to the speed with which the river once ran at this point.

The whole of the Mata-au (Clutha River), on which Te Wairere lies, was part of a mahinga kai trail that led inland and was used by Otago hapū including Kāti Kuri, Ngati Ruahikihiki, Ngati Huirapa and Ngāi Tuahuriri. The river was used as a highway into the interior, and provided many resources to sustain travellers on that journey. The river was a significant indigenous fishery, providing tuna (eels), kanakana (lamprey) and kokopu in the area over which Te Wairere now lies. Manu (birds), including moa, were taken from areas adjoining the river, over which the lake now lies.

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 river, 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 today.

The waterway was also very important in the transportation of pounamu from inland areas down to settlements on the coast, from where it was traded north and south. Because of its location at the confluence of Mata-au and Kawarau Rivers, Te Wairere was an important staging post on journeys inland and down-river. A tauranga waka and nohanga sited at the junction of the two rivers acted as such a staging post. As a result of this history of use and occupation there are a number of wāhi taonga (including rock shelters and archaeological sites) in the area, some of which are now under the waters of the lake. Wāhi tapu are important as places holding the memories and traditions of Ngāi Tahu tūpuna.

The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the river. The waterway was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the waterway.

The mauri of Te Wairere 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 Ngāi Tahu whānui with the lake.

Appendix 24 - Statutory Acknowledgement for Whakātipu-wai-Māori (Lake Wakātipu)**SCHEDULE 75****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the Lake known as Whakātipu-Wai-Māori (Lake Wakātipu), the location of which is shown on Allocation Plan MD 39 (SO 24720).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Whakātipu-Wai-Māori, as set out below.

Ngāi Tahu Association with Whakātipu-wai-Māori

The name Whakātipu-wai-Māori originates from the earliest expedition of discovery made many generations ago by the tūpuna Rakaihautu and his party from the Uruao waka. Rakaihautu is traditionally credited with creating the great waterways of the interior of the island with his famous ko (a tool similar to a spade), known as Tu Whakaroria and renamed Tuhiraki at the conclusion of the expedition.

There are many traditions relating to the lake. One of the most famous tells that the hollow which forms the bed of the lake was created when the people known as Te Rapuwai came upon the giant tipua (ogre) Matau as he lay there in a deep sleep. Matau had been responsible for the disappearance of many small hunting parties and had entrapped a beautiful maiden, Manata. The father of Manata offered her in marriage to the man who could bring her safely home. Matakauri, who was in love with Manata ventured forth, discovering that Matau slept when the northwest wind blew. Matakauri selected a day when the wind was blowing the right way and set forth. He found Manata and, using his mere, he attempted to sever the bonds which held her, but try as he would he failed. Manata began to sob bitterly, and as her tears fell on the cords, they melted away. Matakauri carried Manata back to the village where they became man and wife. However, Matakauri knew that while Matau lived no maiden was safe, so he set forth when again the northwest wind blew, and set fire to the large growth of bracken that acted as a bed for the giant. Matau was smothered in flames, the fat from his body augmenting the fire, until the blaze was so fierce that it burned a hole more than 1,000 feet deep. The snow on the surrounding hills melted and filled the hole, which is known today as Lake Wakātipu.

For Ngāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and continuity between generations, and document the events which shaped the environment of Te Wai Pounamu and Ngāi Tahu as an iwi.

Whakātipu-wai-Māori once supported nohoaka and villages which were the seasonal destinations of Otago and Murihiku (Southland) whānau and hapū for many generations, exercising ahi kā and accessing mahinga kai and providing a route to access the treasured pounamu located beyond the head of the lake. Strategic marriages between hapū strengthened the kupenga (net) of whakapapa and thus rights to use the resources of the lake. It is because of these patterns of activity that the lake continues to be important to Rūnaka located in Murihiku, Otago and beyond. These Rūnaka carry the responsibilities of kaitiaki in relation to the area, and are represented by the tribal structure Te Rūnanga o Ngāi Tahu.

The lake also supported permanent settlements, such as the kāika (village) Tahuna near present-day Queenstown, Te Kirikiri Pā, located where the Queenstown gardens are found today, a Ngati Māmoe kāika near the Kawarau Falls called O Te Roto, and another called Takerehaka near Kingston. The Ngati Māmoe chief Tu Wiri Roa had a daughter, Haki Te Kura, who is remembered for her feat of swimming across the lake from Tahuna, a distance of some three kilometres.

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 lake, the relationship of people

with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

A key attraction of the lake was the access it provided to seasonal campsites and the pounamu located at the head of the lake at the Dart and Routeburn River catchments, from which countless generations gathered inaka and koko-takiwāi pounamu and transported it back to coastal settlements for fashioning into tools, ornaments and weapons.

Waka and mokihi were the key modes of transport for the pounamu trade, travelling the length and breadth of Whakātipu-wai-Māori. Thus there were numerous tauranga waka (landing places) on the lake and the islands upon it (Matau and Wawāhi-waka). The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the lake. The lake was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the roto (lake).

Whakātipu-wai-Māori is an important source of freshwater, the lake itself being fed by hukawai (melt waters). These are waters with the highest level of purity and were accorded traditional classifications by Ngāi Tahu that recognised this value. Thus it is a puna (spring) which sustains many ecosystems important to Ngāi Tahu. The mauri of Whakātipu-Wai-Māori 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 Ngāi Tahu whānui with the lake.

Appendix 25 - Statutory Acknowledgement for Poumahaka River**SCHEDULE 52****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the River known as Poumahaka, the location of which is shown on Allocation Plan MD 12 (SO 24726).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to the Poumahaka River, as set out below.

Ngāi Tahu Association with the Poumahaka River

The Poumahaka was an important mahinga kai for Ngati Māmoē and Ngāi Tahu kainga (settlements) in the Catlins and Tautuku areas. The river was particularly noted for its kanakana (lamprey) fishery. Other mahinga kai associated with the river included weka and other manu (birds).

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 Poumahaka, 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 today.

The mauri of the Poumahaka 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 Ngāi Tahu whānui with the river.

Appendix 26 - Statutory Acknowledgement for Mata-au (Clutha River)**SCHEDULE 40****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the River known as Mata-au (Clutha River), the location of which is shown on Allocation Plan MD 122 (SO 24727).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to the Mata-au, as set out below.

Ngāi Tahu Association with the Mata-au

The Mata-au river takes its name from a Ngāi Tahu whakapapa that traces the genealogy of water. On that basis, the Mata-au is seen as a descendant of the creation traditions. For Ngāi 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 Ngāi Tahu as an iwi.

On another level, the Mata-au was part of a mahinga kai trail that led inland and was used by Ōtākou hapū including Ngati Kuri, Ngati Ruahikihiki, Ngati Huirapa and Ngāi Tuahuriri. 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 river, 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 today.

The river was also very important in the transportation of pounamu from inland areas down to settlements on the coast, from where it was traded north and south. Thus there were numerous tauranga waka (landing places) along it. The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the river. The river was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continue to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.

The Mata-au is where Ngāi Tahu's leader, Te Hautapunui o Tu, established the boundary line between Ngāi Tahu and Ngati Māmoe. Ngati Māmoe were to hold mana (authority) over the lands south of the river and Ngāi Tahu were to hold mana northwards. Eventually, the unions between the families of Te Hautapunui o Tu and Ngati Māmoe were to overcome these boundaries. For Ngāi Tahu, histories such as this represent the links and continuity between past and present generations, reinforce tribal identity, and document the events which shaped Ngāi Tahu as an iwi.

Strategic marriages between hapū further strengthened the kupenga (net) of whakapapa, and thus rights to travel on and use the resources of the river. It is because of these patterns of activity that the river continues to be important to Rūnaka located in Otago and beyond. These Rūnaka carry the responsibilities of kaitiaki in relation to the area, and are represented by the tribal structure, Te Rūnanga o Ngāi Tahu.

Urupā and battlegrounds are located all along this river. One battleground, known as Te Kauae Whakatoro (downstream of Tuapeka), recalls a confrontation between Ngāi Tahu and Ngati Māmoe that led to the armistice established by Te Hautapunui o Tu. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations.

The mauri of Mata-au 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 Ngāi Tahu whānui with the river.

Purposes of Statutory Acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are—

- (a) To require that consent authorities forward summaries of resource consent applications to Te Rūnanga o Ngāi Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and
- (b) To require that consent authorities, the Historic Places Trust, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to the Mata-au, as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and
- (c) To empower the Minister responsible for management of the Mata-au or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided in section 212 (clause 12.2.6 of the deed of settlement); and
- (d) To enable Te Rūnanga o Ngāi Tahu and any member of Ngāi Tahu whānui to cite this statutory acknowledgement as evidence of the association of Ngāi Tahu to the Mata-au as provided in section 211 (clause 12.2.5 of the deed of settlement).

Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 208 to 211, 213, and 215,—

- (a) This statutory acknowledgement does not affect, and is not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaw; and
- (b) Without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under statute, regulation, or bylaw, may give any greater or lesser weight to Ngāi Tahu's association to the Mata-au (as described in this statutory acknowledgement) than that person or entity would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of the Mata-au.

Except as expressly provided in this Act, this statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in this Act, this statutory acknowledgement does not, of itself, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to, the Mata-au.

Appendix 27 - Statutory Acknowledgement for Ka Moana Haehae (Lake Roxburgh)**SCHEDULE 22****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the lake known as Ka Moana Haehae (Lake Roxburgh), the location of which is shown on Allocation Plan MD 491 (SO 24730).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Ka Moana Haehae, as set out below.

Ngāi Tahu Association with Ka Moana Haehae

The name Ka Moana Haehae refers to the joining of two waterways. In this case it refers to the confluence of the Mata-au and Manuherikia Rivers over which the lake lies.

The whole of the Mata-au (Clutha River), on which Ka Moana Haehae lies, was part of a mahinga kai trail that led inland and was used by Otago hapū including Ngati Kuri, Ngati Ruahikihiki, Ngati Huirapa and Ngāi Tuahuriri. The river was used as a highway into the interior, and provided many resources to sustain travellers on that journey. The river was a significant indigenous fishery, providing tuna (eels), kanakana (lamprey) and kokopu in the area over which Ka Moana Haehae now lies. Manu (birds), including moa, were taken from areas adjoining the river, over which the lake now lies.

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 river, 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 today.

The waterway was also very important in the transportation of pounamu from inland areas down to settlements on the coast, from where it was traded north and south. Thus there were numerous tauranga waka (landing places) along it. The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the river. The waterway was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the waterway.

The mauri of Ka Moana Haehae 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 Ngāi Tahu whānui with the lake.

Appendix 28 - Statutory Acknowledgement for Te Tai o Arai Te Uru (Otago Coastal Marine Area)**SCHEDULE 103****Specific Area**

The statutory area to which this statutory acknowledgement applies is Te Tai o Arai Te Uru (the Otago Coastal Marine Area), the Coastal Marine Area of the Moeraki, Dunedin Coastal and Molyneux constituencies of the Otago region, as shown on SO Plans 24250, 24249, and 24252, Otago Land District and as shown on Allocation Plan NT 505 (SO 19901).

Under section 313, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Te Tai o Arai Te Uru as set out below.

Ngāi Tahu Association with Te Tai o Arai Te Uru

The formation of the coastline of Te Wai Pounamu relates to the tradition of Te Waka o Aoraki, which foundered on a submerged reef, leaving its occupants, Aoraki and his brothers, to turn to stone. They are manifested now in the highest peaks in the Ka Tiritiri o Te Moana (the Southern Alps). The bays, inlets, estuaries and fiords which stud the coast are all the creations of Tu Te Rakiwhanoa, who took on the job of making the island suitable for human habitation.

The naming of various features along the coastline reflects the succession of explorers and iwi (tribes) who travelled around the coastline at various times. The first of these was Maui, who fished up the North Island, and is said to have circumnavigated Te Wai Pounamu. In some accounts the island is called Te Waka a Maui in recognition of his discovery of the new lands, with Rakiura (Stewart Island) being Te Puka a Maui (Maui's anchor stone). A number of coastal place names are attributed to Maui, particularly on the southern coast.

The great explorer Rakaihautu travelled overland along the coast, identifying the key places and resources. He also left many place names on prominent coastal features. Another explorer, Tamatea, sailed along the Otago coast in the waka Tākitimu. After the waka eventually broke its back off the coast of Murihiku, Tamatea and the survivors made their way overland back to the North Island, arriving at the coast by the place Tamatea named O-amaru (Ōamaru).

Place names along the coast record Ngāi Tahu history and point to the landscape features which were significant to people for a range of reasons. For example, some of the most significant rivers which enter the coastal waters of Otago include: Waitaki, Kakaunui, Waihemo (Shag), Waikouaiti, Kāikarae (Kaikorai), Tokomairiro, Mata-au (Clutha), Pounaweia (Catlins). Estuaries include: Waitete (Waitati), Ōtākou (Otago), Makahoe (Papanui Inlet), Murikauhaka (Mate-au and Koau estuaries), Tahaukupu (Tahakopa estuary), Waipātiki (Wapati Estuary). Islands in the coastal area include Okaihe (St Michaels Island), Moturata (Taiari Island), Paparoa, Matoketoke, Hakinikini, and Aonui (Cooks Head).

Particular stretches of the coastline also have their own traditions. The tradition of the waka (canoe) Arai Te Uru and its sinking at the mouth of the Waihemo (Shag River) has led to the coastal area of Otago being known as Te Tai o Araiteuru (the coast of Arai Te Uru). Accounts of the foundering, the wreckage, and the survivors of this waka are marked by numerous landmarks almost for the length of the Otago coast. The boulders on Moeraki coast (Kai Hinaki) and the Moeraki pebbles are all associated with the cargo of gourds, kumara and taro seed which were spilled when the Arai Te Uru foundered.

For Ngāi Tahu, traditions such as these 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 Ngāi Tahu as an iwi.

Because of its attractiveness as a place to establish permanent settlements, including pā (fortified settlements), the coastal area was visited and occupied by Waitaha, Ngati Māmoē and Ngāi Tahu in succession, who, through conflict and alliance, have merged in the whakapapa (genealogy) of Ngāi Tahu whānui. Battle sites, urupā and landscape features bearing the names of tūpuna (ancestors) record this history. Prominent headlands, in particular, were favoured for their defensive qualities and became the headquarters for a succession of rangatira and their followers. Notable pā on the Otago coast include: Makotukutuku (Ōamaru), Te Raka-a-hineatea (Moeraki), Te Pā Katata, Pā a Te Wera, (Huriawa Peninsula), Mapoutahi (Purakaunui), Pukekura (Taiaroa Head), Moturata (Taieri Island). The estuaries from the Waitaki River to the Chaslands also supported various hapu.

Tūpuna such as Waitai, Tukiauau, Whaka-taka-newha, Rakiāmoa, Tarewai, Maru, Te Aparangi, Taoka, Moki II, Kapo, Te Wera, Tu Wiri Roa, Taikawa, Te Hautapanuiotu among the many illustrious ancestors of Ngati Māmoē and Ngāi Tahu lineage whose feats and memories are enshrined in the landscape, bays, tides and whakapapa of Otago.

The results of the struggles, alliances and marriages arising out of these migrations were the eventual emergence of a stable, organised and united series of hapu located at permanent or semi-permanent settlements along the coast, with an intricate network of mahinga kai (food gathering) rights and networks that relied to a large extent on coastal resources. Chiefs such as Korako (several), Tahatu, Honekai, Ihutakuru, Karetai, Taiaroa, Potiki, Tuhawaiki, and Pokene being some among a number who had their own villages and fishing grounds. Otago Peninsula (Muaupoko) had many kaunga nohoanga with a multitude of hapu occupying them. At one time up to 12 kainga existed in the lower Otago harbour, some larger and more important than others.

The whole of the coastal area offered a bounty of mahinga kai, including a range of kaimoana (sea food); sea fishing; eeling and harvest of other freshwater fish in lagoons and rivers; marine mammals providing whale meat and seal pups; waterfowl, sea bird egg gathering and forest birds; and a variety of plant resources including harakeke (flax), fern and ti root. In many areas the reliance on these resources increased after the land sales of the 1840s and 1850s, and the associated loss of access to much traditional land-based mahinga kai.

Many reefs along the coast are known by name and are customary fishing grounds, many sand banks, channels, currents and depths are also known for their kaimoana. One example is Poatiri (Mt Charles — Cape Saunders) the name of which refers to a fish hook. Poatiri juts out into the Pacific, close to the continental shelf, and is a very rich fishing ground. Another example is Blueskin Bay which was once a kohanga (breeding ground) for the right whale, although it is well over 150 years since it has seen this activity.

Other resources were also important in the coastal area. Paru (black mud used for dyeing) was obtained from some areas. Some of the permanent coastal settlements, such as those at the mouth of the Mata-au (Clutha River), and at Ōtākou and Purakaunui, were important pounamu manufacturing sites. Trading between these villages to the south and north via sea routes was an important part of the economy.

The Otago coast was also a major highway and trade route, particularly in areas where travel by land was difficult. Pounamu and titi were traded north with kumara, taro, waka, stone resources and carvings coming south. Travel by sea between settlements and hapu was common, with a variety of different forms of waka, including the southern waka hunua (double-hulled canoe) and, post-contact, whale boats plying the waters continuously. Hence tauranga waka (landing places) occur up and down the coast in their hundreds and wherever a tauranga waka is located there is also likely to be a nohoanga (settlement), fishing ground, kaimoana resource, rimurapa (bull kelp — used to make the poha, in which titi were and still are preserved) with the sea trail linked to a land trail or mahinga kai resource. The tūpuna had a huge knowledge of the

coastal environment and weather patterns, passed from generation to generation. This knowledge continues to be held by whānau and hapu and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the coast.

Numerous urupā are being exposed or eroded at various times along much of coast. Water burial sites on the coast, known as waiwhakaheketupapaku, are also spiritually important and linked with important sites on the land. Places where kaitangata (the eating of those defeated in battle) occurred are also wāhi tapu. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whānau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected in secret locations.

The mauri of the coastal area 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 Ngāi Tahu whānui with the coastal area.

Appendix 29 - Tōpuni for Tititea (Mount Aspiring)**SCHEDULE 92****Description of Area**

The area over which the Tōpuni is created is the area known as Tititea (Mount Aspiring) as shown on Allocation Plan MS 2 (SO Plan 24665).

Preamble

Under section 239 (clause 12.5.3 of the deed of settlement), the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional values relating to Tititea, as set out below.

Ngāi Tahu Values Relating to Tititea (Mount Aspiring)

As with all principal maunga (mountains), Tititea is imbued with the spiritual elements of Raki and Papa, in tradition and practice regarded as an important link to the primeval parents. Tititea is a prominent and majestic peak, clearly visible from a number of vantage points in the south, and its role in Ngāi Tahu's creation stories gives rise to its tapu status. From the heights above Te Ana-au (Lake Te Anau), it is a particularly impressive sight when the sun is setting.

The most common Ngāi Tahu name for the mountain known to Pākehā as Mount Aspiring is Tititea, referring to the mountain's white peak. It is not unusual, however, for places and physical features to have more than one name, reflecting the traditions of the successive iwi who peopled the land. Other names for the mountain include "Makahi Ta Rakiwhanoa" (referring to a wedge belonging to Tu Te Rakiwhanoa) and "Otapahu", which may refer to a type of dogskin cloak.

The Bonar Glacier is known as Hukairoroa Ta Parekiore (which refers to the long, hard glacial ice and crevasses formed by Parekiore). Parekiore was a giant who used to stalk up and down the South and North Islands taking titi (muttonbirds) northwards and returning with kumara. The lakes represent his footprints and the frozen splashes from his footsteps in the south were transformed into glaciers.

For Ngāi 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 Ngāi Tahu as an iwi.

The area was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whānau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the land.

The mauri of Tititea 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 Ngāi Tahu whānui with the area.

Appendix 30 - Tōpuni for Pikirakatahi (Mount Earnslaw)**SCHEDULE 87****Description of Area**

The area over which the Tōpuni is created is the area known as Pikirakatahi (Mount Earnslaw) as shown on Allocation Plan MS 4 (SO 24666).

Preamble

Under section 239 (clause 12.5.3 of the deed of settlement), the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural spiritual, historic, and traditional values relating to Pikirakatahi (Mount Earnslaw), as set out below.

Ngāi Tahu Values Relating to Pikirakatahi (Mount Earnslaw)

The creation of Pikirakatahi (Mt Earnslaw) relates in time to Te Waka o Aoraki, and the efforts of Tu Te Rakiwhanoa. It is said that during its formation a wedge of pounamu was inserted into this mountain, which is the highest and most prominent peak in this block of mountains. The mountain is also linked to the travels of Rakaihautu, who dug out the great lakes of the interior with his ko (digging stick), known as Tu Whakaroria and later renamed Tuhiraki at the conclusion of the expedition.

The origins of the name "Pikirakatahi" have been lost, but it is known that many places and physical features have more than one name, reflecting the traditions of the successive iwi who peopled the land. It is, however, likely that the name relates to Rakaihautu or subsequent people, as most of the prominent lakes, rivers and mountains of the interior take their name from the journey of Rakaihautu.

For Ngāi 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 Ngāi Tahu as an iwi.

Pikirakatahi was of crucial significance to the many generations that journeyed to that end of Whakātipu-wai-māori (Lake Wakātipu) and beyond. Staging camps for the retrieval of pounamu were located at the base of the mountain, while semi-permanent settlements related to the pounamu trade were located closer to the lake.

Pikirakatahi stands as kaitiaki (guardian) over the pounamu resource and marks the end of a trail, with the tohu (marker) to the pounamu resource sitting opposite on Koroka (Cosmos Peak). The tūpuna (ancestors) had considerable knowledge of whakapapa, traditional trails, places for gathering kai (food) and other taonga, ways in which to use the resources of the land, the relationship of people with the land and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The retrieval of large amounts of pounamu from this source, so far inland and over a range of physical barriers, attests to the importance of this resource to the economy and customs of the iwi over many generations. The people would also gather native birds for kai, and firewood with which to cook and provide warmth, from the forests covering the lower flanks of Pikirakatahi. Strategic marriages between hapū strengthened the kupenga (net) of whakapapa and thus rights to use the resources of the mountain. It is because of these patterns of activity that Pikirakatahi continues to be important to Rūnaka located in Otago, Murihiku and beyond. These Rūnaka carry the responsibilities of kaitiaki in relation to the area, and are represented by the tribal structure, Te Rūnanga o Ngāi Tahu.

The mauri of Pikirakatahi 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 Ngāi Tahu whānui with Pikirakatahi.

Appendix 31 - Tōpuni for Te Koroka (Dart/Slipstream)**SCHEDULE 91****Description of Area**

The area over which the Tōpuni is created is the area known as the Dart/Slipstream Special Area as shown on Allocation Plan MS 306 (SO 24707).

Preamble

Under section 239 (clause 12.5.3 of the deed of settlement), the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional values relating to Te Koroka (Dart/Slipstream), as set out below.

Ngāi Tahu Values Relating to Te Koroka (Dart/Slipstream)

The creation of Te Koroka relates in time to Te Waka o Aoraki, and the efforts of Tu Te Rakiwhanoa. The area is also linked to the travels of Rakaihautu, who dug out the great lakes of the interior with his ko (digging stick), known as Tu Whakaroria and renamed Tuhiraki at the conclusion of the expedition.

The actual slip from which the pounamu is gathered is known as Te Horo.

The name of the mountain where the pounamu vein occurs is Koroka (or Koloka). When viewed from the right vantage point, Koroka resembles a reclining giant, the pounamu exiting the mountain, in fact, from the mouth of the giant. Captain Cook's men were informed while moored in Dusky Sound, of the giant in the interior that emits pounamu from his mouth.

For Ngāi Tahu, traditions such as these 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 Ngāi Tahu as an iwi.

Te Koroka area itself represented the end of a trail. Staging camps for the retrieval of pounamu were located at the base of the mountain, with semi-permanent settlements located closer to the lake. The tūpuna (ancestors) had considerable knowledge of whakapapa, traditional trails, places for gathering kai (food) and other taonga, ways in which to use the resources of the land, the relationship of people with the land and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The retrieval of large amounts of pounamu from this source, so far inland and over a range of physical barriers, attests to the importance of this resource to the economy and customs of the iwi over many generations. Pounamu transported back to coastal settlements was fashioned into tools ornaments and weapons. The types of pounamu gathered were inaka and koko-takiwāi. Strategic marriages between hapū strengthened the kupenga (net) of whakapapa and thus rights to access the pounamu resource. It is because of these patterns of activity that Te Koroka continues to be important to Rūnaka located in Otago, Murihiku and beyond. These Rūnaka carry the responsibilities of kaitiaki in relation to the area, and are represented by the tribal structure, Te Rūnanga o Ngāi Tahu.

