

# Mō tātou, ā, mō kā uri ā muri ake nei

## For us and our children after us

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This plan is a hapū management plan. It is a statement of Ngāi Te Ruahikihiki ki Taumutu values and policies in regard to natural resource management in the Taumutu takiwā. The plan is a means for tāngata whenua to carry out their role as kaitiaki and rangatira over their ancestral lands and taonga.

Te Taumutu Rūnanga is the administrative council of Ngāi Te Ruahikihiki ki Taumutu. Te Rūnanga o Ngāi Tahu is the tribal representative body of Ngāi Tahu Whānui and a recognised iwi authority. This plan is recognised by Te Rūnanga o Ngāi Tahu, as the Te Taumutu Rūnanga Natural Resource Management Plan and as an iwi planning document.

The Resource Management Act 1991 Sections 66 (c) and 74 (b) make specific reference to “planning documents recognised by an iwi authority”. As such, this document is applicable to the planning processes undertaken by district and regional councils.

The plan is not intended as a substitute for consultation with Te Taumutu Rūnanga. Rather it is a document that provides a clear focus on Rūnanga policy for environmental and natural resources issues, which can be used to assist external organisations.

Te Taumutu Rūnanga is the owner of the copyright in any circumstances where this material may be used by other agencies and local authorities. The Rūnanga reserves the right to update and revise any policies and processes contained in this plan. The plan is considered a living, working document.

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## Whakataukī

### Ko ngā hau ki ētahi wāhi, ko ngā kai ki Orariki

This whakataukī refers to the year round abundance of food that was available at Orariki, the pā of Te Ruahikihiki. There was mahinga kai in all seasons, in all weather.

.....

Whakataukī like this one encapsulate the values of tāngata whenua associated with the environment, of particular resources, places, activities, people and events, and show us a glimpse of the world as it was to our tūpuna (ancestors). In this way they are taonga tuku iho, treasures handed down from our ancestors to guide us in our lives today. It is these whakataukī, korero and whakaaro that inspire and motivate us to continue to uphold the mana and mauri of our landscape, of our home.

Sadly today however, whakataukī such as the one above do not reflect the current state and condition of the environment that we should all enjoy and be proud of. For the current generation of Ngāi Te Ruahikihiki ki Taumutu, this plan recognises that problems do exist and sets out the policy that attempts to give guidance as to how to manage our natural resources, in the hope that the natural resources of our takiwā will be protected, rehabilitated and used sustainably to once again make this, and other whakataukī ring true.



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*Wāhi tuatahi:*

*Te whakatūwheratanga  
me ngā whāinga*

*Part I:*

*Introduction and  
objectives*



## 1.1 Whakatūwheratanga - Introduction

Ngāi Te Ruahikihiki ki Taumutu are the primary kaitiaki (guardians) of the Te Waihora catchment. Their takiwā also extends to the wider Selwyn District, and south to the Hakatere/Ashburton River. Te Taumutu Rūnanga is the administrative council of the hapū. In this role, the Rūnanga has a responsibility to protect the natural resources, mahinga kai, and other values of the takiwā for the benefit of those people of Ngāi Tahu descent who have customary interests in the area.

The Resource Management Act (RMA) 1991 and the Ngāi Tahu Claims Settlement Act (NTCSA) 1998 establish statutory recognition of the relationship of tāngata whenua to their whenua tupuna (ancestral lands) and wai tupuna (ancestral waters), and their role in national, regional and local natural resources planning and policy processes.

Through the experience of the last decade, Te Taumutu Rūnanga has identified several issues relating to its capacity to effectively manage the resources in the takiwā. These are:

1. The need for an appropriate framework to allow the Rūnanga to participate fully, proactively and effectively in natural resource management. An immense amount of time and resources is required to process resource consent applications, prepare submissions, contribute to other plans, and attend meetings and hearings. While local, regional and central government agencies have the staff to fulfil these multi-issue requirements, Papatipu Rūnanga are working with minimal staff and resources.
2. As a result of time and resources required, and the lack of an appropriate framework, the Rūnanga is often in the position of struggling to keep up, and thus reacting to situations rather than being able to work proactively. This can leave tāngata whenua interests on the defensive and sometimes too late to be effective.
3. Third, there is a lack of basic understanding by external organisations of tāngata whenua values and history, role as kaitiaki, and position on environmental and natural resource issues. The Rūnanga is often required to repeat core values and policies over and over, which is time and resource consuming.

To address these issues, Te Taumutu Rūnanga, with the support of Te Rūnanga o Ngāi Tahu, has developed this Natural Resource Management Plan. The plan is designed to provide a framework for Te Taumutu Rūnanga to effectively apply tāngata whenua values and policies to natural resource management in the takiwā. Environment and Natural Resources is one of five

portfolio areas within the Te Taumutu Rūnanga organisational structure (Figure 1).

While the plan is first and foremost a planning document for Te Taumutu Rūnanga, it is also designed to assist local, regional and central government authorities in understanding Rūnanga policy and consultation requirements.

## 1.2 Ngā Whāinga - Objectives

The objectives of this plan are:

- Identify tāngata whenua values associated with natural resources in the takiwā of Ngāi Te Ruahikihiki ki Taumutu;
- Identify the primary issues associated with natural resources management in the takiwā;
- Clearly articulate Te Taumutu Rūnanga policy for natural resource management, *ki uta ki tai* (from the mountains to the sea);
- Provide a management tool for Te Taumutu Rūnanga to further effectively and proactively participate in natural resources management and planning.
- Provide local, regional and central government authorities, and the wider public community, with baseline information about the position of Te Taumutu Rūnanga on important issues and appropriate management strategies for resources over which they hold kaitiakitanga;
- Provide a sound basis from which consultation with Te Taumutu Rūnanga can occur.

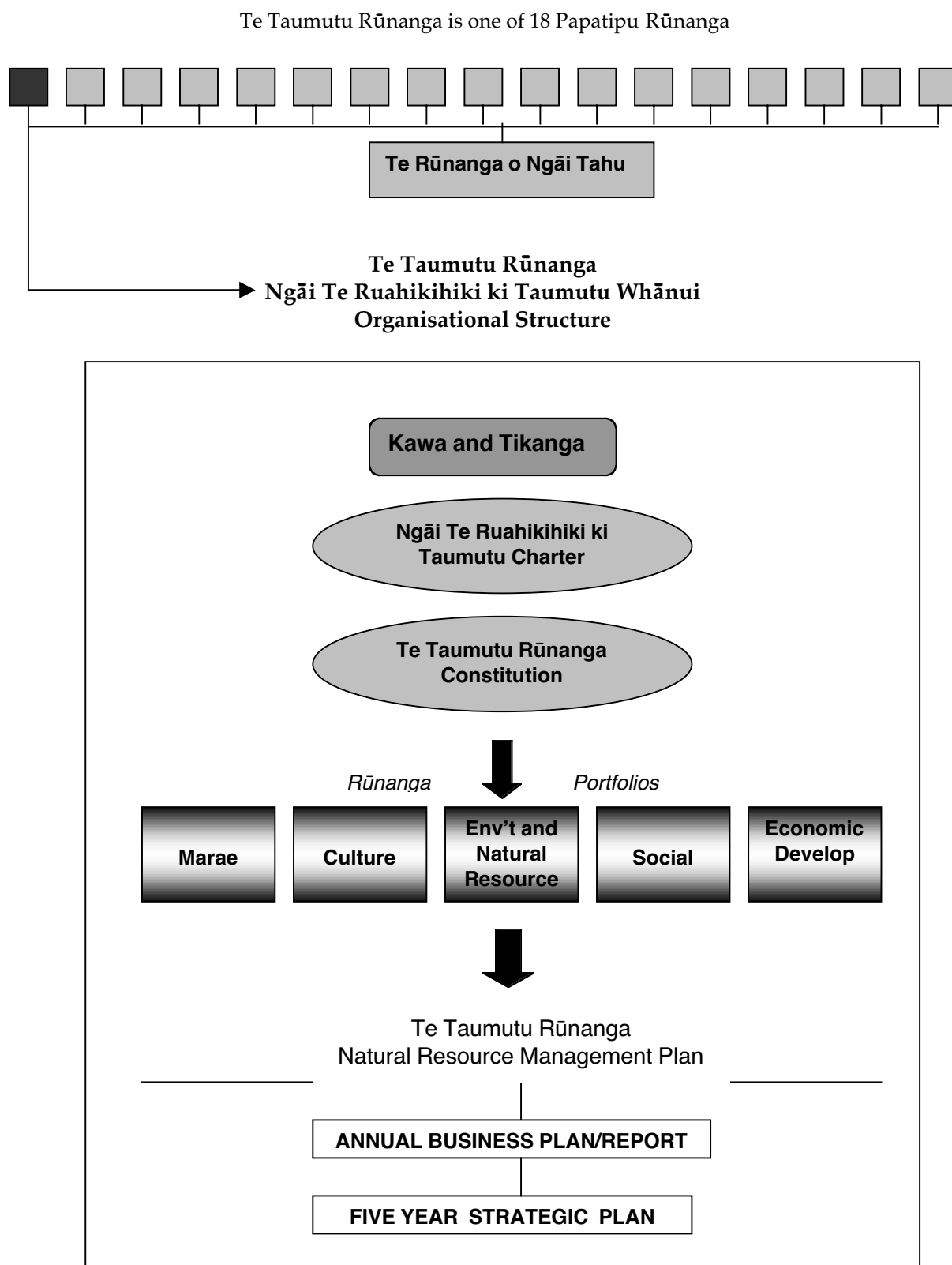


Figure 1: Te Taumutu Rūnanga organisational structure and the Natural Resource Management Plan

### 1.3 Ngā Mea i te Kaupapa Nei - *Scope of the plan*

The scope of the plan is to address the values, issues and policies associated with natural and cultural resources in the takiwā.

The kaupapa of the plan is Ki Uta Ki Tai - from the Mountains to the Sea. The philosophy of ki uta ki tai is used by Te Rūnanga o Ngāi Tahu as an overall approach to natural resource management. It is based on the principle that if we sustain the realms of Tāwhirimateā, Tāne, Papatūānuku and Takaroa, we ourselves will be sustained. The kaupapa reflects the knowledge that resources are connected, from the mountains to the sea, and must be managed as such.

The plan is both a policy and a process document. It is a living, working plan to guide Ngāi Te Ruahikihiki ki Taumutu in the use, management, enhancement and protection of the natural resources of their takiwā. It weaves together the connections between taonga (natural resources), kaitiaki (people who care for the resources), and tikanga (customary practices).

**Ki uta ki tai means always asking: “what is happening at the source?”, “what is happening downstream?”, “what are the cumulative effects?”**



Figure 2: The kaupapa of the plan is Ki Uta Ki Tai – from the mountains to the sea. Drawing by Craig Pauling, Te Rūnanga o Ngāi Tahu

## 1.4 Mana Whakairo Hinengaro - *Intellectual property*

As described, this Natural Resources Plan is primarily a management tool for Te Taumutu Rūnanga. It is also a way to help local, regional and central authorities, and the wider public community, to understand Rūnanga values and policies. However, the plan is not to be used as a substitute for consultation with the Rūnanga. Only certain kinds of information are included here; additional customary knowledge is withheld, recognising that this is a public document.

There are three interconnected layers of customary knowledge related to natural resources.

**Whānau based knowledge** – This is the core knowledge, the stories, tikanga, history and spiritual knowledge that is kept within whānau and community.

**Hapū knowledge** – This is the information and knowledge that is used by the Rūnanga to guide interactions with the environment and other people. This kind of knowledge is primarily for internal use, but some of it is also shared externally.

**Knowledge that others need to understand** – This is the information and knowledge that is important for others to understand, in order to meaningfully work alongside tāngata whenua in natural resource management.

All knowledge of Te Taumutu Rūnanga and Ngāi Te Ruahikihiki is the intellectual property of Te Taumutu Rūnanga and Ngāi Te Ruahikihiki. This knowledge is protected by international intellectual property rights of Indigenous Peoples. As such, Te Taumutu Rūnanga reserves the right to use and make public parts of this knowledge, as they deem appropriate. Use of the information in this plan by any party other than Te Taumutu Rūnanga does not infer comprehensive understanding of the knowledge, nor does it infer implicit support for activities or projects in which this knowledge is used.

## 1.5 Raupapa o te Mahere - *Organisation of the plan*

This plan is divided in four parts:

**Wāhi Tuatahi** introduces the objectives, scope and organisation of the plan.

**Wāhi Tuarua** provides the context for the plan – the history and identity of Ngāi Te Ruahikihiki as related to natural resources, and the key concepts and values related to natural resource management.

**Wāhi Tuatoru** sets out Te Taumutu Rūnanga policy. It is divided into five sections, each encompassing a region of the takiwā, ki uta ki tai - from mountains to sea.

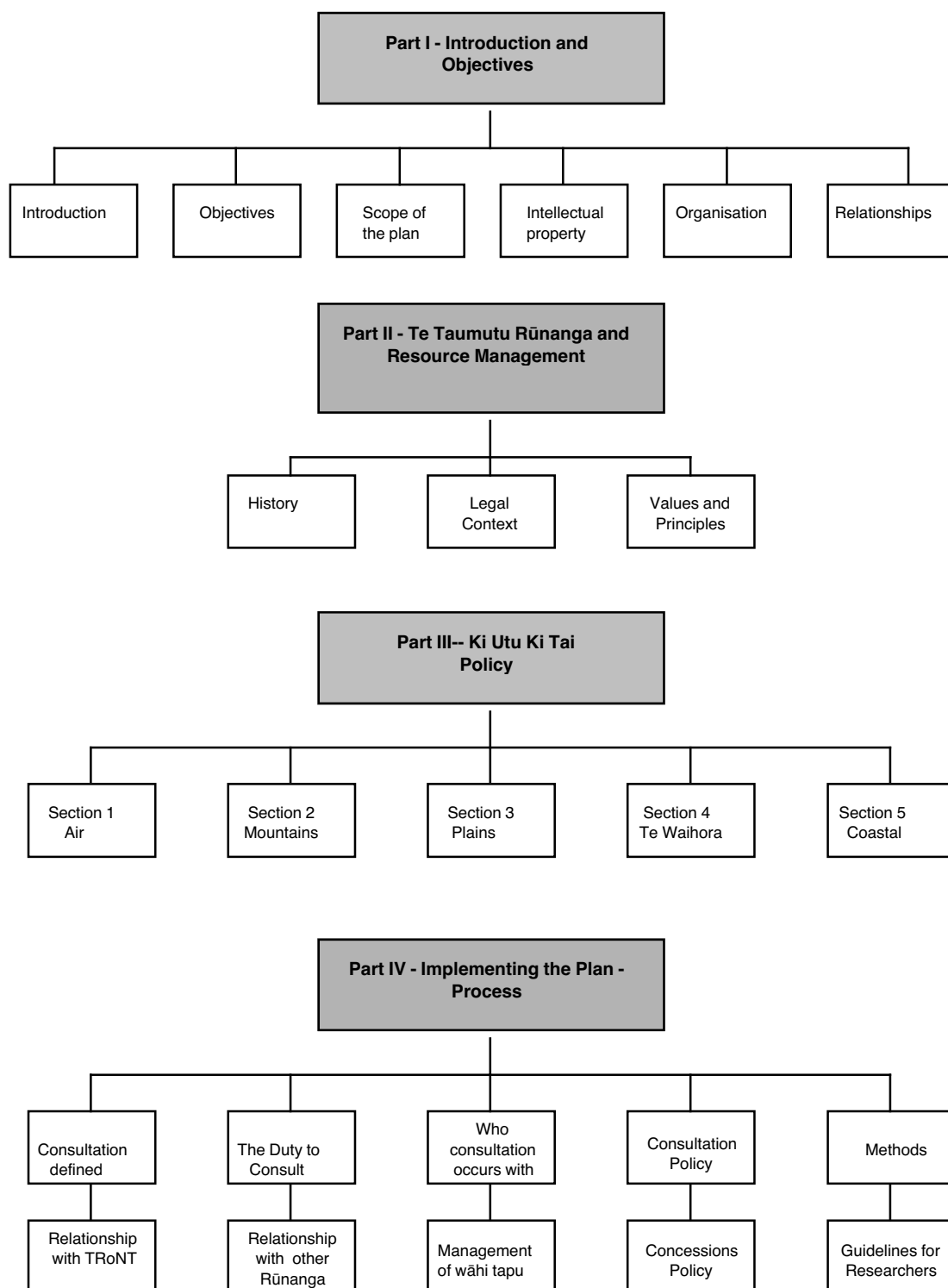
Wāhanga Tuatahi	Atmosphere and Air
Wāhanga Tuarua	Mountains and Foothill Regions
Wāhanga Tuatoru	Canterbury Plains
Wāhanga Tuawhā	Te Waihora and its Tributaries
Wāhanga Tuarima	Coastal and Marine Environment

Each section identifies the specific issues and policies associated with the both Te Whenua (the land) and Te Wai (the water) of that region.

While the regions are considered separately, it is important to recognise the overlaps, interdependence, connections and linkages between all landscapes and resources. This value is captured in the idea of a river flowing from mountain to sea. Many of the policies contained in the different sections of the plan can be applied to more than just the section in which they are found; they can be applied to other regions as well, from mountain to sea.

**Wāhi Tuawhā** outlines the procedures and processes associated with implementing the plan, including the Te Taumutu Rūnanga Consultation Policy.

Figure 3: How to read the Te Taumutu Rūnanga Natural Resource Management Plan



## 1.6 Te Whanaungatanga ki ētahi atu mahere - *Relationship with other plans and policy*

Te Taumutu Rūnanga has contributed to many other plans, such as the proposed Canterbury Regional Plan and the Selwyn District Plan. It is important that tāngata whenua views are represented in such documents. However, the nature and scope of these plans sometimes results in inadequate or insufficient recognition of tikanga Māori. External planning documents often do not capture the extent, context and meaning behind Rūnanga policy. In many instances there may be general agreement of the outcome being sought, but conflicting views about the cause and scale of the environmental impact and what should be done about it.

This hapū management plan is intended for use alongside other plans and policy statements. Produced by and for the hapū, it provides key baseline information on Rūnanga policy. The plan will take precedent over all previous Rūnanga policy and Te Whakatau Kaupapa, in the case of any inconsistency.

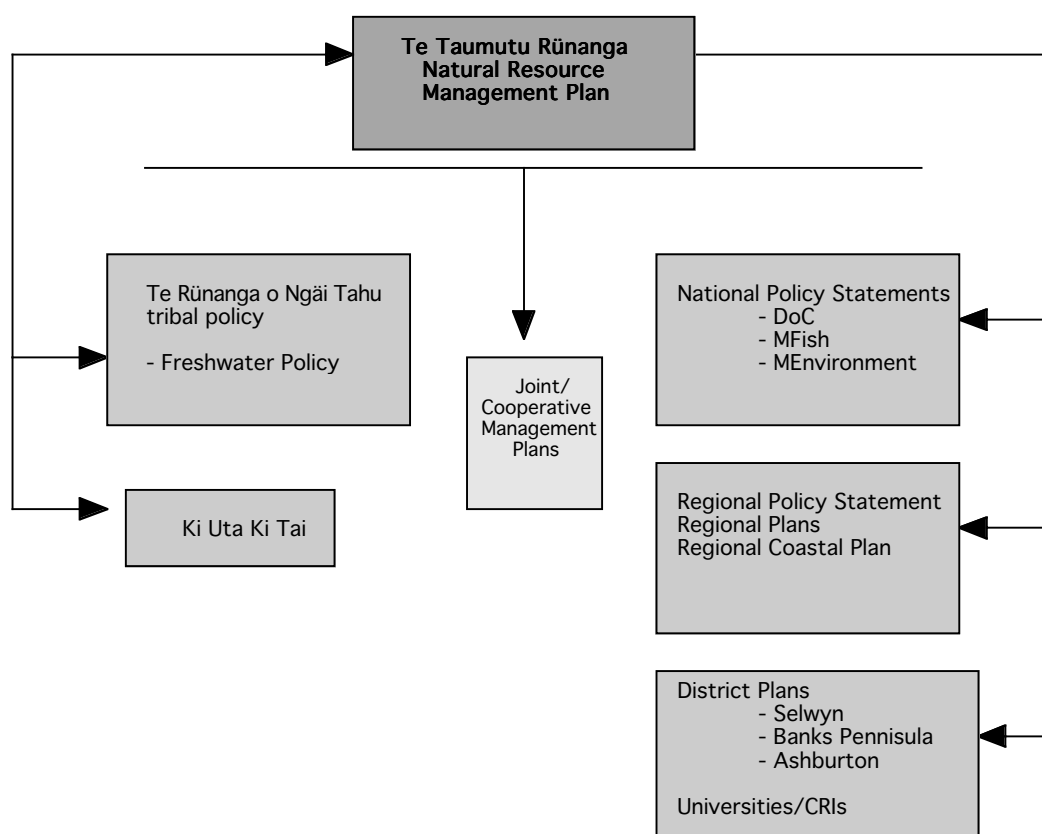


Figure 4: The relationship between Te Taumutu Rūnanga Natural Resource Management Plan and other planning and policy documents.

*Wāhi tuarua:*

*Te Taumutu Rūnanga me  
te kaitiaki o ngā taonga  
o te taiao*

*Part II:*

*Te Taumutu Rūnanga  
and the management of  
natural resources*



## **2.1 Ngāi Te Ruahikihiki ki Taumutu: the people and the place**

### **2.1.1 Māori Settlement of Te Waipounamu, Te Waihora and Taumutu – Our perspective**

Following the wreckage of Te Waka o Aoraki (the canoe of Aoraki) that became the South Island, Rakinui (Sky Father) sent a number of his mokopuna (grandchildren) from the heavens to transform the waka into land that would sustain human life. Among these demi-gods were Tūterakihaunoa whose job was to carve the keel of the upturned waka into mountains and valleys, Kahukura who forested the bare landscape and filled it with animals, and Marokura who carved bays, inlets and estuaries and populated them with fish of many varieties. The mana of Tūterakihaunoa remains to this day given his ongoing residence as the Atua Tiaki (a supreme guardian) for Te Waihora. His resting place at Whakamātakiuru (Fishermans Point), Taumutu gives the mana to the people of Taumutu as the tangata tiaki for this area.

The first people to arrive in the central Canterbury area were those on the Uruao waka under the captaincy of Te Rakihouia. Te Rakihouia had been instructed by his father Rākaihautū to seek out the rich resources of the coastal area (ki tai) while he traversed the mountain regions identifying the resources of land (ki uta). Te Rakihouia discovered the wetland of Te Waihora that teemed with fish and birds and upon reuniting with his father took him to the lake where Rākaihautū proclaimed Te Waihora as Te Kete Ika a Rākaihautū – The Great Fish Basket of Rākaihautū. Te Rakihouia equally named the coastline of this area as Kā Poupou a Te Rakihouia.

Some generations later a Ngāti Māmoe/Ngāi Tahu chief named Tutekawa, who had been embroiled in skirmishes with his chiefly relations in the North Island, came to live at Ōhōkana near Kaiapoi. After a time Tutekawa heard that the eels of Te Waihora were of a better quality so he removed to the shores of the lake and built the pa of Waikākahi. His son Te Rakitāmau meanwhile built his pa at Taumutu which he named Hakitai. Surrounded by his allies, and at a distance from his enemies, Tutekawa felt quite safe. After many years though his hapū were growing anxious with the rapid southward advance of Ngāi Tahu. They urged the old chief to escape while the opportunity remained but his only reply was “What will then become of the basket of flat fish spread open here?”

Upon the arrival of the Ngāi Tahu forces at Waikākahi, Tutekawa was killed. The various chiefs of Ngāi Tahu then set out to secure land for themselves. Prior to their arrival on Banks Peninsula a young chief Te Ruahikihiki had received reports about the abundance of inaka, patiki and tuna in Te Waihora and proclaimed “Tāku kaikā ko Orariki” (Orariki at Taumutu is my place),

thus placing a tapatapa (claim) on it. Once at Banks Peninsula though, Te Ruahikihiki claimed several places with his first landing at Wainui (Akaroa) where he commenced to dig fern root and cook it. He then passed around the coast leaving his stepson Manaia at Whakamoa, other relatives at Waikākahi, and finally took up his permanent residency at the pā of Orariki, Taumutu.

The remaining Ngāi Tahu chiefs equally set about claiming areas of Mid Canterbury. Moki (son of Tuahuriri) settled at Kaiapoi; Turakipo at Sumner; Te Rakiwhakaputa at Rapaki; Huikai at Koukourarata; Tūtakahikura at Pōhatu and the eastern side of Akaroa Harbour; Te Rakitaurewa and Te Ake at the head of Akaroa Harbour and Mako at Wairewa.

The ahi kā of these Ngāi Tahu chiefs and their hapū remain to this day. For Ngāi Te Ruahikihiki at Taumutu this ahi kā status together with the residence of Tūterakihaunoa instils the primary responsibility of kaitiaki or guardianship of Te Waihora. In this role though the hapū recognises the surrounding related hapū of Banks Peninsula and Kaiapoi whose rights all extend to the lakeshores.

