

Wāhanga tuarua:

**Nō Papatūānuku
Ō Ngā Maunga
Ō Ngā Puke**

Section 2:

**Mountain and
foothill regions**



Ko Nuku Mania te maunga

High country lakes
Forest plantations
Mahinga kai
Minerals
Maunga
Foothills
Repo raupō
Valleys

Snowfields
Glaciers
Mines and quarries
Rocky outcrops
Indigenous-bush remnants
Creeks and streams
Pastoral farming
Tourism and recreation

Glacial rivers
Wāhi tapu/wāhi taonga
Tussock grasslands
Pest management
Hill country stations
Trails and routes
Townships
Flora and fauna

Ō Ngā Maunga, Ō Ngā Puke Mountain and Foothill regions

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 Rakinui (Sky Father), whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku (Earth Mother). The snow-capped mountains are the old men of the landscape.

The mountain and foothill 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 such as the Rakaia, which flow from mountains to sea.

The mountain ranges and foothill regions that line the western boundary of Te Taumutu Rūnanga takiwā are identified with a mixture of tūpuna, appearance and use names. The stories and place names of the high country are an integral component of Ngāi Tahu traditions and history, linking the people to the landscape. The trail from Taumutu to Orakaia, up to Whakamatau (Lake Coleridge), along the Waitawhiri (Wilberforce River), up over the Brownings Pass near Noti Raureka, ending up at the Arahura River on the west coast was a very significant trail for tāngata whenua in the past. Specific geographical features and landforms act as reference points and landmarks that guide people to particular mahinga kai sites. These include high country lakes, valleys, glaciers, rocky outcrops, rivers, snowfields, river gorges and tarns.

Significant features:

Waitawhiri (Wilberforce River)	Whakaepa Pa (Colegate)
Kura Tawhiti (Castle Hill) * **	Waikawa (Lake Lyndon)
Pukemarama (Racecourse Hill)	Noti Raureka (Browning's Pass)
Whakamatau (Lake Coleridge)*	Moana Rua (Lake Pearson) *
Motukiore (Woolshed Hill)	Bernard Hill
Tarauri (Mount Misery)	Flock Hill
Kākāpōtahi (Malvern Hills)	Gorge Hill
Ruruahine (Cairn Hill)	Ribbonwood fan
Pukeahua (Abners Head)	Fighting Hill
Whatarama/Kura Tawhiti (Torlesse Range)	Red Hill and Red lakes
Kowai River *	Nuku Manaia

* Statutory Acknowledgements ** Tōpuni site

2.1 Ngā Mea Hira - Values

- Maunga as wāhi taonga
- Maunga in tribal stories, historical accounts and whakapapa
- Huarahi – trails and access routes
- Wāhi tohu (landscape markers)
- Snowfields and glaciers as the source of rivers and lakes
- Mahinga kai (food and other cultural materials)
- Maunga as memory maps
- Mauri of maunga represent the essence that binds the physical and spiritual elements of all things together, generating and upholding life
- Taonga raranga (plants used for weaving), including toe toe, tussock grasses and tikumu (mountain daisy) and wāhi raranga (gathering sites)
- Whakamatau – this is the lake where eels come from, they start here and end up in the sea
- Skyline and ridgelines of the maunga and foothills are a significant landscape value
- Unimpeded views of maunga in their natural state
- Wai taonga/wāhi taonga
- Importance of keeping a visible record of tāngata whenua on the landscape – protecting trails and significant places

2.2 Ngā Whāinga - General policy objectives

- ❖ *The quality and quantity of water in all mountain and foothill regions be improved to the point where it supports those fish and plant populations that were sourced from them in the past, and that these mahinga kai are fit for human consumption in accordance with tikanga.*
- ❖ *Respect for mountain and foothills, and their significance to tāngata whenua.*
- ❖ *That land use practices in these regions be appropriate to the nature of the landscape and natural carrying capacity of the land and water.*
- ❖ *That the values of unique mountain and foothill ecosystems such as repo raupō (wetlands) and tussocklands be restored and recognised.*
- ❖ *That natural resource management in these regions reflect catchment based planning and the continued capacity for future generations to access, use and protect the resource.*
- ❖ *That the history of tāngata whenua remains on the landscape, through the protection of wāhi taonga, wāhi tapu and wāhi ingoa.*

2.3 Ō Te Whenua

2.3.1 Mining and quarries

In mountain and foothill regions, this includes mining for coal, bentonite, gravel, rotten rock, and limestone.