The actual area from which pounamu was collected is now, and was in traditional times, under a tapu until an appropriate karakia (incantation) and ceremony was performed to permit access and retrieval of a taonga that was of the highest value to iwi. The area is largely unmodified since it was last visited by the ancestors and is a taonga to be treasured. Periodic storms reveal, on the slopes below the "collection" site, large boulders of pounamu, brought to the surface through raging torrents of water rushing down the maunga (mountain).

The mauri of Te Koroka 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 Ngāi Tahu whānui with Te Koroka.

Appendix 32 – Statutory Acknowledgement for Aoraki (Mount Cook)**SCHEDULE 14****Statutory Area**

The statutory area to which this statutory acknowledgement applies is the area known as Aoraki/Mount Cook located in Ka Tiritiri o te Moana (the Southern Alps), as shown on Allocation Plan MS 1 (SO 19831).

Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic, and traditional association to Aoraki as set out below.

Ngāi Tahu Association with Aoraki

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.

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 Rarakiroa (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 now is owes much to the subsequent deeds of Tu Te Rakiwhanoa, who took on the job of shaping the land to make it fit for human habitation.

For Ngāi 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 Ngāi Tahu as an iwi.

The meltwaters that flow from Aoraki are sacred. On special occasions of cultural moment, 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 Ngāi Tahu whānui with the mountain.

The saying "He kapua kei runga i Aoraki, whakarewa whakarewa" ("The cloud that floats aloft Aoraki, for ever fly, stay aloft") refers to the cloud that often surrounds Aoraki. Aoraki does not always "come out" for visitors to see, just as that 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 Ngāi Tahu, Aoraki represents the most sacred of ancestors, from whom Ngāi Tahu descend and who provides the iwi with its 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.

Appendix 33 Resource Inventory Questionnaire**General questions**

1. If you were to choose 5 sites in the area what would you want us to protect what would they be?
2. What places in the area were significant to your whānau?
 - a. What stories were you taught about specific places?
 - b. What old placenames can you remember for sites around the area?
 - c. What areas were you taught to respect because they were wāhi tapu?
 - d. Where there areas where you were told not to go near?
 - e. Can you remember sites of kāika that are no longer present?
 - f. What urupā can you recall?

Questions re water

3. Were any waterbodies set aside for different uses or valued differently?
 - a. Any wai tapu?
4. What waterbodies can you remember visiting with your whānau when you were growing up? What were they used for?

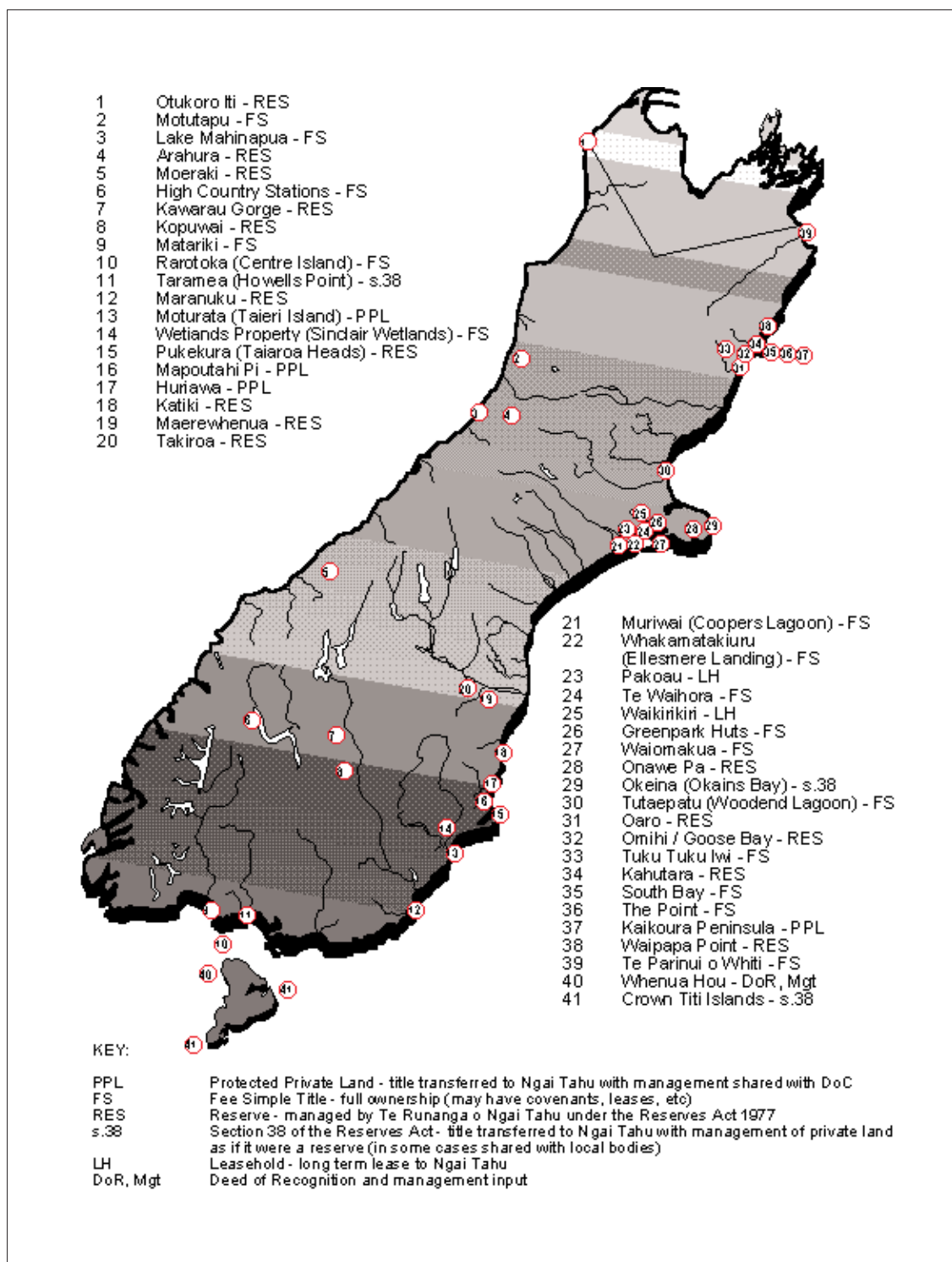
Questions re mahika kai

5. What mahika kai did you gather when you were younger?
6. What places can you remember visiting to gather kai when you were growing up?
 - a. Places where you have gathered materials (fish, plant, rocks, minerals)
 - b. Places where you visited for other purposes
 - c. Habitats and sites critical to the survival of important mahinga kai populations; e.g. special type of kelp for poha, where koura shed their shells, where whitebait spawn, breeding grounds, spawning beds etc.
7. What mahika kai do you gather today?
8. What places do you use today?

Questions re traditional management

9. What traditional practices do you recall being taught when you were younger? What traditional practices do you still practise?

Appendix 34 – Wahi Taonga: Ownership and/or Control Sites ¹²⁴



124 <http://www.Ngaitahu.iwi.nz/office-claim-cultural-overview.html>.

Appendix 35 Information Needs**Wai Māori**

Consenting and other activities that can impact wai māori:

- | | | |
|--------------------------|---------------------------|-----------------------|
| • Groundwater extraction | • Gravel Takes | • Instream activities |
| • Damming | • Diversions | • New irrigation |
| • Water Extraction | • Discharges | • Willow clearance |
| • Earthworks | • Privatisation | • Land use change |
| • Afforestation | • Dairy Conversion | • Subdivision |
| • Wetland drainage | • Land clearance | • Waste Disposal |
| • Weed and pest control | • Reclamation of wetlands | |

General information needs to ensure informed decision making by Kā Papatipu Rūnaka:

- Description of the proposed activity and how it will affect the availability, supply, use and quality of water.
- Description of the existing condition of the aquatic environment, including status and presence of taoka species and mahika kai habitats and species.
- Description of how the existing environment, as seen by visitors to the site, will change as a result of the activity.
- List all other consents that have been applied for and/or that are necessary to enable the use or development to proceed.

Biodiversity and Mahika Kai

Consenting and other activities that can impact biodiversity and mahika kai (in addition to those above):

- | | |
|---|--|
| • Land clearance | • Earthworks |
| • Subdivision | • Instream activities / structures |
| • Waste Disposal to Land | • Introduction of new species |
| • Wetland drainage | • Infilling / reclamation of wetlands |
| • Dredging | • Marine farms |
| • Increased recreational usage | • Weed and pest control |
| • Tourism ventures – coastal or marine based | • Privatisation (impacts on access to sites and species) |
| • Land use (especially intensification and conversion) | • Infilling / reclamation in coastal areas |
| • Waste Disposal to lands adjacent to the coastal environment | • Constructing or repairing physical structures within the coastal environment |

General information needs to ensure informed decision making by Kā Papatipu Rūnaka:

- Describe the proposed activity.
- Advise whether a mahika kai survey was undertaken to determine existing status of mahika kai and the effect of the activity on habitats and species.
- Advise the existing condition of any affected wetland.
- Advise whether the proposal will result in direct damage to the marine environment from: the operation of equipment/machinery, construction of structures on the seabed, introduction of debris or contaminants.
- Identify whether the proposed new activity will result in any additional uses of natural resources within the coastal environment.
- Advise of monitoring that is proposed to ensure that valued species are not impacted by the proposed activity as a result of construction and/or operation.

Wāhi tapu

Consenting activities that can impact on wāhi tapu.

- Accidental discovery
- Land use change
- Inundation
- Damming
- Earthworks
- Privatisation
- Land clearance
- Contamination
- Subdivision

Information needs to ensure informed decision making by Papatipu Rūnaka:

- Describe the existing land uses
- Describe the proposed activity
- Identify areas where a relatively unmodified environment remains intact
- Describe any proposed land preparation techniques associated with the proposal e.g. root raking
- Advise whether an archaeological/cultural investigation has been undertaken
- Explain accidental discovery protocols that have been agreed to ensure appropriate care of cultural resources that remain on the ground surface or a buried just beneath it
- Advise of any physical protection proposed to protect known sites of significance.

Cultural landscapes

Consenting activities that can impact on Cultural Landscapes:

- Increased recreational activity
- Land use change e.g. forestry
- Contamination of the land
- Earthworks
- Inundation - damming
- Subdivision
- New irrigation schemes
- Accidental discovery
- Land clearance
- Extraction of water
- Privatisation
- Waste disposal to surrounding lands
- Reclamation /infilling
- Constructing physical structures

Information needs to ensure informed decision making by Papatipu Rūnaka:

- Describe the existing land uses
- Describe the proposed activity
- Describe any proposed land preparation techniques associated with the proposal e.g. root raking
- Advise how the existing environment as seen by visitors to the site will change as a result of the activity
- Explain accidental discovery protocols that have been agreed to ensure appropriate care of cultural resources that remain on the ground surface or a buried just beneath it
- Identify areas where a relatively unmodified riparian margins remain
- Advise whether vegetation is to be re-established around structures/earthworks so that bare soil is not exposed to erosive forces.

Coasts

Consenting activities that can impact on Coastal values (in addition to those identified in Mahika Kai and Biodiversity above):

- Over harvesting
- Reclamation /infilling
- Discharges
- Dredging
- Marine farms
- Tourism
- Waste disposal
- Earthworks impacting on the coastal environment
- Physical structures
- Privatisation
- Increased recreational activity
- Land use change
- Land clearance

Information needs of to ensure informed decision making by Papatipu Rūnaka:

- Proposed activity
- Advise whether the proposal will result in direct damage to the marine environment from: the operation of equipment/machinery, construction of structures on the seabed, introduction of debris or contaminants
- Identify whether the proposed new activity will result in any additional uses of natural resources within the coastal environment
- Advise of monitoring that is proposed to ensure that valued species are not impacted by the proposed activity as a result of construction and/or operation.

Pounamu

Consenting activities that can impact on Pounamu values:

- Gravel Extraction
- Tourism activities
- Earth disturbance.

Information needs to ensure informed decision making by Papatipu Rūnaka:

- existing land uses
- proposed activity
- proposed method of operation
- procedures to be undertaken if pounamu is sourced with the gravel extraction
- proposed methods of avoiding, remedying or mitigating impacts on pounamu values.

Appendix 36 Contact Details

Te Rūnanga o Moeraki
Corner Tenby and Haverford Street
MOERAKI

Kāti Huirapa Rūnaka ki Puketeraki
C/O Post Office
KARITĀNE

Te Rūnanga o Ōtākou
R.D.2
ŌTĀKOU

Hokonui Rūnanga
PO Box 114
GORE

KTKO Ltd
258 Stuart Street
PO Box 446
DUNEDIN
Phone 03 477 0071
Fax 03 4770072



GLOSSARY



14 GLOSSARY *PAPAKUPU*

Ahi kā	Continued occupation according to traditional law of Māori tenure (“keeping the fires burning”).
Anadromous	Migrates from sea to freshwater to spawn.
Ara Tawhito	Ancient Trails.
Aruhe	Edible fernroot.
Atua	God, supernatural being.
Avulsion	Sudden removal of land, for example, by a flood.
Contra preferentem	The words of a deed are construed more strongly against the grantor (Hinde & Hinde).
Diadromy	Migrates up or downstream, or to or from the sea.
Eutrophication	Process involving increased fertility of water due to presence of high nutrient levels, often accompanied by extreme plant growth and/or algal bloom.
Galaxias	Native fish species.
Hapū	Sub-tribe, extended whānau.
Harakeke	Flax.
Hau kāika	People that uphold the ahi kā of a particular area.
Heritage Order	provision made within a district plan to give effect to a requirement made by a heritage protection authority under s.189 or s.189A of the RMA-91.
Hikoi	Journey.
Hinaki	Pots.
Hui	Meeting, assembly.
Inanga/Īnaka	A variety of whitebait; also a variety of pounamu.
Iwi	Tribe.
Iwi authority	The authority which represents an iwi and which is recognised by that iwi as having the authority to do so.
Kaha	Strength.
Kāi Tahu	Descendants of Tahu, the tribe.
Kāi Tahu ki Otago	The four Papatipu Rūnaka and associated whānau and rōpū of the Otago Region.
Kāi Tahu whānui	The collective of the individuals who descend from one or more of the of the five primary hapū of Kāi Tahu, Kāti Māmoe and Waitaha.
Kāika/Kaik’	Settlement.
Kāika/Kaingā nohoaka	Place of residence.
Kaimoana	Food obtained from the sea.
Kaitiaki	Guardian.
Kaitiakitaka	The exercise of customary custodianship, in a manner that incorporates spiritual matters, by takatawhenua who hold Manawhenua status for particular area or resource.
Kanohi ki te Kanohi	Eye to eye or face to face.
Kanakana	Lamprey.
Karakia	Prayer, incantation.
Ka Tiritiri o te Moana	Southern Alps.
Kaumatua	Respected elder.
Kawanataka	Governance.
Kawenata	Covenant.
Kekeno	Fur seals.
Ki Uta Ki Tai	Mountains to the Sea.

Koaro	A variety of whitebait.
Kāiwi Takata	Human skeletal remains.
Kohaka	Breeding Ground.
Kohātu Taoka	Treasured Stone Resources.
Kokopara	Giant kokopu (common).
Koparapara	Bellbird.
Kōrero	Discussion.
Kotukutuku	Native fuchsia.
Koura	Crayfish.
Kukupā	Native wood pigeon, kereru.
Kupenga	Net.
Mahika Kai	Places where food is produced or procured.
Mahika Mataitai	Places where food is obtained from the sea or seashore.
Makaa	Barracoutta
Mana	Authority, prestige, influence.
Mana Whenua	Customary authority or rangatiratanga exercised by an iwi or hapū in an identified area.
Manaaki	Show kindness to, look after, entertain.
Manawhenua	Those who exercise customary authority or rakatirataka.
Manuhiri	Visitor, guest.
Marae	Courtyard, meeting place for takata whenua.
Marine Reserve	Marine reserve declared under the Marine Reserves Act 1971.
Matauraka Māori	Māori knowledge
Mate	Death.
Mauri	Essential life force or principle; a metaphysical quality inherent in all things both animate and inanimate. (Ngāi Tahu Fresh Water Policy)
Mauka	Mountain.
Miro	A native tree species.
Moana	Sea, lake.
Mohoao	Black Flounder.
Mokopuna	Grandchild, descendant.
Murihiku	That area south of the Waitaki River.
Nga Whenua Kawenata	An agreement entered into under s.27A of the Conservation Act 1987.
Rāhui	Form of restriction on access to a certain resource for a particular time
Noa	Free from tapu, ordinary.
Non-diadromous	Do not migrate.
Pā	Fortification.
Papakāika	Traditional settlement or settlement on traditional land.
Papatipu	Original Māori land.
Papatipu Rūnaka/Rūnanga	Traditional Rūnaka.
Papatūānuku	Earth mother.
Paraki/Ngāiore	Common Smelt
Pātiki	Flounder.
Piripiri Pohatu	Torrent Fish.
Poha	Kelp bag (used for storing preserved food).
Pou	Post.
Pounamu	Nephrite, greenstone, jade.
Pukerero	
Pūrākau	Stories.
Putakitaki	Paradise shelduck.

Rāhui	Temporary protection of a resource.
Rakau	Tree.
Rakātira	Chief.
Rakātirataka	Chieftanship, decision-making rights.
Raupō	Bulrush.
Rimurapa	Bull kelp – used to make the poha in which titi were and still are preserved.
Rohe	Boundary.
Rohe potae	Traditional tribal area.
Rōpū	Group.
Rūnaka/Rūnanga	Local representative group or community system of representation.
Ruru	Morepork, native owl.
Samonid	Salmon and trout species.
Taiapure	Local fishery declared under Part IIIA of the Māori Fisheries Act 1989.
Takaroa	Deity of the sea.
Takata	Person.
Takatapora	Pākehā/European (lit. “boat people”).
Takata whenua	The iwi or hapū that holds mana whenua in a particular area.
Takiwā	Area, region, district.
Tangi	Bereavement ceremony.
Taniwha	Legendary serpent-like creature.
Taoka	Treasure.
Taoka Tuku Iho	Treasure handed down from the ancestors.
Tapu	Sacred.
Tauihu	Prow of the waka.
Tauraka Ika	Fishing ground.
Tauraka Waka	Canoe mooring site.
Te Ao Tūroa	The natural environment.
Te Tai o Arai Te Uru	Coastal Otago Marine Area
Te Wai Pounamu	The South Island.
Ti (kouka/rakau)	Cabbage tree; also edible products from ti.
Tiaki	Guardianship.
Tikanga	Lore and custom.
Tikanga Atawhai	Funding provided by the Department of Conservation for specific iwi initiated projects.
Tikaka	Customary values and practices.
Tino Rangatirataka	Full chiefly authority.
Titi	Muttonbird, sooty shearwater.
Tohu	Marker.
Tohuka	Specialist in a particular field of expertise.
Tohuka Whakairo	Master carver.
Tōroa	Albatross.
Trophic	Of nutrition.
Tuaki	Cockle.
Tuhituhi neherā	Rock art.
Tuna	Eel.
Tupapaku	Human corpse.
Tūpuna wāhine	Female ancestor.
Tūpuna/tūpuna	Ancestor.
Turangawaewae	Place of belonging through ancestral rights linked to land, place to stand.
Umu-tī	Earth oven used for cooking ti.

Urunga Waka	Canoe landing site.
Urupā	Burial place.
Wāhi Ingoa	Placenames.
Wāhi Kohātu	Rock Formation.
Wāhi Mahi Kohātu	Quarry Sites.
Wāhi Taoka	Resources, places and sites treasured by Manawhenua.
Wāhi Tapu	Places sacred to takata whenua.
Waiata	Song.
Waikoura	Freshwater lobster.
Wairua	Life principle, spirit.
Waka	Canoe.
Waka Hunua	Double Hulled Canoe.
Wānaka/Wānanga	Customary learning method.
Water Conservation Order	Order made under s.214 of the RMA-91 for the purpose of recognising and sustaining outstanding amenity or intrinsic value of waters and protecting outstanding characteristics.
Waterway	Water in a river, stream, lake, pond, wetland, estuary or aquifer, or any part thereof, including land water margins, beds and banks which the mauri of the waterway is reliant on.
Weka	Woodhen.
Whakama	Shame.
Whakapapa	Genealogy.
Whakataukī	Proverb, saying.
Whānau	Family.
Whānui	Large, extended, broad.
Whare	House.
Whare Kai	Dining hall
Whare Kura	School of Learning.
Whare Tūpuna/Wharenuī	Ancestral meeting house.
Whenua	Land.

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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.



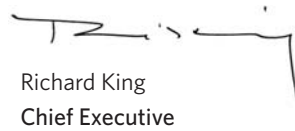
Steve Parry
Chief Executive
Gore District Council



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 Rūnanga o Waihopai and Te Rūnanga o Hokonui, and on the 14th 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.

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

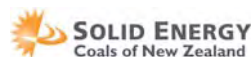
He nui maunga e kore e tae a te whakaneke, he nui ngaru moana Mā te ihu o te waka e wāhi

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).

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Rārangi Upoko

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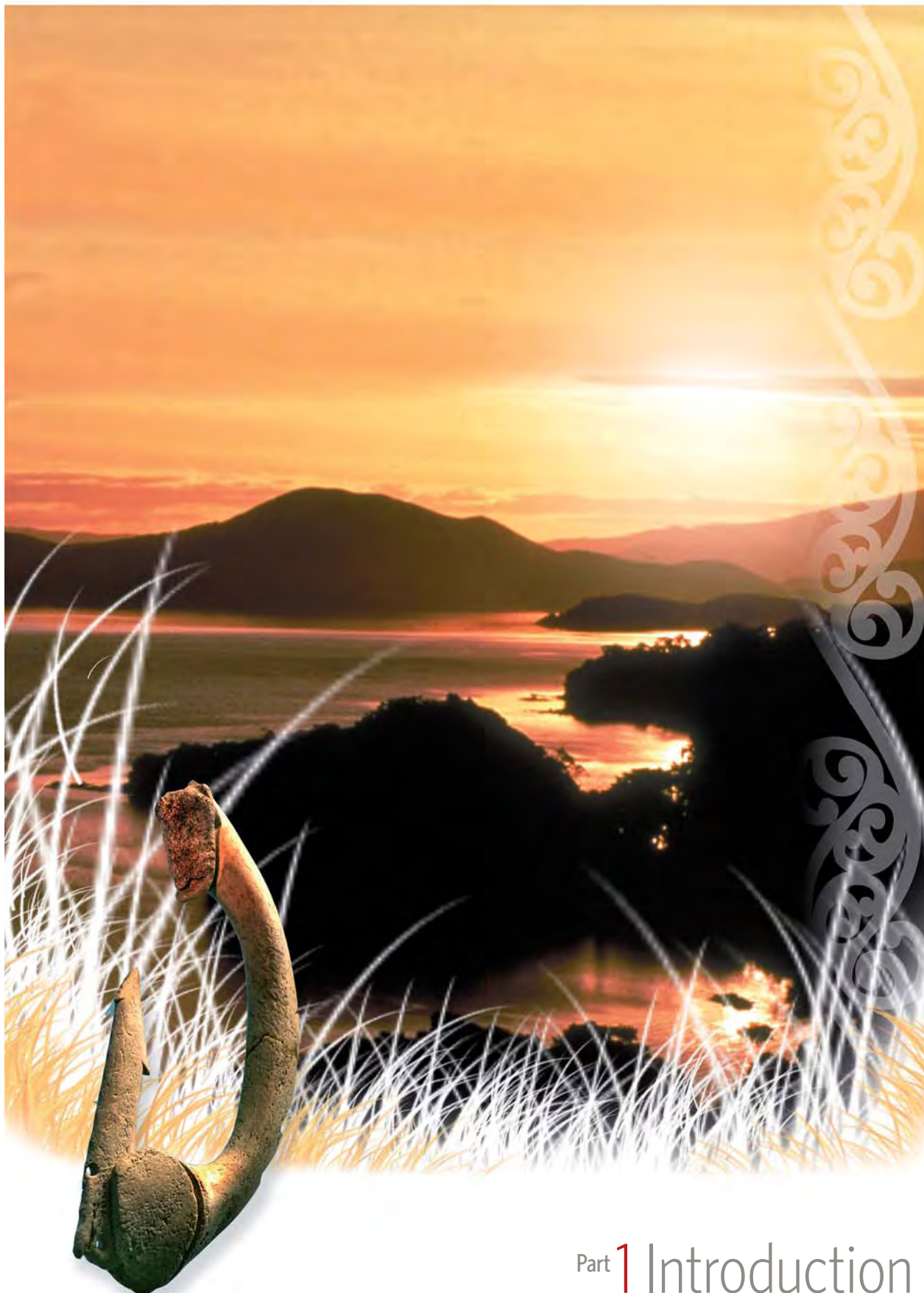
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Part 1 Introduction