### **2.1.2 Te Taumutu Rūnanga Takiwā**

The area of interest for Ngāi Te Ruahikihiki ki Taumutu radiates north, south, east, and west, to places that hold whakapapa associated with the hapū of Ngāi Te Ruahikihiki, as well as important mahinga kai areas. In various places, these interests are shared with other hapū, including Ngāi Tūāhuriri at Kaiapoi, Ngāti Huirapa at Arowhenua, and the hapū of Horomaka / Banks Peninsula.

**This area can be summarised as:**

Ka timata i te Waikakahi me haere mai ki te akau o Te Waihora o nehera, ara, Te Kete Ika a Te Rākaihautu tae atu ki Ahuriri. Me whai te awa o Huritini ki te matapuna, a, ki te Rakipaoa me huri ki Pukehinau, haere tonu ki te taha toka o te Waimakariri. Haere taha ki Tutepiriraki whakawhiti ki te maunga o Puke Te Raki tae atu ki te raki. Mai te taha hauauru o enei mauka, haere tika tonu ki Noti Raureka tae atu ki te mauka o Te Ruahikihiki. Ka haere ki ka matapuna a te awa Orakaia, whakawhiti ki te rakau tapu o Hinepaaka. Rere tonu ka wai o Hakatere tae atu ki Tuhinapo.

Starting at Waikakahi (Pa site on Birdlings flat) follow the original lake shore to Ahuriri. From here follow the Halswell River to its source then on to Upper Riccarton, Christchurch. Turning northwest to Yaldhurst and on to the south bank of the Waimakariri River travel up this side of the river to the Gorge. Crossing the river follow the ridge of the Puketeraki Range to the end

of the Dampier Range. From this western point, follow a line to Browning's Pass and on to the mountain known as Te Ruahikihiki. From here a straight line is followed to the source of the Rakaia River and then crossing over the Black Hill Range to the old tree at Alford Forest. From here follow the North Branch of the Ashburton River to the main Ashburton river and on to its mouth.

**For coastal matters the area of interest is:**

Mai te Pa o Waikakahi ki Kaitōrete tae atu ki Tuhinapo ki te awa o Hakatere, te kāinga. Mai tenei takutai atu ki te moana, ara, Te Tai o Mahaanui.

The inshore coast extends from Waikakahi on Kaitōrete southward to the mouth of the Ashburton River and extends seaward into the Canterbury Bight and out into the Pacific Ocean.

### **2.1.3 Mahinga kai and customary rights**

For Ngāi Tahu, Ngāti Mamoe and Waitaha people who inhabited Te Waipounamu, the South Island, access to food resources was paramount to survival in this harsh environment. Each resource had a creation story that detailed the characteristics of the resource, how it was best harvested and the way it was cooked or preserved. Today, we maintain these stories to preserve the tikanga (customs) of our tūpuna.

The traditional inhabitants of Te Waipounamu moved over nearly the whole of the island as they hunted and gathered the animals and plants found in each area. They would gather these foods at different times in different places depending on variations in climate, season and locality. There were a large number of sites that were occupied year round, each specialising in the preparation of different mahinga kai such as kiore or weka from the Selwyn Catchment. These food reserves were generally gathered as winter reserves or for the purposes of trade.

Individual hapū and/or whānau occupied and controlled resources that provided them with mahinga kai and materials pertinent to life. The gathering of mahinga kai was carried out firstly under a system of whakapapa (hereditary right) and wakawaka (family gathering sites) thus regulating access, and secondly in accordance with the resources lifecycle ensuring resource management and sustainability. Whakapapa is the vehicle by which resource use rights were transferred from tūpuna (ancestors) to their uri (descendants) hence the concept taonga tuku iho (values passed from the ancestors).

In particular, tuna were widespread and abundant thus making them a staple food important to Ngāi Tahu values, culture and social order. Hence at times of mahinga tuna, which were largely communal activities, whakapapa, histories, tikanga and politics were discussed and handed down from one generation to the next.

This traditional concept of mahinga kai is maintained to this present day. However, with the loss of habitat, the decline in water quality and quantity, the drainage of wetlands, intensification of agricultural activity, and differing views of land and animal management, the environment of the Taumutu takiwā has changed immensely over the past 160 years. The weka and kiore populations in the area are extinct and main water courses such as the Waikirikiri/Selwyn River no longer carry the volume of water they once did. This has dramatically affected the contemporary practice of mahinga kai for tāngata whenua.

The huge decrease in access to these resources has hence prompted the loss of traditional knowledge in food gathering techniques and the actual locations of the food gathering sites. For example, the use of drains for catching eels, both on Kaitōrete Spit and at the site of the original lake opening, is rarely practiced today. The size, scale and location of the present day lake opening site, combined with safety concerns mean that other ways of catching eels are used. The fact that many of the food resources once gathered have disappeared has also affected the contemporary use of this area.

Since his original claim to the Taumutu takiwā, the manawhenua of Te Ruahikihiki to the area has never been overturned. The descendants of Te Ruahikihiki continue to hold customary manawhenua, ahi kā and kaitiaki.

**The Ngāi Tahu Claims Settlement Act 1998 defines mahinga kai as “... the customary gathering of food and natural materials and the places where those resources are gathered”.**

**The concept of mahinga kai encompasses the whole process of gathering food and other resources. It includes the act of fishing, hunting or gathering; method used to procure resources; the places where those resources are found, and the actual resource itself. Thus, fishing at Te Waihora, the nets used to catch eels, the point of access to the lake, the lake, and the flounder in the lake are all mahinga kai.**

## 2.1.4 Kemp's Deed and Te Kerēme

Ngāi Tahu occupation of Te Waipounamu changed with a series of land purchases beginning in 1844. Eight major land purchases (with three Banks Peninsula purchases considered as one) occurred between Ngāi Tahu and the Crown.

The Canterbury Purchase, or Kemp's Deed, occurred in 1848. Henry Kemp, acting on behalf of the Crown, purchased 13, 551, 400 acres of land for £2000. Out of this purchase, the Crown set aside 6 359 acres for Ngāi Tahu. Under the terms of the sale, adequate reserves were to be set aside for the present and future wants of Ngāi Tahu. In addition, all mahinga kai areas were to be set aside. In the years following Kemp's Deed, it was apparent that the Crown failed to meet these obligations. Ultimately, Ngāi Tahu lost ownership, control and access to almost all of their lands and waters. By 1849, the lack of good faith on the part of the Crown gave rise to the beginnings of the Ngāi Tahu Claim – Te Kerēme.

Ngāi Tahu took its first case to the Māori Land Court in 1868. The generations that followed continued to bring Ngāi Tahu grievances against the Crown forward. In 1986, following The Treaty of Waitangi Act in 1975 and its amendment in 1985, Ngāi Tahu lodged a claim with the Waitangi Tribunal for Treaty breaches related to the loss of land and mahinga kai. The Tribunal found that:

... the Crown, in acquiring the Canterbury Block, failed to negotiate fairly, failed to meet its undertaking to reserve sufficient food resources for Ngāi Tahu, and failed to meet its obligation to provide ample reserves for the existing and future needs of Ngāi Tahu. The Crown did not set aside the area defined by the Waimakariri and Kāwari Rivers, as requested by Ngāi Tahu. The Tribunal found that, in so acting, and in its subsequent failure to remedy these faults, the Crown breached its duty to act with the utmost good faith towards Ngāi Tahu.

With specific reference to mahinga kai, the Waitangi 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, and especially unimpeded access to Lakes Waihora and Wairewa.

## 2.2 Ngā Ture: Tiaki i te Taiao

### *The Legal Context: Māori and resource management*

The management and use of the natural resources of Te Waipounamu must take into account the values and policies of tāngata whenua. The Treaty of Waitangi affirmed the resource rights of Ngāi Tahu, and subsequent legislation such as the Conservation Act 1987, the Resource Management Act 1991, and the Ngāi Tahu Claims Settlement Act 1998 have further articulated the Crown's obligations to ensuring tāngata whenua participation in natural resource management.

#### 2.2.1 Te Tiriti O Waitangi

In 1840, Te Tiriti o Waitangi (Treaty of Waitangi) was signed between the Chiefs of Aotearoa and the Queen. With the Treaty as founding document, Ngāi Tahu believed that while they sold land during the land sales of 1844 – 1864, their rangatiratanga (chieftainship) over mahinga kai and other taonga would be protected and maintained. This belief was well articulated during the Waitangi Tribunal hearings:

“Article Three of the Treaty offered fellowship and brotherhood, a world where all men would be free, that we may be one people (kotahitanga) for these were the rights of all British citizens. Article Two of the Treaty would give protection to the Maori and this was to include the protection of Maori property rights, i.e. Rangatiratanga over our mahinga kai that we desired to retain. Articles Two and Three were our Treaty partner's commitment that would earn them the right to Kawanatanga, the right to Govern under Article One of the Treaty” (Rakihiia Tau, 1987, in Waitangi Tribunal, 1991, p. xvi).

Article the Second:

Maori Text:

*“Ko te Kuini o Ingarani ka whakarite ka whakaae ki nga Rangatira, ki nga Hapū, ki nga tāngata katoa o Nu Tirani, te tino rangatiratanga o ratou whenua o ratou kāinga me o ratou taonga katoa. Otiia ko nga Rangatira o te Whakaminenga me nga Rangatira katoa atu, ka tuku ki te Kuini te hokonga o era wahi whenua e pai ai te tāngata nona te whenua, ki te ritenga o te utu e whakarite ai e ratou ko te kai hoko e meatia nei i 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 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 so long as it is their wish and desire to retain the same in their possession....”.**

A number of statutes refer to the principles of the Treaty. There is no exhaustive or conclusive list of the principles, however the courts and the Waitangi Tribunal established that they include such provisions as:

- Māori retain rangatiratanga over their resources and taonga and have all the rights and privileges of citizenship
- Redress for past grievances
- Active protection of Māori interests by the Crown
- Partnership and reasonable cooperation
- Equal status of the Treaty partners
- Mutual benefit leading to the duty to act reasonably, honourably and in good faith
- The courtesy of early consultation
- The Government should make informed decisions
- Options – the principle of choice
- The Crown cannot evade its obligations by conferring its authority on another body.

### **2.2.2 The Ngāi Tahu Claims Settlement Act 1998**

The Ngāi Tahu Claims Settlement Act 1998 records the apology given by the Crown to Ngāi Tahu, for injustices suffered by the Crown’s actions in purchasing Ngāi Tahu land. It also gives effect to the provisions of the Deed of Settlement entered into between Ngāi Tahu and the Crown.

Many of these provisions are part of the Cultural Redress offered by the Crown. They are aimed at restoring the ability of Ngāi Tahu to give practical effect to kaitiaki responsibilities. Such provisions included:

- Ownership and control of various resources and areas of land of significance to Ngāi Tahu
- Statutory Acknowledgements/Deeds of Recognition as a tool for incorporating Ngāi Tahu values into environmental management
- Tōpuni, as an ‘overlay’ of Ngāi Tahu values on specific areas of land managed by the Department of Conservation, in order to provide public symbols of Ngāi Tahu mana and rangatiratanga

- The re-establishment of customary place names on the landscape
- Nohoanga, or temporary campsites adjacent to lakes and rivers, to facilitate access to mahinga kai
- Greater access to customary fisheries of importance
- Coastal tendering
- Increased Ngāi Tahu input into management with provisions for statutory advisory roles, dedicated memberships, Department of Conservation protocols, Resource Management Act 1991 implementation improvements and heritage protection reviews.

### **Ngāi Tahu 2025**

**Ngāi Tahu 2025 is a tribal map, developed to help carry Ngāi Tahu into the future.**

**One of the goals set out in Ngāi Tahu 2025, is the development of a generic “Ki Uta Ki Tai” tribal environmental management plan, and “Ki Uta Ki Tai” environmental management plans for Papatipu Rūnanga.**

**Some of the other key outputs for Te Ao Tūroa (the natural environment) in Ngāi Tahu 2025 include:**

- **State of the takiwā reporting and monitoring programme for Papatipu Rūnanga and TRoNT**
- **GIS database – natural resource inventory – database of taonga, wāhi tapu, mahinga kai at both Papatipu Rūnanga and tribal level**
- **Capacity building for natural resource management for Papatipu Rūnanga**
- **Development of annual natural resources hui, including wānanga, workshops on mahinga kai, kawa and tikanga**
- **Work to establish mahinga kai parks in each Papatipu Rūnanga takiwā**
- **Develop business opportunity packages for Papatipu Rūnanga that meld environmental and cultural values**
- **Development of policy linking natural resource management with health, social and economic outcomes**
- **Establishment of formal working relationships with key external agencies in natural resource management.**

## 2.2.3 The Resource Management Act 1991

The purpose of the RMA 1991 is to promote the sustainable management of natural and physical resources (Section 5). This means:

- (a) sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations,
- (b) safe guarding the life supporting capacity of air, water, soil and ecosystems,
- (c) avoiding, remedying or mitigating any adverse effects of activities on the environment.

The Act requires local authorities to recognise the relationship of *tāngata whenua* with ancestral lands, water ways and *wāhi tapu*. Provisions in the Act establish that Māori have an interest in resource management greater than the general public.

The primary provisions that recognise Māori interests in natural resources are as follows:

**Section 6** "... all persons... managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance:

- (e) The relationship of Māori and their cultural traditions with their ancestral lands, water, sites, *wāhi tapu* and other *taonga*."

**Section 7** "...all persons...managing the, development and protection of natural and physical resources, shall have particular regard to

- (a) *Kaitiakitanga*..."

"*Kaitiakitanga* means the exercise of guardianship by *tāngata whenua* of an area in accordance with *tikanga* Māori in relation to natural and physical resources; and includes the ethic of stewardship" (1997 amendment)

**Section 8** "...all persons... managing the, development and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (*Te Tiriti o Waitangi*)."

**Section 66** When preparing or changing a regional plan, the regional council shall have regard to:

- (c) (i) Any relevant planning document recognised by an iwi authority affected by the regional plan;

**Section 74** When preparing or changing a district plan, a territorial authority shall have regard to:

- (b) (ii) Any relevant planning document recognised by an iwi authority affected by the district plan;

Other relevant sections include Section 7 (e) - protection of heritage values, Section 33 (2) – the transfer for powers, Section 45 (2) (h) - the purpose of national policy statements, and Part VI Resource Consents.

## **2.2.4 The Conservation Act 1987**

The Conservation Act 1987 promotes the conservation of natural and historic resources. The Act established the Department of Conservation, the New Zealand Conservation Authority and seventeen regional conservation boards.

The Act is considered to be one of the strongest legislative statements of Treaty Responsibility. Section 4 provides that:

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

## 2.3 Te Taumutu Rūnanga and Natural Resource Management: Ngā Mea Hira, Ngā Ariā me Ngā Mātāpono - *Values, concepts and principles*

Ngāi Te Ruahikihiki ki Taumutu cultural values, principles and concepts provide the contextual framework within which Te Taumutu Rūnanga natural resource management planning and policy occurs.

### **Kaupapa – Wairua me te Mauri**

All things are considered to have the qualities wairua (spiritual dimension) and mauri (life force), to be living, and to have a genealogical (whakapapa) relationship with one another.

- **Wairua**  
The spirit, or source of existence and all life. Wairua is upholding, sustaining, replenishing and regenerating to all things by its hau or mauri.
- **Mauri**  
Mauri is the life force that flows from wairua. Maintaining the mauri of waterways, land, and all resources is primary to the well-being of the people.
- **Whakapapa**  
Whakapapa explains the origins and creation of all things. It connects people to their ancestors, the land and natural resources. It binds tāngata whenua to the mountains, foothills, plains, rivers, coasts and other landscapes, linking the health of the people with the health of the environment.
- **Maunga**  
Maunga play an important role in the spiritual and cultural beliefs of Ngāi Tahu. They are the gateway to the atua (gods) and heavens, and the gatherers of the tears of Rakinui whose valleys collect the waters and in turn supply the lifeblood of Papatūānuku.

### **Kaupapa – Whakakaha te mauri**

Maintenance and enhancement of mauri or life-giving essence of a resource.

- **Whakakaha te Mauri**

The mauri of land, water or the sea is degraded if it no longer has the capacity to support traditional uses and values. Mauri can be tangibly represented through elements of health, abundance, vitality, the pristine and unpolluted.

Key indicators reflecting the status of mauri include aesthetic qualities (clarity, natural character and indigenous flora and fauna), life supporting capacity and ecosystem robustness, continuity of flow from the mountain source of a river to the sea, fitness for cultural usage, productive capacity, mahinga kai (abundance and condition of flora and fauna), and sound (birds, water, wind).

### **Kaupapa – Mō tātou, ā, mō kā uri ā muri ake nei – the Responsibility to Sustainably Manage**

Ngāi Te Ruahikihiki maintain ancestral connections to the land, water and mahinga kai through the principles of rangatiratanga, ahi kā roa and kaitiaki. These principles encompass the responsibility to care for, protect and wisely use resources.

- **Ahi Kā Roa**

Rights to a place or resource through continuous occupancy or use.

- **Kaitiakitanga**

The right and responsibility of guardianship and protection of the land, water and environment. Kaitiakitanga includes ensuring the continued capacity for future generations to access, use and protect resources.

- **Rangatiratanga**

Rangatiratanga is about chieftainship and ownership rights, and the authority to decide how the resources to which tāngata whenua history and identity are bound, should be managed.

Rangatiratanga is traditionally embodied within the concept of manawhenua. It is about continuing to have the mana or authority to exercise the relationship between Maori and their culture and traditions, with the natural world.

Traditionally, rangatiratanga incorporates the right to make, alter and enforce decisions pertaining to how a resource is to be used and managed, and by whom. It includes the concept of communal ownership and use of resources, rather than focusing on individual property. Hapū management plans are an expression of rangatiratanga.

**Kaupapa – Ngā Wai Tūpuna**

The spiritual and cultural connection to water is of utmost importance.

- **Ngā Wai**

The connection of tāngata whenua to water is extremely important. The intangible qualities of water such as mauri (lifeforce) are central to the management philosophies of Ngāi Te Ruahikihiki ki Taumutu, as are qualities associated with the spiritual presence of water.

- **Waiora**

This water is the purest form of water and has the potential to give life, sustain well-being and to counteract evil. Waiora is used in sacred rituals to purify and sanctify. Tohunga (priests) used these waters for healing.

- **Waitohi**

Tohunga used these waters during initiation and baptismal ceremonies. The function was to remove tapu from people – whakanoa. For this reason, restrictions were imposed on these waters in order to ensure their purity.

- **Waihāpua**

These waters refer to coastal estuaries and lagoons where salt and fresh water mix. The water quality and productivity of these swampy areas is good enough to sustain food, and thus they are important mahinga kai.

- **Waipuna**  
Waipuna, or springs, play an integral role in the natural environment as well as the cultural practices of tāngata whenua. They had various uses, including mahinga kai, tūāhu (altars), and waiwhakaheketūpāpaku (water burial sites).
- **Waikino**  
Waikino is water that is polluted or contaminated. Water in this polluted form has the potential to cause harm to humans and mahinga kai.
- **Repo Raupō**  
Repo raupō is the general term applied to wetlands. These areas are rich in biodiversity, providing habitat for wildlife. They also provide important ecosystem functions such as filtering impurities from water and carbon absorption. Wetland areas have always been important as mahinga kai, valued for resources such as fish, waterfowl, and cultural materials such as raupō, harakeke, toe toe, and paru (mud) used for dye.

#### **Kaupapa – Hurihia ki te tai - Coastal values**

Upholding the integrity of coastal areas for tāngata whenua.

- **Ākau**  
Reefs are an important resource that provide habitat for specific marine species that could not be caught from shore. Ākau are often associated with tauranga ika.
- **Ara Moana**  
The coastal waters of Te Waipounamu were historically linked through a complex system of sea trails, marking routes between settlements, access to food resources and trade networks. Knowledge of ara moana is still held by whānau and hapū and is regarded as a taonga.
- **Kaimoana**  
The coastal waters are rich in marine food resources. Historically, Ngāi Tahu developed seasonal harvesting cycles for kaimoana that matched the availability, location and abundance of different species.

- **Motu**  
Islands are important tohu, or markers, for fishing grounds. They are associated with habitat for some fish species, and also as a place of shelter for those gathering kai.
- **Tauranga Ika**  
Tauranga ika are specific fishing grounds in the marine environment. They are often located near ākau or motu.
- **Tauranga Waka**  
Tauranga waka are traditional marine vessel or canoe landing places along the coastline.
- **Te Here Taunga**  
This principle refers to the relationship that different species of fish, living on the edge of sea trenches, have to one another. It also includes the relationship between the southern currents that emerge from the trenches and the open waters of Te Waipounamu.
- **Waha Awa**  
River mouths are important mahinga kai areas for tāngata whenua, containing both marine and freshwater fish species. Waha awa link Raki (Sky Father), Papatūānuku (Earth Mother) and Takaroa (God of the Sea) to each other.
- **Wāhi Tohu**  
Wāhi tohu are markers on the landscape or seascape that symbolise whakapapa, routes, trails and mahinga kai networks. The names of these markers depict who may access and use resources from a specific area.

#### **Kaupapa – Wāhi tapu me te wāhi taonga**

The protection of wāhi tapu and wāhi taonga.

- **Wāhi Tapu**  
Places or sites that hold special historical, spiritual, cultural associations for tāngata whenua. Wāhi tapu may be a specific site, general location or a landform, such as a mountain or river. Such places or sites include urupā (burial sites), sites associated with birth or death, sites associated with ritual, ceremonial worship or healing practices, places imbued with the mana of

chiefs or tūpuna, and battle sites or other places where blood has been spilled.

- **Wāhi Taonga**

Wāhi taonga are places that hold the respect of the people, of tribal significance in accordance with kawa and tikanga. There are physical taonga (mountains), and also places names and tribal stories. Wāhi taonga can include wāhi tapu.

- **Wāhi Pakanga**

Wāhi pakanga are places where historical battles took place between iwi, hapū or whānau. The sites automatically inherit a wāhi tapu status given that blood has been shed upon them. Equally, those killed in battle were often buried in close proximity to the site, and thus wāhi pakanga may also have associated urupā. In the absence of a known burial site, the wāhi pakanga is treated in the same reverence as if it were an urupā.

- **Urupā**

Urupā are the burial sites associated with Māori occupation of an area. Generally, the larger urupā are associated with the more permanent living settlements. However, there have been many accidental discoveries of urupā that contain only one or two people. Urupā are wāhi tapu and must be protected.

- **Tūāhu**

Tūāhu are sacred altars and important sites of significance. They play a role in Ngāi Tahu tikanga, including matakite (foretelling the future), waitohi (blessings and baptisms), karakia (incantations), whakanoa (cleansing), as well as being a medium that connect tāngata whenua with the ngā atua. Tūāhu could range from being a specially arranged area within a pā or living area, to being a clump of vegetation, a tree or a waipuna.

- **Umu**

Umu are ovens, once used in the preservation of foods such as kiore and weka.

- **Tuhituhi Neherā**

Tuhituhi neherā are natural caves and other land formations used as shelters by tāngata whenua during seasonal cycles of mahinga kai gathering. Often the walls of these shelters were used to record stories and tribal lore. Thousands of these drawings are still present today.

**Kaupapa – Toitū te marae nui a Tane, Toitū te marae nui a  
Takaroa, Toitū te iwi**

Recognising and maintaining relationships between people and the environment; that community well-being and the health of the environment are linked to each other.

- **Whanaungatanga**

Encompasses the view that in the Māori world, relationships are everything. Humans are not considered superior, but an equal part of the natural world.

**Kaupapa – Whakautu me te Manaakitanga**

Balancing our mana with our manaaki. Extending a hand in welcome, but upholding our mana by saying what we are going to do.

- **Utu**

A general principle that for every thing gifted another of at least equal value should be returned. Utu also denotes reciprocity between the living and departed. It is through this reciprocity that balance is achieved.

- **Manaakitanga**

The giving of gifts and other expressions of generosity and hospitality are customary mechanisms for asserting and maintaining rights to resources, including the sustainable use of those resources.

- **Koha**

Koha is a gift of the heart. The giving of koha is an opportunity to reciprocate for something you have been given. The size of a koha reflected the mana of the manuhiri.

## **Kaupapa – Mahinga Kai, Mahinga Whenua**

Protecting the historical presence and enhancing the current presence of tāngata whenua on the landscape.

- **Mahinga Kai**

The concept of mahinga kai reflects the customary gathering of food and other resources. It includes the act of fishing, hunting or gathering; the method used to procure food resources; the places where the resources are found, and the actual resource itself.

- **Wāhi Ingoa**

Wāhi ingoa are place names. These names hold the history of the tāngata whenua, providing oral maps of Te Waipounamu. They reinforce the longstanding association between the iwi and the land and resources.

- **Huarahi**

Huarahi are the trails and access routes that covered Te Waipounamu, linking Ngāi Tahu settlements and providing a network for inter-tribal trade. Huarahi were also the routes along which food could be accessed. Most of the current transportation routes follow old Ngāi Tahu trails. Their extensiveness is an indicator of the distances and places Ngāi Tahu travelled. Knowledge of these routes continues to be held by whānau and hapū and is regarded as taonga.