Ngā Take/Issues:

- Impact of mining and quarrying operations on high country environment
- Air discharge from dust (e.g. bentonite mining)
- Impact of mining activity on wāhi tapu / wāhi taonga
- Potential of accidental finds; need for appropriate protocol
- Impact of mining activity on culturally important landscape features
- Impact of mining activity on waterways
- Impact of mining activity on aquifers
- Impact on water quality, effects on mahinga kai and downstream effects

KAUPAPA - POLICY

1. All proposals for mining and quarrying activity must be considered in terms of environmental and cultural effects.
2. Mining activity is not permitting in areas of known wāhi tapu and wāhi taonga sites (including silent files), including urupā and mahinga kai areas.
3. If any kōiwi tāngata or artefacts are accidentally uncovered during any activity, the activity must cease immediately, and Te Taumutu Rūnanga and the relevant council must be immediately notified.
4. There shall be no discharge of contaminated water to surface or ground water, from any mining activity.
5. Best practice must be used for all mining development activity, and will be reviewed, and if necessary, updated every five years.
6. All mining activity proposals must contain recommendations about measures to address slip stability.
7. Development plans shall include provisions for restoration and re-vegetation of the operation area and boundary, including water races.

8. The duration of resource consents shall be considered on a case by case basis and be appropriate to that application. In some cases, longer-term consents may not be appropriate, as continuous abstractions over several decades may reveal taonga or kōiwi tāngata.
9. In some cases, the removal of a material from one area to be taken to another area will be considered culturally inappropriate and disrespectful to Papatūānuku.

Mining activity must be considered in terms of **location** and **impact**, both environmental and cultural. Trigger questions:

- How close is the activity to a waterway or site of significance? Mining and quarrying activity in close proximity to significant sites can denigrate tapu/taonga status.
- What is the scale and duration of the activity?
- Will the activity permanently scar or alter the landscape?

2.3.2 Forestry

Ngā Take/ Issues:

- Impact on landscape / wāhi tapu by exotic forestry plantations
- Impact on waterways by forestry activities (siltation, runoff and water yield)
- Impact on riparian areas by forestry activities
- Impact on drains, springs, wetlands, tarns and aquifers by forestry activities

KAUPAPA - POLICY

1. No exotic pine plantations on mountains.
2. In the case of exotic forest plantations in foothill regions, boundary planting of indigenous species should occur.
3. An appropriate buffer zone of a minimum of 20 m (dependant on nature of site and scale of activity) must be observed between any forestry activity and waterways.

4. All forestry activity must be considering in terms of location to culturally significant sites and mahinga kai.
5. All existing indigenous forest remnants and adjacent wetland areas will be protected.
6. A buffer zone must be observed around all forestry activity to provide for visual considerations and wildlife, as well as reducing the level of sedimentation and run-off that may occur.
7. Best practice must be used for all forestry activity, and will include review and updates every five years.

2.3.3 Access and recreation

Ngā Take/ Issues:

- Impacts of tourism and recreation on mountain and foothill landscapes
- Balancing public access with recognition of mana and tāngata whenua status
- Access for tāngata whenua to mahinga kai sites in the high country and foothills
- Effect of outdoor recreational activities on wāhi tapu (i.e. rock climbing)
- Guided tours and interpretation (where does the information come from?)
- Locations of huts
- Maintenance of snowfields and glaciers
- Impact of ski field sewage discharges on land, snowfields and waterways
- Ski field water supply needs and protection of waterways
- Building activity for tourism development, and potential impact on landscape and cultural values

KAUPAPA - POLICY

1. All building activity should consider specific landscape and geographical features and their significance to tāngata whenua. Locating structures and buildings so that they protrude above skylines and ridgelines is inappropriate in some cases.
2. Recognition and protection of culturally significant sites and places associated high country trails.
3. No disrespectful activities shall occur within designated wāhi tapu areas. There shall be no graffiti, no depositing of toilet waste outside of recognised facilities, no taking of food on site, access

by dogs, depositing and leaving rubbish, and non approved archaeological work within designated wāhi tapu areas.

4. General public access to culturally significant sites should only occur in consultation with tāngata whenua, through both Te Rūnanga o Ngāi Tahu and Te Taumutu Rūnanga.
5. The timeframe of any resource consent must be appropriate to the activity and the longer term cumulative effects of that activity (e.g. will a ski field's septic tank function effectively for the next 35 years?)
6. All Ngāi Tahu whānui, and future generations, must have the capacity to access, use and protect wāhi tapu and mahinga kai sites.
7. Tourists and other visitors should be educated to the cultural importance of mountains and associated landforms.
8. When appropriate, Te Taumutu Rūnanga will work with Te Rūnanga o Ngāi Tahu to consider putting a rāhui on significant areas, while decisions are made regarding public access and use.
9. Actively advocate the use of Ngāi Tahu and Ngāi Te Ruahikihiki place names associated with mountain and foothill regions.