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

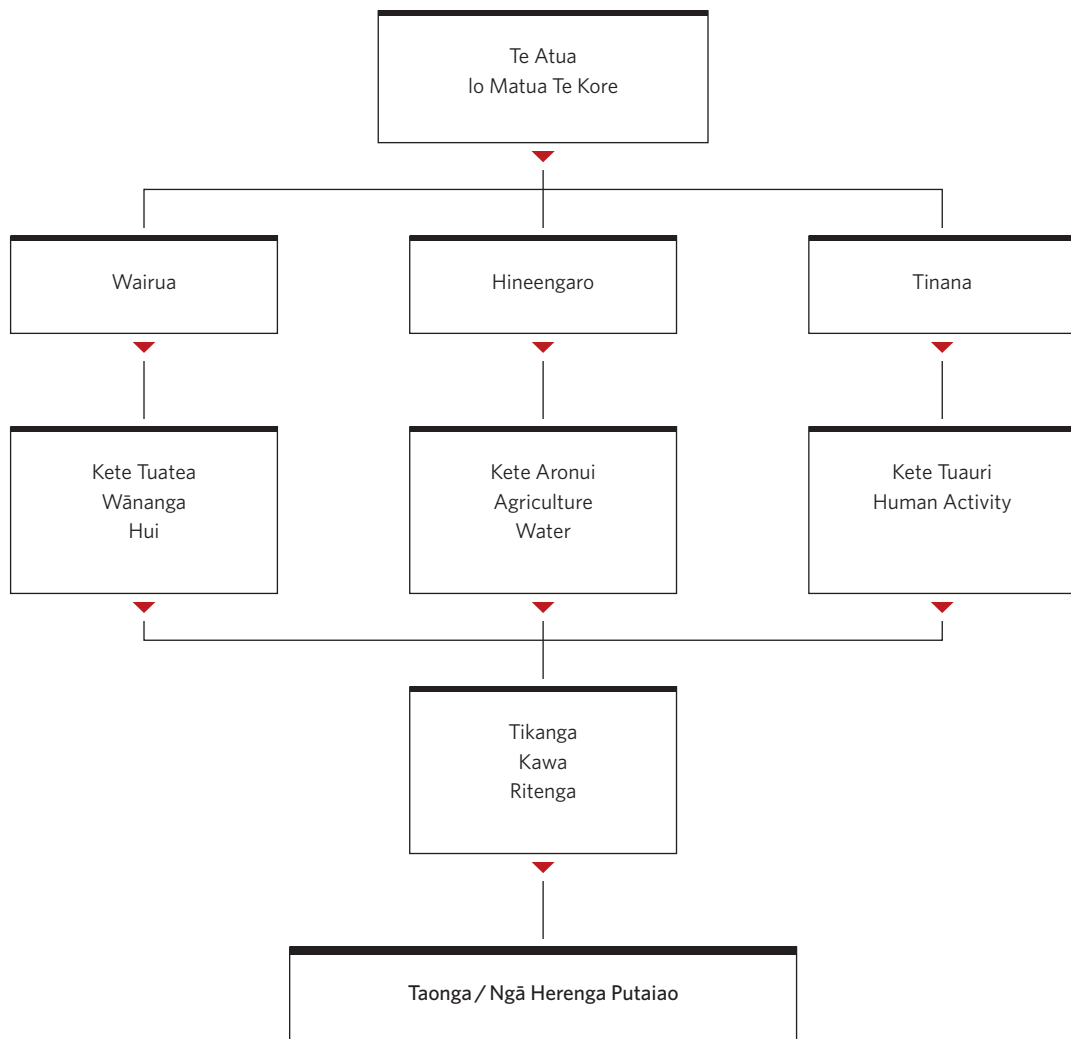
*"There is nothing new in these things that we write
in this document, they are the teachings handed
down from the ancestors. We are the students
and so will be the ones who come after us."*

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

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

Part 2 – Wāhi Tuarua

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

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

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>	Huringa Ahua o Te Rangi – Climate Change		
	- Localised Influences on the Global Environment	- Economy and Industry	- Influences of Climate Change on Society and Health
<i>Section Two</i>	O Te Pū Hau – Air		
	- Discharge to Air	- Amenity Values	
<i>Section Three</i>	Te Atawhenua – Fiordland		
	- 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>	Takitimu Me Ona Uri – High Country and Foothills		
	- 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)		

Section Five Te Rā a Takitimu – Southland Plains

- | | | |
|-------------------------------|--|---------------------------------|
| - 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 | | |

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

- | | | |
|--|---|---|
| - 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 |

Section Seven Ngā Moutere o Murihiku – Offshore Islands

- | | | |
|---|--|---|
| - 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 Rangatiranga and Treaty related outcomes;
- ☉ environmental outcomes;
- ☉ social, economic, health and well-being outcomes.

Kaitiakitanga, Tino Rangatiranga 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 Rangatiranga 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

Rārangi Upoko Table of Contents

Wāhi Tuarua – Kaitiakitanga

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

- ◉ **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 Ōhekie (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;

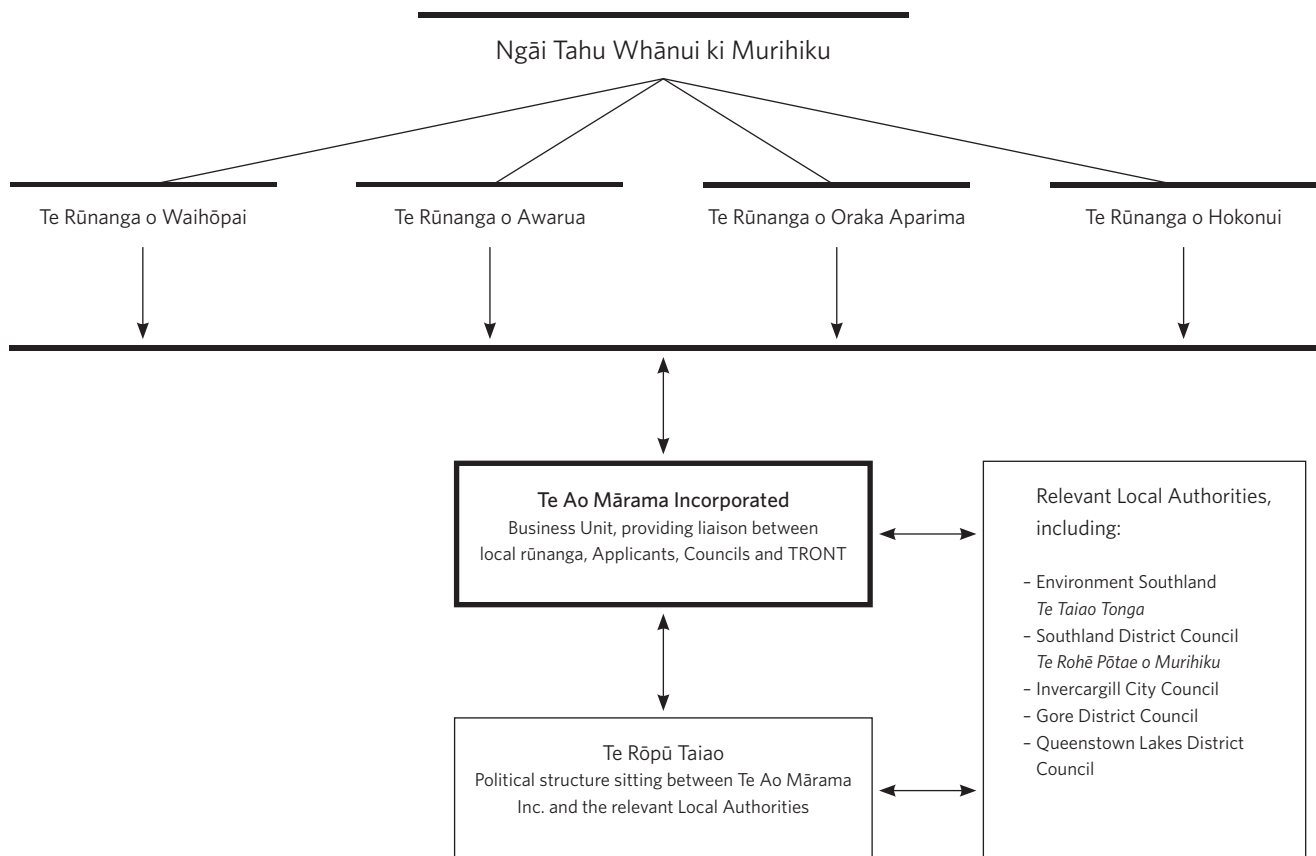
- the Tribunal found that Ngāi Tahu was disadvantaged by the delay in implementing the terms of the Rakiura purchase, the Crown having failed in its duty actively to protect Māori interests;
- the Tribunal found that, when purchasing Ngāi Tahu lands, the Crown failed to ensure that Ngāi Tahu retained 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.

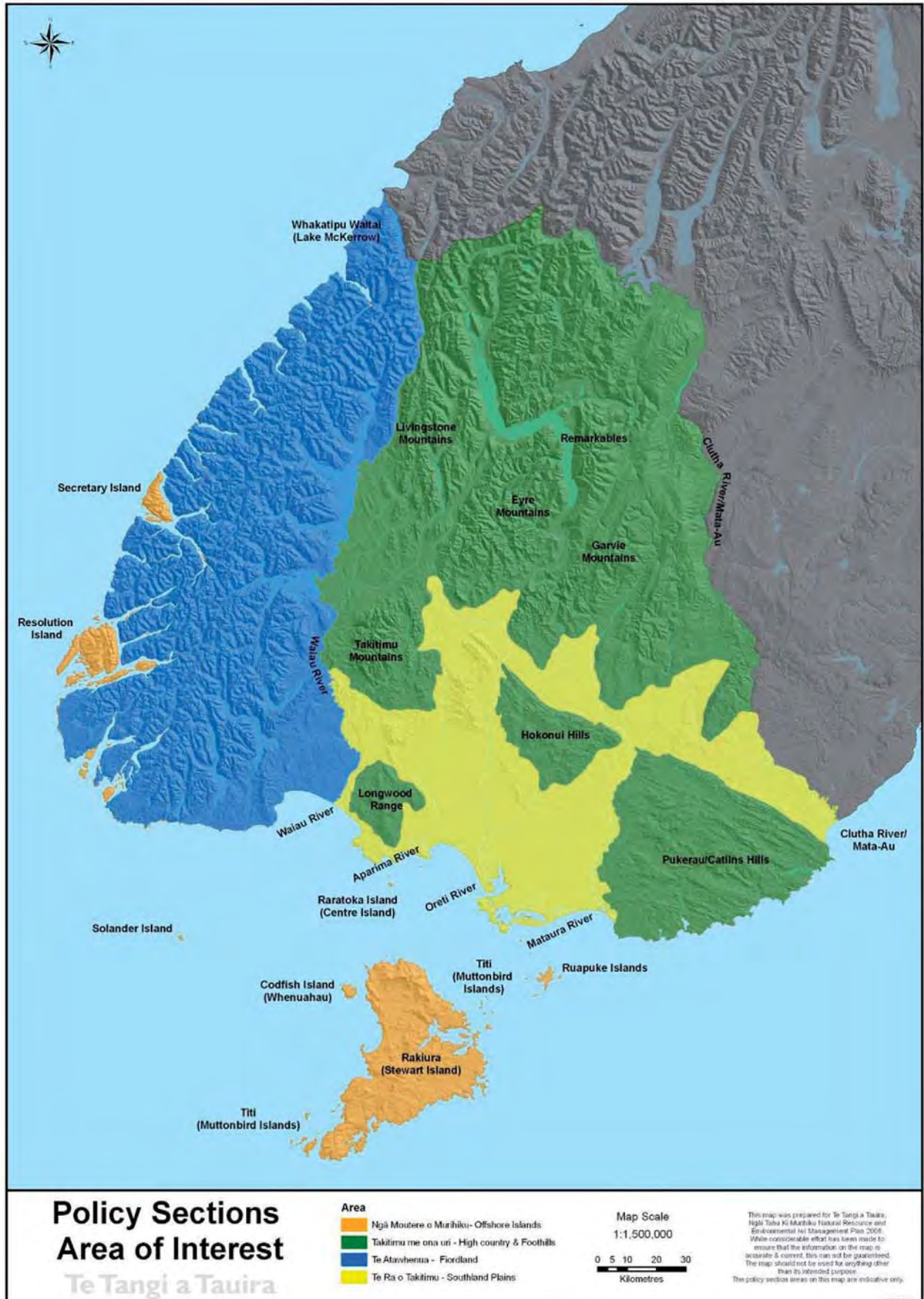
In this Plan, *Ngā Take* are issues of concern to activities, management approaches or processes that adversely impact on Ngāi Tahu ki Murihiku values. An issue is defined in this Plan, as an existing or potential problem that must be resolved to address adverse effects on Ngāi Tahu ki Murihiku values. *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.¹

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.

¹ 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.

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*² 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.

² *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

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.

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.

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.

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 Tawhititarere. 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)³. The Fjords 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 Fjords 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 Fjords links Piopiotahi (Milford Sound) to Murihiku and was the main route by which the koko-tangiwai gathered from that end of the Fjords 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.

³ 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.

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.⁴ 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.

⁴ 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.⁵

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.

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.

⁵ 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.

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).

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).

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).

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.

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.

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).

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.

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 rūpū, 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.

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

- ⊙ 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.⁶ 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.

⁶ 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.

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.

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.

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.

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.

Cross-reference:

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

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.

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.

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.

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.⁷

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.

⁷ *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.

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), Tetoi Aka (middens), Tuhituhi Neherā (rock drawings) and Kōhanga (nesting areas).

*Sources: New Zealand Historic Places Trust website 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.

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

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





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.⁸

⁸ 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.

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.

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.

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.

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 Mātaitai⁹, 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)¹⁰ 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).

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*,

⁹ The Matāura River is the first Freshwater Mātaitai in New Zealand, established in September 2005

¹⁰ 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.

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"> Drains the Southland plains 	<ul style="list-style-type: none"> 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. 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. 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.¹¹ 	<p><i>Water quality and river health</i></p> <ul style="list-style-type: none"> River as source of drinking water for Invercargill Indirect discharges from town sewage schemes and industry Discharges to land and run off to water Intensive stocking in lower catchment areas - stock access to river and run off of contaminants from land to water <p><i>Water quantity</i></p> <ul style="list-style-type: none"> Water abstractions Relationship between surface water and groundwater <p><i>Dams and diversions</i></p> <ul style="list-style-type: none"> Protection of upper catchment from damming and diversions 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 <p><i>Gravel extraction</i></p> <ul style="list-style-type: none"> Gravel extraction, and potential impacts on nesting birds <p><i>Mahinga kai and biodiversity</i></p> <ul style="list-style-type: none"> Riparian management River as habitat for tuna – this river should produce good tuna <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> Protection of culturally significant sites in catchment Upper catchment area considered high risk in terms of activities impacting on unknown archaeological sites

¹¹ 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>Waiau (SA)</p> <ul style="list-style-type: none"> Drains the Southland plains 	<ul style="list-style-type: none"> 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. 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. 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. 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. 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).¹² 	<p><i>Water quality</i></p> <ul style="list-style-type: none"> The river has reasonable water quality due to large, fast flow - need to protect water quality <p><i>Water quantity</i></p> <ul style="list-style-type: none"> Reductions in flow and impacts on river as habitat Maintaining appropriate minimum flow Flow levels too low at times <p><i>Dams and diversions</i></p> <ul style="list-style-type: none"> Water takes for hydroelectric generation, and effects on overall river health, flow and natural character Changes to the river mouth environment due to changes in flow <p><i>Gravel extraction</i></p> <ul style="list-style-type: none"> Gravels don't get transported down the river as well as they should because of the Mararoa Weir <p><i>Mahinga kai and biodiversity</i></p> <ul style="list-style-type: none"> Commercial jet boating is popular on this river - risk of introducing pests such as didymo <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> Protection of culturally significant sites in the catchment

12 NTCSA 1998: Schedule 69

River Catchment Description	Ngāi Tahu ki Murihiku Cultural Associations	Significant Resource Management Issues
<p>Aparima (SA)</p> <ul style="list-style-type: none"> • Drains the Southland plains • Slow flowing, lowland river • Drains Takitimu Mountains 	<ul style="list-style-type: none"> • 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 tītī islands. A carved tauihu (canoe prow) has been found in the estuary of the river. • 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. • The relationship of the Aparima to the Takitimu Hills is an important part of the relationship of Ngāi Tahu to the river • There are numerous archaeological sites at the river mouth 	<p><i>Water quality</i></p> <ul style="list-style-type: none"> • Impacts of intensive land use activities, particular run off of contaminants from land to water • Need to improve water quality <p><i>Gravel extraction</i></p> <ul style="list-style-type: none"> • Gravel extraction and effects on habitat for birds (e.g. gulls) <p><i>Mahinga kai and Biodiversity</i></p> <ul style="list-style-type: none"> • Whitebait stands at mouth of the river <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> • Protection of culturally significant sites in the catchment

River Catchment Description	Ngāi Tahu ki Murihiku Cultural Associations	Significant Resource Management Issues
<p>Matāura (SA)</p> <ul style="list-style-type: none"> Drains Waimea Plains 	<ul style="list-style-type: none"> 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. 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. 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. Matāura Falls are an important feature of the cultural landscape of this river 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 	<p><i>Water quantity and quality</i></p> <ul style="list-style-type: none"> 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) Changes to the natural character of the Mātaura Falls <p><i>Mahinga kai and Biodiversity</i></p> <ul style="list-style-type: none"> Impacts on fish passage at Mātaura Falls. Elvers and kanakana are having difficulty getting upstream from the falls Protection of the mātaītai on the Mātaura The river is an important brown trout fishery - need to ensure that the customary native fishery is not compromised by the trout fishery <p><i>Tourism</i></p> <ul style="list-style-type: none"> Pressures on the river from tourism activities <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> Protection of culturally significant sites in the catchment
<p>Pomahaka (SA)</p> <ul style="list-style-type: none"> Upper catchment is considered reasonably pristine – runs through high country areas 	<ul style="list-style-type: none"> important mahinga kai for Ngāti Māmoe and Ngāi Tahu kāinga in the Catlins and Tautuku areas Particularly noted for kanakana fishery, but also associated with weka and other manu 	<p><i>Water quantity and quality</i></p> <ul style="list-style-type: none"> Impacts of intensive land use activities on river health <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> Protection of culturally significant sites in the catchment

River Catchment Description	Ngāi Tahu ki Murihiku Cultural Associations	Significant Resource Management Issues
Mata-au/Clutha (SA)	<ul style="list-style-type: none"> ● 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 ● The Mata-au was part of a mahinga kai trail that led inland and was used by Ōiākou hapū ● 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. ● The Mata-au is where Ngāi Tahu's leader, Te Hautapunui o Tū, established the boundary line between Ngāi Tahu and Ngāti Māmoë. However, eventually unions between the iwi overcame these boundaries. ● Urupā and battle grounds located along the river ● Battleground known as Te Kauae Whakatoro (downstream of Tuapeka) recalls a confrontation between Ngāti Māmoë and Ngāi Tahu that led to the armistice established by Te Hautapunui o Tū. ● Cultural importance of three large lakes at the headwaters of the Mata-au: Lake Wakātipu, Lake Wānaka and Lake Hāwea 	<p><i>Water quality</i></p> <ul style="list-style-type: none"> ● Impacts on water quality from land use intensification <p><i>Dams and Diversions</i></p> <ul style="list-style-type: none"> ● 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>) ● Impacts of hydro infrastructure on fish passage ● Build up of gravels above the dam ● Protection of natural variability and character of flow, and the habitats created by such flow ● Flooding <p><i>Gravel extraction</i></p> <ul style="list-style-type: none"> ● Gravel extractions in lower catchment areas - cumulative effects <p><i>Wāhi tapu</i></p> <ul style="list-style-type: none"> ● Protection of culturally significant sites in the catchment

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)¹³ 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.

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.

¹³ 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.

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.

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 Parks¹⁴, 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.

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?”

¹⁴ 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, ikarua, 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.

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.

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.

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

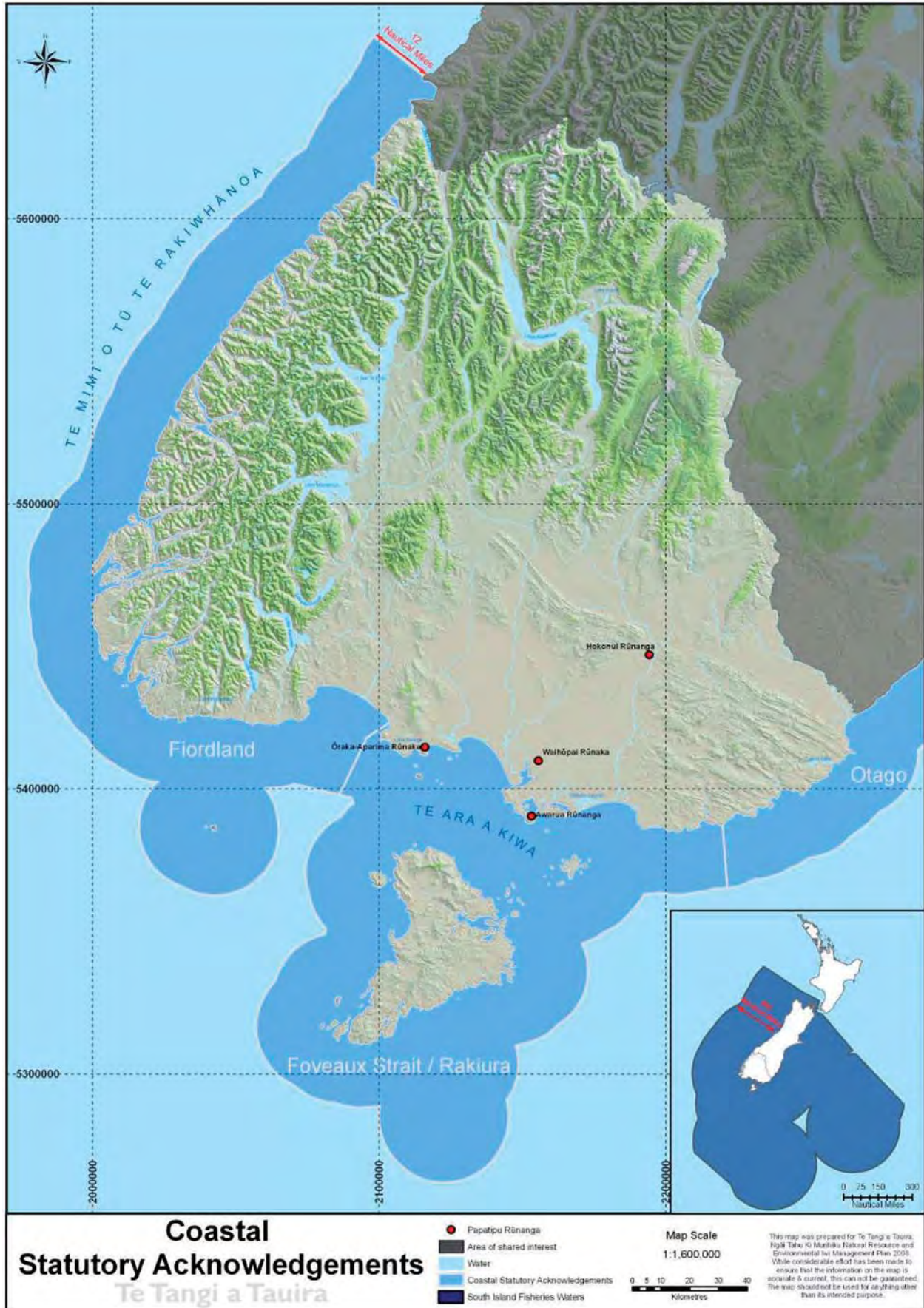


This section of the plan describes ngā take and ngā kaupapa associated with Southland's coastal environment. The coastal environment as recognised by Ngāi Tahu ki Murihiku covers a wide area incorporating;

- 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)

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.

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

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.

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.

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 Whakataua 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.

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).

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.

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.

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

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.

Information source:

Te Poha o Tohu Raumati – Te Rūnanga o Kaikōura
Environmental Management Plan 2005
Ministry of Fisheries website www.fish.govt.nz

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.

Information source:

Te Poha o Tohu Raumati – Te Rūnanga o Kaikōura
Environmental Management Plan 2005
Ministry of Fisheries website 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.