- **Wāhi Kōhatu**

Kōhatu are rock formations, often linked to stories from the past. Thus, kōhatu often carry the names of ancestors, and with this spiritual personification, become kaitiaki that watch over the surrounding area and bind the whakapapa of the tāngata whenua to the land.

- **Wāhi Mahi Kōhatu**

Wāhi mahi kōhatu are the places that tāngata whenua gathered and mined the stones and minerals from implements were manufactured.

### **Kaupapa – Ngā Ture Māori**

The use and passing on of knowledge related to kawa/tikanga/ngā ture – tāngata whenua management systems.

- **Rāhui**

Rāhui is a temporary restriction or tapu intended to prohibit a specific activity from occurring or continuing. Rāhui may be applied to restore or retain the productivity and abundance of a resource. A spiritual rāhui may be applied if a tapu invoking event such as a drowning occurs, affecting the land, water and resources.

- **Mātaitai**

Mātaitai are places of customary importance to tāngata whenua that are managed to ensure the sustainability of a valued customary food resource. Under Fisheries legislation a mātaitai can be established over any New Zealand fishery waters of the South Island. Mātaitai Reserves are areas that may provide for tikanga Māori and scientific resource management practices to work in complementary ways.

- **Wānanga**

Wānanga are used to promote the sharing, learning and understanding of tikanga and kawa.

- **Kōhanga**

Tāngata whenua management of marine resources includes the setting aside of fish spawning grounds, for the purpose of allowing fish species to rear their young. This includes the placing of restrictions on fishing activities in that area.

### **Kaupapa – Ki uta ki tai**

Catchment based management, long term thinking and recognising cumulative effects.

- **Ki Uta Ki Tai**

The concept of ki uta ki tai encompasses thinking in terms of a whole catchment, rather than individual waterways. It means always assessing what is happening at the source, the long-term effects of any activity; and the potential impacts on other resources.

- **Mō tātou, ā, mō kā uri ā muri ake nei**

This whakatauaiki refers to the making of decisions based on the principle of managing resources “for us and our children after us”. This means ensuring the continued capacity for future generations to access, use and protect natural resources, and is a traditional reference to the concept of sustainable resource management.

*Wāhi tuatoru:*

*Ki uta ki tai – Ngā  
kaupapa*

*Part III:*

*From the Mountains to  
the Sea - policy*



**Wāhanga Tuatahi**

**Section 1**

**Nō Raki**

**Ō Te Hau**

**Atmosphere and Air**

Air	Contaminants	Climate change
Celestial Darkness	Spray drift And top dressing	Tuahu
Greenhouse Gases	Tāwhirimatea	Snow
Stars	Navigation	Air Quality
Smog	Human health	Ice
Winds	Visibility	Sun

## Ō Te Hau - The Atmosphere and Air

Air is taonga, in its life supporting capacity for all other things. As with all other taonga, it is to be used with respect and passed on to the next generation in a healthy state. The air, sky, stars, moon, winds and weather are important to tāngata whenua in terms of both human health, history, and spiritual association. The use of stars for navigation, and the role of the moon in harvesting cycles and mahinga kai highlight the relationship between tāngata whenua and celestial bodies. The association with air and elements such as wind is captured in the story of Te Maru (The Nor'Wester) and the Rakaia Gorge. Stories such as this one link Ngāi Te Ruahikihiki to the landscape.

For Ngāi Tahu, the sky is Rakinui, father of Papatūānuku's earthly progeny. Raki is adorned by celestial bodies such as the moon and the stars and is associated with life and light. Following the separation of Rakinui and Papatūānuku (the sky and the earth), their child Tāwhirimātea fled with his father to the sky. From there, he controlled the wind and elements.

For Te Taumutu Rūnanga, discharges into air and the loss of air quality have both human health and cultural impacts. Air pollution degrades the mauri of air, and of all the taonga that rely on it for life. The contamination of air by human activity is a violation of the principle of kaitiakitanga. It also contributes to longer term impacts on atmosphere and climate.

### 1.1 Ngā Mea Hira - Values

- Cultural significance of winds (Tāwhirimātea)
- Cultural significance of the moon, stars, sun
- Air as taonga
- Ability to have darkness unimpeded by light and celestial darkness
- Maintenance of air purity
- Visibility of mountains and other landmarks
- Life supporting capacity of air for mahinga kai and all life
- Protection of waterways from contamination as a result of air discharges

**The best weather was when it was cloudy. You never went eeling on a moonlit night but you also didn't go out on a new moon.**

**Mr. Ben Nutira, Past Upoko, Te Taumutu Rūnanga, in Nature and Extent of Te Waihora Customary Eel Fishery. Te Taumutu Rūnanga and Te Waihora Eel Management Committee.**

### **Tūterakiwhāno – Te Atua Tiaki o Rakaia me Te Waihora**

Tūterakiwhāno was a kaitiaki taniwha who lived in the Te Waihora and the Rakaia River. He used to move from place to place through the underground streams that connect the river and the lake. He used to keep both Te Waihora and the Rakaia clean, so they were good places for ngā ika, ngā manu and ngā tāngata. He especially loved his gardens of ti kōuka, harakeke and toetoe that looked beautiful swaying in the wind.

But, he began to be very angry with Te Maru, the North West Wind, that raged through the mountains and blew rubbish into his river. He asked Te Maru to stop, but Te Maru laughed and blew even harder.

After a while Tūterakiwhāno decided that he would build a dam to stop the rubbish going down the Rakaia. He worked and worked to block up the path of the river while Te Maru was away. While he was working he got very hot and when he wiped the sweat from his brow it landed on the rocks. You can still find it there today.

Because he was tired and sore after his hard work he moved off into the mountains to bathe in the hot pools. While he was resting after his hard work along came Te Maru. He was furious when he saw the dam. So he blew up a huge north west gale that tore out the ti kōuka, the harakeke, and the toetoe and made a hole in the rocks of the dam.

The place where he made the gap is now called the Rakaia Gorge. The rock walls are steep and rugged and the water rushes through the gap Te Maru made. When Tūterakiwhāno returned he saw that he would never beat Te Maru, so he warned his people never to cross the Rakaia when the north west wind blows.

**Source: Tūterakiwhāno and the Rakaia. From a wānanga held at Ngāti Moki Marae, Taumutu. April 14, 1999. Story as told by Cath Brown and illustrations by Ngā Tamariki o te Taumutu Rūnanga.**

## **1.2 Ngā Whāinga - General policy objectives**

- ❖ *That the life supporting capacity of air be maintained and enhanced.*
- ❖ *That the concerns of tāngata whenua towards discharges of contaminants into airways are reflected in the resource consent process.*

### 1.3 Discharges to air

Discharges to air result in both localised air quality issues and visual (amenity) affects. The discharges may be composed of odour, particulate matter, combustion products and/or hazardous air pollutants. Resource consent applications for discharges to air include those activities related to: ground based applications and top dressing of agrochemicals, spray irrigation of effluent from piggeries and dairy farms, earthworks, abrasive blasting units, coal fired timber drying kilns, burning of vegetation, spray painting units, wood waste/diesel/coal fired boilers and compost making plant emissions.

#### Ngā Take/Issues:

- Protection of wāhi tapu from odours or visible contaminants (contaminants can be corrosive)
- Loss of the air as taonga as a result of contamination and pollution
- Discharges to air from spray irrigation of effluents
- Discharges to air as a result of combustion and chemicals
- Discharges to air of dust and particulate matter from mining activity
- Smog from Christchurch drifting over the lake and impact on amenity values
- Adverse effects of discharge of particulate matter on human health
- Potential health hazard of contaminants that are not visible in the air
- Visual impacts of discharges to air
- The potential of air borne contaminants to enter waterways
- Lack of understanding of the potential effects of air borne discharges on waterways and mahinga kai
- Cumulative effects of discharges to air

### KAUPAPA - POLICY

1. That the concerns of Te Taumutu Rūnanga towards discharges of contaminants into airways are reflected in the resource consent process. Tāngata Whenua must be recognised in the process, both in terms of a Treaty partner and an affected party.
2. Any harmful contaminants that may threaten the life supporting capacity of air should not be discharged or kept to an absolute minimum.
3. That any activity resulting in discharges to air evaluates and proposes measures to prevent adverse effects on public health.
4. Best practice must be used when spraying effluent or applying ground based applications of agrochemicals. Considerations must be given to wind direction, best possible application rate, and the

use of low pressure irrigators to minimise spray drift into air and waterways.

5. That the best practice is reviewed, and if necessary updated, every 5 years.
6. A buffer distance of a minimum of 20 m must be observed when spraying near waterways. This distance may need to be increased if there are insufficient natural riparian buffer zones.
7. Adverse effects should be minimised through monitoring.
8. That the materials used for activities such as dry abrasive blasting be only recommended materials, to minimise adverse affects.
9. That the duration of the resource consent is appropriate for the type of activity.

## 1.4 Global air issues

Contamination of the air, the depletion of the ozone layer, and high levels of solar radiation are all key global atmospheric issues of concern for tāngata whenua. The cumulative effects of localised discharges from urban smog, factory farming, and industrial emissions contribute to global scale impacts on climate. Climate changes can manifest in changes to sea level, the frequency, intensity or direction of winds and weather events such as storms.

### Ngā Take/Issues:

- Cumulative effects of discharges to air
- Impact on land, significant sites, mahinga kai from climate change
- Potential impact on coastline areas from sea level change and increased frequency of storms
- Health effects of increased solar radiation from the discharge of greenhouse related gases

## KAUPAPA - POLICY

1. Te Taumutu Rūnanga will work with and support other agencies to reduce emissions of greenhouse gases.
2. Te Taumutu Rūnanga will work with Te Rūnanga o Ngāi Tahu to contribute Ngāi Te Ruahikihiki ki Taumutu views to national scale climate change policy processes.
3. Te Taumutu Rūnanga will consider the development of a specific statement for climate change from Te Taumutu Rūnanga.

4. Promotion of the use of indigenous planting projects (i.e. stands of indigenous bush) by industry to offset and mitigate industrial discharges.

## 1.5 Celestial darkness and other amenity values

One the values that tāngata whenua associate with Te Waihora and Taumutu is the celestial darkness and clear visibility, along with the value of peace and quiet.

### Ngā Take/Issues:

- Lights from squid boats off ocean shining into houses
- Lights from city and other settlements (light pollution)
- Inability to clearly see stars and full constellations as result of city lights
- Impact on mahinga kai (night eeling and other activities)
- Odour generated from spray irrigation of effluent
- Christchurch wintertime air pollution and smog

## KAUPAPA - POLICY

1. Farmers (piggeries, dairy) will use best practice, consider wind direction when spraying effluent as to minimise odour.
2. Light suppression shall be used in any new subdivisions in Lincoln, Christchurch, Leeston, Rolleston and Templeton.
3. That existing lighting is replaced with light suppression techniques, when the such lighting needs to be replaced or upgraded.
4. Squid boat numbers should be limited from concentrating in any one area and a distance restriction should be imposed for proximity to the shoreline.



**Wāhanga Tuarua**

**Section 2**

**Nō Papatūānuku**

**Ō Ngā Maunga**

**Ō Ngā Puke**

**Mountain and foothill  
regions**

## Ko Nuku Manaia 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
Taurari (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 kōkōupara 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.

**Wāhanga Tuatoru**

**Section 3:**

**Nō Papatūānuku**

**Ō Ngā Pākihi**

**Whakatekata o Waitaha**

**Canterbury Plains**

## **Te Whenua te wai u mö ngä tamariki**

NOTE - need to replace dots with macron on this sentence

Plains	Braided rivers	Streams
Groundwater	Drains	Sewage
Forests	Drain cleaning	Discharge
Indigenous vegetation	Earthworks	Riparian zones
Weeds	Mahinga kai	Wähi tapu
Dairy farming	Agriculture	Repo raupö
River works	Settlements	Irrigation
Pest control	Fisheries	Pastoral farming

## Ō Ngā Pākihi Whakatekata o Waitaha

The Canterbury Plains are a highly altered landscape. Historically a rich source of mahinga kai, agriculture has replaced the seasonal use of resources. The landscape today is a reflection of drainage, agricultural and pastoral farming focused planning. The extensive network of wetland areas that existed across the Canterbury Plains as part of the larger Te Waihora ecosystem have been drastically reduced over the last 160 years, replaced by an extensive network of modified waterways and drainage ditches.

Key resource management issues associated with the plains region relate to the focus on agricultural and associated settlement activity and the impacts on Te Whenua and Te Wai.

The Selwyn District Plan cites the demand for small residential land allotments (less than 4 hectares) as the single most significant resource management issue on the plains, particularly within a 30 km radius of Christchurch. This demand must be considered in terms of increased pressure on natural resources such as water and soil.

### 3.1 Ngā Mea Hira - *Values*

- Wai taonga values (repo raupō, waipuna, waiora, waitohi, waihāpua)
- Wāhi tapu (middens, tūāhu, umu, urupā)
- Wāhi pakanga – places where historical battles took place
- Culturally important plants (raupō, harakeke, wīwī, and toitoi) and wāhi raranga (plant gathering sites)
- Huarahi – trails and access routes
- Mahinga kai values
- Maintenance of the mauri of the land and water
- Capacity of wetlands and other waterways to support mahinga kai and provide vital ecosystem services
- Historical and cultural significance of ngā wai
- Community values - Taumutu and Ngāti Moki Marae
- Waikewai and other significant places
- Kāinga sites and pā tuna on the waterways such as the Waikirikiri (Selwyn River), Waiwhio (Irwell) and Rakaia.
- Tī kōuka (cabbage tree) and harakeke (flax) that were planted as markers for specific purposes
- Wāhi ingoa – place names

### 3.2 Ngā Whāinga - General policy objectives

- ❖ *The quality and quantity of water in all waterways 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 kai.*
- ❖ *Respect for rivers and other waterways.*
- ❖ *An understanding of tāngata whenua values such as no artificial mixing of waters to protect mauri.*
- ❖ *That land use practices on the plains be appropriate to the nature of the land and waterways.*
- ❖ *That the values of ecosystems such as wetlands/ repo raupō be restored and recognised.*
- ❖ *That land use practices in these regions be appropriate to the nature of the landscape and natural carrying capacity of the land and water.*
- ❖ *All mahinga kai must have uninhibited passage from the rivers to the sea at all times.*
- ❖ *That riparian and wetland enhancement is seen as a means for erosion control and as a means to enable waterways to regain their natural protection functions (e.g. bank stabilisation).*
- ❖ *That natural resource management in these regions reflect catchment based planning and the continued capacity for future generations to access, use and protect the resources.*
- ❖ *That the history of tāngata whenua remain on the landscape, through the protection of wāhi taonga, wāhi tapu, mahinga kai and wāhi ingoa.*

### 3.3 Ō Te Whenua

Natural resource issues in lowland regions are primarily related to the intensity of land use and settlement, and the cumulative impacts on ecosystems. Primary land use activities include agriculture, pastoral farming, horticulture, lifestyle blocks, industry and settlements.

#### 3.3.1 Discharge to land

Discharges to land come from activities such as dairy farming (spray irrigating of effluent and dairy shed wash down, using roads to move animals), piggeries (spray irrigating of effluent) and industrial activities.

##### Ngā Take/ Issues:

- Discharge of dairy cow effluent and dairy shed wash down water
- Effluent spreading on land
- Nature of the soil and absorptive capacity
- Ponding from discharge of effluent
- Agricultural topdressing
- Nitrogen loading
- Offal pits – proximity to groundwater
- Soil contamination (from industry, storm water, timber yard, chemicals)
- Spray drift of pathogens (pathogen transfer) from spray irrigation of effluent
- Erosion as a result of continuous discharges
- Intensity of agricultural activities
- Lifestyle blocks and discharges to land
- Use of drains to discharge to land
- Impacts on riparian zones

### KAUPAPA - POLICY

1. There will be a minimum 20 m buffer zone from any effluent spreading activity in the vicinity of a creek, river, stream, wetland or spring.
2. Buffer zones must have riparian planting along the waterway.
3. No discharge within a minimum of 20 m of any bore.
4. No discharge such that contaminants are likely to run off and enter a surface water body.

5. Methods of effluent spraying are to avoid ponding of discharge on ground.
6. The best practice for effluent spreading is the use of spray irrigation. Border dyke irrigation systems may result in uneven distribution of both water volumes and nutrient concentrations. When border dyke systems are used, the planting of downstream areas in wetland plants is encouraged.
7. Low-pressure irrigators are better than high pressure, for minimizing the effects of spray drift of pathogens.
8. Spraying shall be done in such a way to localise and minimise impact (efforts made to contain spray). Consideration must be given to prevailing winds and odour.
9. Spraying of effluent must adhere to best practice sound application rate, to prevent over saturation of soils.
10. Where the spraying of effluent occurs, there should not be further applications of additional fertilizer.
11. That Council uphold consent conditions that require record keeping and monitoring of areas/times and volume of spray with regard to spray irrigation.
12. There shall be more comprehensive monitoring and stronger penalties applied to non-compliance.
13. Storm water discharge must be to land, and no discharge will occur within a minimum of 20 m of any surface water body.
14. Storm water discharge schemes should include a monitoring component for soil contamination. Monitoring should occur approximately every 5 years with results supplied to Te Taumutu Rūnanga and council.
15. Advocate the use of riparian and wetland plants to minimise adverse effects on land from discharges of contaminants.

### 3.3.2 Solid waste disposal (sewage)

Solid waste disposal in this section refers primarily to sewage disposal, but is also relevant to offal pits and other farm dumps, landfills and rubbish dumps.

#### Ngā Take/ Issues:

- Ensuring that private landowners use best practice
- Monitoring of single home sewage systems for effectiveness
- Unsound septic tanks that runoff into groundwater, aquifers
- Effective monitoring
- Impact of sewage discharge on land

- How to best dispose of human sewage from settlements
- Avoiding contamination of water
- Treatment of sewage at source
- Proximity of offal pits to waterways
- Proximity of landfills and rubbish pits to waterways
- Contamination of mahinga kai sites

## KAUPAPA - POLICY

1. Absolutely no discharge of solid waste in the coastal area from Ashburton to Kaitōrete Spit.
2. No discharge of treated sewage into waterways (including drains). Dilution of pollution is not acceptable.
3. Sewage, post-treatment, should be filtered through land, not discharged into water. Consideration must be given to soil structure and permeability at discharge point, and the potential for adverse effect on ground water.
4. All efforts must be made to use the best possible treatment methods before sewage is discharged.
5. Where existing sewage disposal occurs in a waterway or drain post treatment, appropriate notification must be posted to warn waterways users of the presence of human effluent.
6. Where existing sewage disposal occurs in a waterway post treatment, it must include provisions for wetland species planting in order to further 'polish' the water before reaching the lake.
7. That the duration of the solid waste disposal consents not exceed the lifetime of the disposal or treatment system. All consents must be considered in terms of cumulative and long term impacts.
8. That sewage discharge consents have a 10-15 year duration (depending on scale of activity) with review clause and upgrade if required, because of the potential impact on groundwater from systems that become inefficient over the longer term consent duration.
9. That sewage discharge consents include stipulations for regular monitoring (with results supplied to Te Taumutu Rūnanga), mitigation or remediation of impacts on waterways and cultural values (mahinga kai), and inclusion of plans for future reductions of existing discharge.
10. When sewage disposal is in an area with a large amount of springs or mahinga kai sites in the vicinity, these water bodies should be monitored regularly for contamination as a requirement of the consent.

11. Existing contaminant loads, as a result of solid waste, must be reduced in Te Waihora.
12. Border dyke systems for sewage disposal should have wetland buffers in place, particularly on the downstream side.
13. That consultation with Te Taumutu Rūnanga will occur on all resource consent applications related to the disposal of solid waste.

### 3.3.3 Earthworks

#### Ngā Take/ Issues:

- Disturbance of soil and vegetation can make it easier for weeds to establish
- Unstable land
- Induced soil erosion and damage to soil structure
- Loss of vegetation
- Damage to indigenous vegetation on a mahinga kai site
- Earthworks in areas of significance to tāngata whenua (i.e. silent file areas, wāhi tapu sites and wāhi taonga management areas) and potential for accidental finds
- Impact on waterways
- Destruction of archaeological sites
- Shifting of contaminated land and soil

### KAUPAPA - POLICY

1. No earthworks activity may disturb or damage a wāhi tapu site.
2. Any earthworks activity near a wāhi taonga management or other areas considered culturally significant, including sites of past occupation and settlement, is only permitted providing appropriate consultation with Te Taumutu Rūnanga has occurred.
3. All protocols for accidental finds must be followed.
4. Efforts shall be made to minimise damage of indigenous vegetation. Any clearance of culturally significant plant material may be offered to tāngata whenua if not to be used by landowners.
5. Earthworks activity must leave a buffer of at least 20 m from waterways.
6. When earthworks activity occurs near a waterway, there must be no refuelling in the waterway, no storage/refuelling of

machinery on riverbank or within at least 20 m from the riverbank, and no fuel containers shall be stored on site.

7. Any noxious weeds (land or aquatic) that may establish as a consequence of the activity, on site or in the immediate vicinity must be removed as part of the activity plan.
8. Earthworks activity that results in significant damage to existing vegetation shall include provisions for replanting with indigenous vegetation.

### 3.3.4 Drainage

The Waihora catchment is very flat and subject to drainage problems. In order to support land usage such as agriculture, a network of drains was created across the plains. Many of these drains empty into existing waterways and ultimately Te Waihora or Muriwai.

The definition of a river in the Resource Management Act 1991 excludes any artificial water course, including drains. Therefore many local authority policies for waterways (including riparian margins) do not apply to water-races, irrigation channels or to man-made drains. The policies do apply to natural streams that have been modified for land drainage.

**Te Taumutu Rūnanga views drains as waterways that should be managed in the same way as naturally occurring waterways. Many drains “drain” what were historically streams and/or large wetland areas of natural character.**

#### Ngā Take/ Issues:

- Drains considered separate from waterways
- Lack of recognition of cumulative affects
- Discharge of stormwater from roads into open drains
- Drain cleaning and the impact on stream health
- Drain cleaning and impact on mahinga kai
- Removal of culturally important plants such as raupō and the loss of ecosystem services such as filtration and bank stabilization
- Removal of sediment in drains during cleaning. Young elvers are generally found living in the weeds and silt.
- The adverse effects of drain cleaning on mahinga kai

- Cumulative effects of drain cleaning on customary eel fishery
- Nature of the runoff in drains and impact on receiving waterway
- Setting minimum flow regimes in drains
- Drains that are dug so deep that they break through the confining layer of heavy clay, and this impacts surface flows and wetland areas
- Stock water races used to drain land and divert water

**Under the Resource Management Act 1991, the adverse effects of drain cleaning must be mitigated. Tāngata whenua have found that drain cleaning is affecting mahinga kai and degrading receiving waterbodies.**

**You can't tell a fish what the  
difference is between a drain, river,  
stream, creek or spring.**

**- David O'Connell, Te Taumutu Rūnanga**

## **KAUPAPA - POLICY**

1. That all drains are considered in the same way as natural waterways, unless they are part of a closed system. Drainage networks are often draining water that was already there in some form, whether as an intermittent creek or string of wetland areas. Drainage networks are linked to natural waterways, often emptying into them.
2. Minimum flow considerations should be applied equally to drains as to other waterways.
3. Irrigation systems with drainage networks may be able to operate as closed systems, provided they use practices such as fish screens.
4. Te Taumutu Rūnanga supports the mechanical clearing of weeds from waterways as an alternative to chemical spraying, as long as it does not adversely impact on mahinga kai (see Section 3.4.4 Weed Cleaning).
5. Planting along the margins of drains should be used to control sedimentation, reduce weed growth and the amount of weed cutting necessary.

6. Drainage works must not breach confining layers. No drainage works shall result in the draining of surface flows into what was once a confined layer.
7. Best practice must be used for all drain cleaning, and will be reviewed and if necessary updated every five years.
8. Council shall include Te Taumutu Rūnanga in yearly planning for drains and drain management.

**Te Taumutu Rūnanga opposes any drain management being a permitted activity (not requiring a resource consent). The Rūnanga position is that drain management activity can be as extensive as diverting waterways, causing significant impacts on mahinga kai including the drainage of important wetlands, the drying up of existing water bodies, or the transport and discharge of silt or contaminant laden waters into other water bodies. Historically, drain management throughout the district has resulted in reduced biodiversity, water quality, water quantity and the overall health of waterways. Drain management has, in many cases, weakened the resilience (ability to function and absorb perturbations) of water-based ecosystems, such as Te Waihora.**

### **3.3.5 Bores**

Bores are used to tap aquifers for the taking of groundwater. In terms of resource consent applications, the activity of digging a bore is viewed as distinct from the abstraction of groundwater from the bore, with each activity requiring a separate consent. As such, Te Taumutu Rūnanga is consulted on bore consent applications only in terms of proximity to a site of significance or other land related concern. The experience of the Rūnanga with such applications is that water abstraction concerns are not considered relevant.