Case Study: Cultural values associated with Kura Tawhiti

Wāhi tapu – Kura Tawhiti contains areas of wāhi tapu status. These places are held in reverence according to tribal custom and history, and should not be disturbed.

Tuhituhi nehera -- There are nine rock art sites in the Kura Tawhiti basin. These rock art sites were also natural shelters and thus may contain artefacts and evidence of occupation.

Ara tawhito – A complex system of trails linked Ngāi Tahu east coast settlements to west coast Pounamu. Trails, resting places and burial sites are an integral part of Ngāi Tahu traditions.

Mahinga kai – Kura Tawhiti was an important source of mahinga kai, including kiore, weka, kaka, aruhe, kākāpo, kererū and kiwi, freshwater fish such as tuna and koukoupapa and waterfowl such as pūtakitaki.

Patiti – Harakeke was used for paraerae (sandals) for use on the rugged trails. Travellers also made socks or leggings out of tussock grass to protect their legs.

Ingoa wāhi – Traditional place names, stories and knowledge of trails, shelters and mahinga kai in Kura Tawhiti form an integral part of past and present tribal identity.

Source: Castle Hill Tenure Review Report, Te Rūnanga o Ngāi Tahu

2.3.4 Building and earthworks activity

Ngā Take/ Issues:

- Impact of buildings on skyline and landscape
- Earthworks in places of significance to tāngata whenua (silent file areas, wāhi taonga sites, wāhi taonga management areas, mahinga kai)
- Accidental finds and need for appropriate protocol
- Damage or removal of indigenous vegetation
- Shifting of contaminated soils
- Impacts on waterways from earthworks activities

KAUPAPA - POLICY

1. All building activity should consider specific landscape and geographical features and their significance to tāngata whenua. Locating structures and buildings so that they protrude above skylines and ridgelines is inappropriate in some cases.
2. Any earthworks associated with buildings or other activities, that occurs in any area known as a silent file or other culturally significant site, is limited to the disturbance of soil over areas and to depths where that soil has been previously disturbed by cultivation, building or earthworks.
3. Any earthworks or building activity shall not damage or remove indigenous vegetation at that site.
4. Any earthworks or building activity that occurs near a silent file or other culturally significant site is only permitted providing that all artefacts and remnants that may be found are not removed damaged or destroyed.
5. All processes associated with Te Taumutu Rūnanga Accidental Find Protocol must be followed.
6. When earthworks activities occur near a waterway, there may be no refuelling or storage of machinery on riverbanks, and no fuel containers may be stored on site.

2.4 Ō Te Wai

2.4.1 Ngā roto waimāori - *High country lakes*

High country lakes provide important habitat for freshwater fish species and other mahinga kai. Some of the high country lakes significant to Ngāi Te Ruahikihiki ki Taumutu are Whakamatau (Lake Coleridge), Waikawa (Lake Lyndon), Moana Rua (Lake Pearson), and Oporea iti (Lake Grassmere).

Ngā Take/ Issues:

- Impacts on the mauri of freshwater lakes
- Protection of Ngāi Tahu customary fishing rights
- Degradation of lakes by stock
- Degradation of lakes by deforestation and siltation
- Reservoirs, dams and diversions on lakes and rivers
- Protection of wāhi tapu sites
- Protection of indigenous flora and fauna
- Use of Māori place names
- Continued access to mahinga kai, including customary fishing
- Tourism and recreational use
- Water quality and quantity
- Protection from degradation of tarns, which are easily destroyed
- Discharges to lakes from tourism, industry and agriculture
- Water abstractions from high country lakes

Te Taumutu Rūnanga has highlighted the need for a series of restorative programmes in the takiwā, for habitat and waterway restoration. One of these programmes involves Whakamatau (Lake Coleridge), and a tuna (eel) enhancement project transporting tuna to the Rakaia River.

KAUPAPA - POLICY

1. No effluent (industry, settlement, recreation facility, agriculture) will be discharged into the water.
2. When existing water rights to discharge effluent come up for renewal they will be replaced by alternative discharge methods.
3. The mauri of high country lakes must be protected, and there shall be no artificial mixing of waters.