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.¹⁵

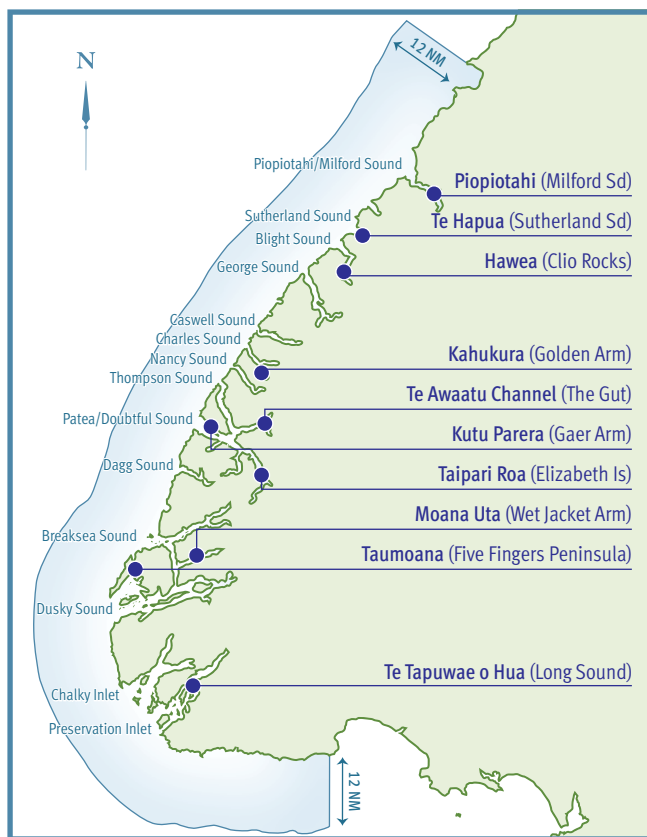
Marine Reserves are specified areas of the sea and foreshore that are managed to preserve marine life in their natural habitat for scientific study. Marine Reserves may be established in areas that contain underwater scenery, natural features, or marine life of such distinctive quality, or so typical, 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.

¹⁵ 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

The types of bylaws that can be introduced under a Mātaitai include:

- ⊙ 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.

Te Whaka a Te Wera, Paterson Inlet Mātaitai was formally established in December 2004.

(above map outlines the Mātaitai reserve area – Te Whaka a Te Wera Mātaitai Management Plan – May 2007)

Ngā Take - Issues

- ⊙ 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.



Figure 4: Mātaitai 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, Mātaitai 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 Mātaitai 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 Mātaitai.
4. Prevent further degradation of the mauri of Taiāpure, Mātaitai, 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.

Information source:

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

Ministry of Fisheries website www.fish.govt.nz

Department of Conservation website 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).¹⁶

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.

¹⁶ 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.

Information source:

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

Ministry of Fisheries website www.fish.govt.nz

Department of Conservation website 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
 Ministry of Fisheries website 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 Whakatau 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.

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.

Information Source:

Southland Coastal Marine State of the Environment website
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

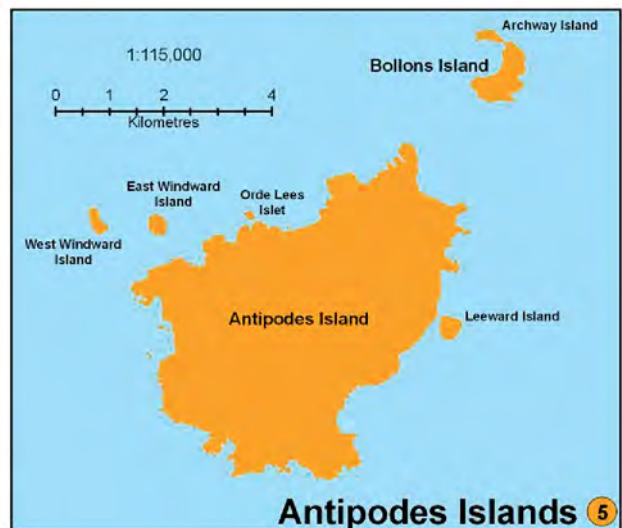
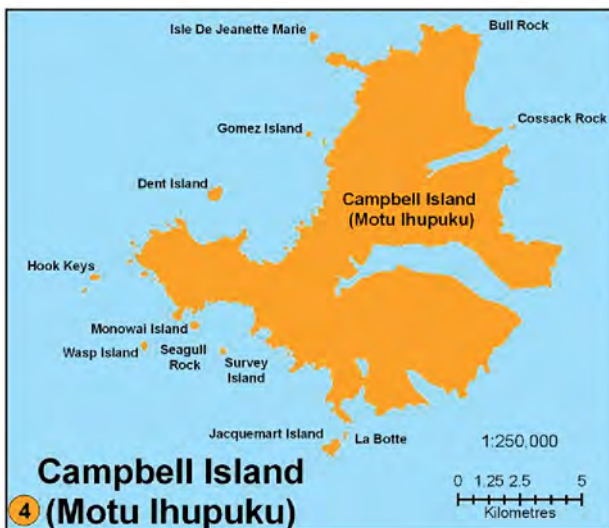
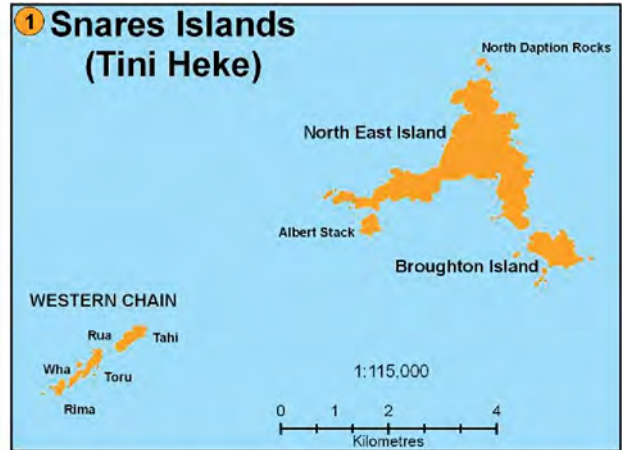
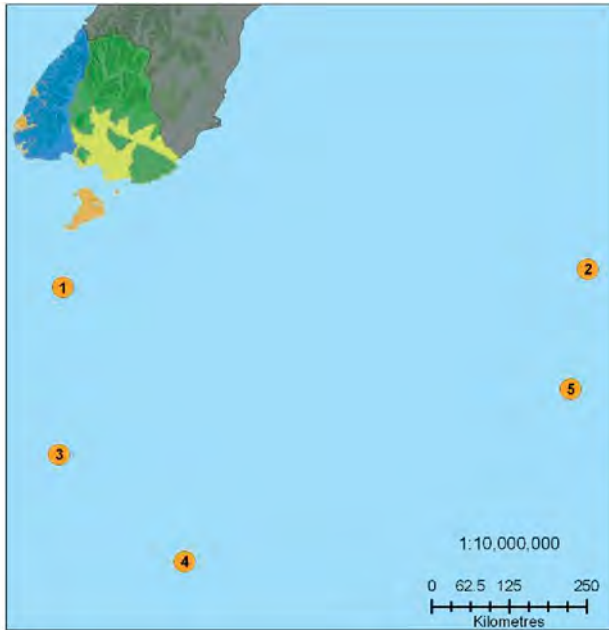
Ngā Moutere o Murihiku Offshore Islands



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 ōhauāki 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.

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
 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.

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.

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

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.

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
 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.

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 Tītī 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 Tītī Islands Administering Body;
- ⊙ Rakiura Tītī 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.¹⁷

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.

¹⁷ The Charter of Understanding – Version 7 November 2003.

¹⁸ Extracts taken from: 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:¹⁸

- ☉ 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:¹⁹

- ⦿ 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.

¹⁹ Guiding principles taken from:
www.qualityplanning.org.nz/plan-development/consultation/tangata-whenua
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"> ☉ Resource Management Act obligations: resource consents, regional policy statements, regional planning documents, recognition of Treaty principles ☉ Local Government Act obligations ☉ Biosecurity Act obligations ☉ Pest management strategies ☉ Harbour Master duties ☉ Review boards, liaison groups ☉ Civil defence/emergency management
Southland District Council Te Rohē Pōtae o Murihiku	<ul style="list-style-type: none"> ☉ Resource Management Act obligations: resource consents, district planning documents ☉ Local Government Act obligations ☉ Building Act obligations ☉ Civil defence/emergency management
Gore District Council	<ul style="list-style-type: none"> ☉ Resource Management Act obligations: resource consents, district planning documents ☉ Local Government Act obligations ☉ Building Act obligations ☉ Civil defence/emergency management
Invercargill City Council	<ul style="list-style-type: none"> ☉ Resource Management Act obligations: resource consents, city/district planning documents ☉ Local Government Act obligations ☉ Building Act obligations ☉ Civil defence/emergency management
Queenstown Lakes District Council	<ul style="list-style-type: none"> ☉ Resource Management Act obligations: resource consents, district planning documents ☉ Local Government Act obligations ☉ Building Act obligations ☉ Civil defence/emergency management ☉ Delegated harbour master functions from Otago Regional Council
Te Rūnanga o Ngāi Tahu	<ul style="list-style-type: none"> ☉ Joint advocacy ☉ Collaboration on shared issues ☉ Support and capacity building ☉ Technical advice ☉ Tribal leadership/direction
Neighbouring rūnanga papatipu	<ul style="list-style-type: none"> ☉ Shared boundary interests/issues ☉ Joint advocacy ☉ Collaboration on shared interests/issues

Agency	Type of Consultation and Participation
<p>Department of Conservation Te Papa Atawhai</p>	<ul style="list-style-type: none"> ⊗ Conservation Act responsibilities ⊗ National Park Act responsibilities ⊗ Reserves Act responsibilities ⊗ Wildlife Act responsibilities ⊗ Wildlife Control Act responsibilities ⊗ Marine Mammals Protection Act responsibilities ⊗ Ngāi Tahu Claims Settlement Act 1998 and Ngāi Tahu deed of Settlement obligations ⊗ Concessions and permits ⊗ Historic and cultural resources ⊗ Visitor management ⊗ Coastal management ⊗ Pest control operations ⊗ Conservation boards and advisory committees ⊗ Joint advocacy
<p>New Zealand Conservation Authority</p>	<ul style="list-style-type: none"> ⊗ Designated Ngāi Tahu seat in membership ⊗ Representation on Regional Conservation Board
<p>Historic Places Trust Pouhere Taonga</p>	<ul style="list-style-type: none"> ⊗ Historic places Act obligations ⊗ Protection of significant sites, wāhi tapu
<p>Landowners, developers, public</p>	<ul style="list-style-type: none"> ⊗ Resource Management Act: pre-application, consultation, Cultural Impact Assessments ⊗ Accidental Discovery Protocol ⊗ Marae/general protocols ⊗ Information about tangata whenua and links with the environment ⊗ Protection of significant sites ⊗ Advocacy and education
<p>Fish and Game Council</p>	<ul style="list-style-type: none"> ⊗ Conservation Act responsibilities ⊗ Wildlife permits ⊗ Joint advocacy on common issues/objectives ⊗ Relevant provisions of NTSCA 1998 and Ngāi Tahu Deed of Settlement 1997
<p>Ministry of Fisheries (MFish) Te Tautiaki i ngā tina a tangaroa</p>	<ul style="list-style-type: none"> ⊗ Working relationship with tangata whenua in terms of Fisheries Act, Treaty of Waitangi (Fisheries Claim) Settlement Act, South Island Customary Fishing Regulations ⊗ Sustainability measures ⊗ Research planning ⊗ Biosecurity ⊗ Marine protection

Agency	Type of Consultation and Participation
Ministry for the Environment (MfE) Manatū Mō Te Taiao	<ul style="list-style-type: none"> ☉ Consultation responsibilities outlined under the Environment Act, Resource Management Act, ☉ Hazardous Substances and New Organisms Act ☉ National planning and policy statements/initiatives ☉ National environmental indicators
Ministry of Agriculture and Forestry (MAF) Te Manatū Ahuwhenua, Ngāherehere	<ul style="list-style-type: none"> ☉ Biosecurity ☉ National planning and policy statements
Transit New Zealand Ararau Aotearoa	<ul style="list-style-type: none"> ☉ Transit New Zealand Act and Land transport Management Act obligations ☉ Protection of significant sites
Crown Research Institutes (CRIs), Universities	<ul style="list-style-type: none"> ☉ Research protocols ☉ Collection permits ☉ Collaborative projects ☉ Information and capacity building ☉ Support
Environmental Risk Management Authority (ERMA) Ngā Kaiwhakatūpato Whakarau Tau	<ul style="list-style-type: none"> ☉ Applications for hazardous substances, new organisms, genetically modified organisms

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.

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:²⁰

- ⊙ 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 Whakataua 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.²¹
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

²⁰ Some information extracted from Report on Business Compliance Cost Project - Consultation with Tangata whenua under the RMA, prepared for the Ministry for the Environment

²¹ 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.

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 Tauria - 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 Tauria - 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 Tauria** – 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.²³

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.

²³ Co-Management: Case Studies involving Local Authorities and Māori, Jan 2007, Local Government New Zealand

A cultural impact assessment may be required when:²³

- ⊙ 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.

²³ *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.²⁴ 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.²⁵

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.

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

²⁴ Scoping document prepared by Kaupapa Taiao for ngā Rūnanga Papatipu, 2004

²⁵ *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 Mātaaitai 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 Mātaaitai 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 Mātaaitai 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.
Map 1							
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
Map 2							
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.
Map 3							
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
Map 4							
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
Map 5							
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
Map 8							
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.
Map 9							
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
Map 10							
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

Map 13

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
Map 14							
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.
Map 15							
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

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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

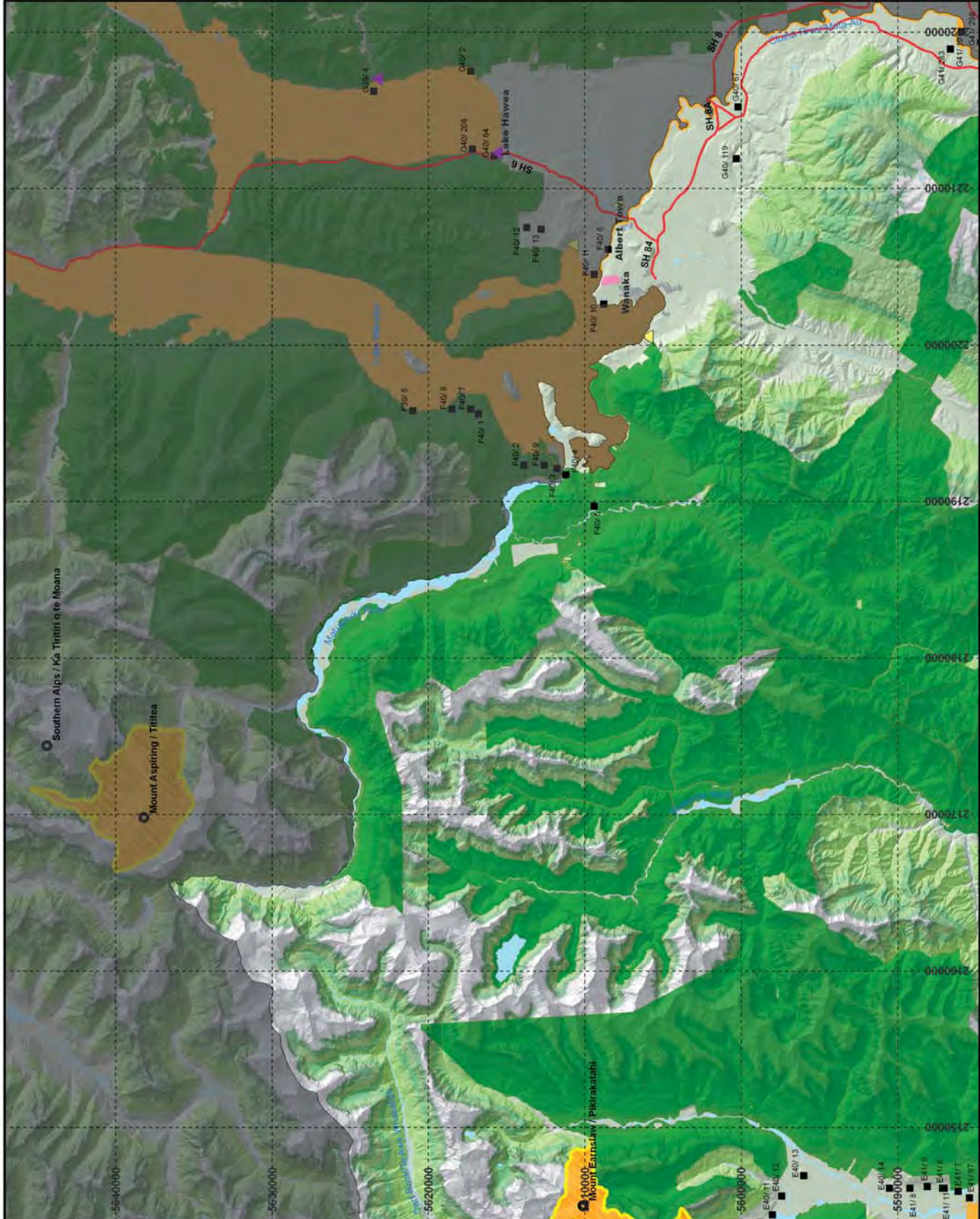


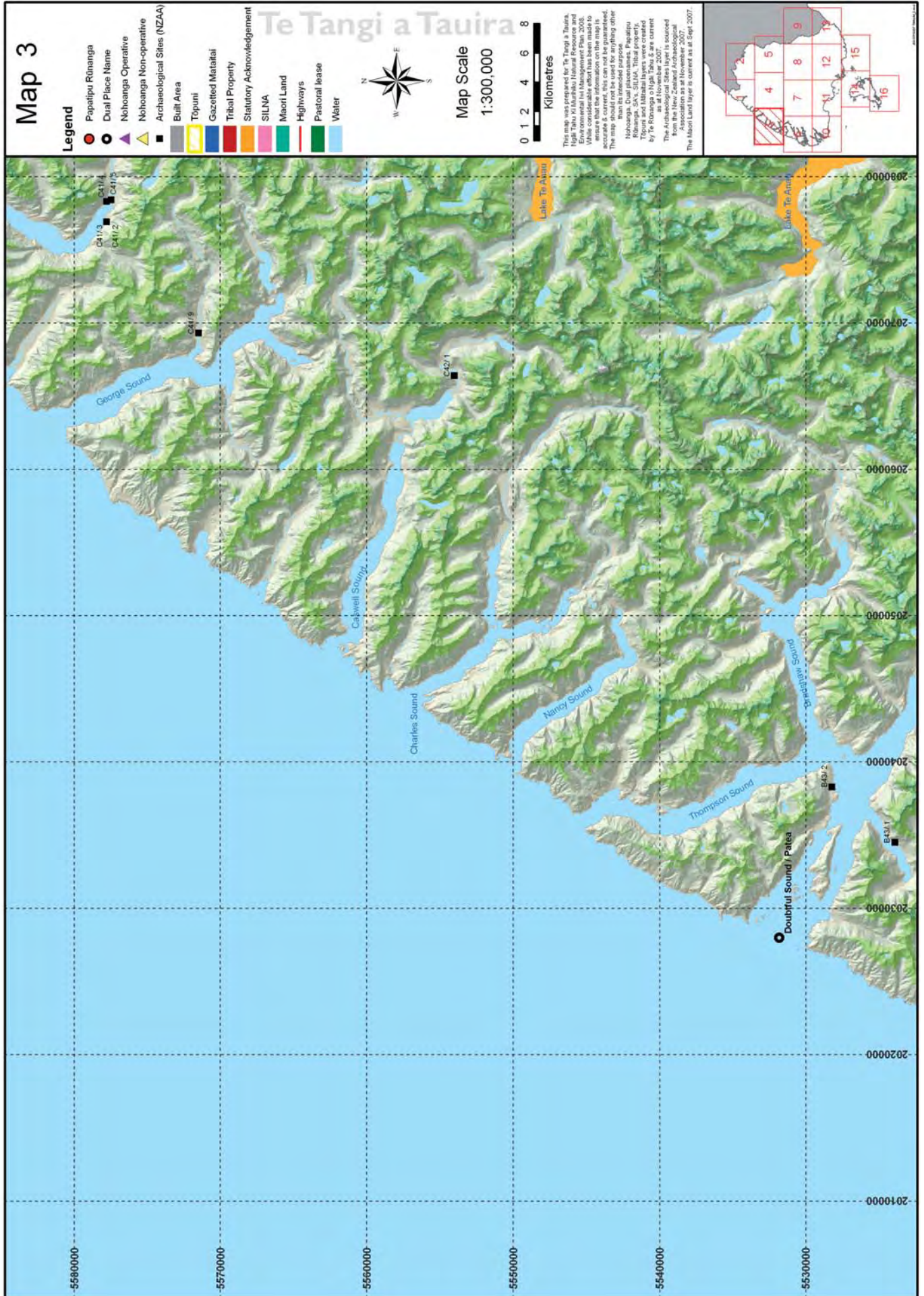
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Nohoanga, Dual place names, Papaitipu Rūmanga, and the Nohoanga Operative and Non-operative Nohoanga are the property of Te Rōhanga o Ngāi Tahu & are current as at November 2007.

The Archaeological Sites are sourced from the New Zealand Archaeological Association as at November 2007.

The latest 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
- Topuni
- Gazetted Mataitai
- Tribal Property
- Statutory Acknowledgement
- SILNA
- Maori Land
- Highways
- Pastoral lease
- Water