#### **Ngā Take/ Issues:**

- Proximity of bores to significant sites
- Proximity of bores to waterways or other surface water body
- Depth of bore and nature of the soil structure
- Lack of administrative connection between the digging of the bore and the abstraction of water
- Presumption that the consent holder of the bore will get consent to abstract water
- Cumulative effects

## KAUPAPA - POLICY

1. Te Taumutu Rūnanga views bores as the preferred method of water abstraction for agricultural and other purposes, as opposed to surface water takes.
2. Bores should not be located where they may disturb a site of significance.
3. Te Taumutu Rūnanga opposes all new bores that have a connection to surface water (drain, spring or wetland).
4. Te Taumutu Rūnanga concerns related to water abstractions must be considered at the same time as the bore consent application. Silent files taken into consideration for such applications are inadequate in accounting for tāngata whenua concerns.
5. Te Taumutu Rūnanga will oppose new shallow wells for irrigation that are shown to affect the flow levels of streams and springs.

**It is hard to make your living off the land now, as we used to long ago. The land is not as healthy now. – Auntie Ake (Mrs. Maria Johnson), Te Taumutu Rūnanga**

### 3.4 Ō Te Wai

#### **Rivers, creeks, streams, wetlands, groundwater and springs**

On the Canterbury Plains, Te Taumutu Rūnanga is concerned with the impacts of human activity on water quality and quantity. Water is taonga, and tāngata whenua maintain a close association with waterways, wetlands and springs of the region.

Waterways are a source of mana. They carry meaning and history, and are a source of identity. They are also mahinga kai – providing tuna and other fish, birds and weaving materials. Maintenance and enhancement of the mauri of waterways is a central principle of resource management for Ngāi Te Ruahikihiki ki Taumutu.

Many of the primary lowland waterways are rain and spring fed, including the Waikirikiri (Selwyn), Huritini (Halswell), Ararira (LII), Waikekewai, Waiwhio (Irwell), Hakatere (Ashburton), Kaituna, Lee, Tentburn Stream and Waitataari (Harts Creek). Many are tributaries of Te Waihora and will also be addressed in Section 4. Other waterways, such as the Rakaia, are snow fed glacial rivers that flow from the mountains to the sea.

One of the primary challenges for water management is balancing current use demands of pasture and cropping, settlements, and industry with the need to protect the mauri and basic ecosystem health of waterways. Many of the lowland rivers and streams in the Taumutu takiwā are under stress or severely degraded.

**The Mauri of a waterway can be characterized by many spiritual and environmental factors, including:**

**Size  
Water quantity  
Water quality  
Force  
Volume and flow  
Provider of mahinga kai  
Cultural purposes**

### 3.4.1 Discharge to water

Discharges to water come in two main forms: a) point source discharge to water (i.e. actual discharges into water) and b) non point discharge (i.e. from land to water). Discharges may include agricultural herbicides or effluent, industrial chemicals or stormwater.

#### Ngā Take/ Issues

- The view that dilution of contaminants is a solution to discharge issues
- Impact of agricultural runoff of herbicides on mahinga kai
- Lack of knowledge on the effects of chemicals on indigenous species in waterways
- Nitrogen loading in waterways
- Impact on water from offal pits
- Cumulative effects on waterways from discharge
- Increased sediment loads in creeks, streams and rivers
- The artificial mixing of water and impact on the mauri of the water
- Discharges to water as a result of agricultural top dressing
- Discharge of nutrient laden effluent into drains, waterways, and ultimately lake itself
- Discharge of storm water from roads into open drains
- Impact of effluent runoff into drains and waterways from moving stock on roadways
- Poor water quality in some areas as a result of contamination
- Inability to swim in some places as a result of contamination
- Contributions of discharges to waterways to the build up of algal blooms in Te Waihora
- Spreading of human ashes to water

**Effluent contains nitrogen, potassium, phosphorus, and microorganisms such as bacteria and pathogens. These contaminate waterways and cause increased nitrate and nitrite concentrations. Many of the waterways, rivers and streams on the plains flow through farmland, collecting discharge from agricultural drains before ultimately reaching Te Waihora and emptying into it.**

## KAUPAPA - POLICY

1. That the effects of effluent on water be minimised through the employment of treatment and purification systems, that are upgraded as technology becomes available.
2. When existing rights to discharge come up for renewal, they will be considered in terms of alternative discharge methods.
3. No discharge of contaminants or effluent within a minimum of 20 m of any surface waterbody.
4. No discharge of contaminants or effluent within a minimum of 20 m of any bore.
5. No discharge in any water body if it will result in contamination of the receiving water.
6. Agricultural and chemical spraying (herbicides) should be prohibited in any case where the effects of such spraying will be to degrade the quality of water or of the flora and fauna.
7. If the effect of a given chemical or herbicide on mahinga kai, or any indigenous or taonga species, is unknown due to inadequate information or research, Te Taumutu Rūnanga will oppose the discharge of that chemical.
8. No discharge of stormwater to waterways.
9. That for the discharge of stormwater, the filters are replaced on a reasonable timeframe (more often than 20 years) and that greater consideration be given to the development of improved swale systems.
10. That the spreading of human ashes to water is not allowed, unless in an area concurred to by tāngata whenua.
11. That point source discharges include cows and other stock that enter and defecate in waterways.
12. That dilution to pollution is not acceptable.

**Water quality is dependent on water quantity**

### 3.4.2 Water abstractions

There are two main issues associated with water abstractions (irrigation, stock and domestic) :

- a) Those abstractions that take water directly from surface waters such as those from the Waikirikiri (Selwyn River);
- b) Those abstractions that take groundwater from areas that effect the spring and hence water flow.

#### Ngā Take/ Issues:

- Water extraction for stock watering
- Water extraction for domestic needs
- Volume of abstractions of water for irrigation purposes
- Where water takes occur (i.e. groundwater, surface takes, etc)
- Cumulative effects of water abstractions on surface and groundwater flows
- Minimum flows
- Over abstraction from waterways and the impacts on mahinga kai
- Duration of water abstraction consents
- Effect on lowland rivers from water abstractions in the upper catchment area
- Artificial mixing of waters (e.g. glacial with lowland rainfed)
- Impact on springs from river water and groundwater abstractions
- Large scale irrigation schemes
- Diversion and damming of waterways for water abstraction purposes
- Accelerated drying up of waterways due to extractions
- Impacts must be assessed regardless of whether water is below or above ground

### KAUPAPA - POLICY

1. In the case of water abstractions, best practice and more efficient use of water is encouraged.
2. Any water “saved” through efficient use is to be returned to waterways to enhance river flow, not re-allocated to other out of stream users.
3. All water extractions require a full resource consent.
4. Water abstraction from open waters is seen by Te Taumutu Rūnanga as unnecessary as there is readily accessible water from numerous confined aquifers. Existing consent holders should operate bores that uphold efficient use of water that do not impact on surface and spring flows.

5. There shall be more comprehensive monitoring, including cultural monitoring, and enforced penalties for over abstractions and non compliance.
6. Water abstractions for irrigation must include provisions that diverted waters be considered as natural waterways, not artificial, and that no mixing of waters occurs from one catchment to another and between water types.
7. No water abstractions are to impact any spring that is sustaining other waterways.
8. The duration of water abstraction consents shall reflect the existing knowledge and potential risk to waterway health and mauri.
9. The cumulative effects of water abstractions in the whole catchment shall be considered with each new consent.
10. Te Taumutu Rūnanga will oppose new shallow wells for irrigation that may affect the flow levels of streams and springs.
11. There shall be no new abstractions from Waikekewai.
12. All existing uses of Waikekewai water, both ground and surface, shall find alternative sources within the next 10 years.

**Te Taumutu Rūnanga advocates catchment-based management, particularly in all matters concerning water. In all decisions pertaining to water, the Rūnanga uses the principle of *ki uta ki tai*, from mountain to sea. The principle is about thinking in terms of the whole catchment, rather than each individual waterway. It means always assessing what is happening at the source, the long-term cumulative effects of any activity, and the potential impacts on other resources.**

**All resource consent applications involving water must be considered in terms of the wider catchment and all other existing consents. This may mean provisions to renew all water consents for a given activity (i.e. water abstractions) at the same time. This kind of management allows for the assessment of cumulative effects of water abstractions, discharges, minimum flow regimes and other activities on water quality, quantity and overall ecosystem health in the catchment.**

### 3.4.3 River works

#### Ngā Take/ Issues:

- Impact on mahinga kai from river works
- River works that impede access to and of mahinga kai
- Extent of modification of river channels
- Erosion of river banks, loss of riparian vegetation
- Habitat destruction through the management of waterways to prevent flooding
- Extent of gravel and other material abstractions
- Cumulative effects of river works
- Establishment of weed species as a result of soil disturbance
- Contamination from machinery

### KAUPAPA - POLICY

1. That river works activities take all measures to minimise disturbance and damage to river bed and banks.
2. River works activities, including gravel extractions, are not permitted at times of the year when the activity may interfere with fish passage or spawning.
3. There must be no refuelling in the waterway, no storage/refuelling of machinery on river bank or within at least 20 m from the river bank, and no fuel containers shall be stored on site.
4. Damage of indigenous vegetation must be minimised in any river works activity. Any clearance of culturally significant plant material may be offered to tāngata whenua if not to be used by landowners.
5. All river works activity that results in the loss of riparian vegetation should include provisions for restoration with indigenous species.
6. No river work activity may cause mahinga kai to be left stranded in pools or channels.
7. Any machinery working in waterways must be cleaned before entering the waterway to ensure that noxious weeds are not introduced.
8. Any noxious weed (land or aquatic) that may establish itself as a consequence of the activity, on site or in the immediate vicinity must be removed as part of the activity plan.
9. All river works should seek to maintain the natural character of the waterway (i.e. braided rivers such as the Waikirikiri are not channelled into single confined flow channels).

### 3.4.4 Weed cleaning

In the Canterbury region, many of the drains and waterways are annually cleared of weeds in order to maintain flow and provide flood protection.

#### Ngā Take/ Issues:

- Aquatic weed control that adversely affects mahinga kai
- Juvenile fish being caught in machinery
- Amount of vegetation removed and impact on cover for fish species such as tuna
- Weed removal and impact on indigenous plants, particularly riparian
- Destruction of river habitat
- Downstream effects (e.g. aquatic weed discharge into Te Waihora)
- Cut weed increases biological oxygen demand
- Cut weed gets caught in nets downstream
- Impact of weed clearing on fishing reserves and mahinga kai (Te Koraha Fishing Reserve, Te Ahuriri Lagoon)
- Spraying effects – kills cover, impact on fish
- Cut weed depositing on Te Waihora lakebed (owned privately by Ngāi Tahu)
- Creation of bunds (mounds or embankments of sediment and vegetative matter dug from stream bottom and piled on streambank) along waterway edges. In many cases, these bunds will also contain eels, caught in the weeds and sediments removed from the bed of the waterway. The concern is that when spoil is added to the bund, eels tend to move towards the landwards side and not return to the water.

### KAUPAPA -- POLICY

1. Te Taumutu Rūnanga will not allow the discharge of cut tributary weed to Te Waihora.
2. Councils must promote long term solutions to aquatic weed problems (i.e. riparian shading, reduction of nutrients).
3. Te Taumutu Rūnanga recognises that rivers and drains, including tributaries of Te Waihora, must be managed to prevent flooding. However, all efforts must be made to minimise adverse effects on the river habitat and mahinga kai (especially eels).
4. Te Taumutu Rūnanga supports the mechanical clearing of weeds from waterways as an alternative to chemical spraying. Mechanical clearing is more acceptable in terms of providing for shelter and food sources for mahinga kai. This situation may be reviewed (every 5 years) as technology and research finds improved solutions to current issues and impacts.

5. Planting along the riparian margins of drains and waterways will in time reduce weed growth and the amount of weed cutting necessary.
6. That the best practical option is adopted to ensure that the maximum amount of weed is trapped and extracted from the river, and that the design and operation of the barrier be improved when possible to ensure this.
7. Weed cleaning activities must have a boom or similar structure in place to catch cut weed and prevent it from accumulating in the waterway or flowing into Te Waihora. This boom structure must be located at a site best suited to prevent adverse effects on the lake.
8. That a minimum of 90% of the weed cut be trapped and extracted (i.e. 10% slippage rate).
9. Te Taumutu Rūnanga must be informed of any drain cleaning/weed cutting activity at least seven days prior.
10. The timing of weed cutting activity shall not unduly impact on other activities occurring in Te Waihora.
11. Cut weed stock piles must not be allowed to “drain” back into any waterway (i.e. discharge of liquid fertilizer).

### 3.4.5 Minimum flow levels

As part of the sustainable management of waterways, Environment Canterbury is establishing minimum flow levels for tributaries of Te Waihora. Minimum flow levels are set to protect instream values, including the natural character of the waterway, the availability of drinking water, and habitat. Levels are determined by a combination of methods, and are used to determine appropriate conditions for water abstractions from both surface takes and hydraulically connected groundwater takes in which the flow level of a given waterway may be affected.

#### Ngā Take/ Issues:

- That minimum flows are seen as minimums, rather than sustainable flows
- Loss of mahinga kai sites due to low or no surface flow
- Minimum flow standards and planning that are appropriate from a tāngata whenua perspective
- Impact on rivers from land use and development activity (water usage) in the upper catchment area
- Impact of low flows on fish habitat, mahinga kai, mauri and wairua

- Exposure of stream bed margins and impact on mahinga kai from low flow levels
- Impact on ability of plants to “keep their feet wet”
- Need for a secure knowledge base with respect to groundwater and surface water quantity issues
- The impact on springs from low flows in creeks, streams and rivers as a result of water abstractions
- Over abstraction from waterways and cumulative effects
- Long duration of water abstraction consents
- Inclusion of tāngata whenua values in setting minimum flows
- Cultural monitoring of waterways (water quality and quantity)
- Effects on mana of tāngata whenua given reduced flows

## KAUPAPA -- POLICY

1. Environment Canterbury must establish minimum flow levels for all tributaries of Te Waihora and the Taumutu takiwā.
2. Minimum flow levels shall be assessed as sustainable, sufficient flows, and not only as minimum flows.
3. Minimum flows must prioritise all instream values ahead of water abstractions.
4. The setting of minimum flows must be assessed in terms of tāngata whenua (cultural, spiritual, ecological) values, not only for ecological (scientific) values.
5. That the mauri of the river is protected by ensuring that there is sufficient level and flow to maintain aquatic ecosystems found in waterways of the Taumutu takiwā.
6. The setting of minimum flows shall reflect the principle of ki uta ki tai – from mountains to the sea, and thus cumulative effects.
7. There must be sufficient level and flow to maintain the natural character and appearance of the water, the waterway’s suitability for cultural purposes, and that the habitat requirements of taonga species are met.
8. Periodic monitoring of streams must utilise both western scientific and cultural monitoring. Environment Canterbury shall engage Te Taumutu Rūnanga to monitor waterways in the takiwā to ensure Council is meeting its RMA 1991 s6 (e), s7 (a), and s8 obligations.
9. That Te Taumutu Rūnanga be advised of all consent applications received that affect minimum flow, and provided with a monthly report of all consents granted, for those consents where the Rūnanga is not a directly effected party.
10. That expert panel minimum flow settings for Te Waihora tributaries be subject to a review process after 5 and 10 years.

Consents for water abstractions where there is an adverse effect on a waterway, and where a minimum flow is recommended, shall include a clause putting the consent subject to a review process to reassess stream depletion effects.

11. That minimum flows for Waikekewai be set for the specific purpose of monitoring abstractions and the impact on the waterway. There must always be enough water in Waikekewai.
12. That any water abstraction activity that has adverse effects on springs be restricted.
13. That community care groups be encouraged and supported, to monitor for minimum flow and water quality.
14. That a “stages to cut off” approach is used with minimum flow, in order to allow water users to plan ahead.
15. Overall, a stronger monitoring and enforcement component is needed for consent applications relating to water abstractions and minimum flows.
16. That water quantity in rivers and their tributaries is such that it improves and enhances water quality, wetlands and mahinga kai.
17. That each new consent application for a water abstraction, on a waterway with a set minimum flow level, be considered in terms of the cumulative effects of water abstractions in all parts of that waterway.

### 3.4.6 Water quality

#### Ngā take/Issues:

- Need for cultural monitoring of waterways
- Inability to use mahinga kai or wāhi taonga sites due to poor water quality
- Excessive nutrient loads in waterways
- High silt overloading
- Spreading of human ashes in water
- Lack of focus given to the incorporation of tāngata whenua values in water quality monitoring regimes
- Effect on water quality from land use/development activity in the upper catchment area
- Impact on water quality from low flow levels
- Effects on mana of tāngata whenua given poor water quality

## KAUPAPA - POLICY

1. That water quantity in rivers and their tributaries is such that it improves and enhances water quality, wetlands, springs and mahinga kai.
2. Te Taumutu Rūnanga views water quality as interconnected with water quantity.
3. No discharge of contaminants, in particular effluent, into waterways.
4. Monitoring of streams must utilise both western scientific and cultural monitoring. Environment Canterbury shall engage Te Taumutu Rūnanga to monitor waterways in the takiwā to ensure Council is meeting its RMA 1991 s6 (e), s7 (a), and s8 obligations.
5. Overall, a stronger monitoring and enforcement component is needed for resource consent applications relating to discharges to water and water quality.
6. Agricultural and chemical spraying (herbicides) should be prohibited in any case where the effects of such spraying will be to degrade the quality of water or of the flora and fauna.
7. Environment Canterbury shall seek to better manage and monitor cumulative effects of discharges on water quality.
8. If the effect of a given chemical or herbicide on a mahinga kai, taonga species or other indigenous species, is unknown due to inadequate information and research, Te Taumutu Rūnanga will oppose the discharge of that chemical.

### 3.4.7 Riparian zones

#### Ngā Take/Issues:

- Cumulative effects (downstream impacts of lack of riparian vegetation)
- Erosion of river banks from lack of vegetation
- Willows as riparian vegetation
- Impact on habitat and mahinga kai from lack of riparian zone vegetation
- Impact on overall stream health from lack of riparian zone
- Lack of respect for rivers (degradation of riparian zones)
- Loss of valuable ecosystem services provided by riparian vegetation
- Poor water quality and impact on riparian vegetation
- Discharge of treated sewage, stock effluent into rivers
- Damage of riparian areas by stock
- Destruction of habitat through management of waterways with herbicide spraying

- Protection of habitat of indigenous fish species
- Complete removal of willows and other 'pest' species that also remove all existing cover for fish species

The Lee River is an example of a waterway with an acceptably healthy riparian zone on much of its course. When you travel along the Lee River, you see harakeke, rushes, sedge and other riparian vegetation, and small numbers of willow. Several waterways such as the Lee still have high water quality and healthy riparian zones. There is thus excellent potential for protecting them. The policy of Te Taumutu Rūnanga is to protect waterways that are generally in a healthy state, alongside work to improve streams that are already degraded. The Rūnanga advocates monitoring existing healthy waterways to ensure that stream health does not deteriorate, that there is no stock access, and that the land use in the area does not place undue pressure on for water abstractions.

## KAUPAPA - POLICY

1. All waterways must have sufficient buffer zones (minimum 20 m) to protect riparian areas and support mahinga kai. These buffers will have no cultivation, stock access or grazing unless required for intermittent weed control.
2. Advocate for the restoration of riparian zones, with indigenous species, where they have been degraded. Restoration should be a component of consent applications.
3. Those streams with existing healthy, functioning riparian zones shall be maintained and monitored.
4. Te Taumutu Rūnanga will focus on erosion control, riparian enhancement and wetland restoration as a proactive measure alongside trying to stop direct impacts on water quality.
5. That efforts are made to control the spread of willow in riparian areas, to protect indigenous plants.
6. Indicators of stream and riparian health should come from cultural monitoring and environmental science.
7. Where willow is to be removed and replaced by indigenous species, this will be done via a process of staged removal and under planting.

**Local observations of how the rivers and creeks used to be long ago:**

- The creek by the Ngāti Moki Marae used to be over my head in places.
- The creeks used to be shingle bottoms, now they are muddy and dirty.
- The old people used to put their corn in the creeks to rot, the rivers were clean back then.
- We can't eat the watercress now like we used to because the rivers are dirty.
- The early farmers used to use water troughs, now they let stock drink right from the creek. They used to have windmills to pump the water.
- The rivers are so shallow now, there is not as much water as before.

### **3.4.8 Repo raupō (wetlands) and waipuna (springs)**

Repo raupō are rich in biodiversity and provide essential ecosystem services such as filtering and cleaning impurities from water. These areas were and are important areas of mahinga kai, valued for resources including raupō and tuna (eel).

Waipuna are an integral part of the natural environment of the Canterbury plains. Many creeks and streams are spring fed, including the Ararira (LII), Lee River, Tentburn, Waiwhio (Irwell) and Waikekewai.

**Ngā Take/ Issues:**

- Surface takes from waterways that impact springs and spring fed rivers and streams
- Use of chemicals in aquatic environments
- Loss of quality wetland habitat
- Maintenance of wetlands ability to support mahinga kai
- Ability of mahinga kai to move between waterways and springs
- Protection of wāhi tapu
- Impact of exotic weeds
- Discharge of contaminants into wetlands or springs
- Abstraction of water from springs
- Decline in the number of waipuna
- Leaching of herbicides
- Groundwater abstractions that are connected to springs/ wetland areas
- Wetland drainage
- Runoff and stock pugging of wetland areas

## KAUPAPA - POLICY

1. No abstractions from springs and connected groundwater.
2. Restoration of productive capacity of wetland ecosystems.
3. No further draining of existing wetland areas.
4. That existing wetland areas be maintained and enhanced to provide tuna (eel) habitat and other mahinga kai.
5. Actively encourage restoration of wetland areas, with indigenous vegetation and endemic plants.
6. Buffer zones of at least 20 m must be maintained around wetlands to protect ecosystem health. Significant wetland and spring areas should be fenced off to prevent damage by stock.
7. Wetland creation and restoration should be a component of any sewage discharge scheme, in order to utilise the natural capacity of these systems.
8. Te Taumutu Rūnanga will actively encourage the use of wetland plantings and restoration to offset the adverse affects of any contaminant discharges.

### **Case Study: Te Repo Orariki**

**Orariki is the name of a pā tawhito situated near Taumutu. The pā was occupied by Te Ruahikihiki and his people in the 18<sup>th</sup> century. Today, the pā tawhito connects Ngāi Te Ruahikihiki ki Taumutu to the landscape and their history.**

**As with many areas of the Canterbury Plains, the area around Orariki has become degraded due to changing land use, drainage, indigenous habitat destruction, the reduction of biodiversity, the introduction of exotic species and the restrictions imposed on tāngata whenua in terms of participating in land use and management decisions.**

**A process has now begun to enhance Orariki and restore the mauri of the landscape and uphold the mana of a site that was once the centre of life for the hapū. The idea is to create Te Repo Orariki, a wetland area for cultural, environment, and educational use and benefit.**

**The project began in August 2002, and will continue until 2005.**

**The main features of the project are:**

1. **Indigenous riparian planting, fencing and pathways along the waterways from Ngāti Moki Marae to Te Repo Orariki area.**
2. **A bridge over te Waikekewai stream near the Marae.**
3. **A waipuna (spring) for ceremonial purposes and a source of water for the wetland area.**
4. **The wetland including any earthworks, planting, paths, fences and shelters.**
5. **A wāhi whenua, pā harakeke, and rongoa garden.**
6. **A carpark for the wetland and the Hone Wetere Church and Urupā.**

### 3.4.9 Groundwater

Groundwater systems nourish the land and waterways from below the surface. They provide the continuous flow of rivers that may retreat beneath the surface and appear again in valued waipuna.

#### Ngā Take/ Issues:

- Effects of effluent on groundwater
- Which aquifers should be tapped and for what purposes
- Protection of mauri – no mixing of waters
- Extent of groundwater extraction for spray irrigation of pasture
- Efficient use of water
- Quality of groundwater
- Proximity of offal pits to groundwater
- Decline in the quantity of groundwater aquifers
- Effect on springs from groundwater abstractions
- Cumulative effects of groundwater abstractions
- Leaching of pollutants and contaminants into groundwater
- Breaching of confining layers by drainage works

### KAUPAPA - POLICY

1. The effects of effluent discharge on groundwater will be minimised through the use of treatment and purification systems, including wetland systems.
2. When existing rights to discharge come up for renewal, they will be considered in terms of alternative discharge methods.
3. Groundwater abstractions shall not be considered separately from bore drilling.
4. Te Taumutu Rūnanga will oppose any connected wells for irrigation that may affect groundwater and the flow levels of streams and springs.
5. All water abstractions involving groundwater require a full resource consent, and are to be considered in terms of all other existing consents in the catchment, and the cumulative effects of those abstractions.
6. In the case of abstractions, more efficient use of water is required.
7. No discharge of effluent or contaminants directly into groundwater.
8. That the groundwater quantity be such that it improves and enhances water quality, spring flows, wetlands and mahinga kai.