4. All water abstraction proposals, including household and stock water takes, require a full resource consent.
5. All water abstraction activity should practice efficient use of water. Any water 'saved' in this manner will be returned to waterways to enhance instream flow, not reallocated to other users.
6. No discharge of cut aquatic weed to high country lakes.
7. No discharge of chemicals or contaminants into high country lakes.
8. That the water quantity in high country lakes be such that it supports and improves water quality and mahinga kai.
9. The preferable stock watering option is to pump water into troughs from the lake rather than allowing stock direct access. This is to avoid the damage by stock to the lake edge and riparian area. While recognising water quantity issues in the area, Te Taumutu Rūnanga is of the view that the ecological sensitivity of features such as tarns warrant this directive.
10. All mahinga kai must have uninhibited passage between high country lakes, rivers and the sea at all times.
11. Councils shall require consent applicants seeking to dam or divert any water body in the Taumutu takiwā to consult with Te Taumutu Rūnanga.
12. Any proposed dam must assess the minimum flow requirements in downstream areas, and provide for fish passage at the structure

2.4.2 Ngā awa – Rivers

Snow fed rivers with mountain sources within the takiwā include the Hakatere (Ashburton) and Rakaia. Such rivers reflect the management principle of ki uta ki tai – from the mountains to the sea, as the wind from their mountain source at the top of the catchment, to the point at which they flow into the sea.

Ngā Take/Issues:

- The loss of mahinga kai sites due to low or no surface flow
- Inability to use mahinga kai or wāhi taonga sites due to pollution of water
- Reservoirs, diversions, channel realignment and damming of waterways to provide water for the plains (e.g. stock watering)
- Over allocation of water and lack of monitoring

- Impacts on fish passage from diversion and damming
- Loss of water quality, and effects on downstream waterways
- Protection of wāhi tapu sites associated with waterways
- Protection of the mauri of waterways and maintenance of instream flows
- Point and non-point discharges into waterways from tourism and agriculture
- Degradation of rivers by stock access
- Degradation of rivers by deforestation and siltation
- Gravel extractions and other river works
- Sedimentation of rivers from forestry
- Loss of riparian areas and indigenous vegetation
- Establishment of weeds in riparian areas (e.g. gorse, broom)
- Preference for protection of rivers for trout habitat over indigenous species
- Scale of irrigation schemes on rivers such as the Rakaia

KAUPAPA - POLICY

1. No effluent discharge (settlement, recreation facility, agriculture other farm runoff, household, storm water) into rivers at source, or as they come through the foothills.
2. When existing water rights to discharge effluent come up for renewal they will be replaced by alternative discharge methods.
3. The mauri of rivers must be protected, and there shall be no artificial mixing of waters.
4. All water abstraction for irrigation, household or stock watering purposes require a full resource consent.
5. Extraction of water from mountain and foothill rivers shall be closely monitored and controlled, and considered in terms of cumulative effects.
6. No discharge of chemicals into waterways. Water quantity is an issue in the high country, and the water levels and flow are directly related to water quality.
7. All water abstraction activity is to practice efficient use of water. Any water 'saved' in this manner will be returned to waterways to enhance flow, not reallocated to other users.
8. No discharge of cut aquatic weed to high country rivers.
9. No discharge of chemicals or contaminants into high country rivers.
10. That the water quantity in rivers be such that it supports and improves water quality and mahinga kai.

11. The preferable stock watering option is to pump water into troughs from the rivers rather than allowing stock direct access. This is to avoid the damage by stock to the river edge and riparian area.
12. All mahinga kai must have uninhibited passage between high country rivers such as the Rakaia and tributaries, and the sea.
13. There shall be no release of trout or other exotic species, in areas where they do not currently exist, without approval of Te Taumutu Rūnanga.
14. Planting of riparian margins, with appropriate indigenous vegetation, is encouraged as part of any consent activities.

2.5 Taonga o te Taiao - *Flora and fauna*

Many vegetation types are present in mountain and foothill landscapes, influenced by altitude, temperature and precipitation, and historical land use patterns. They include alpine and sub alpine herb fields, tussock grasslands, scrub and occasional stands of indigenous bush. Indigenous plants such as toe toe, tussock grasses and tikumu (mountain daisy) are important mahinga kai for Ngāi Te Ruahikihiki ki Taumutu. While there are substantial indigenous plant communities, there are also exotic forest plantations, weeds and introduced pasture species.

Numerous birds are found in mountain regions, from the kea to the smaller forest birds (titipounamu) and the birds of the open riverbeds. Introduced wildlife have a visible impact on the landscape, including deer, thar, hares, possums, rats, stoats, cats, magpies, plovers and chamois. These species have impacts on indigenous vegetation and bird species.