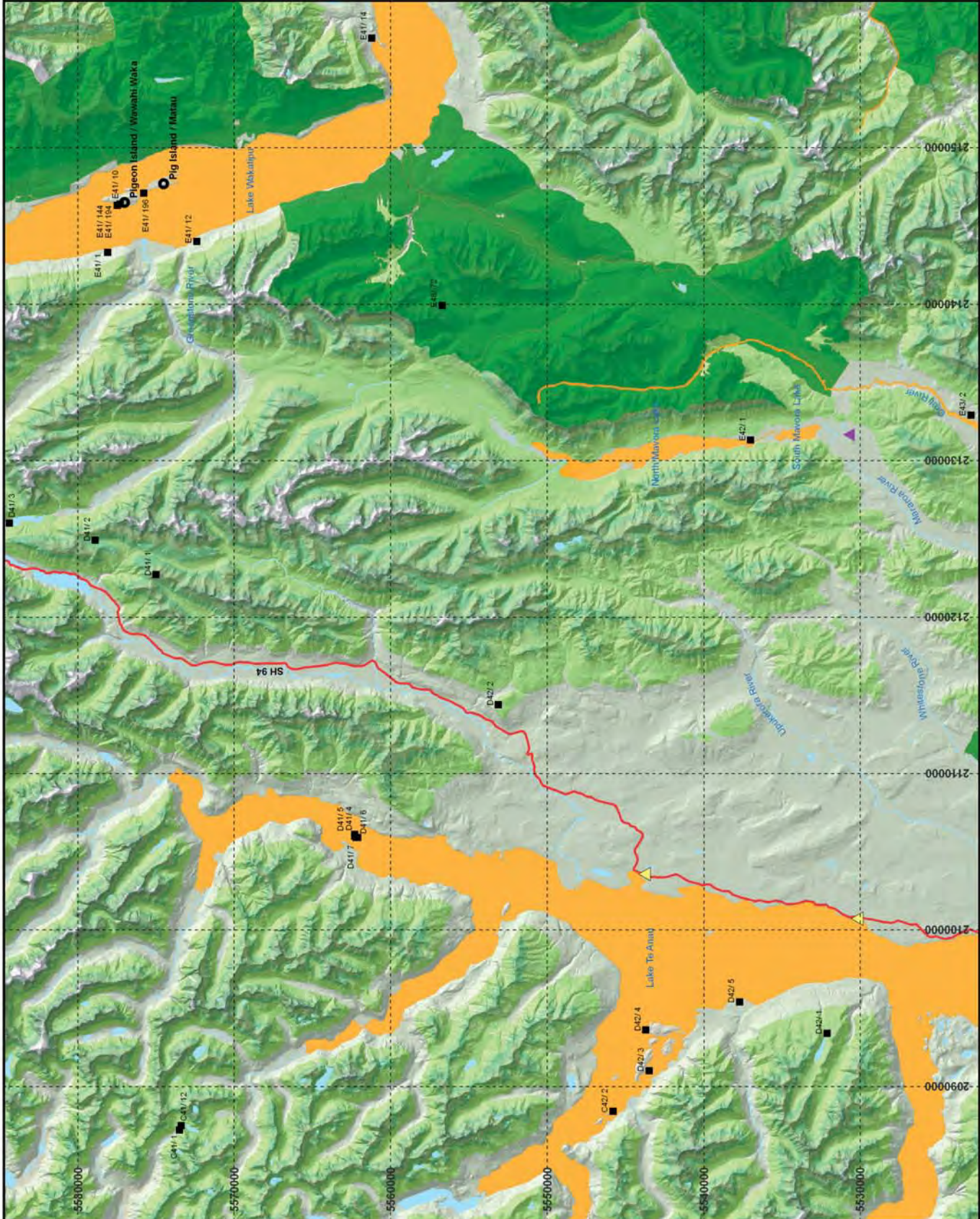


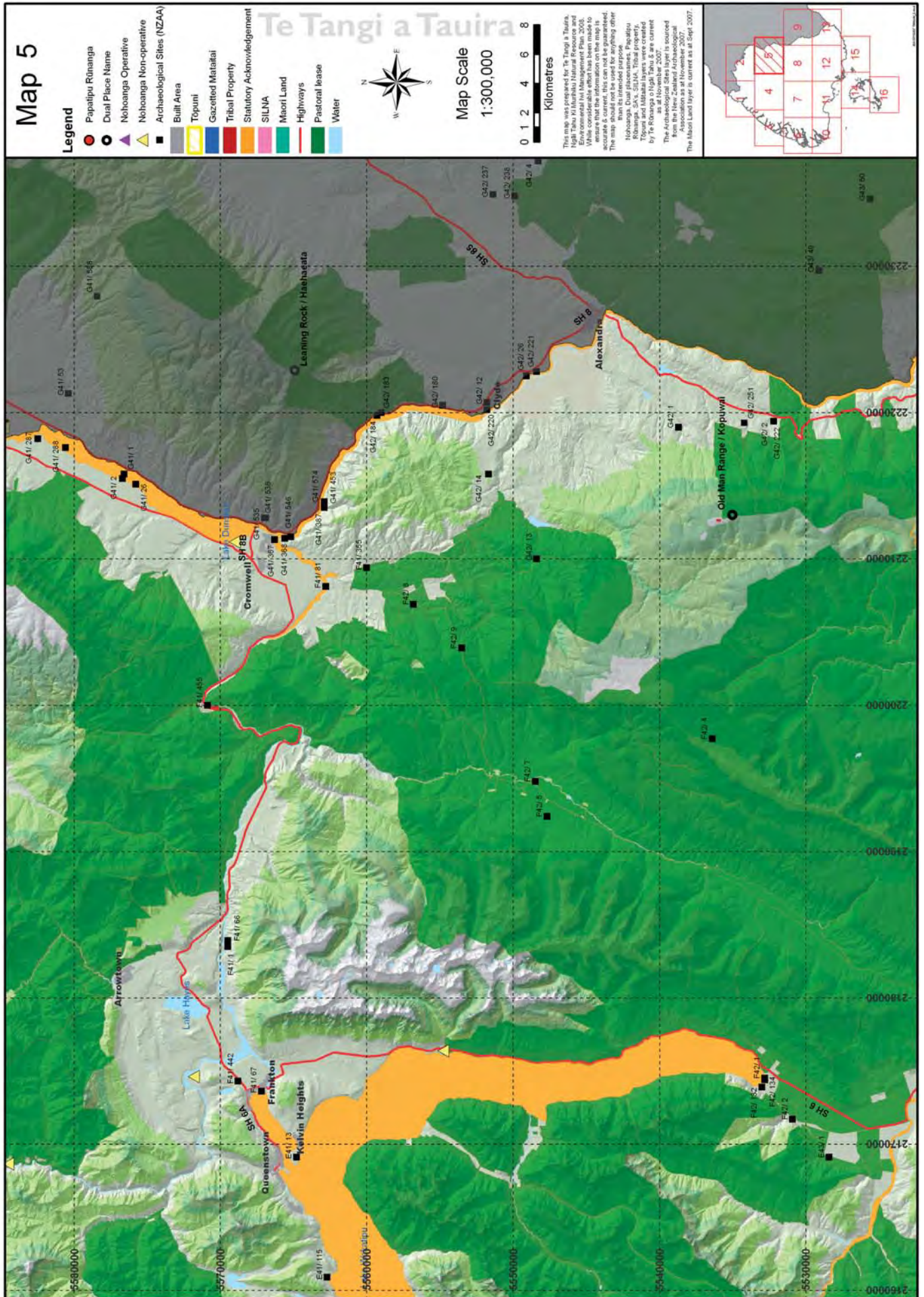
Map Scale
1:300,000



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Nohoanga, Dual place names, Papaitipu Rimanga, and the Nohoanga Operative and Non-operative properties owned by 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 latest Land layer is correct as at Sept 2007.





Map 6

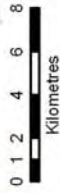
Legend

- 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

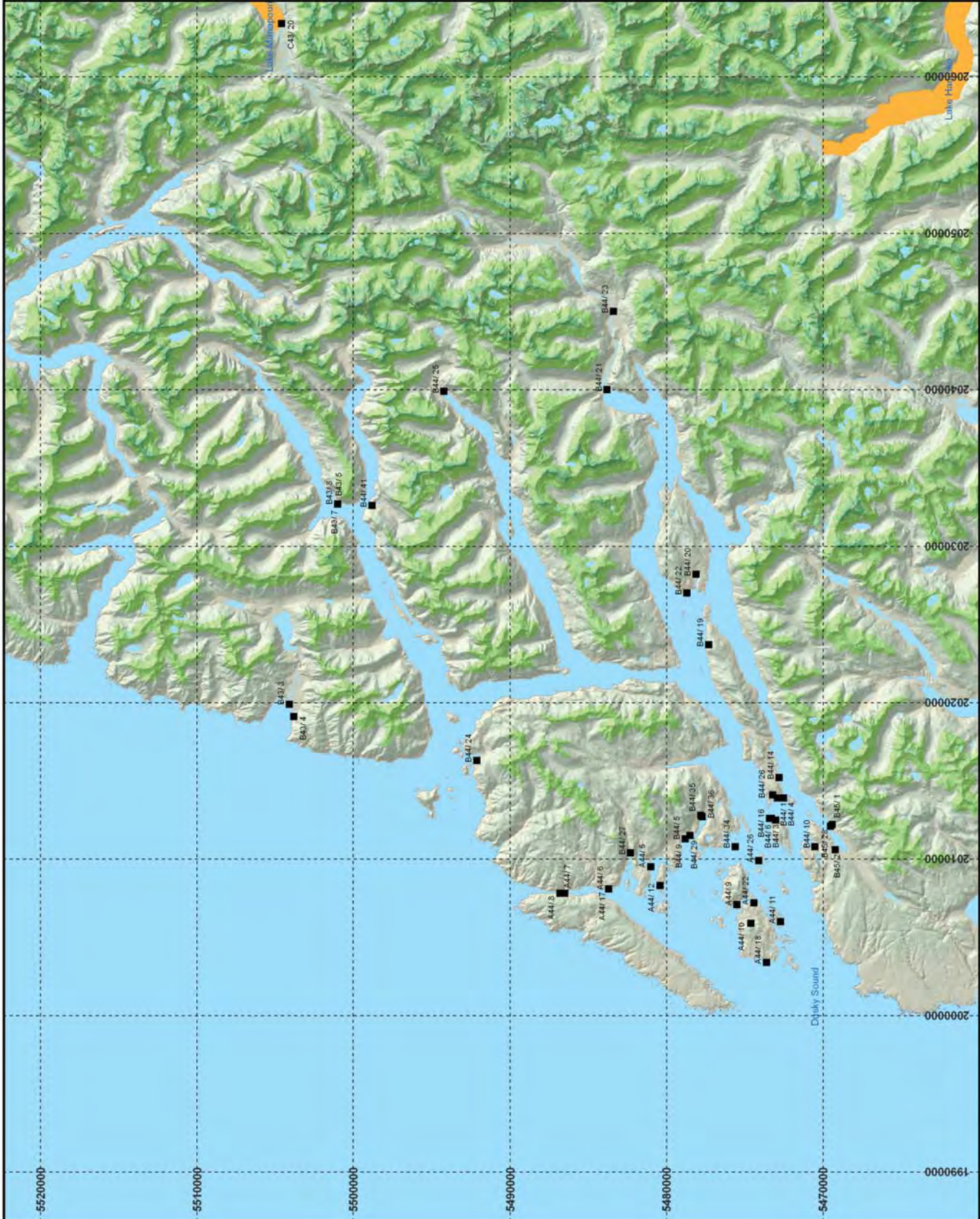


Map Scale
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Nohoanga, Dual place names, Papaitipu Rūmanga, and the dual place names, Topuni and Mataitai are the property of Te Tangi a Taurira. The place names by Te Rōwanga o Ngāi Tahu & are current as at November 2007. The place names from the New Zealand Archaeological Association as at November 2007. The latest Land layer is current as at Sept. 2007.



Map 8

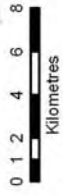
Te Tangi a Taurira

Legend

- Papaitipu 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

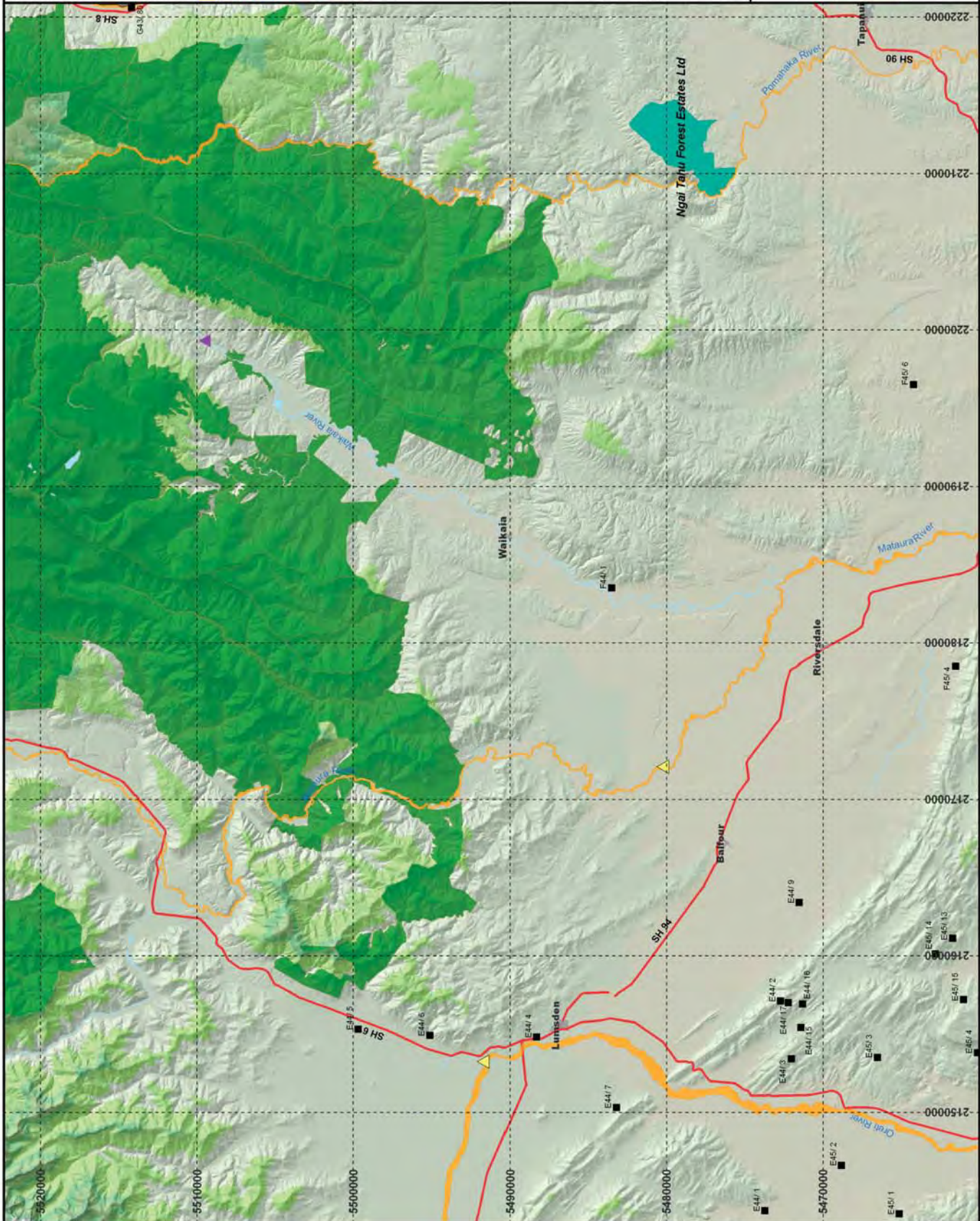


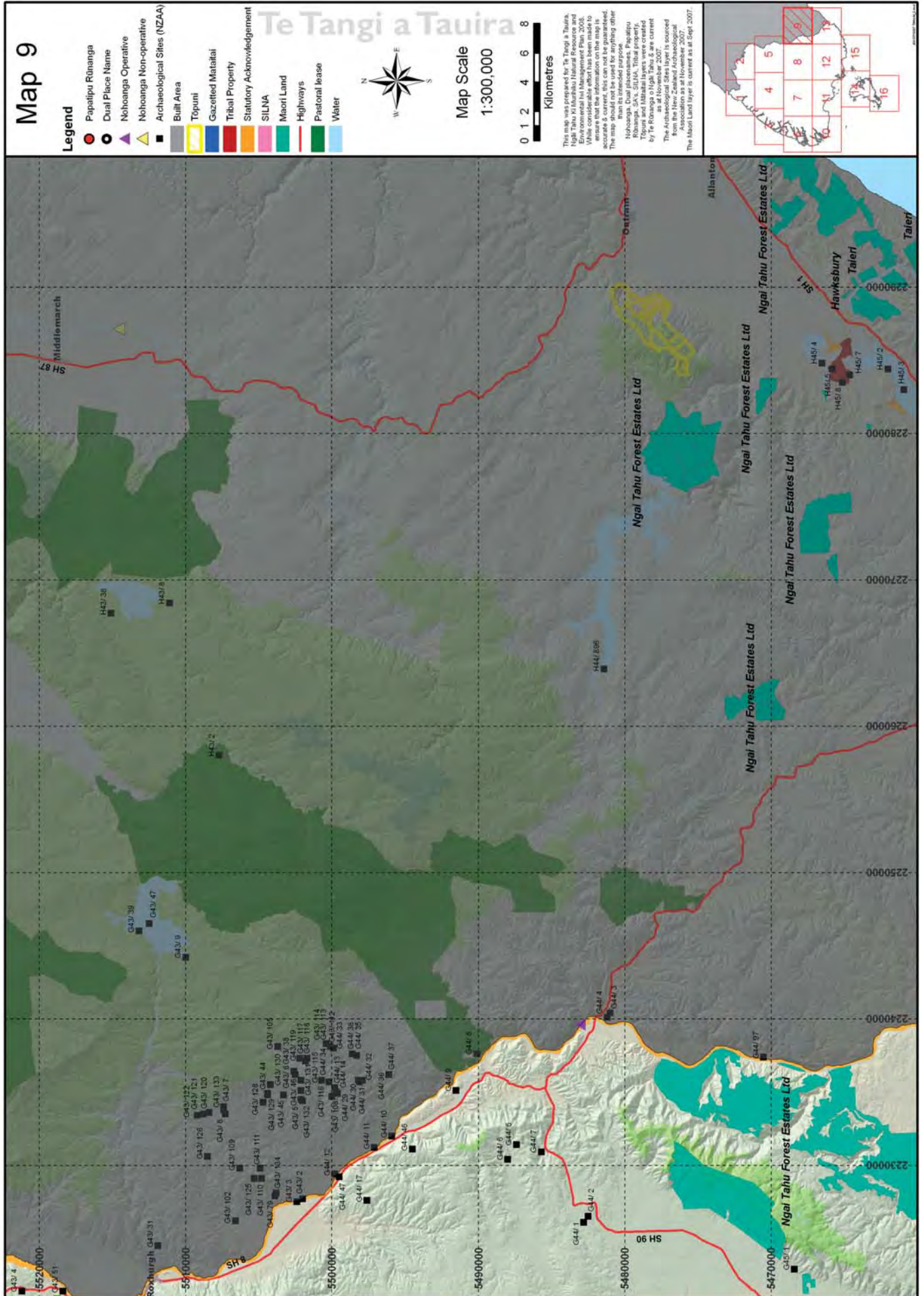
Map Scale
1:300,000



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Nohoanga, Dual place names, Papaitipu Rimanga, and other place names are the property of Te Rangahau 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 Aerial Land layer is current as at Sept 2007.





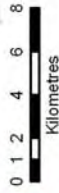
Map 10

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



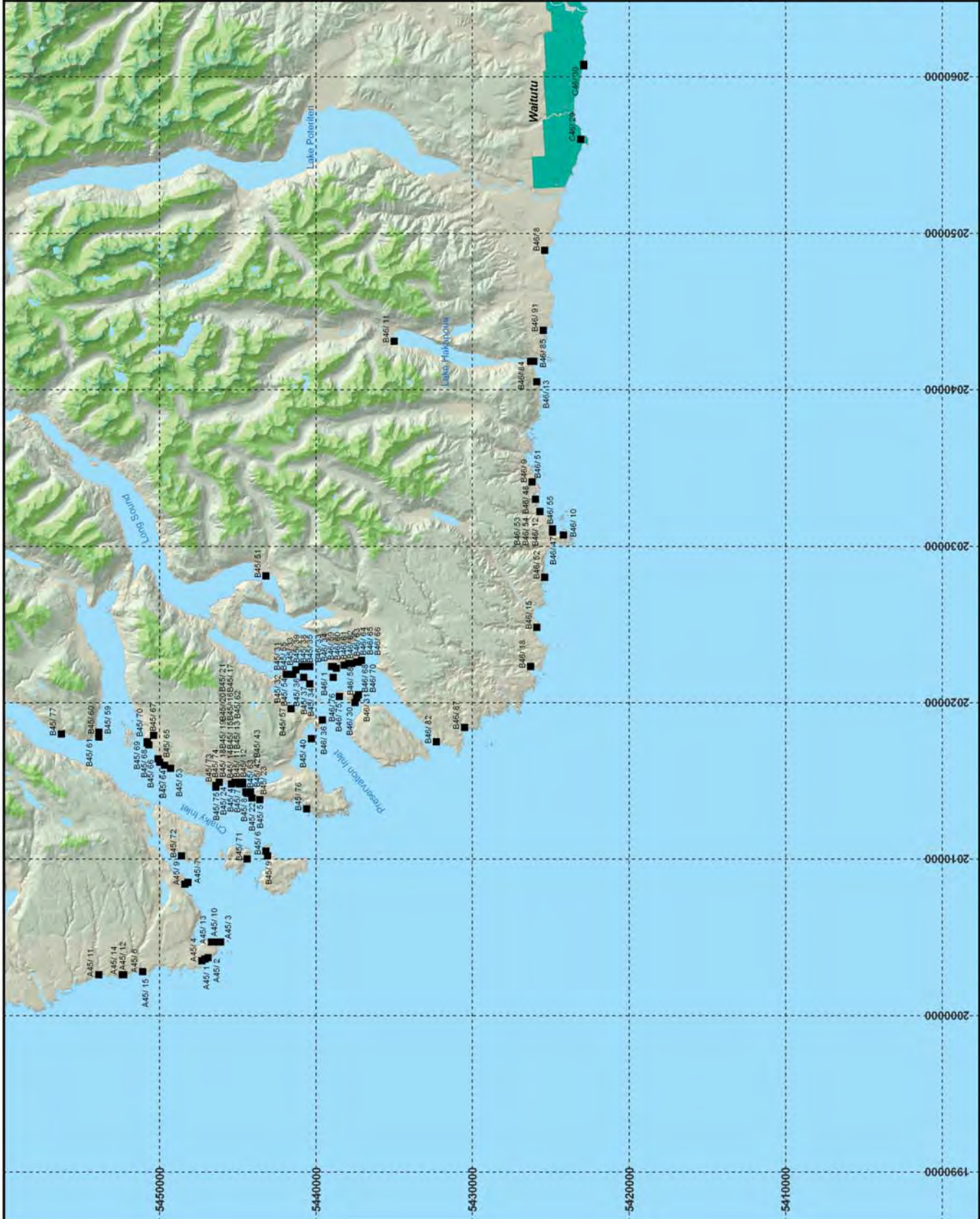
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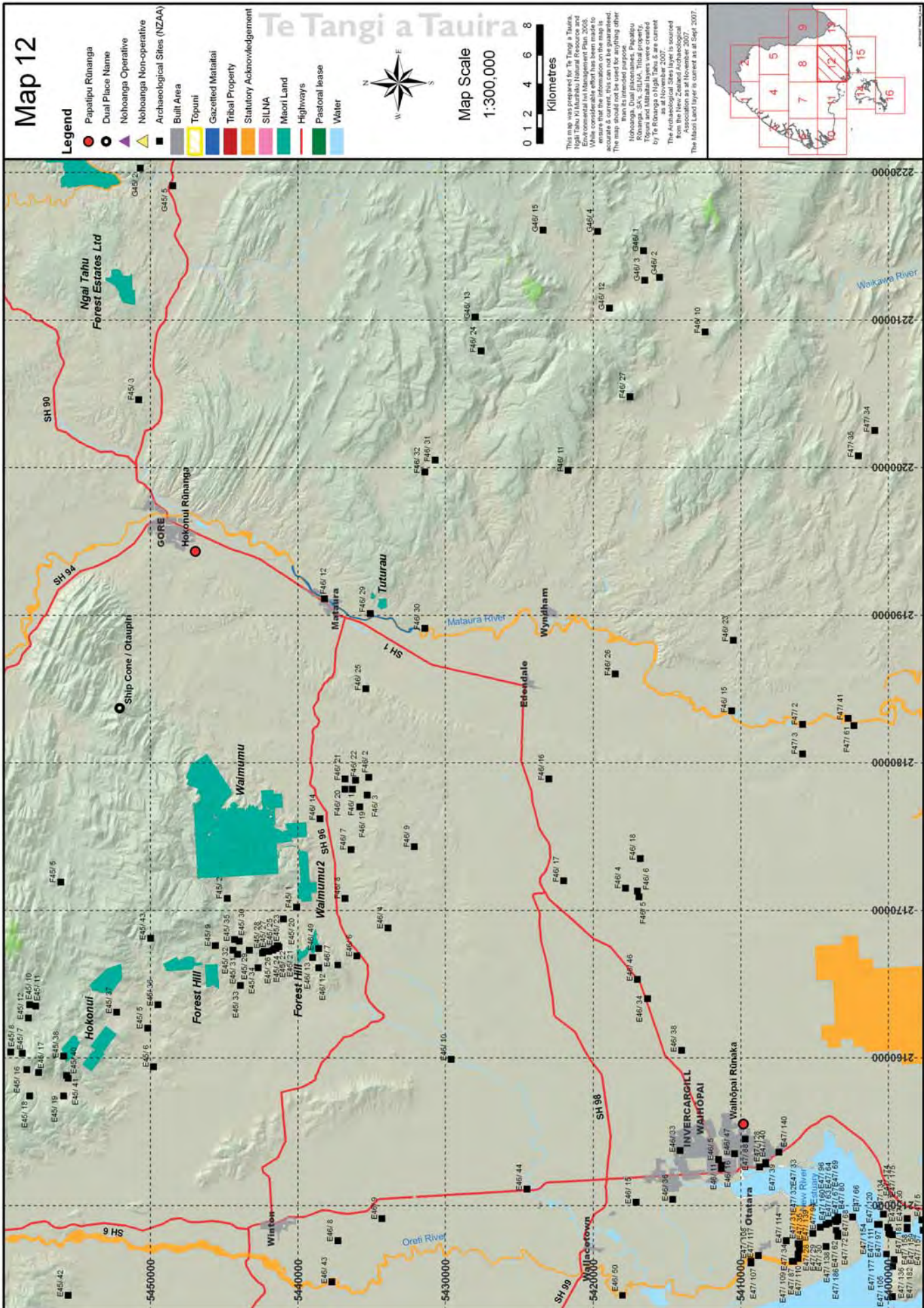


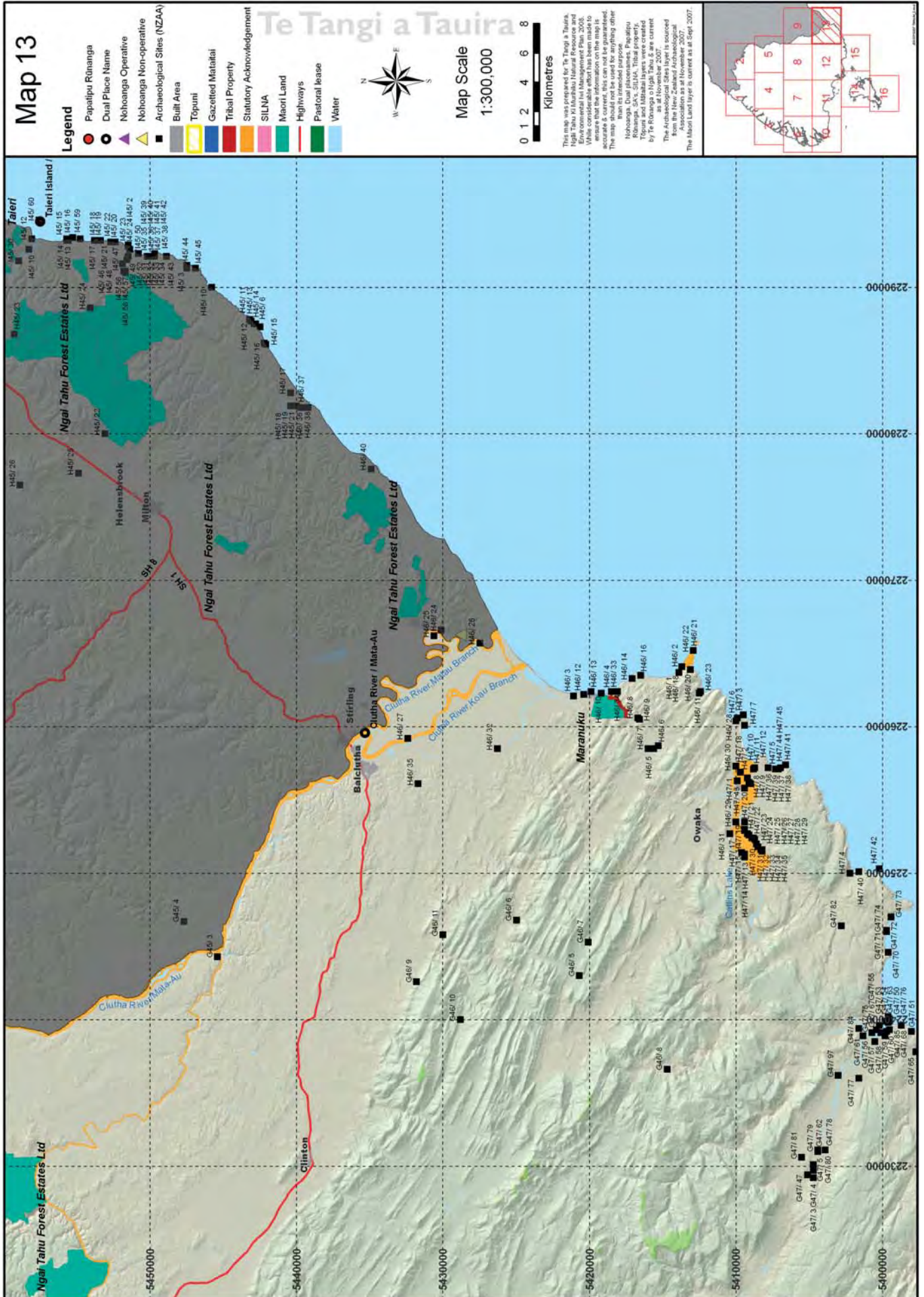
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Nohoanga. Due to the nature of the information on this map, the Nohoanga names shown are not intended to be used as a basis for any legal proceedings. The Nohoanga names shown on this map are current as at November 2007. The Nohoanga names shown on this map are sourced from the New Zealand Archaeological Association as at November 2007.