9. That a minimum 20 m buffer from any bore be maintained when spraying or discharging, to prevent contamination of groundwater.
10. Water takes for irrigation should be taken from groundwater bores as opposed to surface takes. Streams in the Taumutu takiwā are already in distress, so ongoing or new takes should be discouraged.
11. All shallower aquifers will be protected, due to potential impact on surface water, surface fed streams and gravity fed springs.
12. Drainage works must not breach confining layers. No drainage works shall result in the draining of surface flows into what was once a confined layer.

**Water is all connected, and our policies and management must reflect this. From the mountains to the sea, water is there. The protection of waterways is our responsibility as tangata whenua.**

### **3.5 Taonga o te Taiao - *Flora and fauna***

The Canterbury plains landscape is very different today than it was in the past. In many areas, indigenous bush, tussock grasslands and extensive wetland areas have been replaced by high producing pasture species for pastoral farming and agriculture. Exotic weed species such as gorse, broom and willow have invaded many of the riverbeds and riparian areas.

However, a wide range of indigenous flora and fauna do remain in the waterways and lands of the Plains region, including many freshwater fish and waterfowl. Many of these are considered taonga species, and important mahinga kai for Ngāi Te Ruahikihiki ki Taumutu, particularly those associated with Te Waihora and its tributaries. The protection and restoration of indigenous flora and fauna is a key component of the Te Taumutu Rūnanga natural resource management plan.

### 3.5.1 Pest control and pest management strategies

#### Ngā Take/ Issues:

- Pest management strategies and pest control on the plains
- Use of 1080 and other poisons for pest control
- Impact on waterways from the use of poisons for pest control
- Role of tāngata whenua in developing pest management strategies
- Spread of weeds such as gorse and willow
- Exotic forestry and spread of wilding trees
- Introduction of exotic species on waterways (willows, trout)
- Impact of exotic species such as purple loosestrife
- Removal of indigenous species for enhancement of exotic species (i.e. removing eels from trout streams)
- Impact of genetically modified organisms

#### 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 should 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 and 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 or removal of weeds such as gorse and willow should be done in stages, in order to minimise impacts on non target species.
6. Advocate for the control and long term removal of weed species such as willow and gorse in the beds and riparian margins of waterways.
7. Exotic weed control strategies should include provisions for staged replacement of exotic species with indigenous species.
8. The management of waterways for trout and salmon habitat shall not override the need to protect indigenous species.
9. There shall be no use of poisons near waterways, regardless of the size of the waterway.
10. Te Taumutu Rūnanga shall receive notification of any spraying or other pest management, at least two weeks in advance.

### 3.5.2 Indigenous flora and fauna

#### Ngā Take/ Issues:

- Protection of mahinga kai and taonga species
- Habitat protection and enhancement
- Involvement of tāngata whenua in developing restoration programmes
- Ability to access indigenous plants for customary use
- Decline in indigenous fish populations
- Habitat degradation of indigenous fish species
- Impact on mahinga kai species by agricultural runoff and other discharge into water
- Loss of habitat and diversity of indigenous species
- Impacts of spraying on plants that are collected for food and medicinal use (i.e. watercress)
- Ownership/access of mahinga kai and taonga species for customary gifting
- Flora and fauna collection and research permits
- Indigenous fish being given less priority than exotic species
- Restoration and reintroduction of taonga species such as the buff weka to the takiwā
- Salmon and trout releases or translocations

#### KAUPAPA - POLICY

1. Advocate for habitat enhancement and the restoration and reintroduction of indigenous species programs.
2. There shall be continued customary access for tāngata whenua to use indigenous flora and fauna.
3. 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. This is to prevent adverse effects on indigenous species.
4. All taonga species must be protected.
5. There shall be adequate notification to Te Taumutu Rūnanga by councils and/or consent holders or landowners, if spraying is to occur that might affect plants that are collected for food and medicinal uses.
6. Any impact on or removal of indigenous vegetation on a mahinga kai site is limited to that undertaken by tāngata whenua, for mahinga kai purposes.
7. Te Taumutu Rūnanga opposes any needless destruction of culturally significant plants.
8. All kōhanga (breeding and spawning sites) must be protected.

9. All management decisions must take into account the protection and survival of all indigenous species of flora and fauna (rare and common) in their natural habitats/ecosystems.
10. All research on, about or within the takiwā, that relates to culturally significant flora, fauna, places or other resources, shall include provisions for consultation with Te Taumutu Rūnanga (see Part IV, 4.10 and 4.11).

**Te Rūnanga o Ngāi Tahu has developed a tribal policy on Genetically Modified Organisms (GMO). Key concerns in relation to genetic modification are founded on whakapapa, kaitiakitanga and rangatiratanga. The essence of the policy is that:**

- 1. Te Rūnanga o Ngāi Tahu opposes the release of any genetically modified organisms into the environment.**
- 2. Te Rūnanga o Ngāi Tahu opposes the granting of any application for the development of genetically modified organisms. This opposition will continue until Te Rūnanga has concluded the impact such genetic modifications will have upon critical social and cultural concerns related to Whakapapa, Kaitiakitanga and Rangatiratanga are addressed to its satisfaction.**



# **Wāhanga Tuawhā**

## **Section 4**

### **Ō Te Waihora**

#### **The lake and its tributaries**

Waikirikiri (Selwyn River)	Ararira (LII River)	Commercial fishing
Customary fishing	Access	Flood control
Mahinga kai	Water quality	Water quantity
Lake opening	Riparian zones	Fish
Waiekekewai	Waitatari (Harts Creek)	Waiwhio (Irrwell River)
Huritini (Halswell River)	Kaituna River	Agriculture
Drainage	Tuna	Wetlands
Fisherman's Point	Waterfowl	Greenpark Huts
Lower Selwyn Huts	Upper Selwyn Huts	Te Koru

## Ō Te Waihora – The lake and its tributaries

Te Waihora is a central feature of the Te Taumutu Rūnanga takiwā. Te Waihora is a descriptive name meaning flat spread out water. The ancestral name is Te Kete Ika a Rākaihautū (The Great Fish Basket of Rākaihautū), named by Rākaihautū upon first seeing the lake and its abundance of fish, waterfowl and other resources.

Early settlements of Te Waihora began included the pā Waikākahi on the eastern shores of the lake, belonging to the Ngāti Mamoe/Ngāi Tahu chief Tutekawa. Another pā, Hakitai, was occupied by Tutekawa's son Te Rakitāmau at Taumutu.

These settlements became threatened with Ngāi Tahu moves southward. Ultimately Tutekawa was killed. A young chief Te Ruahikihiki had claimed Te Waihora, as he knew the lake was rich in mahinga kai, such as pātiki (flounder), tuna (eels), aua (yellow-eyed mullet), inaka (whitebait), pingao (sand sedge), harakeke (flax) and many varieties of waterfowl. Te Ruahikihiki claimed Orariki pā, which was located where the Hone Wetere Church now stands at Taumutu. Over time, the location and resources of Te Waihora made it an area of concentrated activity and settlement.

Following the arrival of Europeans, the history of the lake has seen the domination of agricultural values over ecological values. Extensive drainage schemes and flood management has reduce the lake to under half its original size. However, despite such change, the significance and value of Te Waihora to Ngāi Te Ruahikihiki and the Ngāi Tahu whānui has remained.

The bed of Te Waihora was vested fee simple in Te Rūnanga o Ngāi Tahu as part of the Ngāi Tahu Settlement 1998. Te Taumutu Rūnanga, as the representative of Ngāi Te Ruahikihiki ki Taumutu, is the primary kaitiaki of Te Waihora. The ahi kā of the chief Te Ruahikihiki remains to this day. This responsibility for the lake is shared between Te Taumutu Rūnanga and other related hapū (Rūnanga) of Banks Peninsula and Kaiapoi, whose rights extend to the lakeshore. Future management of the lake will now largely occur under the Ngāi Tahu/Department of Conservation Te Waihora Joint Management Plan, due to be publicly notified in October 2003.

Te Waihora is considered to be of international significance, and is protected by the National Water Conservation Order, established in 1990.

## 4.1 Ngā Mea Hira - *Values*

Water is the lifeblood of Papatūānuku (Earth Mother) that falls upon her from the heavens of Rakinui (Sky Father). Water is taonga and this taonga value refers to the water itself, and the resources that water sustains. Water maintains two specific roles within Ngāi Tahu cultural values: it provides the sustenance of life, and the medium to which the spirit moves freely from one world to the next.

For Ngāi Tahu, different sources of water have distinct purposes. Te Waihora is an example of waihāpua, waters of coastal estuaries and lagoons where salt and fresh water mix. The waters of such areas makes them important sources of mahinga kai. Te Waihora is rich both in abundance and diversity with fish, waterfowl and plant resources. Over forty species of fish have been recorded from the lake and its tributaries, the vast majority being indigenous. These include tuna (eel) and pātiki (flounder). Bird populations include large numbers of waterfowl such as swans and ducks, swamp birds such as pūkeko, migratory waders, indigenous waders and other birds such as the kingfisher. The lake edge margins and tributary mouths provide important sources of culturally significant plants such as raupō and harakeke.

- Cultural history associated with the lake and surrounding area
- Te Waihora as a customary fishery
- Wairua (spiritual dimension) and mauri (life force)
- Wāhi taonga and wāhi tapu associated with the lake
- Ngāi Te Ruahikihiki identity and connection to Te Waihora
- Mahinga kai sites around the lake
- The role of Te Waihora in community life, historically and currently
- Te Waihora as habitat for tuna, a taonga species
- Abundance of mahinga kai associated with the lake and its tributaries
- Water clarity of areas of the lake in the past, and ability to swim in it
- Te Koru, Whakamātakiuru (Fisherman's Point) and Kaitōrete Spit as significant sites
- Urupā sites close to lake (Otuweruweru)
- Shingle bottom on the lake in the past
- A rock outcrop at Motukarara which once formed an island within Te Waihora
- Wetland and spring areas around the lake, such as Muriwai, Greenpark sands, and Harts Creeks

## Creation of Tuna

*Tai timu, tai pari*

Kā wai o Mahaanui  
Ki Te Poupou a Te Rakihouia  
Heke ana e Tuna mai Orukaiteaki  
Ki te hāpua o Muriwai o Whata.  
Rere ana te pātiki  
Te tohu oraka ki te takata  
Te tohu rakatirataka ki te iwi.  
Pūpū mai kā hau o Tāwhirimātea  
I whakapurea te awa huka  
Me te whenua pākihi o Waitaha e.

Tihei mauri ora.

*The coastal waters of Mahaanui*

rise and fall against the great  
eel weir of Te Rakihouia  
and Tuna descends from the heavens above  
to the cool lagoon of Muriwai o Whata  
The flounder arrives in abundance and like  
the constellation above, symbolises the wealth  
and self determination of the people  
The winds of Tāwhirimātea blow forth  
cleansing the snow feed rivers and the great  
spread out lands of Waitaha

Behold the life giving forces.

---

Tuna was a person from the heavens. The heaven in which he lived was close to the sun, and thus the place was very dry, and so he came to this world. His name was Tuna o Runga i te Raki. When he arrived here he went straight into the water. The name of that lake was Muriwai o Whata, and he dwelt there for many years.

One day Hine Te Kaere went out to fetch water from the lake. As she gathered her water, Tuna swam between her thighs making her rush ashore in fright. She returned to the pa to tell her husband Maui Tikitiki a Te Raka, and the other people of the marae that there was a tipua in the lake waters. Hine Te Kaere went back with the people of the pa to the lake so they could see this tipua.

When they arrived, Hine Te Kaere went to the place where she had felt the tipua. Tuna saw her and came towards her. The people on the shore then saw Tuna. The people said, "It looks human but lives in the water". They then decided that they had to devise a way to kill this tipua so they could continue to fish and gather water from the lake.

They gathered a tororaro vine that was seen growing on the bare land of Nuku Tawhatawhata. Hine Te Kaere's people prepared the vine, drying it and weaving it into a hinaki (eel basket) to catch Tuna. The name of this hinaki was Te Papa a Kura o Takaroa. When it was finished it was taken to the lake where Tuna had first appeared. The people looked for the best place to put the hinaki; a place where the water was fast flowing. A deep drain was dug to put the hinaki in and this was called Te Ahuhu. The hinaki was put in the middle of the drain and when the water was flowing fast and the current was strong, Tuna appeared.

Tuna was caught in the hinaki and the people pulled it ashore. Tuna was then killed by the people and he was cut into pieces. Tuna's head was thrown out to sea and this became the Koiro or Conger eel. Tuna's tail was also thrown out to sea and this became the Kanakana and the Tuere or the Blind eel and the Lamprey. The body of Tuna was thrown inland to the lakes and rivers and became tuna and his children (long and shortfin eels). At the time of the Hinapōuri, Tuna and his children heke (migrate) to the sea to be one with their parent Kukuru Tai Moana (the rumbling sea waters), that is Takaroa (God of the Oceans).

## 4.2 Ngā Whāinga - General policy objectives

- ❖ *That Te Waihora be managed to improve the quality and quantity of the mahinga kai resources in the lake and surrounding areas, particularly the fishery.*
- ❖ *That the lake's natural protection and resilience be restored, and that the values of ecosystems such as repo raupō be restored and recognised.*
- ❖ *That natural resource management in these areas reflect catchment based planning and the continued capacity for future generations to access, use and protect the resource.*
- ❖ *That the history of tāngata whenua remain on the landscape, through the protection of wāhi taonga, wāhi tapu, mahinga kai and wāhi ingoa.*
- ❖ *That the complexity and interdependence of different parts of the hydrological systems must be considered when carrying out activities that have known effects to water.*
- ❖ *That Te Waihora and its tributaries be managed with respect for their cultural values.*
- ❖ *That the land use practices and settlement patterns around the lake have the best interests of the lake first (learning to live with the lake).*
- ❖ *All mahinga kai must have uninhibited access to and from the rivers that flow into the lake and the lake itself, and the sea, during spawning and migration periods.*
- ❖ *That management must enhance the mauri of the lake and uphold the mana of Ngāi Te Ruahikihiki ki Taumutu.*

**The National Water Conservation Order 1990:**

- **declares that the lake provides outstanding wildlife habitat**
- **maintains lake levels within certain ranges**
- **restricts the right to dam or drain parts of the lake**
- **restricts granting of water rights, where they may effect provisions of the conservation order.**

## 4.3 Ō Te Whenua

A primary concern for Te Taumutu Rūnanga is the impact of land use activity around the lake, and in the wider catchment, on the ecological health of the lake and the customary fishery.

### 4.3.1 Land use around the lake and tributaries

Land use patterns around Te Waihora and immediate tributaries are largely pastoral farming and other agricultural activity. There are also semi permanent settlements (Upper and Lower Selwyn Huts, Whakamātakiuru (Fisherman's Point), Greenpark Huts) and recreational and public access reserves.

#### Ngā Take/ Issues:

- Effects of agricultural and dairy farm runoff on Te Waihora and tributaries
- Effects of sewage and grey water on Te Waihora and tributaries
- Destruction of wetland habitat margins by stock
- Protection of wāhi taonga and wāhi tapu
- Maintenance of wāhi ingoa associated with Te Waihora and Kaitōrete Spit
- Effect of land use activities on sites of cultural importance and history (i.e. Taumutu, Te Koru)
- Loss of wetland character of the lake edges
- Mining, sand screening, gravel extraction around the lake and lake opening site
- High silt loads in the lake from agricultural/stormwater discharges into tributaries
- Spread of weed species such as willow and gorse on lake margins
- Dumping of rubbish, cars, farm dumps on lake margins
- Stock density on grazing leases on lake margins
- Management of conservation reserves, recreational areas on lake margins
- Non point source discharge of effluent into lake from stock on lake edge lots
- Lake edge erosion (particularly Taumutu commonage land), linked to lack of lake margin vegetation and absence of weed beds that once worked to stop wave action

#### **Lower Selwyn Huts:**

**Settlements such as the Lower Selwyn Huts are the first to flood when the lake reaches a certain level (about 1.6-1.7 m above msl). Such settlements were not designed for year round permanent residence, but have in recent years become more permanent rather than seasonal use. This puts an increased pressure on water and sewage systems, which are not designed for permanency.**

**The settlement must adapt to live with the lake rather than the lake having to cope with what the settlement imposes on it.**

## **KAUPAPA - POLICY**

1. That stock grazing activity is kept to a minimum along the lake edge. If it does occur, it must be at reasonable animals per hectare ratio scale, to minimise negative environmental impacts.
2. That grazing of sheep will be preferable to cattle, in order to minimise impact on lake edge. All pig, deer and horse farming will be prohibited on the lake edge and significant waterways.
3. That the Department of Conservation implement, uphold and enforce lease agreements on lands that they administer.
4. No stock access to stream beds and waterways of Te Waihora tributaries.
5. That the scale of land use around lake edges be at a scale as to minimise adverse effects on the environment.
6. Encourage the planting of riparian margins to offset any negative impacts.
7. That the lake edge be managed to maintain what wetland areas are left, and restore ones that have been degraded.
8. That the cumulative effects of land use around the lake are considered in terms of effects on lake health.
9. No sand screening or gravel extraction from the Te Waihora lake opening site.
10. Settlements on the margins of the lake must adapt to living with the lake.
11. Increase the use and understanding of customary place names associated with the use and occupancy of Te Waihora, the tributaries and Kaitōrete Spit by Ngāi Tahu.

One suggestion is to work towards establishing at least a 50 meter buffer zone around the lake margin. This buffer would have limited stock access, if any, and would be managed to restore natural lake edge vegetation.

### **Case Study: Gravel Extraction from Te Waihora lake opening area**

**Te Taumutu Rūnanga policy is that gravel removal or sand screening activities not be permitted at the lake opening site.**

**Explanations:**

**Cultural issues:**

- an increase in heavy truck traffic may result in vibration damage to the 113 year old church and associated urupā
- an increase in heavy truck traffic would damage Waikekewai creek and ford area
- an increase in heavy truck traffic would compound the beach track, allowing easier access for public vehicles
- an increase in heavy truck traffic would result in noise damage, along the beach, marae and church areas
- the unnecessary exploitation of Papatūānuku for pecuniary gain
- potential for disturbance of wāhi tapu and other sites of significance

**Geological issues:**

- there is inadequate study examining erosion effects to the coast on the south side of the lake opening site
- sand screening on the beach would leave behind larger materials
- extent of material that would have to be screened
- effects of activity on the lake itself, closing levels and opening site

**Environmental issues:**

- protection of wāhi taonga and mahinga kai areas
- maintenance of undisturbed habitat for bird life i.e. Te Koru
- protection of habitat and other animals only found on the Kaitōrete Spit i.e. Karara (lizards)

**Consistency issues:**

- traditionally the Rūnanga has opposed other mining/excavation applications on Kaitōrete Spit for similar reasons.

### 4.3.2 Banks Peninsula, the Port Hills, Kaituna valley and Te Ahu Pātiki

Banks Peninsula is largely the takiwā of other Rūnanga, however some areas of the Peninsula and the Port Hills, such as Kaituna valley, Cooper's Knob and Te Ahu Pātiki (Mount Hebert), are significant to Ngāi Te Ruahikihiki ki Taumutu in terms of landscape value and their proximity and connection to Te Waihora. They also hold historical significance in terms of Ngāi Tahu use, occupancy and mahinga kai. The Peninsula complemented the abundant resources of Te Waihora, and was thus known as Te Pataka a Rākaihautū (The Food Storehouse of Rākaihautū).

Several small streams drain from the hills into the Halswell River, and others such as Kaituna River and Prices Stream flow directly into Te Waihora. Te Ahu Pātiki is the highest point on Banks Peninsula within the Te Waihora catchment.

#### Ngā Take/ Issues:

- Water quality and quantity of tributaries such as Kaituna River
- Sedimentation in the Halswell River
- Land use activities and impact on Te Waihora
- Protection of areas of significant landscape value
- Effects of agricultural and dairy farm runoff on Te Waihora and tributaries
- Destruction of wetland habitat margins by stock
- Protection of wāhi taonga and wāhi tapu
- Maintenance of wāhi ingoa associated with Te Waihora and Kaitōrete Spit
- Effect of land use activities on sites of cultural importance and history (Te Ahu Pātiki)
- Maintenance of indigenous vegetation on hills

### KAUPAPA - POLICY

1. That the landscape value of features on Banks Peninsula that have been identified by Te Taumutu Rūnanga as significant (such as Te Ahu Pātiki) is recognised and protected.
2. All building activity should consider specific landscape and geographical features and their significance to tāngata whenua. An unimpeded view of features such as Te Ahu Pātiki from the Taumutu side of the lake is an important cultural value.
3. That Te Taumutu Rūnanga policy for Te Waihora tributaries (see Section 4.4.5) is adhered to for those tributaries and waterways of

the Port Hills and Banks Peninsula that identified as significant to the Rūnanga.

4. The cumulative effects of land use in the hills and valleys that border Te Waihora must be considered in terms of effects on lake health.
5. Increase the use and understanding of customary place names that are associated with Ngāi Tahu occupancy of the Peninsula, Port Hills, Te Waihora and Kaitōrete Spit.

## 4.4 Ō Te Wai

The fundamental issues affecting the health of Te Waihora and its tributaries are water quality and quantity. Good water quality and sufficient water quantity are necessary to maintain and enhance the mauri of the lake, and to support mahinga kai.

### 4.4.1 Water quality in Te Waihora

Water quality in Te Waihora is a reflection of a range of factors, including land use activities in both the lower and upper catchment, lake level management regimes, the loss of weed beds, point and non point source discharges into tributaries, and wetland drainage. The poor water quality of the lake, and the potential impact on mauri, mana and mahinga kai, is of great concern for Te Taumutu Rūnanga.

#### Ngā Take/Issues:

- Degradation of the mauri, purity and mana of the water
- Potential risk to human health from consuming kai from lake
- Effects of eutrophication of the lake on fish resources
- Presence of lead shot and other heavy metals in lake sediments
- Pollution of inflow streams by farm effluent and agricultural runoff
- Sewage discharges into lake
- Absence of weed bed at lake margins and impact on water quality
- Salinity in the lake, and impact on vegetation and mahinga kai
- Water discolorations can prevent gaffing/spearing of eels and flounder in the customary way (water clarity)
- Impact of large numbers of water fowl on water quality
- Increased levels of rubbish and waste appearing in and around the lake
- Decrease in water clarity due to increased suspended solid/sediment in the water column

- Decline in lake edge wetlands and habitat
- Spreading of human ashes and impact on the mauri of the lake
- Absence of weed bed as wave suppressors to slow edge erosion
- Ability of lake to flow into wetland margins for short periods of time (filtering)
- Cultural monitoring of water quality in Te Waihora

## KAUPAPA - POLICY

1. Te Taumutu Rūnanga views water quality as interconnected with water quantity.
2. That water quantity in Te Waihora and its tributaries is such that it improves and enhances water quality, wetlands, springs and mahinga kai values.
3. That the lake opening management regime recognise the potential impact on water quality from low lake levels.
4. That there be no discharge of effluent directly into Te Waihora and its tributaries, including dairy and farm wash, agricultural runoff and stormwater.
5. That sewage discharges into Te Waihora and its tributaries be prohibited.
6. Further nutrient loadings (nitrogen and phosphorous) in the lake shall be prevented, and existing loads reduced.
7. Overall, a stronger monitoring and enforcement component is to be adopted for resource consent applications relating to discharges and impact on the water quality of Te Waihora.
8. That water quality monitoring utilises both western scientific and cultural monitoring.
9. That no discharge of cut aquatic weeds be allowed to enter into the lake from tributaries or drains.
10. That no chemicals be used in the lake environment.
11. That efforts to improve water quality include provisions to restore riparian and wetland margins.

**Te Taumutu Rūnanga maintains that the Regional Council and District Council have responsibilities under both the Treaty of Waitangi and the RMA 1991 to protect the natural environment, and those Ngāi Tahu taonga and cultural values within that environment. The Rūnanga believes that the protection and enhancement of the water quality of Te Waihora and its tributaries is a fundamental component of fulfilling this responsibility.**

#### 4.4.2 Water quantity and lake level management

Te Waihora is maintained at an artificially low level, the product of a lake level management regime that includes periodic openings to the sea. Current levels are a reflection of historical attitudes towards land use and the lake, primarily the management of the lake to maximise areas available for agricultural activity on lake margins and floodplain areas. The levels at which the lake may be opened are determined by the National Water Conservation (Lake Ellesmere) Order 1990.

A resource consent for activities associated with the lake opening was lodged by the Regional Council in March 2001. A cultural impact assessment report for this consent will be completed in early 2003. The report will contain more detailed information about cultural impacts and potential mitigation measures associated with the lake level management.