2.5.1 Pest control and pest management strategies

Ngā Take/ Issues:

- Pest management strategies and pest control in mountain regions
- Use of 1080 and other poisons for pest control
- Impact on waterways of the use of poisons for pest control
- Role of tāngata whenua in developing pest management strategies
- Spread of weeds in mountain and foothill regions
- Exotic forestry and spread of wilding trees
- Lack of protection for small waterways (under the size limit)

KAUPAPA - POLICY

1. Te Taumutu Rūnanga shall have input into the definition of “pest species” and to pest management strategies.
2. All pest management strategies shall be conducted in such a way as to minimise impact on non-target species.
3. Pest management strategies shall focus on running a good process, including science/knowledge transfer.
4. Monitoring of all pest management activity for adverse effects on indigenous species shall be a component of all pest management strategies.
5. Large scale spraying of weeds such as gorse should be done in stages, in order to minimise impacts on non-target species and retain habitat.
6. Exotic weed control strategies should include provisions for staged replacement of indigenous species.
7. There shall be no use of poisons near waterways, regardless of the size of the waterway.
8. Te Taumutu Rūnanga shall receive notification of any spraying or other pest management, at least two weeks in advance.

2.5.2 Indigenous flora and fauna

Ngā Take/ Issues:

- Protection of indigenous flora and fauna
- Protection of mahinga kai and taonga species
- Habitat protection and enhancement
- Ability to access indigenous plants for cultural use
- Flora and fauna collection permits
- Indigenous fish often seemingly given less priority than exotics such as trout

**The cabbage trees were marker trees. They showed you where to go for food. They showed you where to find the harakeke, weka, tuna and maybe even kerurū.
– Cath Brown, Te Taumutu Rūnanga**

KAUPAPA - POLICY

1. Te Taumutu Rūnanga supports and encourages habitat enhancement and indigenous species programmes.
2. 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/ecosystems.
3. There shall be no release of trout or other exotic species, in areas where they do not currently exist, without approval of the Rūnanga. This is to prevent adverse effects on indigenous species.
4. There shall be continued customary access, by tāngata whenua, to use indigenous flora and fauna.
5. All research on, about or within the takiwā, that relates to significant flora, fauna, places or other resources, shall include provisions for consultation with Te Taumutu Rūnanga (see Part IV, 4.10 and 4.11).

Customary use of indigenous plant and animal species

There are a range of different laws that apply to Māori customary use of indigenous plants and animal species. The Conservation Act 1987, administered by the Department of Conservation, serves as an umbrella under which several other Acts are administered. Acts in the First Schedule with particular relevance for Māori customary use include the Wildlife Act 1953, the Marine Mammals Protection Act 1978, the National Parks Act 1980 and the Reserves Act 1977. Generally, these statutes are established with the overall intent of protecting natural resources and species.

Conservation Act, section 4 states that the act "shall so be interpreted and administered as to give effect to the principles of the Treaty of Waitangi". Under section 30(2), the Director General may authorise any person to take any plant intended to be used for traditional Māori purposes, indigenous or exotic.

Wildlife Act, section 53 (1) provides for the Director-General to authorise the take of protected species, for any purpose approved by him or her, including cultural and traditional uses. This section is used to authorise the holding of feathers, bones and other parts of dead wildlife, as well as providing for approval to catch alive or kill birds and other creatures. Some people have argued that the capacity of the section is limited in terms of allowing customary use, and that it was only intended to provide scientific access to protected species.

Marine Mammals Protection Act makes no specific reference to Māori customary use of whales, seals, whalebone or teeth. However, section 4(1)(b) requires any person taking any marine mammal, alive or dead, to have a permit. This includes taking bones or teeth from dead stranded whales. Section 4(5)(a) allows "any person who finds or collects bones, teeth, ivory or ambergris that have already separated naturally from a marine mammal" to take those materials on the condition that the Department of Conservation is informed.

National Parks Act, section 5 prohibits the taking of indigenous plants and animals without approval of the Minister, and any approvals must be in accordance with the management plan for the particular National Park. The legislation makes no reference to which purposes species may be used. The 1983 General Policy for National Parks (8.11) provides specifically for Māori customary use, that "traditional uses of indigenous plants and animals by the Māori people for food and or cultural purposes will be provided for in the management plan where such plants or animals are not protected under legislation and demands are not excessive". Policy 11.5 specifies that "where land is taken into a park and where there is an established tradition of fishing for eels and whitebait, such use may be authorised where there is provisions in the management plan and where the resource is sustainable."

Reserves Act, section 46 provides that the Minister may grant to Māori the right to take or kill birds within Scenic Reserves only, where that reserve was previously Māori land, and subject to the provisions of the Wildlife Act.

Source: New Zealand Conservation Authority. 1997. Māori customary use of indigenous birds, plants and other traditional materials.