The Aerial Land layer is current as at Sept. 2007.







Map 14

Te Tangi a Taurira

Legend

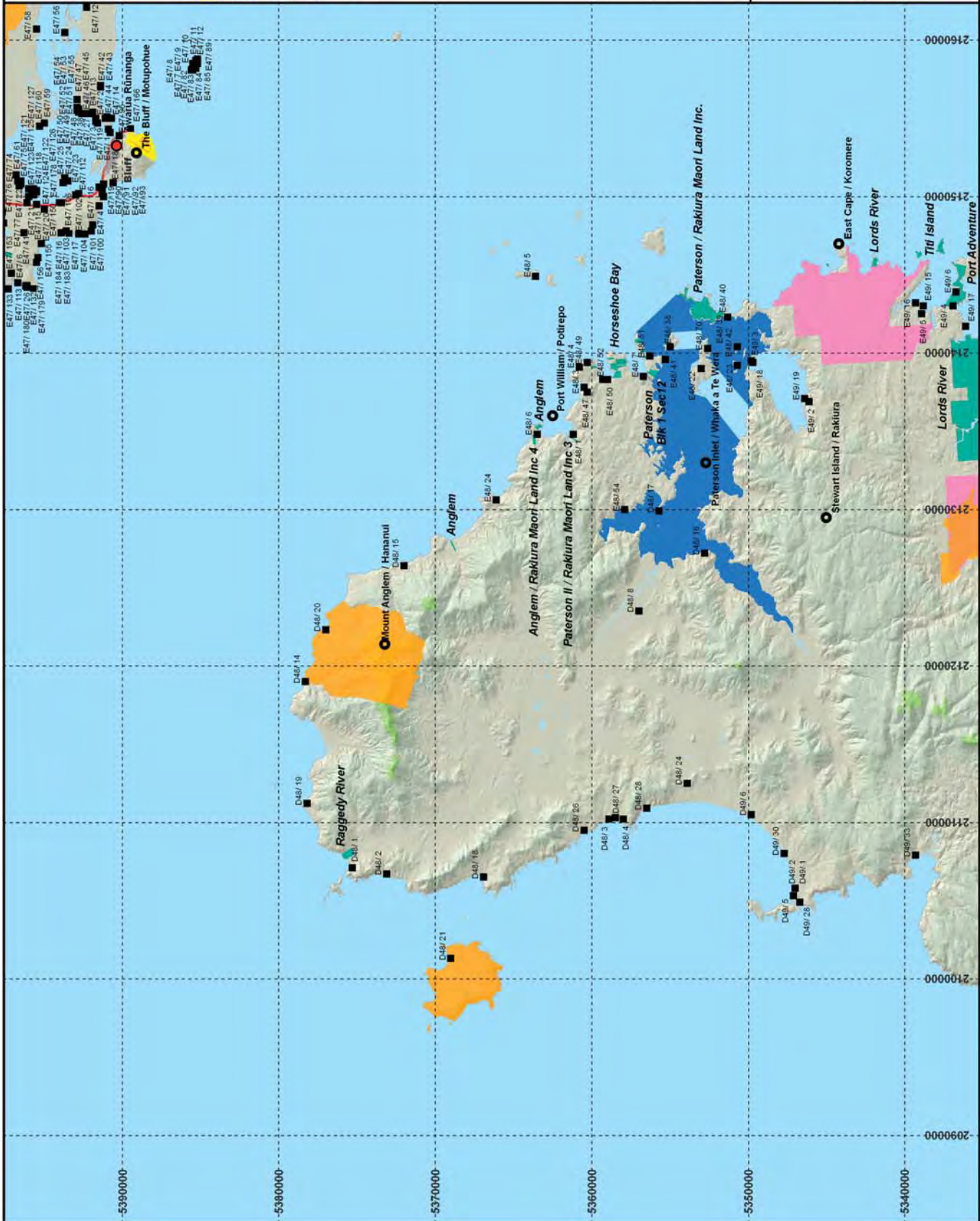
- Papaitipu Rūnanga
- Dual Place Name
- ▲ Nohoanga Operative
- ▲ Nohoanga Non-operative
- Archaeological Sites (NZAA)
- Built Area
- Topoint
- Gazetted Mataitai
- Tribal Property
- Statutory Acknowledgement
- SILNA
- Maori Land
- Highways
- Pastoral lease
- Water

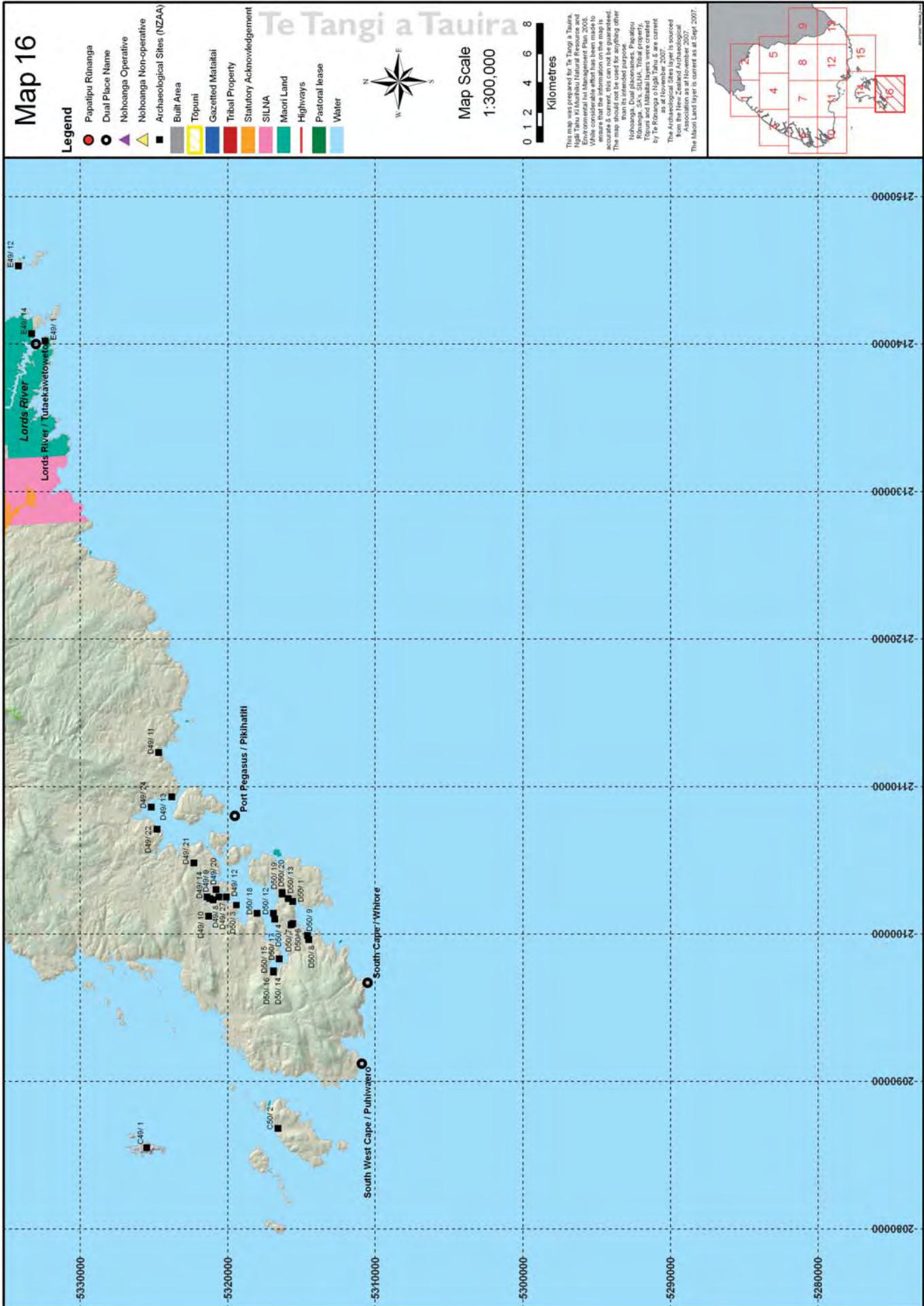


Map Scale
1:300,000



This map was prepared for Te Tangi a Taurira, Ngāi Tahu Ki 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 general information only. Nohoanga, Dual place names, Papaitipu Rūnanga, and other geographical features are shown as they appear on the ground. The information on this map is current as at November 2007. The data was sourced from the New Zealand Archaeological Association as at November 2007. The latest Land layer is correct as at Sept. 2007.





Lords River / Tutakawatoke

Port Pegasus / Pikihatiti

South West Cape / Puhivaea

South Cape / Whiore

2150000

2140000

2130000

2120000

2110000

2100000

2090000

2080000

-5330000

-5320000

-5310000

-5300000

-5290000

-5280000

2150000

2140000

2130000

2120000

2110000

2100000

2090000

2080000

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 wahikatōa 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 wakaaetanga 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 Tuturau, 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

Riwai 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 Tuturaui, 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 pai. 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.

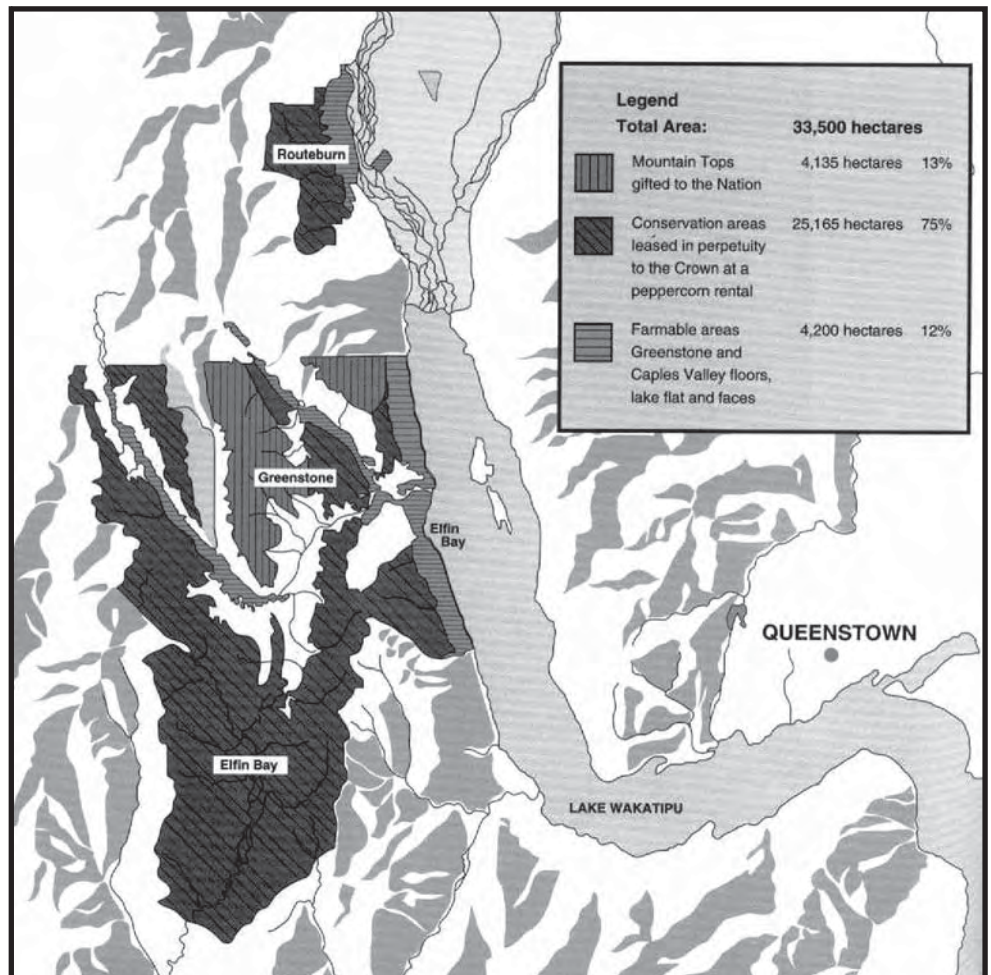
(signatures follow)

Appendix **4**

Ngāi Tahu Claims Settlement Act 1998

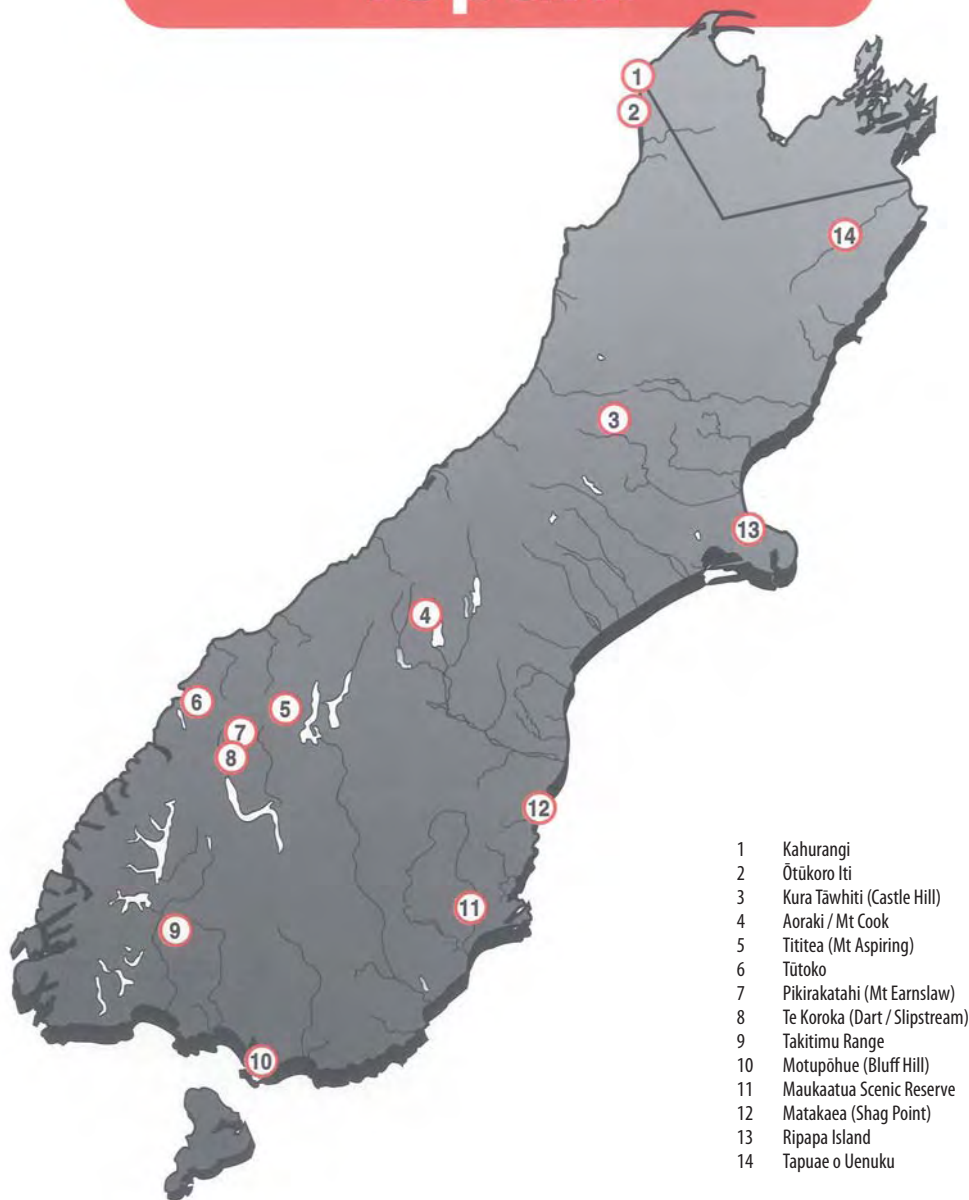


High Country Stations



Source: Te Karaka Special Edition: Crown Settlement Offer. Nov 1998, Te Rūnanga o Ngāi Tahu

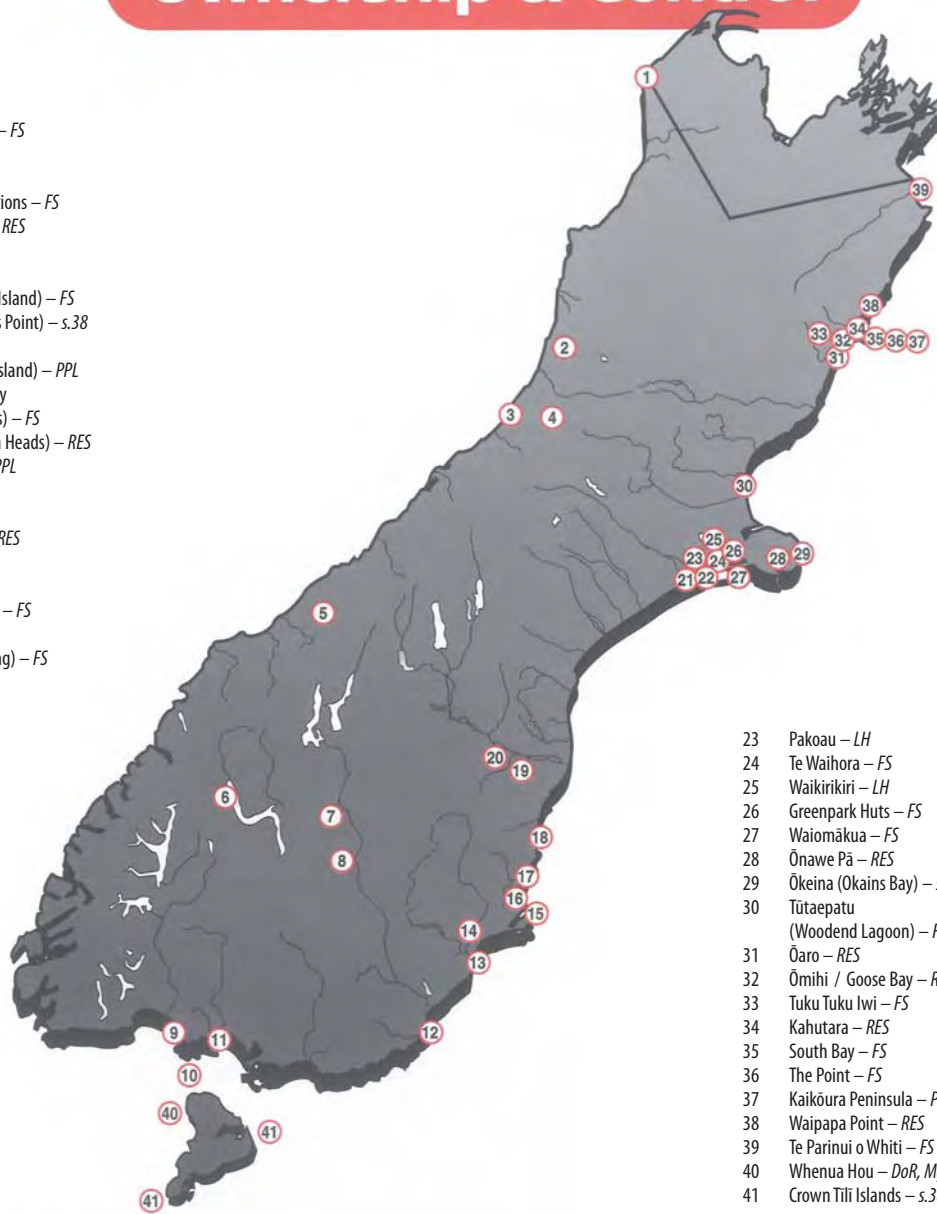
Tōpuni



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 (Taiaroa 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

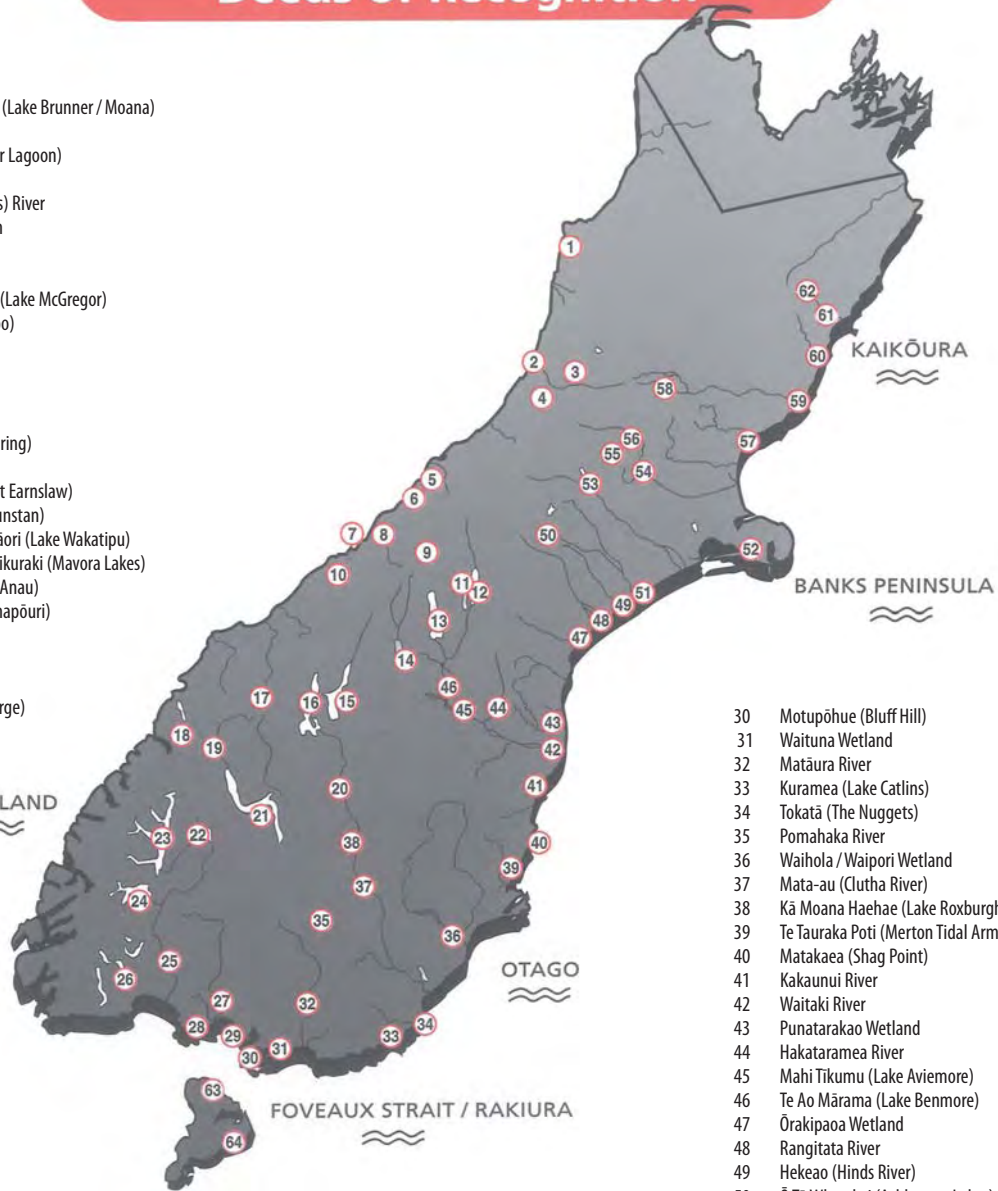


- 23 Pakoau – LH
- 24 Te Waihora – FS
- 25 Waikirikiri – LH
- 26 Greenpark Huts – FS
- 27 Waiomākua – FS
- 28 Ōnawe Pā – RES
- 29 Ōkeina (Okains Bay) – s.38
- 30 Tūtaepatu (Woodend Lagoon) – FS
- 31 Ōaro – RES
- 32 Ōmihi / Goose Bay – RES
- 33 Tuku Tuku Iwi – FS
- 34 Kahutara – RES
- 35 South Bay – FS
- 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