##### Ngā Take /Issues:

- The cumulative effect of water abstractions from tributaries and springs the Te Waihora catchment (see Section 3.4.2)
- That trigger levels are regarded as maximums, and not minimums
- The timing of lake openings with regard to fish passage to and from the sea
- The timing of lake openings and link to low summer levels
- Probability of need to dredge entrance to Te Koru due to siltation
- Drying out of lake edges and Te Koru in summer
- Reliance of lake edge vegetation on periodic inundation
- Low lake levels and impact on mahinga kai and customary access
- Potential link between lake openings and coastal erosion
- The setting of minimum and maximum levels, what focus and whose values?
- Impact of minimum and maximum levels on siltation, algal bloom, etc in the lake and Te Koru
- Impact on ocean waters from lake discharge
- The culture of using drains to catch eels has almost stopped since the location of the lake opening has changed
- Considerations of including a lake closing activity
- Cumulative effects of dry summers and low flows/restrictions being placed on many lowland Canterbury waterways

**Some cultural impacts associated with the artificially maintained lower lake levels and the lake opening regime:**

- **Change in the relationship between Ngāi Tahu and the environment (e.g. decline in the culture of eeling)**
- **Impact on the ability of Ngāi Tahu to be an effective kaitiaki**
- **Loss of wetland areas and associated diversity**
- **Impact of lake level management on Te Waihora fishery, movement of mahinga kai to and from the sea**
- **Build up of sediment in Te Koru and the lake itself**
- **Coastal erosion of area west of current opening site**
- **Safety (advising public of when lake is opened)**
- **Lack of flexibility with the current regime, that the current trigger levels are considered maximums, when they are really minimums.**
- **Lake water quality – discharge of contaminants into the sea**
- **That the opening activity needs to consider wider issues (long term weather forecasting, opening of Lake Forsyth)**

## **KAUPAPA - POLICY**

1. Te Taumutu Rūnanga recognises that Te Waihora will be maintained at a lower average level than it was historically. However, it is the policy of the Rūnanga that the lake level be managed to achieve values and outcomes, and not trigger levels.
2. That existing trigger levels be used as minimums (as set by the National Water Conservation Order for Lake Ellesmere 1990), not as maximums.
3. That Te Waihora be managed as a fishery first, and therefore the duration and timing of lake openings shall provide for recruitment and escapement of fish species as a priority.
4. That the lake not be opened at a level any less than 1.3 m above sea level. Further, consultation should occur with landowners, farmers, fishers, climate and weather specialists, and others with an interest in the well being of the lake. When there is a likelihood of drought, this 1.3 m level may need to be reviewed.
5. That Environment Canterbury and/or the Lake Ellesmere Settlers Association will mitigate all adverse cultural and environmental impacts of the lake opening.
6. That it be recognised that water quality is dependent on water quantity, and that this be reflected in the lake level management regime.
7. That the lake opening should be coordinated with the weather and tidal patterns.

8. That 'trigger' levels be flexible instead of fixed. A 20-30 cm flexibility would result in meeting a greater diversity of values and interests.
9. That Environment Canterbury investigate the feasibility of periodically opening the lake at the southern end of Te Koru, where tāngata whenua historically made an opening in order to mitigate adverse effects.

#### 4.4.3 Access to Te Waihora

Te Waihora is valued by many different stakeholders. In addition to tāngata whenua, lake users include commercial fishers, game bird hunters, farmers, anglers, trampers, jet skiers (and other watersports) and birdwatchers. There are several points of public access around the lake, in the form of legal roads, recreational hut settlements, and recreational facilities such as boat ramps and domains.

Access is a key issue for Te Taumutu Rūnanga, particularly with regard to Ngāi Tahu fee simple ownership of the lake bed and the need to ensure sufficient access for customary use.

##### Ngā Take /Issues:

- Limited access to mahinga kai due to extent of private land and limited resources
- Impact on access due to drainage, lake opening, low lake levels
- Conflict between different resource users
- Commercial fishing and boating
- Impact on customary access to mahinga kai by public access to the lake
- Impact on biodiversity / flora and fauna by public access to the lake
- Protection of mahinga kai for customary use
- Old structures, tires, etc left in the lake that disrupt the landscape
- The inability to swim in the lake

**Greenpark Huts is a site vested in Te Rūnanga o Ngāi Tahu under the Ngāi Tahu Claims Settlement Act 1998, as a mahinga kai site that provides access to the upper Te Waihora and Halswell River areas.**

**Other points of access include Whakamātakiuru (Fishermans Point), Waikirikiri (Selwyn River), Waiwhio (Irwell River), Kaitōrete Spit and Pakoau.**

## KAUPAPA - POLICY

1. Ensure that public access and non customary uses of the lake do not take precedence over customary use and access.
2. Te Taumutu Rūnanga shall work with Te Rūnanga o Ngāi Tahu to provide sufficient access to the lake and tributaries for tāngata whenua, both in terms of quantity and quality of access points (i.e. areas to fish without a boat).
3. That Ngāi Tahu work towards identifying and setting aside specific areas of the lakebed for the enhancement of mahinga kai and customary use.
4. That an outcome of public access reserves include indigenous plants restoration, such as raupō and harakeke, which provide habitat for mahinga kai.
5. Te Taumutu Rūnanga supports the Te Waihora Joint Management Plan, as a means to enhance access and protect Ngāi Tahu values of the lake.
6. Signage around the lake should reflect Ngāi Tahu rights and interests in Te Waihora.
7. Protection and enhancement of mahinga kai and kāinga nohoanga associated with Te Waihora.

### 4.4.4 Customary fishing

Te Waihora supports both a commercial and a customary fishery. Commercial fisheries are managed under the Quota Management System (QMS) by the Ministry of Fisheries. Customary fishing is governed by customary fishing regulations. These regulations provide for customary food gathering and the management of customary fisheries in general.

Under the Treaty of Waitangi, Ngāi Tahu maintain the right to mahinga kai, including customary fisheries. Customary fishing rights extend beyond Te Waihora to also include other water ways in the takiwā, and the open sea as well.

#### Ngā Take /Issues:

- Impact on the customary fishery due to the commercial fishery
- Decline of customary fisheries due to habitat loss, low lake levels, water quality and destruction of wetlands
- High levels of siltation may impede eel access to areas such as Te Koru
- Overall decline in the health of Te Waihora and its tributaries, and impact on customary fish species

- Decrease in number of people exercising customary takes
- Impact of lake opening management regime on fisheries in terms of access to sea and adequate water levels
- Recognition of history and importance of customary use
- Ensuring ability to take fish for marae and whānau functions
- Inadequate access points to participate in customary fishery. Access points are in some cases not suitable for facilitating mahinga kai and customary fishing. Access is restricted to small corridors.
- Customary fishing often difficult unless you have a boat, due to limited access points and no netting zones
- Decline in health of customary food gathering areas and impact on ability of tāngata whenua to manaaki (take care of) manuhiri.
- Customary fishing occurring without proper authorisation from tāngata whenua
- Cross agency communication problems – priority given to commercial and recreation sectors

## KAUPAPA - POLICY

1. That Te Waihora be managed for its customary fisheries first, and other uses as secondary.
2. Te Taumutu Rūnanga will continue to encourage customary fishing through running eeling and other fishing wānanga.
3. Work to restore the customary management tikanga of Ngāi Te Ruahikihiki ki Taumutu and Ngāi Tahu.
4. Ensure that customary rights to mahinga kai are maintained and protected.
5. Ensure that tāngata whenua are able to practice customary rights, through adequate access points to Te Waihora and its tributaries.
6. To restore the customary tuna (eel) fishery through considering establishing non commercial areas.
7. To protect and improve the quality and quantity of tuna (and other customary fish species) in Te Waihora and its tributaries
8. That only customary fishing is allowed in fish migration areas.
9. That cultural monitoring practices are used in managing the customary fishery, alongside western scientific methods.
10. To restore the lake environment to once again allow for customary fishing methods to be used, such as night spearing of pātiki (which relies on water clarity).
11. To nurture and teach future generations in the aspirations and traditional management systems of their ancestors.

**Using the commercial fishery to empower customary use - Pātaka (storehouse) concept**

**The commercial fishery can be used to support customary allocations and provide for marae and whānau needs. This way fish would be taken to the marae, and from there distributed to whānau. This would help regain what was lost in the last generation, by strengthening the connection between tāngata whenua and customary fishing.**

#### **4.4.5 Te Waihora tributaries**

The principle tributaries flowing into Te Waihora are the Waikirikiri (Selwyn River), Waiwhio (Irwell River), Huritini (Halswell River), Ararira (LII River) and Waitatari (Harts Creek). There are more than thirty other creeks, streams, drains and minor tributaries that also feed into the lake, including the Waikekewai, Prices Stream and the Kaituna River.

Te Waihora tributaries were used extensively by tāngata whenua in the past, and remain important sources of mahinga kai. Rivers such as the Waikirikiri were once important kāinga sites. The Waikirikiri is a wāhi taonga management area.

Some tributaries have maintained reasonable water quality, clarity and riparian margins necessary to support mahinga kai and promote overall ecosystem health. It is from these waterways that tāngata whenua feel safe to access mahinga kai such as watercress. However, most of Te Waihora tributaries are in some way degraded, and more efforts need to be directed at reducing the adverse impacts of human activity on elements such as water quality and quantity.

\* This section is limited to the tributaries of Te Waihora. For more comprehensive information on waterways, see Section 3: Ngā Pākihi Whakatekateka O Waitaha.

#### **Ngā Take /Issues:**

- Aquatic weed control on the waterways such as the Halswell
- Potential that watercress and other plants harvested by tāngata whenua could be sprayed with herbicides or pesticides, or washed in effluent, and then consumed.
- Cumulative impacts of water abstractions and discharges
- Access of mahinga kai species between lake and tributaries

- Discharges of agricultural runoff into tributaries and impact on lake
- Excessive water abstractions from the catchments and impacts on lake
- Degradation of riparian margins
- Establishing minimum flow levels for Te Waihora tributaries
- Impact on weed cleaning and riverworks on fishing reserves and mahinga kai (Te Koraha Fishing Reserve, Te Ahuriri Lagoon)
- Large scale extractions of ground water across central plains area
- Inclusion of tāngata whenua values in setting minimum flows
- Cultural monitoring of waterways (water quality and quantity)
- Effects on mana of tāngata whenua given reduced flows

**If weeds cut from Te Waihora tributaries were to eventually deposit onto the bed of the lake, this would be considered an activity requiring a resource consent. This would require the consent of Te Rūnanga o Ngāi Tahu, as owner of the lakebed fee simple, and of Te Taumutu Rūnanga, as kaitiaki of the lake.**

## KAUPAPA - POLICY

1. That water quantity in Te Waihora tributaries is such that it improves and enhances water quality, wetlands and mahinga kai.
2. That the clearing of weeds in tributaries to maintain flow and provide flood protection not allow the discharge of cut weed to Te Waihora.
3. That the cleaning of weeds in tributaries be undertaken according to Te Taumutu Rūnanga policy on weed cleaning (Section 3.4.4).
4. Te Taumutu Rūnanga recognises that the tributaries of Te Waihora must be managed to prevent flooding. However, all efforts must be made to minimise adverse effects on the river habitat.
5. Environment Canterbury must establish minimum flow levels for all tributaries of Te Waihora.
6. Minimum flows must prioritise all instream values ahead of water abstractions.
7. The setting of minimum flows should be assessed in terms of tāngata whenua (cultural, spiritual, ecological) values, not only for ecological (scientific) values.
8. That periodic monitoring of Te Waihora tributaries utilises both western scientific and cultural monitoring. That Environment Canterbury engage Te Taumutu Rūnanga to monitor tributaries

to ensure Council is meeting its RMA 1991 s6 (e), s7 (a), and s8 obligations.

9. That there is sufficient water level and flow to maintain the natural character and appearance of the waterway, and that the habitat requirements of taonga species are met.
10. Te Taumutu Rūnanga sees water abstraction from Te Waihora tributaries for irrigation as unnecessary. There is readily accessible water from numerous confined aquifers. Existing consent holders should deepen their bores as their consents expire, not apply to extract from waterways.
11. No discharge of contaminants or effluent within a minimum of 20 m of any Te Waihora tributary.
12. No direct stock access to tributaries.

**Indicators that can be used in assessing river water and riparian health:**

- Water quantity (is there a visible flow, whitewater, riffles?)
- Physical appearance of the channel (course of the river, bars)
- Water quality – how clean is the water?
- Colour of the water
- Presence or absence of noxious weeds and introduced plants
- Presence of foam, oils and visible pollutants
- Knowledge of activities on other parts of the river (Is there sewage discharge downstream that cannot be seen?)
- Riparian condition and health (what riparian vegetation exists?)
- Level of use (stock use, extent of erosion, slumping)
- Absence of mahinga kai species (fish, plants, birdlife)
- Abundance and diversity of other bird, fish and plant species
- Existence, type, health of aquatic vegetation
- Sedimentation on riverbeds (is the river infilling?)
- Accuracy of place names in describing the river and surrounding area (do descriptive names still reflect the place?)
- Historical knowledge (what was there in the past, what kinds of resources were accessed from the river area?)

Adapted from “Environmental Performance Indicators: Taieri Case Study 1998/99”. October 1999” vol 1 and 2

## 4.5 Taonga o te Taiao - *Flora and fauna*

Te Waihora supports a rich diversity of flora of fauna. Historically known as Te Kete Ika a Rākaihautu (The Great Fish Basket of Rakaihautu), the lake and its tributaries have always been a primary source of mahinga kai for tāngata whenua. There are approximately 80 species of birds that are regular inhabitants of the lake and its margins, with many more species as migrants and infrequent visitors. There are 33 species of indigenous fish in the lake, and 5 non-indigenous species.

As with other regions in the takiwā, major issues of concern focus on loss of habitat and indigenous species, and the spread of exotic species.

### 4.5.1 Pest control and pest management strategies

#### Ngā Take /Issues:

- Pest management strategies and pest control in the Te Waihora area
- Impact on waterways of the use of 1080 and other poisons
- Role of tāngata whenua in developing pest management strategies
- Impact of exotic species such as purple loosestrife
- Spread of plant pests (i.e. willows and gorse) on lake margins
- Absence of macrophyte weed beds, did not re-establish after Wahine storm 1968
- Protection of the food chain and biodiversity
- Potential impact of genetically modified organisms
- Removal of indigenous species for enhancement of exotic species (i.e. removing eels from trout streams)
- High populations of black swans and inability to collect eggs

## 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 should be conducted in such a way as to minimise impact on non target species.
3. Large scale spraying of weeds such as gorse should be done in stages, in order to minimise impacts on non target species.
4. Pest management strategies shall focus on running a good process, including science and knowledge transfer.
5. Monitoring of all pest management activity for adverse effects on indigenous species shall be a component of all pest management strategies.

6. Advocate for the control and long term removal of weed species such as willow and gorse in the riparian margins of waterways.
7. That those authorities responsible for recreational and conservation reserves on the lake margins actively control the spread of weed species such as willow and gorse.
8. Exotic weed control strategies should include provisions for staged removal, and replacement with indigenous species.
9. That the management of waterways for trout and salmon habitat not override the need to protect indigenous species.
10. There shall be no use of poisons near waterways, regardless of the size of the waterway.
11. Te Taumutu Rūnanga shall receive notification of any spraying or other pest management, at least two weeks in advance.

#### **Customary use of Te Waihora**

**Improved customary use options are desired at Te Waihora through improved access to traditional resources. One view is that the Wildlife Act 1953 should be revised to include a mahinga kai provision. This provision would better enable cultural use of such species as Canada geese, Pūkeko, Pūtakitaki – game birds that sometimes require culling. This would also enable the continuation and re-establishment of traditional harvest methods such as the gathering of eggs and flappers (young), while ensuring the sustainability of indigenous bird species and habitat at Te Waihora.**

## **4.5.2 Indigenous flora and fauna**

### **Ngā Take /Issues:**

- Status of the long fin eel
- Quality and quantity of eel habitat in Te Waihora
- Balancing needs of hunters/anglers/commercial fishers with protection of mahinga kai
- Loss of riparian vegetation and wetland habitat on lake edge and tributaries
- Protection of existing riparian zones on tributaries from future damage
- Protection of taonga species - kākahi are considered a taonga species by the hapū of Ngāi Te Ruahikihiki
- Impact on mahinga kai species by agricultural runoff and other discharge into Te Waihora
- Decline in health of pātiki (flounder) in Te Waihora

- Maintenance of undisturbed habitat for bird life
- Lake edge indigenous vegetation is dependent on periodic inundation
- Impacts of introduced species such as trout and salmon on indigenous fisheries
- Managing for introduced fisheries rather than indigenous
- Research and collection permits for indigenous species
- Impact on mahinga kai species by agricultural runoff and other discharge into water

**The RMA 1991 section 7 (h) reads that particular regard be given to instream values such as “The protection of the habitat of trout and salmon”.**

**For Te Taumutu Rūnanga, this should be subordinate to RMA 1991 sections 6 (e) providing for the relationship of Māori with ancestral lands, water and other taonga, 7 (a) kaitiakitanga and 8, the principles of the Treaty of Waitangi.**

## **KAUPAPA - POLICY**

1. Advocate for habitat enhancement and the restoration and reintroduction of indigenous species programmes.
2. Protect and improve the quality and quantity of eel habitat in Te Waihora.
3. Provisions shall be made to ensure continued customary access by tāngata whenua to use indigenous flora and fauna.
4. No release of trout or other exotic species, in areas where they do not currently exist, without approval of Te Taumutu Rūnanga. This is to prevent adverse effects on indigenous species.
5. Protection of taonga species.
6. All mahinga kai species must have access between Te Waihora, its tributaries, and the sea during spawning and migration periods.
7. Any impact on or removal of indigenous vegetation from a mahinga kai site is limited to that undertaken by tāngata whenua, for mahinga kai purposes.
8. Te Taumutu Rūnanga opposes any needless destruction of culturally significant plants.
9. All kōhanga (breeding and spawning sites) must be protected.

10. All management decisions must take into account the protection and survival of all indigenous species of flora and fauna (rare and common) in their natural habitats/ecosystems.
11. All research on, about or within the takiwā, that relates to culturally significant flora, fauna, places or other resources, shall include provisions for consultation with Te Taumutu Rūnanga (see Part IV, 4.10 and 4.11).

#### **The need to protect long fin eels**

Te Taumutu Rūnanga is concerned about the state of the eel fishery in Te Waihora, both for the longfin and shortfin eels. Both customary and commercial catches have declined.

The decline of the endemic long fin eels (*Anguilla dieffenbachii*) in Te Waihora is of particular concern to Te Taumutu Rūnanga. The virtual loss of long fin eels in the lake is identified as one of the main trends for migrating eels. The results of commercial catch sampling programmes indicate that shortfins are the predominant species in Te Waihora (99.1% of eels measured).

In accordance with Ngāi Tahu customary management practices, when the overall health or availability of a resource is at risk, a rāhui is placed on the area where the resource is obtained, or on the resource itself. Section 186 B of the Fisheries Act 1996, as amended by section 311 of the Ngāi Tahu Claims Settlement Act 1998, provides statutory recognition for a properly instituted rāhui. The steps that Tāngata Whenua must take to apply for a temporary closure are found in the document Customary Fisheries Area Management Tools: A guide for South Island iwi and Tāngata Tiaki/Kaitiaki. However, one of the difficulties is that there is no set process for assessing a 186 B proposal, and therefore no set timeframes.

Te Taumutu Rūnanga is currently assessing the feasibility of placing a rāhui on the long fin eel, for Te Waihora.

Source for statistics on the status of the long fin eel and catch sampling:  
A Review of the Eel Fishery in Te Waihora (Lake Ellesmere). 2001. D. Jellyman, NIWA.

## **Establishing Te Waihora as a Mahinga Kai Park**

Protection of Te Waihora, as a place of regional, national and international importance, is a paramount feature in natural resource planning in the Canterbury region. The lake is the focus of several management plans and projects, including the Te Waihora Joint Management Plan, and Environment Canterbury's Lake Ellesmere/Te Waihora Catchment Project.

Several options are currently under consideration to officially recognise the special status of Te Waihora. However, there is concern that such options do little to confirm Tāngata Whenua status as kaitiaki (and thus primary decision making power), or the mana of Ngāi Tahu as landowner, and that conservation is given more weight than customary use.

**The preferred alternative is to establish Te Waihora as a Mahinga Kai Park. The establishment of mahinga kai parks in the takiwā of each Papatipu Rūnanga is one of the key environmental outputs identified in Ngāi Tahu 2025.**

### **Purpose of a Mahinga Kai Park:**

The main purpose of a Mahinga Kai park is to protect and sustainably manage the customary use rights of Ngāi Tahu. Use and access to mahinga kai would be given priority.

The loss of Te Waihora as a tribal taonga and source of mahinga kai was one of the key features identified by the Waitangi Tribunal in addressing the Crown's failure to ensure that Ngāi Tahu retained reasonable access to places where the tribe procured or produced mahinga kai.

The vesting of the bed of Te Waihora to Te Rūnanga o Ngāi Tahu as part of the Ngāi Tahu Settlement provides an opportunity for Ngāi Tahu to re-establish and enhance their ancestral connection to the lake. A Mahinga kai park, with a focus on customary use rights, is one way to do this.

### **What is a Mahinga Kai Park?**

A mahinga kai park can be considered somewhat as a national park. The purpose of the park would be to conserve, protect and sustainably manage the lake and the species that reside there (with emphasis on those species of customary importance to tāngata whenua), as well as establishing conditions on access and use. However, unlike a national park, customary use occurs alongside conservation, and is given priority over other kinds of use.

- It is an area where use and access to mahinga kai have the highest status
- It is an area where the protection of customary species is paramount
- It is an area that, where possible, tāngata whenua are the primary decision makers
- It is an area where cultural wananga are held for tāngata whenua
- It is an area that is recognised for its customary importance to tāngata whenua
- It is an area where some areas are set aside for exclusive use by tāngata whenua
- It is an area that can provide for both customary non-commercial and commercial use
- It is an area where any commercial activities (concessions or other) would benefit tāngata whenua.



# **Wāhanga Tuarima**

## **Section 5**

### **Nō Takaroa**

### **Coastal and marine environment**

Coastal lagoons  
Coastal dunes  
Kaitōrete Spit  
Rakaia huts  
Beach areas

Coastal plants  
Muriwai  
Pingao  
Foreshore and seabed  
Customary fishing

River mouths  
Marine mammals  
Estuaries  
Coastal tendering  
Ocean

## Nō Takaroa - Coastal and marine environment

The boundary of the Te Taumutu Rūnanga takiwā extends along the eastern coast of the South Island, from the Port Hills and shores of Te Waihora along the coastline south to Hakatere (Ashburton River). It spreads to the open sea and eastern coastline of Te Waipounamu. In some areas, ancestral connections to coastal areas are shared with other hapū.

The sheltered coastal areas and fishing harbours along the eastern coast of Te Waipounamu were created by Tūterakiwhānoa, mokopuna (grandson) of Raki, in order to enable human occupation of the land. Coastal areas have remained central to human use and settlement, in terms of mahinga kai, travel routes and pā sites. The coastline from Taumutu to Rakaia was an important north-south route for the ancestors of Ngāi Te Ruahikihiki ki Taumutu. This area, seaward of the Coastal Hazard Line, is now a wāhi taonga management area.

While coastal and marine environments are predominately managed by the Crown, the issue of ownership of the foreshore is unresolved. In many cases, Ngāi Tahu believe that the sea was never ceded. While the Crown has come a long way in recognising tāngata whenua values associated with land, there has been less progress with regards to coastal and marine areas.

### 5.1 Ngā Mea Hira - Values

- Clear coastline
- Mauri of coastal areas
- Ākau (reefs), motu (islands) and tauranga ika (fishing grounds)
- Ara moana (coastal trails and access routes)
- Ability to fish off Kaitōrete Spit
- Sites of past occupation (middens, ovens)
- Whitebait spawning areas
- Long line fishing/raft fishing
- Coastal plants such as pingao
- Kōhanga – paua, mussel, kina and other shellfish
- Extensive history of settlement along the coast
- Wāhi tapu and wāhi taonga
- Wāhi pakanga (places where historical battles took place)
- Muriwai
- Tauranga waka (vessel landing sites)
- Mahinga kai – kaimoana and sea birds
- Urupā
- Waha awa (river mouths)
- Spiritual and cultural significance of the Kaitōrete Spit to the people
- Stories that go with the coast, wāhi ingoa (place names)
- Te Waiomākua is a mahinga kai site on the Kaitōrete Spit

## 5.2 Ngā Whāinga - General policy objectives

- ❖ *That the history of tāngata whenua remain on the landscape, through the protection of wāhi taonga, wāhi tapu, mahinga kai and wāhi ingoa.*
- ❖ *All mahinga kai must have unlimited access between the rivers and the sea, at all times.*
- ❖ *Protection and sustainable management of coastal wetlands.*
- ❖ *Protection of kaimoana for future generations.*
- ❖ *Protection of coastal dune areas for their ecological significance, and as landscapes that hold tāngata whenua history.*
- ❖ *That natural resource management in coastal regions reflect catchment based planning (integration of land and sea) and the continued capacity for future generations to access, use and protect the resource.*
- ❖ *Support for further research on coastal erosion and other processes occurring in coastal areas from Kaitōrete Spit to the Rakaia River.*

### **The Story of Pingao**

**At the beginning of time there was great conflict between Tane, God of the Forest, and his relation Takaroa, God of the Sea, Takaroa was jealous of Tane, jealous of his success in separating Ranginui the Sky Father from Papatūānuku the Earth Mother.**

**Tane sought to end the warring between them and as a sign of peace, he plucked out his eyebrows and gave them to Takaroa.**

**Takaroa could not find it in his heart to forgive and he threw the eyebrows back onto the shore. There they grow today as pingao, the sand sedge, at the boundary between the forest and the sea.**

## 5.3 Ō Te Whenua

The coastal areas of the Te Taumutu Rūnanga takiwā are critical areas. The shores of Te Waihora, Banks Peninsula, the Kaitōrete Spit coastal barrier, and the coastline from Taumutu south to the Rakaia River mouth are significant ecological areas in New Zealand.