KEY:	
PPL	Protected Private Land – title transferred to Ngāi Tahu with management shared with DoC
FS	Fee Simple Title – full ownership (may have covenants, leases, etc)
RES	Reserve – managed by Te Rūnanga o Ngāi Tahu under the Reserves Act 1977
s.38	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)
LH	Leasehold – long term lease to Ngāi Tahu
DoR, Mgt	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

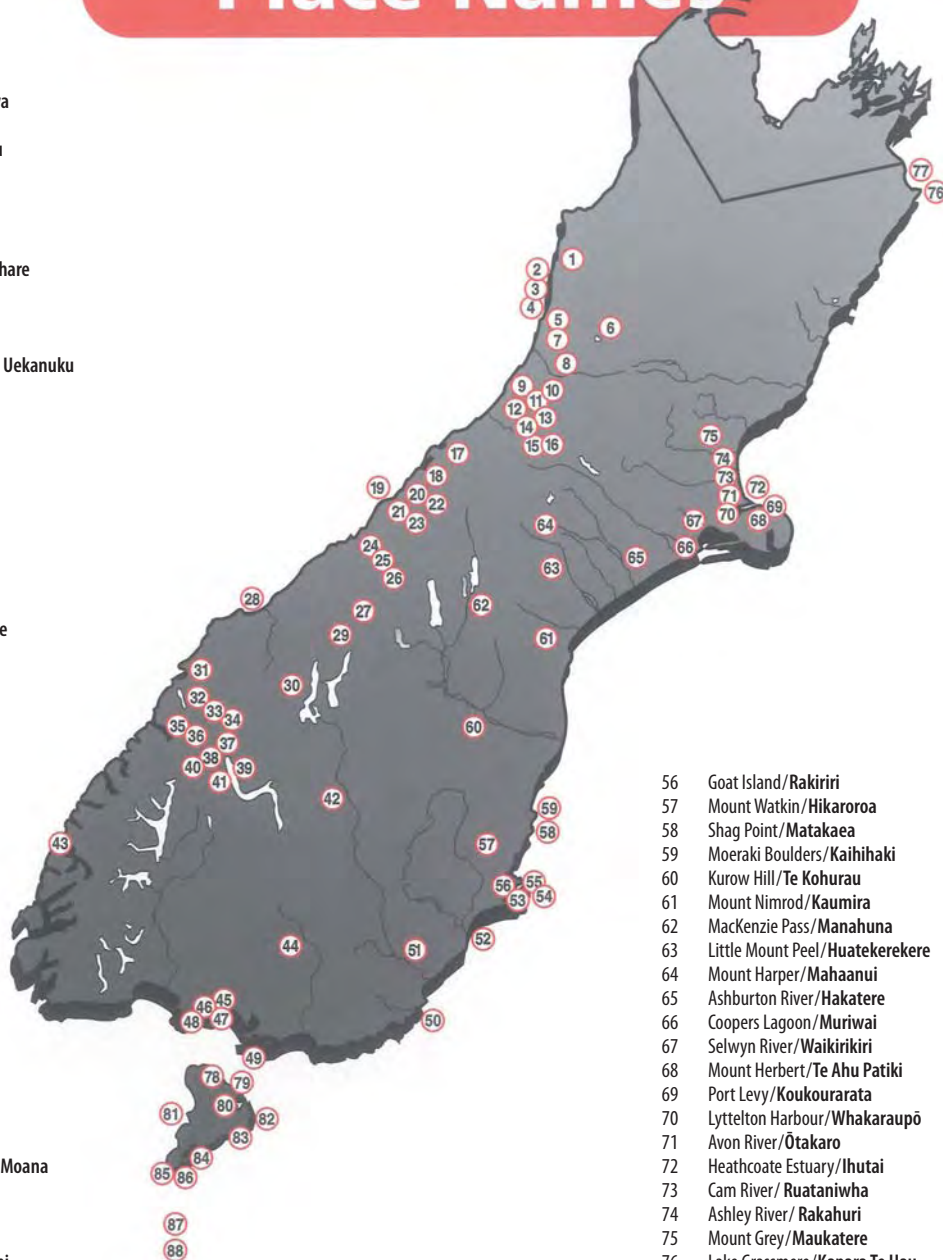


- 30 Motupōhue (Bluff Hill)
- 31 Waituna Wetland
- 32 Mataūra River
- 33 Kuramea (Lake Catlins)
- 34 Tokatā (The Nuggets)
- 35 Pomahaka River
- 36 Waihola / Waipori Wetland
- 37 Mata-au (Clutha River)
- 38 Kā Moana Haehae (Lake Roxburgh)
- 39 Te Tauraka Poti (Merton Tidal Arm)
- 40 Matakaea (Shag Point)
- 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/**Ihuta**
- 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>
Raupō	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>Phocarcos 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
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
Fax: (03) 216 9917
Email: info@waihopai.org.nz

Oraka Aparima Rūnanga Inc Office

115 Palmerston Street
Riverton

Phone/Fax: (03) 2348 192
Email: orakaaparima@xtra.co.nz

Awarua Rūnanga Office

12 Bradshaw Street
Bluff

Phone: (03) 212 8652
Fax: (03) 212 7205
Email: awarua@xtra.co.nz

Department of Conservation Office Contacts

Southland Conservancy: (03) 214 4589
Otago Conservancy: (03) 477 0677
DOC hotline: 0800 DOC HOT (0800 362 468)

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.

Source:

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

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.*

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

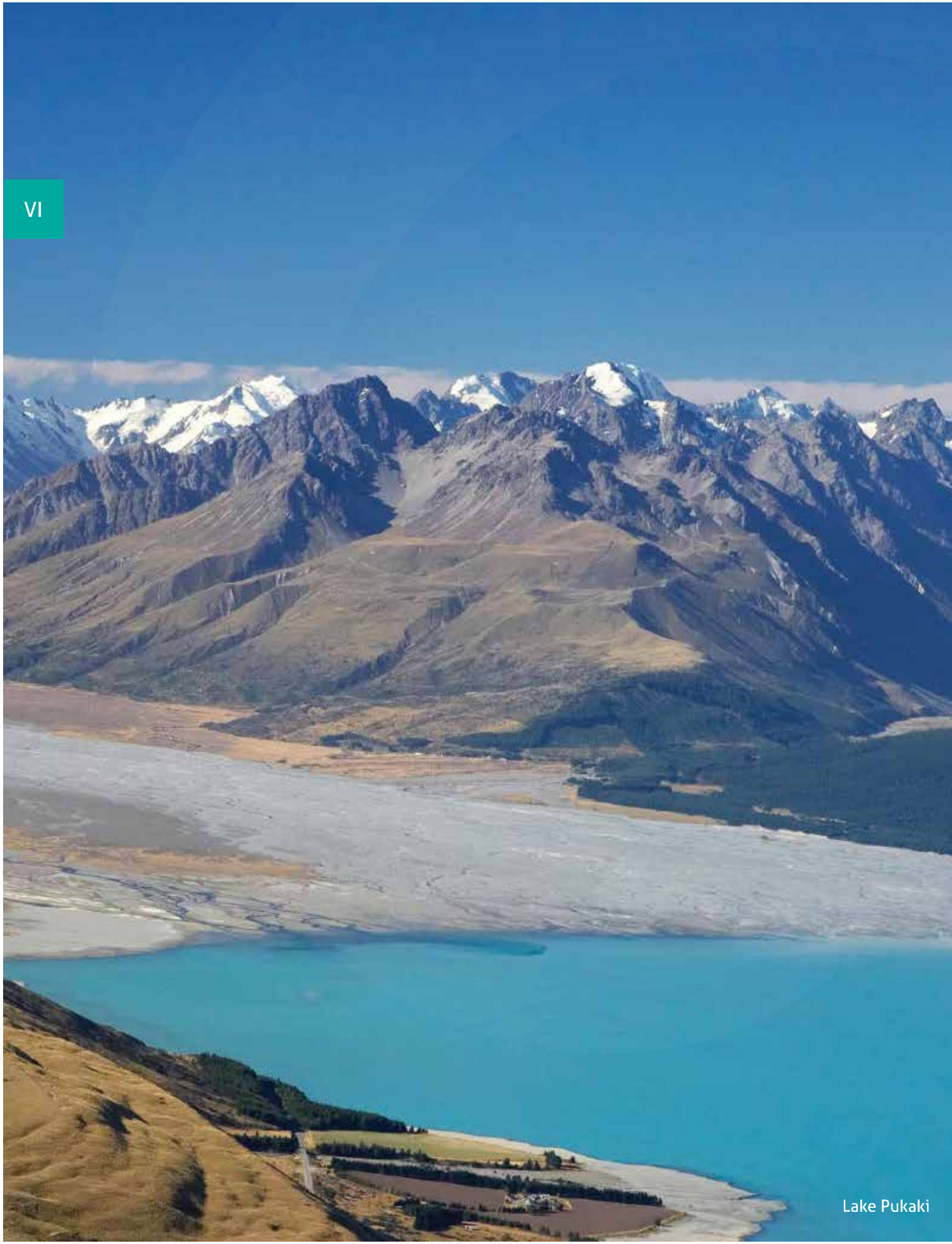
Ko te mauka ariki o Aoraki
 Me tōna whānau o Rakiroa, Rakirua me Rārakiroa
 Ko kā mauka, ko Kakiroa rāua ko Horokōau
 Ko te whānau o Kā Tiritiri-o-te-moana
 Ko Haupapa rāua ko Aroaro Kaehe
 Huri noa ki te awa tapu, ki Kā Roimata o Aoraki
 Ko te roto o Pukaki, ko te roto tapu o Takapō
 Ko te roto o Ōhau, 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

“ 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.

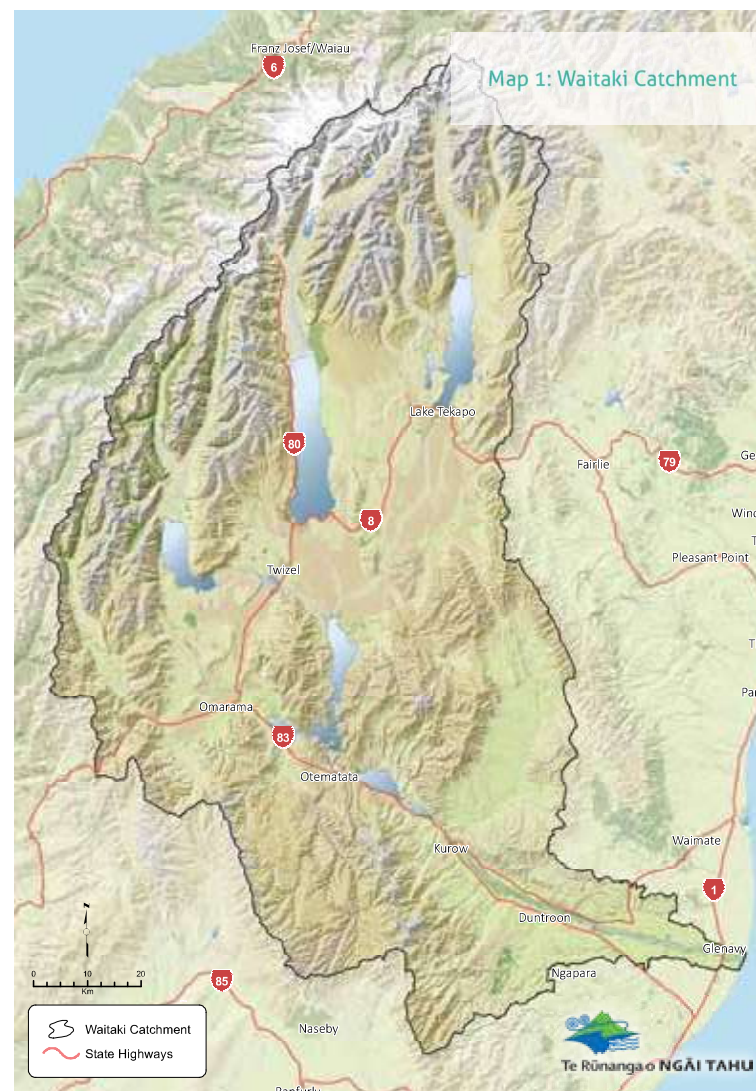
Natural and cultural resources are taoka handed down by our tūpuna (ancestors). It is the responsibility of the present generation to ensure that these resources are managed sustainably for the generations that follow. This plan provides a whānau-friendly policy framework for the protection and enhancement 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 tūrakawaewae; 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 making¹.

Iwi management plans assist local authorities to identify the opportunities sought by Māori for engagement in decision making.

¹ 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*

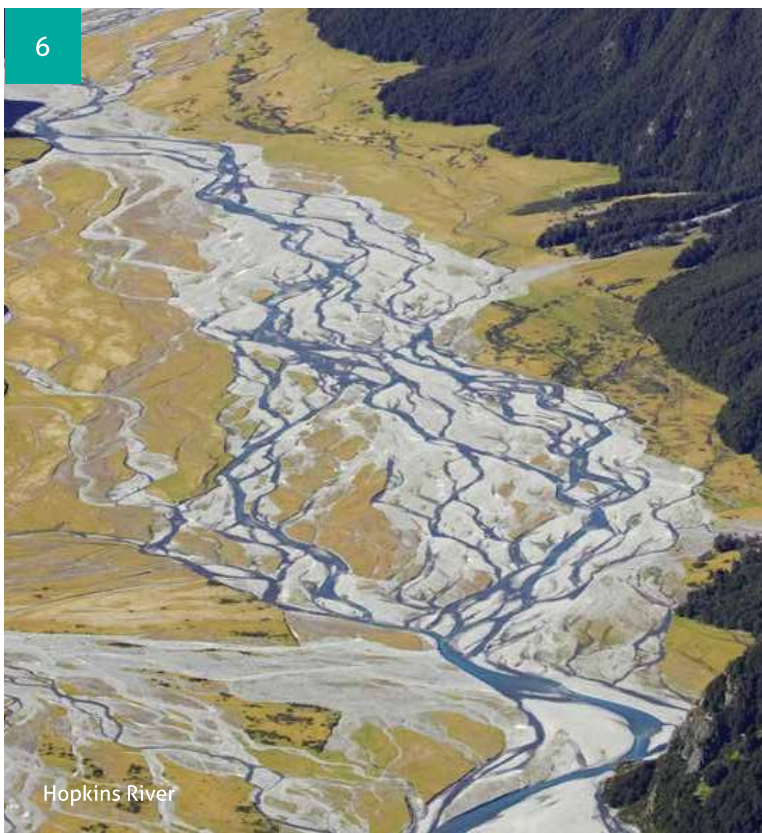
consultation shall, with respect to matters affecting Ngāi Tahu Whānui, be held with Te Rūnanga o Ngāi Tahu.

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.



1.4 The Waitaki Catchment

The Waitaki River has the fourth largest flow of all New Zealand rivers². 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 Whakamaui (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 Point³.

² This catchment description is sourced from the Waitaki Catchment Water Allocation Regional Plan.

³ 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.

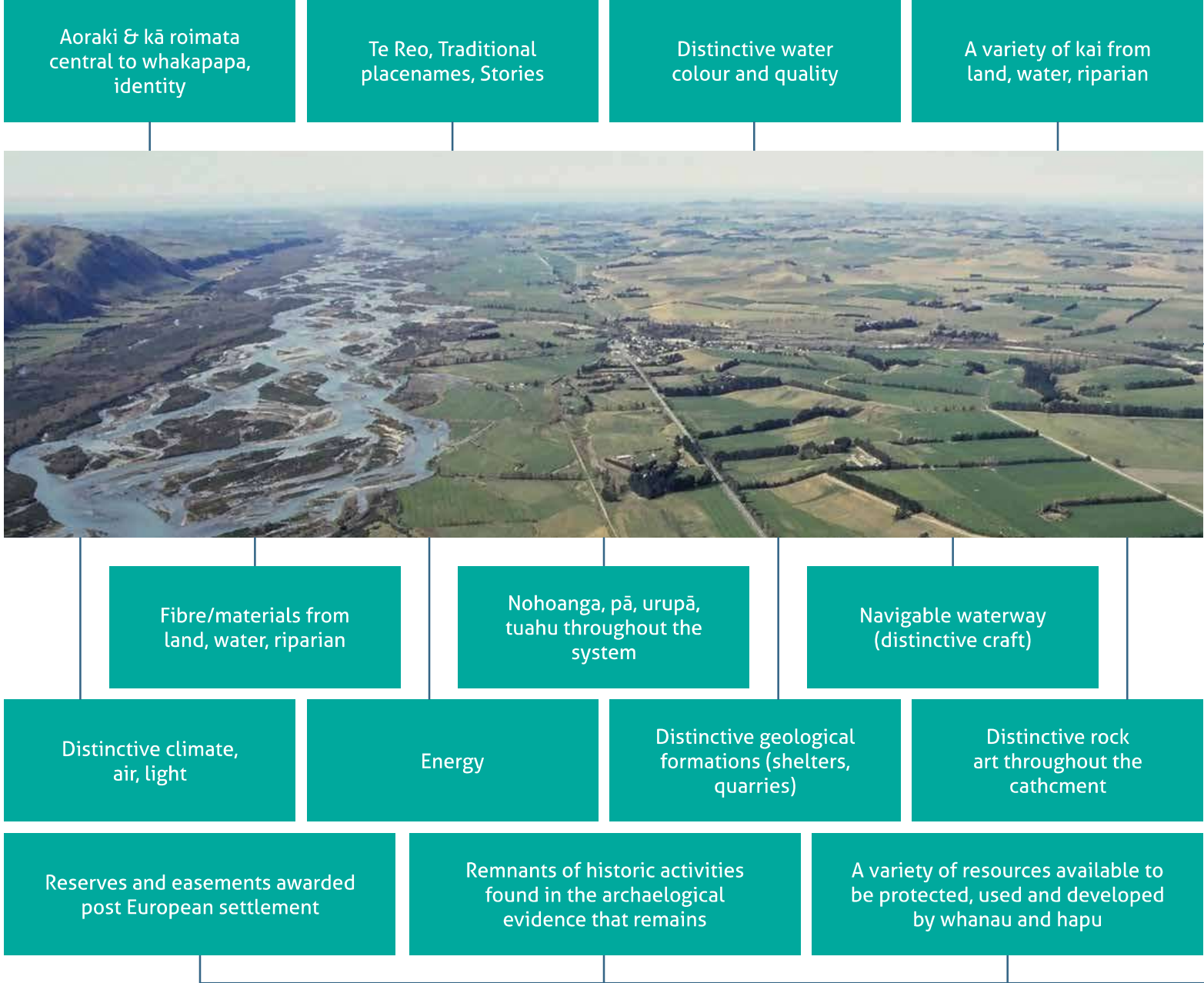
The Waitaki Valley holds a major collection of rock art. The surviving rock art remnants are a particular taoka of the area, providing a unique record of the lives and beliefs of the people who travelled the river⁴. The eco-cultural attributes of the Waitaki catchment are set out in Figure 1.



Rock art — Te Ana Raki

⁴ 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 existed⁵.

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.

⁵ Ngāi Tahu Claims Settlement Act 1998.



Tasman Lake

2 | Strategic Directions

“ 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.¹

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

⁴ from www.ngaitahuseafood.com/sustainability/

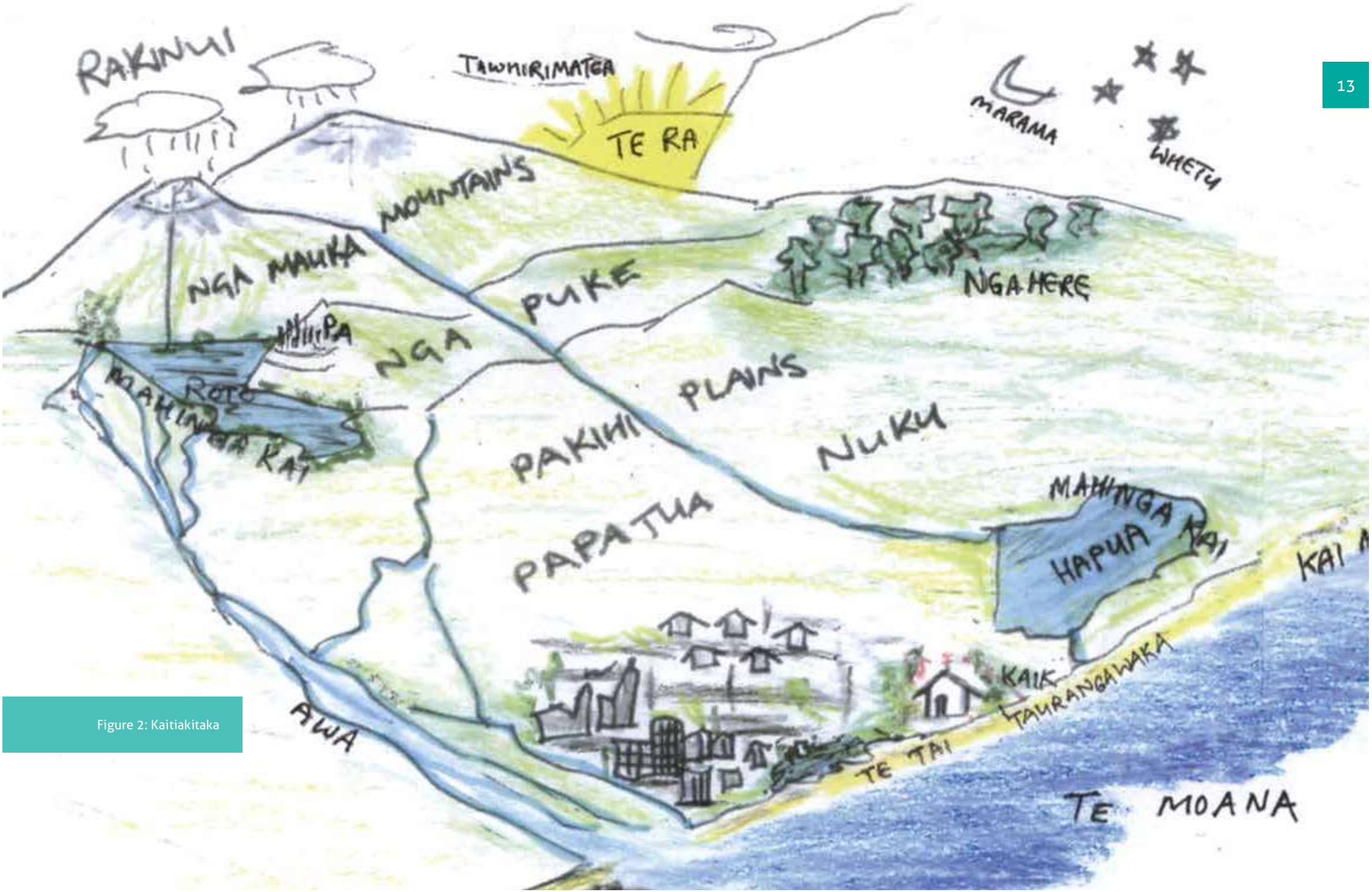


Figure 2: Kaitiakitaka



Hopkins River/Te Awa Aruhe flowing into Lake Ōhau



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.

“ We all whakapapa to
Aoraki. It is part of us
and everything we do. ”
Working Party Members.



Waitaki River mouth

3 | Implementation

“ 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.





Waitaki Iwi Management Plan
working party at Moeraki Marae

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.