**People come home to walk along the beach near Taumutu. We have to think of what that coastline and beach provides for them. It is special to them; they need that beach.**

### 5.3.1 Kaitōrete Spit

Kaitōrete Spit is a barrier between Te Waihora and the open sea, and was once an important Ngāi Tahu thoroughfare to and from Horomaka (Banks Peninsula). Oral history and archaeological study show extensive mahinga ka related sites concentrated in the beach dune areas of the spit. Coastal beach dunes are sensitive environments and particularly susceptible to damage.

#### Ngā Take /Issues:

- Impact of mining, gravel extraction and other land use activities on coastal dunes
- Recognition of coastal values
- Impact on endemic coastal plants such as pingao by recreational vehicles
- Extensive beach erosion, impact on plants and natural landscape
- Spread of marram grass
- Protection of wāhi tapu sites. There are extensive archaeological finds on Kaitōrete Spit.
- The impact of recreational vehicles on coastline, foreshore, coastal dunes and wāhi tapu sites
- Mahinga kai access
- Potential impact on Kaitōrete Spit from lake opening regime

#### KAUPAPA - POLICY

1. No motorbikes or other recreational vehicles on Kaitōrete spit where they may disturb pingao or wāhi tapu sites.
2. No mining or extractions of sand or gravel on Kaitōrete Spit.

3. When Te Taumutu Rūnanga cannot prohibit activities that have adverse effects on the Spit environment, then it will attach protocols and conditions to any consent application, such as Accidental Find protocols.
4. The re-establishment of pingao in coastal dune areas.
5. Ensure sufficient tāngata whenua access from Kaitōrete Spit to Te Waihora, the sea, and other sites where mahinga kai is accessed for customary uses.
6. Any archaeological finds remain the cultural property of Ngāi Te Ruahikihiki and Te Taumutu Rūnanga. This information is not to be made public unless provided for by the hapū or the Rūnanga.
7. Tikanga Māori shall be observed on all wāhi tapu and wāhi taonga sites.
8. All applications for activities associated with Kaitōrete Spit are subject to Te Taumutu Rūnanga places of significance/wāhi tapu/wāhi taonga management guidelines (Section 5.9).

**Kaitōrete is an important location for fishing for tuna. In earlier times, tāngata whenua dug channels from Te Waihora into the spit, and the tuna would enter these channels during their migration. The tuna were then easily caught and stored in paarua (storage pits) ready for further processing.**

### 5.3.2 Coastal areas, beaches and dunes

The coastal area of the Taumutu takiwā is largely comprised of steep gravel and sand beaches. This is a dynamic coastal zone with active coastal erosion.

Agricultural activity occurs along the coastal areas, but is heavily reliant on sea protection measures and drainage schemes. Other land usage includes recreational areas, campgrounds, conservation lands, and public access points.

#### Ngā Take /Issues:

- Maintenance of peace and tranquillity of coastal areas
- Sensitivity of the coastal environment and impact from intensive agricultural use
- Litter on the beach

- Stock access in coastal areas
- Sea protection measures and drainage schemes
- Conservation lands management
- Recreational activities and impact on coastline and foreshore
- Coastal erosion
- Impact on coastal plants from land use
- Damage to beach dunes, and thus archaeological sites
- Loss of pingao and impact on dunes
- Decline in health of customary food gathering areas and impact on ability of tāngata whenua to manaki (take care of) manuhiri
- Access to beaches and coastlines for customary food gathering
- Gravel and sand extraction - taking gravel promotes further erosion in areas already experiencing coastal recession through erosion

## KAUPAPA - POLICY

1. No recreational vehicles on beach areas where they might disturb dune areas, sites of significance, pingao and other coastal plants.
2. No mining/extractions of sand and gravel in the coastal area from Kaitōrete Spit to Taumutu, as it will accelerate erosion processes already occurring.
3. When Te Taumutu Rūnanga cannot prohibit activities that have adverse effects on the coastal environments, then it will attach protocols and conditions to any consent application.
4. Advocate for the re-establishment of pingao and restoration of coastal environments.
5. Te Taumutu Rūnanga Accidental Find Protocols will be attached to significant sites managed by the Department of Conservation and Regional Council, as well as private land.
6. Tāngata whenua shall have access to coastal areas where mahinga kai is gathered for customary uses.
7. That coastal wetland areas shall be protect and restored.
8. That Ngāi Tahu history and use of coastal areas is recognised through the use of wāhi ingoa and the protection of wāhi tapu.
9. That consideration be given to re-nourishing the coastal area between the lake opening site and the Rakaia river, as this area is experiencing extensive coastal erosion.

**The coastal environment is protected under the RMA 1991. Section 6 provides for matters of national importance, including**

**(a) the preservation of the natural character of the coastal environment (including coastal marine areas), wetlands, lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use and development.**

### **5.3.3 Rakaia huts**

The Rakaia Huts are located where the Rakaia River meets the sea. The small semi-permanent settlement occupies the highest point of coastal land in the area. The land and waters around the Rakaia River mouth and Rakaia Huts are of special interest to Te Taumutu Rūnanga and Te Rūnanga o Ngāi Tahu historically, culturally and archaeologically. The area around the Rakaia river mouth is a known moa-hunter site. Due to the significance of the area, Te Taumutu Rūnanga has developed specific policies that apply to any activities (e.g. earthworks) undertaken in the area.

#### **Ngā Take /Issues:**

- Earthworks and building activity and potential impact on wāhi tapu
- Recognition of the historical association of Ngāi Tahu to the Rakaia River and coastal areas
- Enhancement of nohoanga site at Rakaia
- Access to mahinga kai
- Accidental find of kōiwi tāngata
- Sewage disposal at the huts

### **KAUPAPA - POLICY**

1. Any earthworks, including building, in the area of Rakaia huts requires consent from Te Taumutu Rūnanga.
2. Accidental find protocols will be attached to any consent application.
3. An archaeologist is to be on site when any excavations occur, as recommended by the Rūnanga.
4. If any artefacts of significance are found during any excavation activities, these will be returned to Te Taumutu Rūnanga.

5. If any kōiwi tāngata (human remains) are uncovered, Te Taumutu Rūnanga is to be notified immediately. The Rūnanga will give urgent priority to any such notification so that the resulting disruption to the excavation activity is kept to a minimum.
6. Consistent with the wider Ngāi Tahu policy, Te Taumutu Rūnanga will take full responsibility for seeing that any remains are reinterred appropriately and in full consultation with the police.
7. Due to the large amount of springs in the area and the importance of Rakaia lagoon as mahinga kai, these waterways must be monitored for contamination from any disposal of treated sewage to the land.
8. That consents for sewage disposal at the Rakaia Huts be for a duration of 15 years, with a review every 5 years.
9. That at such time a reticulated sewage system is established for the Rakaia Huts community, all properties will be required to connect to the system.

## 5.4 Ō Te Wai

### 5.4.1 Te moana - *the sea*

From the mountains to the sea, the ocean waters are the end of the line. The cumulative effects of upstream and upper catchment land use, discharge and water abstractions are all reflected in the health of a waterway when it reaches the sea.

#### Ngā Take /Issues:

- Point source discharges into the sea in the form of agricultural chemicals and pesticides, storm water discharge (oil and other toxic heavy metals)
- Discharge of sewage into the sea
- Risk to kaimoana from discharges in the water
- Lights from squid boats and impact on celestial darkness (people have to keep their curtains drawn)
- Access for eels and other fish between rivers and the sea
- Discharges into the sea as a result of agricultural chemicals and pesticides washing down through rivers

- Impacts on the sea from sediments from rivers, as a result of farming practices upstream and the lack of riparian zones
- Water quality (pollutants entering the sea and coastal lagoon areas)
- Hector's dolphins
- Aquaculture/sea based marine farms
- Beached marine mammals
- Impact on the mauri and life supporting capacity of the sea
- Cumulative effects of runoff by the time it reaches the ocean -- impact on lower catchment by upper catchment activities.
- Impact on sea from discharge from Te Waihora opening activity
- Abstractions from rivers and effect on shingle and beach formation
- Inshore trawling and impact on customary fishery
- Sewage discharge from ships
- Impact on sea bed/profile

## KAUPAPA - POLICY

1. Generally no aquaculture off the coast, but will consider on a case by case basis. See box Ngāi Tahu Perspectives on Aquaculture.
2. Protection and enhancement of the mauri of the sea.
3. To undertake further investigation into the impact of discharge of water from Te Waihora into the sea, as a product of the lake opening activity.
4. That no sewage is discharged off the coast into the sea.
5. All mahinga kai must have uninhibited access between the rivers the flow into the sea and the sea, at all times.
6. Active protection of coastal areas for mahinga kai (e.g. long line fishing).
7. Te Taumutu Rūnanga must be contacted and involved, where appropriate, in the recovery operations, disposal and distribution of beached marine mammals and marine mammal materials, in conjunction with the Department of Conservation.
8. That the concentration of inshore trawlers near the Taumutu coastline be of a level as to prevent impact on customary fisheries.

## **Ngāi Tahu perspectives on Aquaculture and Aquaculture Management Areas**

Aquaculture in New Zealand, especially mussel farming, is a growing industry.

Examples of criteria for excluding aquaculture:

- Offshore landforms such as sea mounts, reefs and islands
- Kōhonga, -- pāua, mussel, kina and other shellfish/wetfish
- Dolphin habitat and migration routes
- Kai moana – inshore areas of particular importance
- Tauranga ika – traditional offshore and coastal long line fishing areas
- Waha awa – river mouth areas
- Wāhi tapu/taonga
- Taiapure, mātaītai/rāhui

Examples of Conditions on aquaculture:

- Must be a 500 metre buffer from offshore landforms
- Site specific management plans prepared before starting
- Cultural impact assessments prepared
- Assessment of carrying capacity of surrounding area
- Limited to local species (no importations)
- Provision for cultural harvest
- Length of consents
- Money must be set aside for iwi monitoring
- Ngāi Tahu must be included in any decision making process

Source: Defining Aquaculture Management Areas from a Ngāi Tahu Perspective.  
Natural Resources Unit, Te Rūnanga o Ngāi Tahu, July 2002

### **5.4.2 Muriwai and other wetland areas**

Historically, the entire length of the coastline between Taumutu and the Rakaia River was a string of wetland areas, although very little remains today. Muriwai (Cooper's Lagoon) is one wetland area that has not been completely drained. In the past, it joined Te Waihora to the east. Muriwai was the place where tāngata whenua caught eels for manahuri (visitors), and thus it had special value as mahinga kai. Under section 184 of the Ngāi Tahu Claims Settlement Act 1998, Te Rūnanga o Ngāi Tahu owns the bed of Muriwai fee simple.

### **Ngā Take /Issues:**

- Decline in health of customary food gathering areas and impact on ability of tāngata whenua to manaki (take care of) manuhiri
- Decline in the number of eels in Muriwai
- Loss of quality wetland habitat
- Maintenance of ability to support mahinga kai
- Impact of exotic weeds
- Discharge of contaminants into wetlands or springs
- Impact on springs from surface takes from other waterways
- Decline in the number of Waipuna (springs)
- Leaching of herbicides and agricultural runoff
- Stock access to wetland areas and tributaries such as the Lee River and Muriwai
- Drainage and impact on fish passage

### **KAUPAPA - POLICY**

1. To ensure that Muriwai and the springs and waterways that are associated with it are protected.
2. No abstractions from springs or waters connected to Muriwai.
3. That efforts are made to restore eel populations in Muriwai and other wetland areas.
4. Restoration of the capacity of coastal wetland ecosystems to support mahinga kai and provide vital ecosystem services.
5. There shall be no further draining of existing wetland areas.
6. That the spread of willow and gorse in coastal wetland areas be controlled, and that restoration occurs with indigenous plant species.
7. Buffer zones of at least 20 m must be observed around any wetland area, with regards to any agricultural activity.
8. No stock access to wetland areas.
9. No discharge of any contaminant within at least 20 m of any wetland area.

Muriwai is a small coastal lagoon that has a permanent outlet (culvert drainage system) to the sea through the beach area. The resource consent granted to Selwyn District Council to put in the drainage culvert at Muriwai was approved by Te Rūnanga o Ngāi Tahu and Te Taumutu Rūnanga with the condition that the activity could not impact fish passage between Muriwai and the sea.

There are concerns that this condition has not been met. In 1995-6 Muriwai was chosen by the Ministry of Fisheries and NIWA as a pilot study on shortfinned eels and the restoration of customary fisheries. It was chosen for its proximity to Taumutu, its importance historically as a customary fishery, existing reports that eels stocks were low, and also because recruitment was seen as likely adversely affected by the culvert drainage system.

A sample of 1919 commercially undersized (juvenile) eels was tagged and transferred from Te Waihora to Muriwai. The study measured the performance of these eels with the growth rates, age and size composition and reproductive status of the resident population of eels in the lagoon.

When Muriwai was surveyed, few shortfinned eels under 10 years of age were found. It was concluded that recruitment has been virtually nil for the past 10 years. Because Te Waihora experienced a large influx of glass eels during that time, the lack of recruitment into Muriwai was attributed to the conditions at the permanent outlet, rather than the lack of glass eels. The study indicated that it was likely that the flap floodgate at the outlet of the drain connecting Muriwai to McLachlans Culvert was restricting glass-eel elver access to the lagoon. Concluding comments in the final report stated that the long-term best interests of the Muriwai eel population lie in ensuring natural recruitment, rather than the goodwill of locals to transfer juvenile eels.

## 5.5 Taonga o te Taiao – *Flora and fauna*

As with other regions, coastal regions of the Taumutu takiwā support a diverse range of fish, plants, waterfowl, and other wildlife. These transition zones between land and sea provide habitat for many species not found in other areas. They provide spawning and migration grounds for fish species in the areas where rivers and streams meet the sea. The coastal dune ecosystems of Kaitōrete Spit support the endemic pingao, a sand binding coastal plant only found in New Zealand. Coastal lagoons such as Muriwai support large numbers of bird and fish species with their unique wetland habitats.

### 5.5.1 Pest control and pest management strategies

#### Ngā Take /Issues:

- Pest management strategies and pest control in coastal regions
- Role of tāngata whenua in developing pest management strategies
- Spread of exotic weeds such as marram grass, willow and gorse on coastal margins
- Impact on coastal lagoons and other ways from the use of sprays and poisons used to control pest species
- Removal of indigenous species for the enhancement of exotic species
- Protection of the food chain and biodiversity

### KAUPAPA - POLICY

1. Te Taumutu Rūnanga shall have input into the definition of “pest species” and all pest management strategies.
2. All pest management strategies should 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 and science and 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. That the management of waterways for trout and salmon habitat not override the need to protect indigenous species.
6. Marram grass in beach and coastal dune areas shall be controlled, in order to protect pingao and other sand dune ecosystem plants.
7. Large scale spraying of weeds such as gorse should be done in stages, in order to minimise impacts on non target species.
8. Weed species on private coastal land shall be controlled.
9. Soil and vegetation disturbances in coastal dune areas (e.g. recreational vehicles) that allow for the establishment of weed species shall be limited.
10. That those authorities responsible for recreational and conservation reserves on the coastal margins actively control the spread of weed species such as willow and gorse.
11. There shall be no use of poisons near waterways, regardless of the size of the waterway.
12. Te Taumutu Rūnanga shall receive notification of any spraying or other pest management, at least two weeks in advance.

13. Consideration be given to a replanting program for pingao and other indigenous coastal plants in the Taumutu area.

## 5.5.2 Indigenous flora and fauna

### Ngā Take /Issues:

- Protection of taonga and all indigenous species
- Protection coastal dune ecosystems and pingao
- Maintenance of undisturbed habitat for bird life in coastal areas
- Decline in eel populations in Muriwai
- Enhancement of coastal and marine areas for customary use
- Impact on fisheries from pollution discharges at river mouths
- Impact on coastal spawning areas from drainage and pollution
- Lake edge indigenous vegetation are dependent on periodic inundation
- The need to retain wetland habitat in order to support other indigenous flora and fauna
- Access to mahinga kai and other resources of significance to tāngata whenua
- Loss of coastal wetland habitat and eels
- Research collection permits for indigenous species
- Beached marine mammals

**Pingao (*desmoschoenus spiralis* or golden sand sedge) is a indigenous sand-binding, dune building plant.**

**Pingao is not found anywhere else in the world. It has now declined to the extent that it has disappeared from many areas in NZ, and is vulnerable elsewhere. Increasing pressure from recreational use, grazing, fire, introduced invasive plants coastal reclamation and sand mining have all contributed to the reduction of pingao in coastal dune environments.**

## KAUPAPA - POLICY

1. All management decisions must take into account the preservation and survival of indigenous species of flora and fauna (rare and common) in their natural habitats/ecosystems.
2. All mahinga kai must have access to and from the sea, river mouths and coastal wetlands, especially during spawning and migration periods.

3. Te Taumutu Rūnanga opposes any needless destruction of culturally significant plants such as raupō, harakeke, wīwī and toetoe and pingao.
4. Any impact/removal of indigenous vegetation on a mahinga kai site is limited to that undertaken by tāngata whenua, for mahinga kai purposes.
5. Advocate for habitat enhancement and reintroduction of indigenous species programmes.
6. Protection of taonga species.
7. All kōhanga (breeding and spawning sites) must be protected.
8. All research on, about or within the takiwā, that relates to culturally significant flora, fauna, places or other resources, shall include provisions for consultation with Te Taumutu Rūnanga (see Part IV, 4.10 and 4.11).
9. Te Taumutu Rūnanga must be contacted and involved, where appropriate, in the recovery operations, disposal and distribution of beached marine mammals and marine mammal materials, in conjunction with the Department of Conservation.

**“...Muriwai is a very important place to tāngata whenua. This is place where we caught eels for the visitors (manahiri). This place has changed now. There is silt in it now, and it is not as deep, and there are no more eels (except for the ones Fish and Game released in there).” -- Uncle Pat Nutira, Te Taumutu Rūnanga**

**“.... The better eels were from Muriwai and the whitebait at Coopers Lagoon. When we used to go whitebaiting, we would drive the horse and cart down to the beach to Coopers Lagoon and go whitebaiting there, because the Lake wouldn't be open at Lake Ellesmere. If the Lake was open, you could stand in our kitchen and look down at the Lake Opening... if the seagulls were dipping you knew to run your net down to the Lake, catch a feed, run home again and they would still be alive”. -- From interview with Aunty Ake Johnson, in The Nature and Extent of Te Waihora Customary Eel Fishery, Te Taumutu Rūnanga**

**“...I liked it when fishing for tuna at Muriwai. The tuna there are a very special tuna with a different colour and even size. The skin was a golden colour different to the ordinary black eel. When we used the patu to kill the eels, it was important to strike just below the head as every useful part of the flesh should not be damaged. If it was marked or damaged these could be seen when you pawhara the eel. When served to manuhiri or given as a koha you wanted them to see the lovely golden colour of the flesh.”-- Ruku Arahanga, in The Nature and Extent of Te Waihora Customary Eel Fishery, Te Taumutu Rūnanga**

*Wāhi tuawhā:*

*Kia whakatinana te  
mahere – Te hātepe me  
ngā huarahi*

*Part IV:*

*Implementing the plan -  
Process and procedures*



## 4.1 Whakawhiti Kanohi ki te Kanohi Kōrero

### *The need for good working relationships*

Parts I - III of the Te Taumutu Rūnanga Natural Resource Management plan set out the goals and policy directions for natural resource management for the Taumutu takiwā. Here, Part IV outlines the procedures and protocols associated with implementation of the plan, including the Te Taumutu Rūnanga Consultation Policy.

The interactions and relationships between Ngāi Te Ruahikihiki (and Te Taumutu Rūnanga), landowners, town residents, and local, regional, and national authorities have shaped the landscape historically and continue to do so today.

It is imperative to Te Taumutu Rūnanga that these relationships are maintained, encouraged and improved, in order to ensure better environmental outcomes in the management of natural resources. The establishment of genuine working relationships and consultative processes is the means to achieve this goal.

#### 4.1.1 Consultation defined

Te Taumutu Rūnanga views consultation as a process that promotes genuine working relationships between parties, and occurs in the spirit of a Treaty relationship and the status of tāngata whenua as manawhenua. As such, consultation shall consistently and functionally occur at the level of partnership.

A leading example from case law on tāngata whenua consultation is *Air New Zealand vs. Wellington International Airport* (1993) (Court of Appeal). In this case, the Court defined the essential elements of consultation as:

- **Relevant and sufficient information** provided to the consulted party, so that they can make intelligent, informed and useful decisions;
- **Sufficient time** for both the participation of the consulted party and the 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.

#### 4.1.2 Degrees of tāngata whenua participation in resource management

Te Taumutu Rūnanga is involved in natural resource management in several different ways. These include (but are not limited to):

- Resource consent applications (notified and non-notified)
- Concessions applications (DOC) and permit applications
- Submissions to regional and district policy statements
- Submissions to regional and district planning documents
- Representation on advisory committees, conservation and management boards and special issue committees (local bodies)
- Advocacy in natural resource and environment issues
- Participation, as part of Ngāi Tahu whānui, in national policy statements and environmental strategies
- Fisheries sustainability rounds and research

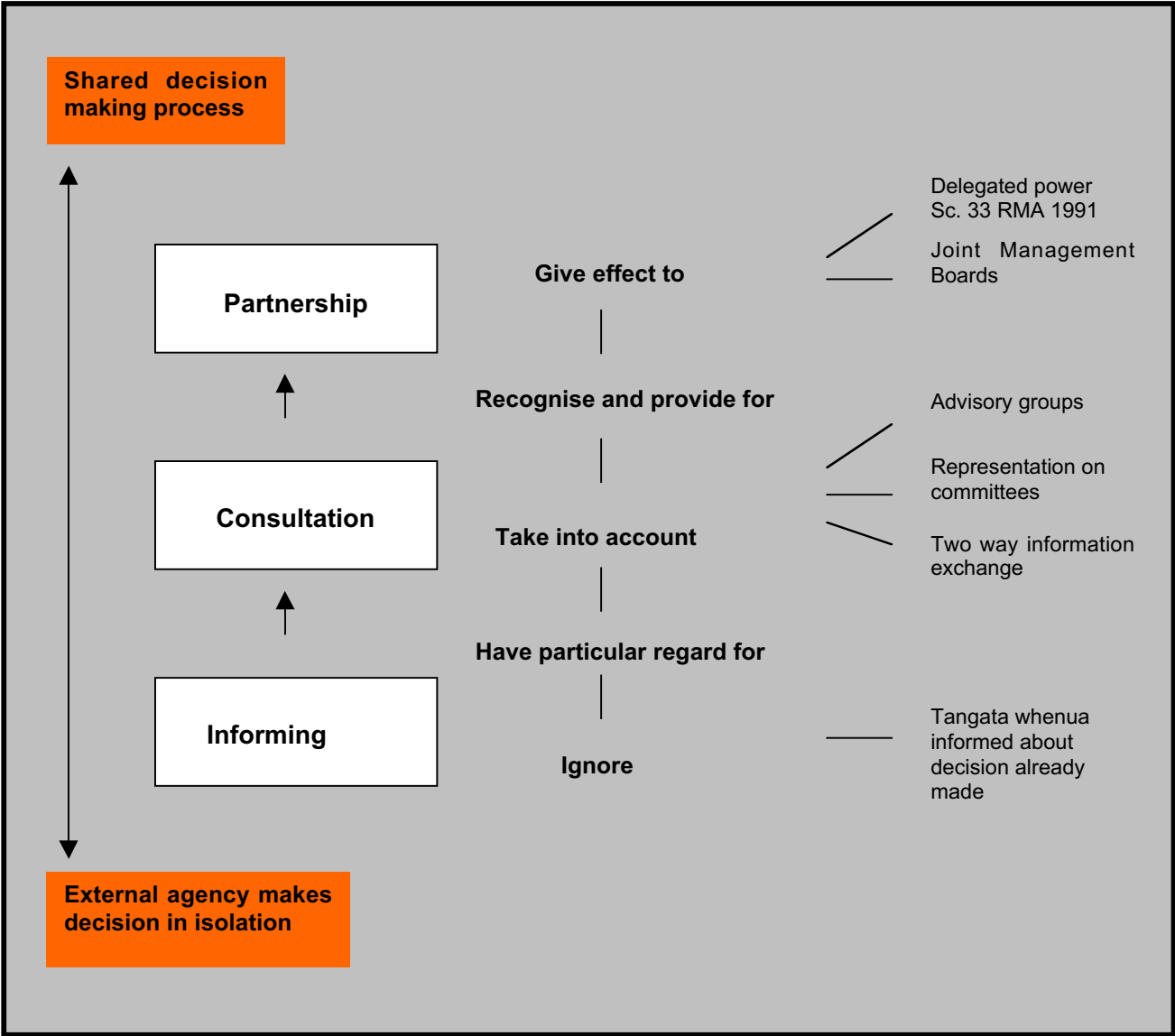
Participation in resource management may range from being informed of decisions that have already been made (low / weak participation) to working partnerships (high / strong participation).