Waitaki Trap and Transfer Team



Hakatere monitoring

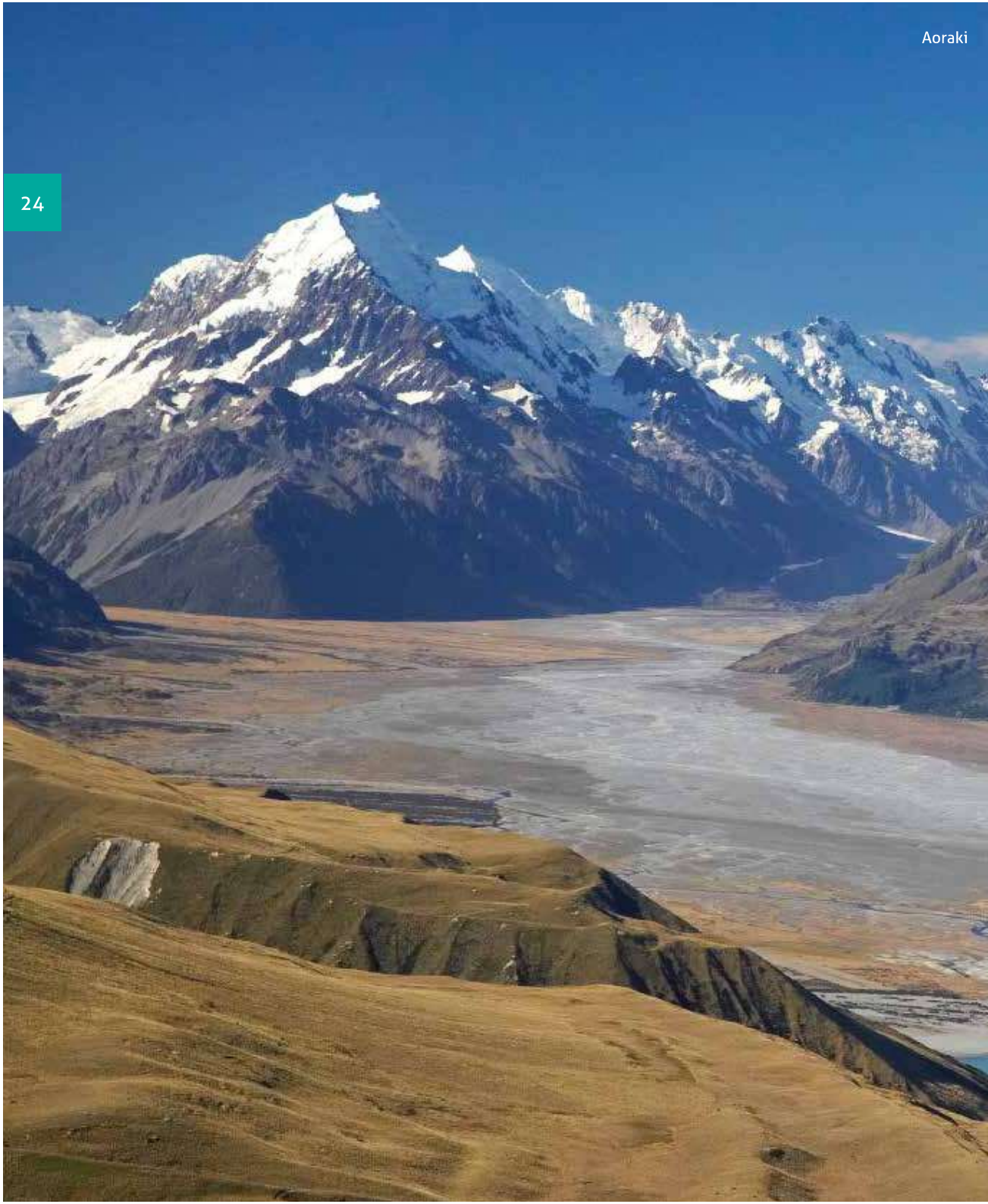


Cultural mapping hui at Moeraki interviewing David Higgins



4 | Aoraki

“ *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 Perouse¹. 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.

¹ 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.²

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 resources³.

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 tupuna 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.

”

² Evidence of Tā Mark Solomon, Waitaki Plan Change 3 hearings.

³ 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 whakatauki “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

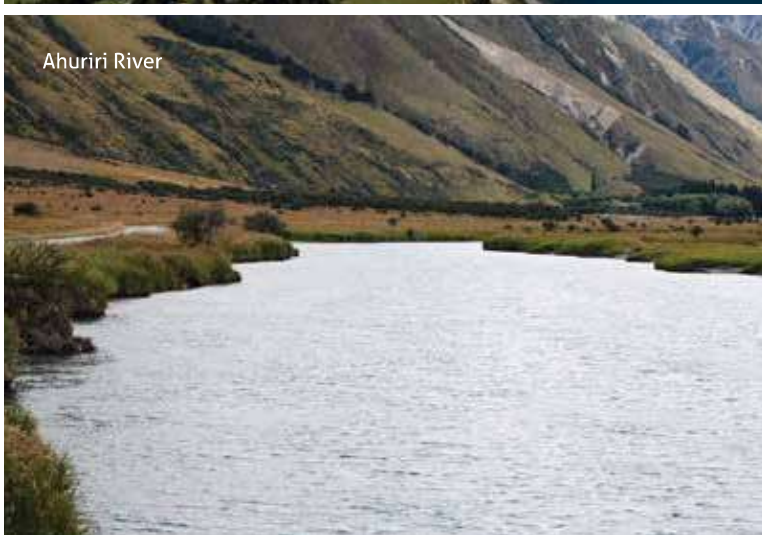
5 | Wai / Water

“ 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"> 1. Manawhenua rights and interests are given full effect in the management of wai in the Waitaki. 	<ol style="list-style-type: none"> 1. Work with central and local government to achieve recognition of Manawhenua rights and interests in wai in the Waitaki Catchment. 2. Partner with central and local government in the management of wai within the Waitaki Catchment. 	
 ISSUES	<ol style="list-style-type: none"> 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. 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"> a. Allocation and flow setting. b. River management c. Establishing the operating range for the hydroelectric lakes d. Setting of ramping rates e. Management of floods f. Wetland management 5. Ensure Regional Councils meet their obligations under the National Policy Statement for Freshwater Management including: <ol style="list-style-type: none"> a. Involving Kā Rūnaka in the management of fresh water and freshwater ecosystems in the Waitaki Catchment. b. Working with Kā Rūnaka to identify Manawhenua values and interests in fresh water. c. Reflecting Kā Rūnaka values and interests in the management of, and decision-making regarding, fresh water and freshwater ecosystems. 6. Involving Manawhenua in determining freshwater management units. 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. 	
<ol style="list-style-type: none"> 1. There is limited recognition of Manawhenua rights and interests in the Waitaki waters, particularly in cultural allocation and flow preferences. 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. 		

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

1. Wai tapu are recognised and managed in ways which are appropriate to their status as wai tapu.
2. The mauri of the waters of the Waitaki, Kā Roimata o Aoraki, is actively protected.



ISSUES

1. Wai tapu needs to be protected in a way that protects the sites’ location and integrity.
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.



POLICIES

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.
2. Protect Kā Roimata o Aoraki—the source streams of Aoraki.
3. Oppose all activities that denigrate the mauri of Kā Roimata o Aoraki and all waters of the Waitaki.



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.

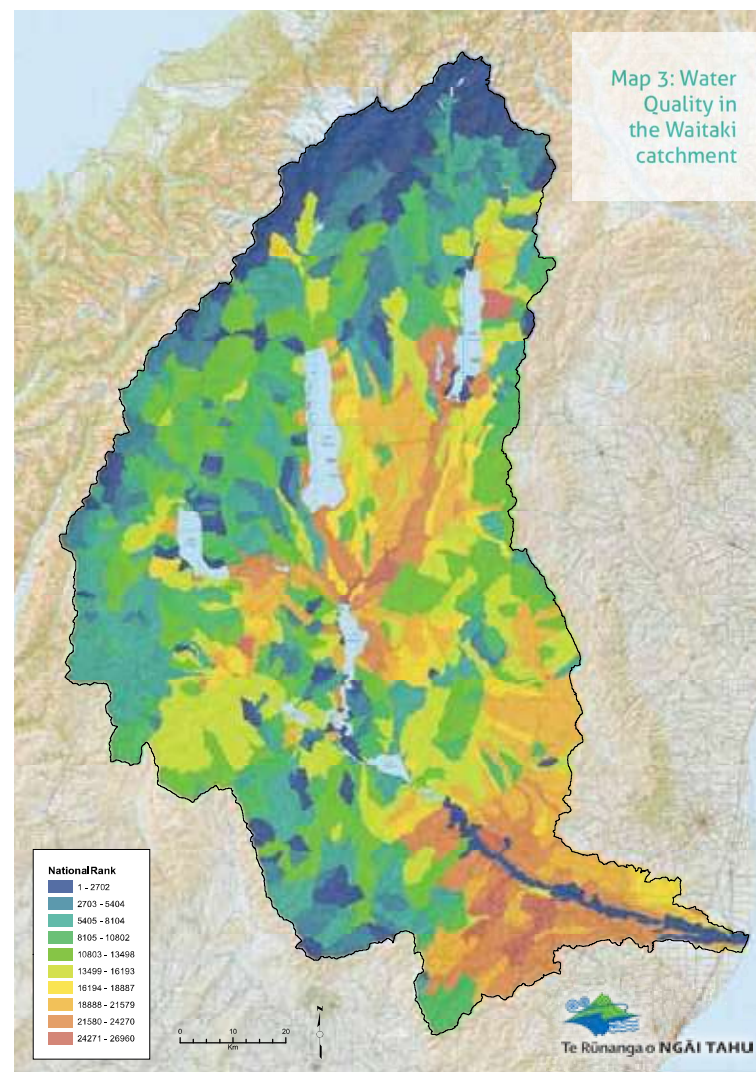
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Many of the rivers and streams in the Upper Waitaki have clean water and healthy ecosystems. This condition reflects the predominantly low intensity land use in the area. However, waterways surrounded by more intensive land uses are showing signs of 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 manuhiri (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

¹ The Waitaki catchment referred to in this plan is 11,000 km² 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.

² 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 values¹ 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.²
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"> 1. Manawhenua are engaged in the management of groundwater resources in the Waitaki catchment. 2. Over allocation of groundwater bodies is avoided. 3. Permanent adverse impacts on aquifers, groundwater levels, and flows in surface water bodies, wetlands and springs are avoided. 	<ol style="list-style-type: none"> 1. Manawhenua lack basic information on the groundwater resource, how it is connected to the surface water resource and how it is managed. 2. Groundwater zones are often at or over allocation limits for extraction. 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. 		
 POLICIES			
<table border="0" style="width: 100%;"> <tr> <td style="vertical-align: top; width: 50%;"> <ol style="list-style-type: none"> 1. Require that Councils provide training opportunities and information to Manawhenua on the management of the groundwater resources of the Waitaki catchment. 2. Encourage Environment Canterbury to provide Manawhenua with ongoing information on: <ol style="list-style-type: none"> a. The location and characteristics of the groundwater resources within the catchment. b. The allocation status of aquifers within the Waitaki Catchment. c. The effect of groundwater extractions on the values of surface water. 3. Encourage Environment Canterbury to engage Manawhenua when researching the groundwater resources of the Waitaki. </td> <td style="vertical-align: top; width: 50%;"> <ol style="list-style-type: none"> 4. Require a regular 'State of Waitaki groundwater' report. 5. Adopt precautionary groundwater allocation limits to avoid permanent adverse impacts on aquifers, including groundwater depletion, aquifer compaction, groundwater contamination and salt water intrusion on the coast. 6. Require groundwater management that supports the unique biodiversity of lowland freshwater systems. 7. Avoid long term decline in groundwater levels and associated impacts on spring-fed streams. </td> </tr> </table>		<ol style="list-style-type: none"> 1. Require that Councils provide training opportunities and information to Manawhenua on the management of the groundwater resources of the Waitaki catchment. 2. Encourage Environment Canterbury to provide Manawhenua with ongoing information on: <ol style="list-style-type: none"> a. The location and characteristics of the groundwater resources within the catchment. b. The allocation status of aquifers within the Waitaki Catchment. c. The effect of groundwater extractions on the values of surface water. 3. Encourage Environment Canterbury to engage Manawhenua when researching the groundwater resources of the Waitaki. 	<ol style="list-style-type: none"> 4. Require a regular 'State of Waitaki groundwater' report. 5. Adopt precautionary groundwater allocation limits to avoid permanent adverse impacts on aquifers, including groundwater depletion, aquifer compaction, groundwater contamination and salt water intrusion on the coast. 6. Require groundwater management that supports the unique biodiversity of lowland freshwater systems. 7. Avoid long term decline in groundwater levels and associated impacts on spring-fed streams.
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5.2.4 Damming



OBJECTIVES

1. Sub-catchments unmodified by dams are protected.



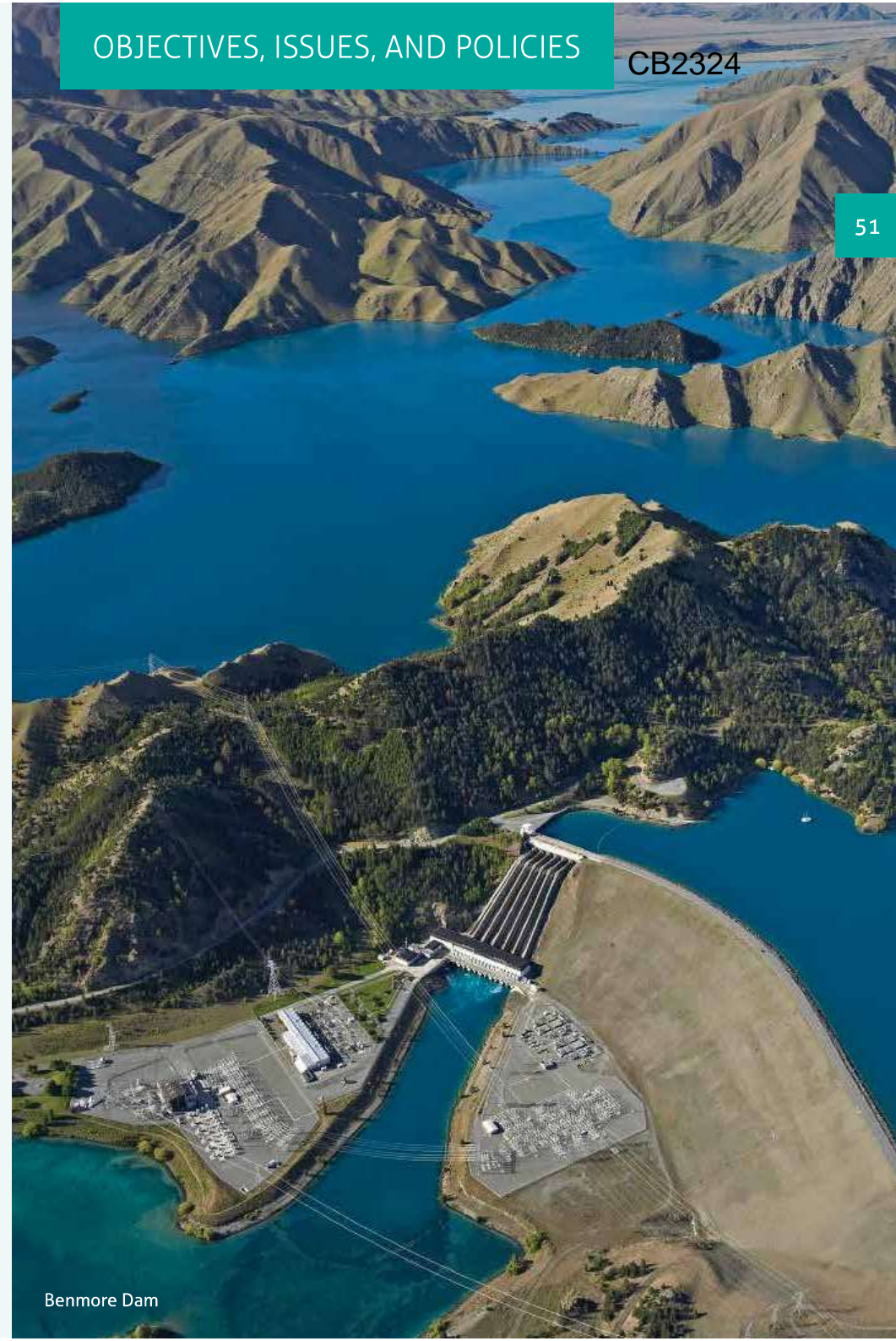
ISSUES

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"> 1. The direct discharge to waterways and moana of contaminants, nutrients and wastewater is avoided. 2. Land use intensification and irrigation does not degrade rivers, springs, lakes and wetlands in the Waitaki catchment. 3. Industrial and trade waste discharges to land or water cease. 4. Nutrient limits for the Waitaki catchment protect Manawhenua values and support customary uses. 5. Nutrient loss from Crown land is understood and managed in accordance with best farming practice. 6. The mauri of pristine alpine rivers and lakes is protected. 	<ol style="list-style-type: none"> 1. Inadequate monitoring of point source and diffuse discharges compromises the mauri of the waters, and the safety of mahika kai resources. 2. E.coli contamination in waterways is entirely unacceptable to Manawhenua. 3. Hazardous substances stored near waterways threatens water quality 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 5. Inadequate monitoring of point source and diffuse discharges compromises the mauri of the waters, and the safety of mahika kai resources. 6. Hazardous substances stored near waterways threatens water quality 7. There is a lack of understanding of nutrient run off and leaching from Crown land. 8. The unmodified alpine rivers and lakes are at risk from land development and use.



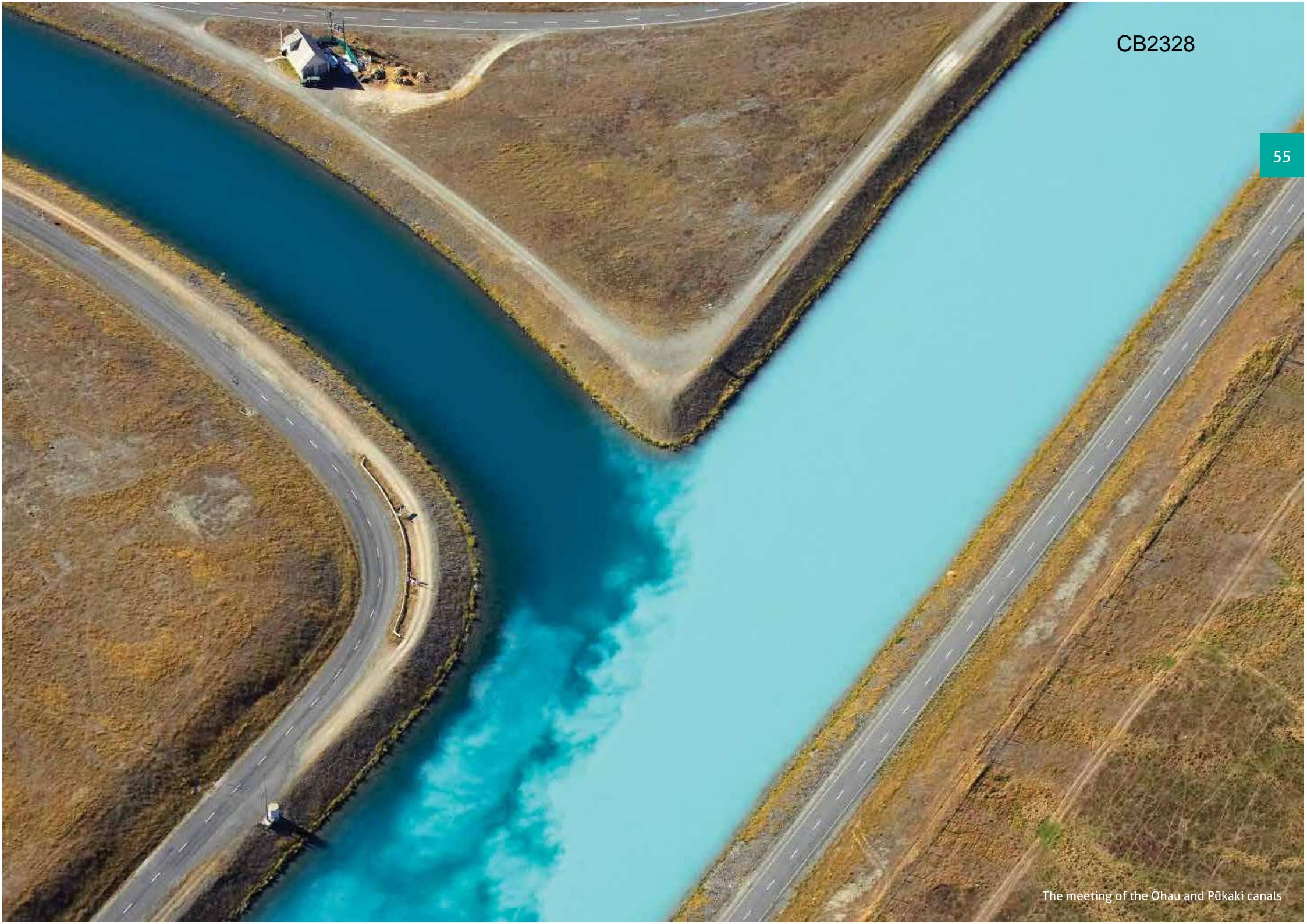
POLICIES

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">1. Waters in the Waitaki are not cross mixed.	<ol style="list-style-type: none">1. Cross mixing of waters from different catchments does not respect the cultural values of wai Māori.	<ol style="list-style-type: none">1. Oppose any further transfer of water outside the catchment.³

³ 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 Ohau 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

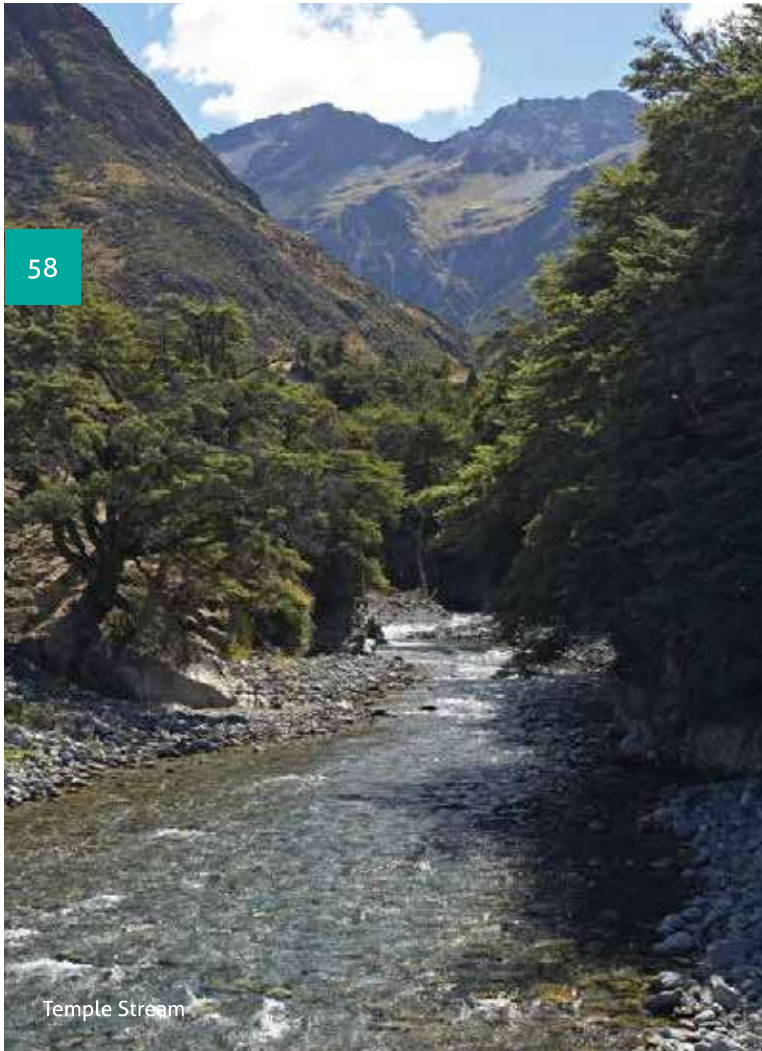
1. Loss of riparian wetlands, with their unique character and high Manawhenua values.
2. Lack of integrated riparian management affects water quality, habitat, and natural character.
3. Effects of bank erosion caused by stock access, vegetation removal, in stream works, and structures.
4. Encroachment 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 Aquae⁴ 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.

⁴ 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 Pūkaki 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	 POLICIES
<ol style="list-style-type: none"> 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. 	<ol style="list-style-type: none"> 1. Review whether the flow and allocation regime of the Ahuriri Water Conservation Order: <ol style="list-style-type: none"> 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: <ol style="list-style-type: none"> 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.
 ISSUES	
<ol style="list-style-type: none"> 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’. 	

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.