In many areas of natural resource management, Te Taumutu Rūnanga has established good working relationships with local, regional and national authorities. However in other areas there is a clear need for improvement.

Not all issues require extensive consultation. It is the view of the Rūnanga that different degrees of participation and consultation are appropriate at different times. However, the nature and extent of involvement must be decided by Te Taumutu Rūnanga and not the consulting agency.

**Consultation is about a working relationship, rather  
than a presentation of words.**

**Figure 5:** Degrees of tāngata whenua participation in resource management processes. The Te Taumutu Rūnanga policy on consultation is that all consultation shall occur on the level of partnership, as early as possible in any planning, policy or management process.



## 4.2 Hei Mahi Akoako - *The duty to consult*

The duty to consult with Te Rūnanga o Ngāi Tahu and Te Taumutu Rūnanga, in issues pertaining to natural resource management, is established through both statutory and non-statutory requirements. Most environmental legislation includes an obligation to give recognition to the Treaty of Waitangi, or the principles of the Treaty, which include the principles of consultation and partnership.

Requirement	Explanation
<b>Manawhenua</b>	Ngāi Te Ruahikihiki ki Taumutu, as the descendants of Te Ruahikihiki, enjoy an undisturbed traditional manawhenua right in the Taumutu takiwā. Te Taumutu Rūnanga is the legal representative of Ngāi Te Ruahikihiki, and thus holds kaitiaki status as mana whenua who exercise rangatiratanga within the takiwā.
<b>Treaty of Waitangi</b>	<p>Consultation with tāngata whenua also is given effect through the principles of the Treaty of Waitangi, including:</p> <ul style="list-style-type: none"> <li>• active protection of Maori interests</li> <li>• partnership and reasonable cooperation</li> <li>• utmost good faith in dealing with other Treaty Partner</li> <li>• courtesy of early consultation</li> <li>• options – the principle of choice</li> </ul> <p>Treaty clauses exist in much of the environmental legislation.</p>
<b>Te Rūnanga o Ngāi Tahu Act 1996</b>	Section 15 (2) identifies Te Rūnanga o Ngāi Tahu as the iwi authority for all resource management matters requiring consultation under the RMA 1991. However, it is the acknowledged practice of Te Rūnanga o Ngāi Tahu that initial consultation is through the Papatipu Rūnanga.
<b>Resource Management Act 1991</b>	<p>Sections 6, 7, and 8 establish Māori interests in resource management as greater than the general public.</p> <p>Sections 66 (c) and 74 (b) require local and regional authorities to have regard to iwi planning documents. The First Schedule, cl 3 (1) (d) explicitly requires local authorities to consult with tāngata whenua when preparing planning documents and policy statements.</p> <p>Consultation will also occur when tāngata whenua are an affected party (Sections 93, 94, 104)</p>

<b>Conservation Act 1987</b>	Section 4 states that the Act shall be interpreted and administered as to give effect to the principles of the Treaty of Waitangi. This then applies to all Conservation Management Strategies and Management Plans and Strategies.
<b>Wildlife Act 1953 Reserves Act 1977 Marine Mammals Protection Act 1987</b>	Section 4 applies to all legislation that is administered by the Department of Conservation, including the Wildlife Act 1953 and Reserves Act unless such legislation expressly provides otherwise. Case law has determined that the Marine Mammals Protection Act 1978 should be interpreted and administered in accordance with sc. 4 as well.
<b>Hazardous Substances and New Organisms Act 1996</b>	<p>Section 6 (d) provides for taking into account the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga.</p> <p>Section 8 states that all persons exercising powers and functions under the Act shall take into account the principles of the Treaty of Waitangi.</p>
<b>Crown Minerals Act 1991</b>	Section 4 states that all persons exercising powers and functions under the Act shall take into account the principles of the Treaty of Waitangi.
<b>Crown Pastoral Land Act 1998</b>	Section 25 (1) (b) states that during a tenure review process, the Commissioner must take into account the Treaty of Waitangi.
<b>Fisheries Act 1996</b>	<p>Section 5 (b) provides that the Act be interpreted in a manner consistent with the provisions of the Treaty of Waitangi (fisheries claims) Settlement Act 1992.</p> <p>Consultation must be undertaken prior to the Minister setting or altering sustainability measures, or quota management areas.</p>
<b>Biosecurity Act 1993</b>	Section 73 (1) (a) requires that regional council consult with tāngata whenua when preparing regional pest management strategies.
<b>Environment Act 1986</b>	<p>The purpose of the Act is to (c) ensure that, in the management of natural and physical resources, full and balanced account is taken of (iii) the principles of the Treaty of Waitangi.</p> <p>Section 17 (c) states that regard is to be given to those matters which are part of the heritage of tāngata whenua or which contribute to their well being</p>

<b>Local Government Act (LGA) 1974</b>	<p>When local authorities are undertaking RMA 1991 functions they must comply with the Treaty of Waitangi and Maori provisions of the RMA.</p> <p>The LGA is currently under review, and the Local Government Bill 2001 under consideration includes a clause to recognise and respect the Treaty of Waitangi, as well as specific provisions relating to Maori.</p>
<b>Historic Places Act 1993</b>	<p>Section 4 states that 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 taonga.</p>
<b>Transit New Zealand Act 1989</b>	<p>Local authorities must consult with iwi or hapū that may be affected by any transport project.</p>

Disclaimer: Please note that references to specific legislation are to be taken as guide only. Information provided here should not be taken as providing a definitive or comprehensive interpretation of specific legislation.

### 4.3 Ko Wai i Akoako i a Mātou?

*Who does consultation occur with?*

Agency	Type of consultation
<b>Selwyn District Council</b>	<ul style="list-style-type: none"> <li>• RMA 1991 obligations – resource consents, planning documents</li> <li>• Te Waihora issues</li> <li>• Local Government Act 1974</li> </ul>
<b>Banks Peninsula District Council</b>	<ul style="list-style-type: none"> <li>• RMA 1991 obligations – resource consents, planning documents</li> <li>• Te Waihora issues</li> <li>• Local Government Act 1974</li> </ul>
<b>Ashburton District Council</b>	<ul style="list-style-type: none"> <li>• RMA 1991 obligations – resource consents, planning documents</li> <li>• Local Government Act 1974</li> </ul>

<b>Environment Canterbury</b>	<ul style="list-style-type: none"> <li>• RMA 1991 obligations – resource consents, policy statements, planning documents</li> <li>• Te Waihora issues</li> <li>• Local Government Act 1974</li> <li>• Pest management strategies</li> </ul>
<b>Private landowners General public</b>	<ul style="list-style-type: none"> <li>• RMA 1991 - resource consent applicants</li> <li>• General enquires about protocol</li> <li>• Information about tāngata whenua</li> <li>• Protection of significant sites</li> </ul>
<b>Department of Conservation (Te Papa Atawhai)</b>	<ul style="list-style-type: none"> <li>• Conservation Act 1987 obligations (Wildlife Act 1953, Reserves Act 1977, etc)</li> <li>• Concessions, historic and cultural resources</li> <li>• Visitor information</li> <li>• RMA 1991 advocacy</li> <li>• National parks policy and planning</li> <li>• Conservation boards and advisory committees with designated Ngāi Tahu seats (Roopu Kaitiaki)</li> </ul>
<b>New Zealand Conservation Authority</b>	<ul style="list-style-type: none"> <li>• Designated Ngāi Tahu seat in membership</li> <li>• Representation on regional Conservation Board</li> </ul>
<b>Fish and Game</b>	<ul style="list-style-type: none"> <li>• Wildlife permits</li> <li>• S.4 of Conservation Act 1987 sets out responsibilities to tāngata whenua</li> <li>• Joint advocacy with tāngata whenua on common objectives (e.g. freshwater issues)</li> <li>• Non voting seat on Fish and Game Council</li> </ul>
<b>Ministry of Fisheries</b>	<ul style="list-style-type: none"> <li>• Working relationship with tāngata whenua established through Maori Fisheries Act 1989, Treaty of Waitangi (Fisheries Claim) Settlement Act 1992, South Island Customary Fishing Regulations 1998.</li> <li>• Planning process (e.g. Total Allowable Catch)</li> </ul>
<b>Ministry for the Environment</b>	<ul style="list-style-type: none"> <li>• Legal obligations to consult outlined under Environment Act 1986, RMA 1991, Hazardous Substances and New Organisms Act 1996</li> <li>• Monitoring, planning and national policy</li> <li>• statements</li> </ul>
<b>Ministry of Agriculture and Forestry</b>	<ul style="list-style-type: none"> <li>• Biosecurity</li> </ul>

<b>Crown research institutes (CRIs), universities</b>	<ul style="list-style-type: none"> <li>• Research protocols</li> <li>• Collection permits</li> <li>• Collaboration</li> <li>• Information and support</li> </ul>
<b>Environmental Risk Management Authority</b>	<ul style="list-style-type: none"> <li>• Applications for hazardous substances, new organisms, all GMO issues.</li> </ul>

Disclaimer: The information provided in this table is to be used as a general guide only. It is not intended to be a definitive or comprehensive summary of all agencies with whom consultation occurs, or of the kinds of consultation that do occur.

## 4.4 Te Kaupapa Akoako o Te Taumutu Rūnanga

### *Te Taumutu Rūnanga Consultation Policy*

This policy sets out the protocols and procedures that Te Taumutu Rūnanga requires local, regional and national authorities to follow when undertaking consultation with the Rūnanga, in matters of natural resource management. The policy is intended to provide clarity about who, when and how consultation should take place.

**Te Taumutu Rūnanga Consultation Policy shall form the basis upon which future consultation with the Rūnanga will take place.**

## GENERAL

### 4.4.1 Te Taumutu Rūnanga natural resources management plan

Te Taumutu Rūnanga Natural Resources Management Plan shall provide the basis, but not a substitute, for consultation. Local, regional and national authorities shall give effect to the values, goals, and policy directions outlined in the plan.

#### **4.4.2 Treaty partner not stakeholder**

This hapū management plan represents the view of a Treaty partner in addition to that of stakeholder in the larger community. Consultation with tāngata whenua is not a gift, it is a treaty and manawhenua right.

#### **4.4.3 Legislative requirements**

Those parties consulting with Te Taumutu Rūnanga must recognise the full implications of legislative requirements to consult. They shall actively support their obligations under the Treaty of Waitangi, to the extent that it is part of the law of New Zealand.

#### **4.4.4 Who to consult with**

All matters related to natural resource management in the Te Taumutu Rūnanga takiwā are to be referred directly to Te Taumutu Rūnanga. The Rūnanga structure includes a committee with a defined process in place for dealing with natural resource and environment issues.

#### **4.4.5 Extent of consultation**

The level of consultation required will vary from issue to issue. However, the nature and extent of involvement will be decided by Te Taumutu Rūnanga, and not the consulting agency.

#### **4.4.6 Early Consultation**

Consultation with tāngata whenua should occur at the earliest possible stage in the design and development of policies, plans or other activities. Agencies seeking consultation with Te Taumutu Rūnanga must provide for appropriate opportunities for the Rūnanga to contribute to the planning process at the early stages.

#### **4.4.7 Sufficient time**

Consultation processes must allow for sufficient time to make informed decisions. There must be adequate notice for meetings, so that the Rūnanga can consider the agenda. Silence by the Rūnanga shall not be taken as approval.

In addition, just because an applicant or authority is in a hurry, does not mean the Rūnanga has to be. The Rūnanga shall not feel pressured to make decisions or respond to applications or issues just because someone else is in a hurry.

#### **4.4.8 Adequate resourcing**

Consultation requires adequate resourcing and support, which cannot be the sole responsibility of the Rūnanga. Agencies coming to the Rūnanga for information must also be prepared to assist in terms of consultation resourcing.

#### **4.4.9 Appropriate representation**

All consultation processes must include appropriate and adequate representation. Requests for consultation must come through Te Taumutu Rūnanga. Iwi liaisons and Crown agencies **do not** represent tāngata whenua.

Allowances must be made for appropriate representation, and Rūnanga members shall not be required to attend consultation processes as the sole tāngata whenua representative. The Rūnanga shall decide how many representatives are required to appropriately support tāngata whenua views.

#### **4.4.10 Interpretation of Ngāi Te Ruahikihiki ki Taumutu values**

Ngāi Te Ruahikihiki ki Taumutu are the only ones who can assess and interpret Ngāi Te Ruahikihiki ki Taumutu values.

Ngāi Te Ruahikihiki ki Taumutu are the only ones who can say they are an affected party (because it does not only come down to science).

Any information and consultation request via other Government Agencies or organisation is unacceptable.

#### **4.4.11 Joint advocacy**

Te Taumutu Rūnanga supports and encourages joint advocacy with other agencies on common objectives.

## **RESOURCE CONSENTS**

#### **4.4.12 Notification of activities/affected party**

Te Taumutu Rūnanga is to be an approval party (affected party) to all notified and non-notified resource consent applications.

#### **4.4.13 Pre-application consultation**

Te Taumutu Rūnanga encourages all resource consent applicants to seek consultation prior to lodging applications with regional or district councils. Pre-application consultation with the Rūnanga helps to ensure that sufficient information is provided, and often saves the applicant both time and expense.

Large activities applying for resource consent may require a Cultural Impact Assessment to be prepared, at the cost of the applicant.

#### **4.4.14 Sufficient information**

All resource consent and other consultation applications must include sufficient information to allow for comprehensive understanding of the issue and ability to make informed decisions.

#### **4.4.15 Participation at decision making level**

Tāngata whenua representation must be clearly visible at the decision making level (e.g. notified consents - hearing committees; non-notified consents – in council offices).

#### **4.4.16 Basic understanding of tāngata whenua and values**

Te Taumutu Rūnanga is concerned that council staff is not always competent when dealing with issues that involve consultation with tāngata whenua. At a minimum, local body employees must be aware of which Rūnanga to consult with and the appropriate channels of communication.

Investigating officers need to be educated so that they understand where the Rūnanga is coming from. They must have a basic understanding of the requirements to work with tāngata whenua, and of the associated values. It is not a Rūnanga responsibility to train local authority staff.

#### **4.4.17 Resource consent hearings**

Conduct of hearings must provide for tikanga Māori. For issues involving significant cultural impacts, hearing panels should have a suitably qualified tāngata whenua representative.

#### **4.4.18 Notification and explanation of decisions**

Where seen as necessary by Te Taumutu Rūnanga, authorities shall provide notification and explanations of decisions, particularly with reference to how Rūnanga concerns have been met. There must also be provisions to allow the Rūnanga to respond to the decision, if there are still concerns.

There must be no further non-notified changes once the Rūnanga has signed off on a consent.

#### **4.4.19 Valuing technical advice supplied by Te Taumutu Rūnanga**

The value of technical, cultural and other advice provided by the Rūnanga leading to consultation must be recognised. Applicants, via Cultural Impact Assessments, need to bear the full cost of the provision of that information by the Rūnanga.

#### **4.4.20 Written and oral evidence**

Oral evidence, as part of Ngāi Tahu tribal knowledge, shall be considered equally with written evidence. (i.e. location of significant sites)

## **PLANNING AND POLICY**

#### **4.4.21 Contributions to planning documents and policy statements**

There must be adequate time for internal Rūnanga consultation and preparation of contributions to district, regional and national planning and policy documents (including Department of Conservation planning documents). Tāngata whenua should be involved at the design stages of such documents. This may be accomplished through the provision of a seat on the planning committee.

There must be no further changes to sections involving Rūnanga contributions once the Rūnanga has signed off on a document.

#### **4.4.22 Outcomes must reflect input**

Consultation must extend beyond asking for opinions to seeing the recommendations reflected in the final decisions. The concerns of Te

Taumutu Rūnanga shall not be considered as personal or stakeholder considerations.

Te Taumutu Rūnanga is concerned that in some cases, contributions and recommendations are disregarded if they are considered invalid by external agencies, or if considered to extend beyond the context or flow of a previously established planning framework.

Outcomes must to reflect a process of balancing differing values and aspirations.

#### **4.4.23 Willingness to change**

Genuine consultation includes a willingness to change, and recognition of differing priorities, concerns and values.

#### **4.4.24 Consistency**

Consistency shall be maintained with staff changeovers that occur at local, regional or central authorities; and it is not the responsibility of the Rūnanga to bring new staff (e.g. investigated officers) up to speed.

Consistency shall also be maintained when there is a staff change at the Rūnanga level. It is the responsibility of local and regional authorities to maintain previously established protocol and requests.

#### **4.4.25 Agendas need to move forward**

Te Taumutu Rūnanga is concerned that in some cases meetings or hui do not progress matters. When there are multiple meetings that each involve consultation and input from the Rūnanga, there must be more efforts directed at moving agendas forward rather than repeating the same issues on the next agenda. This includes following up on recommendations, and reflecting this progress in the next agenda.

#### **4.4.26 Consultation on the Marae**

Where deemed necessary by tāngata whenua, and when possible, consultation shall occur on the Ngāti Moki marae.

#### **4.4.27 Local authority annual plans**

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.

## 4.5 Methods of Consultation

Tool	Explanation
<b>Cultural Impact Assessments (CIA)</b>	<p>If a proposed activity has the potential to impact tāngata whenua values to an extent that is of concern to the Rūnanga, the applicant can be required to commission a CIA report.</p> <p>These assessments enable applicants to better understand tāngata whenua values and concerns, and suggest ways to remedy, avoid or mitigate adverse affects.</p>
<b>Memorandum of Understanding</b>	<p>Memoranda of Understanding are statements of intention. They work to provide the foundations and define the nature of the working relationship.</p>
<b>Consultation protocols</b>	<p>Define the process for facilitating participation in resource planning and management.</p>
<b>Hui</b>	<p>“Kānōhi ki te kānōhi” - eye to eye, face to face contact. Hui is a means to bring parties together to discuss issues and hear concerns, usually on the marae.</p> <p>A means of disseminating information, resolving conflict, mediating between differing values and exchanging ideas.</p>
<b>Representation on Committees/ advisory groups / boards</b>	<p>Allows for consultation on a regular basis.</p>

## 4.6 Relationship between Te Taumutu Rūnanga and Te Rūnanga o Ngāi Tahu

Te Rūnanga o Ngāi Tahu is the tribal representative body of Ngāi Tahu Whānui, a corporate body established under Section 6 of the Te Rūnanga o Ngāi Tahu Act 1996 (the “TRoNT Act”).

In 1999, Te Rūnanga o Ngāi Tahu and the 18 Papatipu Rūnanga entered into an internal consultation protocol. This protocol established the relationship as transparent, efficient, and effective when dealing with natural resource and environmental management issues. Natural resources and environmental management within Te Rūnanga o Ngāi Tahu is the responsibility of Kaupapa Taiao. The Unit assists and supports Papatipu Rūnanga responses to various environmental issues.

The TRoNT Act 1996 identifies Te Rūnanga o Ngāi Tahu as the consulting authority for all resource management matters requiring consultation arising from the Resource Management Act 1991. However, it is the acknowledged practice of Te Rūnanga o Ngāi Tahu that consultation in the first instance is with Papatipu Rūnanga.

### Recommendation

- That yearly Natural Resources and Environmental Management hui be hosted by Kaupapa Taiao, Te Rūnanga o Ngāi Tahu, to discuss natural resource management issues. These hui would maintain and improve the link between Te Rūnanga and Papatipu Rūnanga. They would facilitate sharing and communication between Rūnanga, in a forum without external agencies. It would also allow for collective Papatipu Rūnanga input into the development of tribal policy.

## 4.7 Relationship between Te Taumutu Rūnanga and other Papatipu Rūnanga

Te Taumutu Rūnanga often works with other Papatipu Rūnanga when it comes to natural resources issues. In some instances, proposed activities may occur within areas that are considered to be of shared interest by one or more Canterbury Rūnanga. These shared interests are based on whakapapa and embody principles of *take tupuna*, *tuturu te noho* and *ahi kaa*, and are a result of marriages of ancestors.

Strong working relationships between Papatipu Rūnanga enable tāngata whenua to provide support, share information and exchange ideas. However, it is important to acknowledge that each Rūnanga has its own kaupapa and that not all Rūnanga think the same.

**Recommendations:**

- That shared boundary issues are seen as areas of shared responsibility, and not hard line boundaries that divide interests.
- That when a resource consent or other application for consultation may be an issue of shared concern with another Papatipu Rūnanga, Te Taumutu Rūnanga will ensure that the other Rūnanga is notified.

## **4.8 Resource Consent Applications - Process**

The Te Taumutu Natural Resource Management Plan is a policy and process document for both the Rūnanga and external agencies.

For external agencies, such as district and regional councils, the plan is a tool to better understand tāngata whenua values, concerns, objectives and policies for natural resources. This understanding can then be applied to consultative processes with the Rūnanga, such as resource consent applications.

The Te Taumutu Rūnanga policy for resource consents is that all consent applications are sent to the Rūnanga, by district and regional councils. Upon reviewing the application, the Rūnanga decides if tāngata whenua are an adversely affected party. However, the difficulty in this process is often the lack of information about the application. In many cases, there is insufficient information to enable the Rūnanga to fully understand the nature of the proposed activity, or the potential impacts on tāngata whenua.

Te Taumutu Rūnanga would like to see district and regional councils use the Natural Resource Management plan in the resource consent process. Through using the plan to make an initial assessment of tāngata whenua concerns and policies associated with a particular activity, councils can then provide the Rūnanga with sufficient and relevant information with each application. This allows the Rūnanga to more effectively process the large volume of applications received. Further, applicants themselves can be directed towards, and/or use, the plan to assist them in creating applications and potentially avoid unnecessary delay at a later stage.

Te Taumutu Rūnanga has identified the following process to guide local and regional government authorities in applying this plan to the resource consent consultative process. This process is seen as evolving, and will be monitored as part of the overall monitoring and review of this plan.

1. District or regional council receives resource consent application.
2. For all consent applications, Te Taumutu Rūnanga as Treaty partner is to be considered an affected party, until that time as the Rūnanga assesses otherwise.
3. Application is forwarded to Investigating Officer, with Te Taumutu Rūnanga identified as affected party.
4. Investigating officer uses the Te Taumutu Rūnanga Natural Resource Management Plan to identify the relevant values, concerns and policies for that particular activity.
5. Investigating officer can then identify potential basic conditions for that application.
6. The resource consent application is then sent to the Rūnanga, as per current protocol. Based on the relevant sections gathered from the Natural Resource Management Plan, the application will include additional information as required by the Rūnanga to effectively process the application.
7. Te Taumutu Rūnanga receives application. Depending on the nature of the activity and the information included, the Rūnanga may be able to make an immediate assessment of the application, as opposed to requesting more information. In some cases, a Cultural Impact Assessment may be required, at the cost of the applicant.
8. There shall be no further changes to the consent application once the Rūnanga has signed off, without first coming back to the Rūnanga.
9. Te Taumutu Rūnanga is to be considered an affected party throughout the entire consent process, including when the consent reaches the decision making stage at council. Decision makers at council may not revoke Rūnanga status as affected party in the final decision process.

## 4.9 Ngā Wāhi Taonga, Ngā Wāhi Tapu

### *Management of sites and places of significance*

Wāhi tapu and wāhi taonga, or sites of significance, are those places that hold special cultural, historical or spiritual associations for tāngata whenua. Such sites may be a specific location or a more general area such as a waterway or mountain range. Sites may be of tribal significance, or specific to hapū and whānau.

**Wāhi tapu is defined by the Historic Places Act 1993 as a place sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense.**

**The law treats sites associated with human activity before 1900 or which may yield evidence relating to the history of New Zealand as archaeological sites.**

Wāhi tapu and wāhi taonga include specific streams or rivers, urupā (burial sites) sites associated with births or deaths, pā or kāinga (past occupation) sites, battle sites or other places where blood has been spilled, tauranga waka (canoe landing sites), tuhituhi o neherā (rock art sites), places imbued with the mana of the people, or locations where the remains of ovens, middens or kumara pits are found.

There are thousands of significant sites in the Ngāi Te Ruahikihiki ki Taumutu takiwā. On the Kaitōrete Spit alone there are hundreds of sites attributing to the past occupation and use of the area.

#### **Ngā Take/Issues:**

- Tāngata whenua access to wāhi tapu and wāhi taonga sites
- Protection of sites from inappropriate activity
- Ownership of cultural materials/archaeological finds
- Misinterpretation of information about sites
- Protection of sites on lands under private ownership
- Levels of access to information
- Levels of protection of information
- That current lists of significant sites are non-comprehensive
- Property rights

#### **4.9.1 Management guidelines:**

- Any activity that has the potential to affect a wāhi tapu, wāhi taonga or other site of significance shall involve consultation with Te Taumutu Rūnanga.
- Te Taumutu Rūnanga is the only one to assess the degree of significance of any given site in the Taumutu takiwā.
- That the process for identifying and protecting significant sites recognises and respects that current lists (e.g. silent files) of significant sites are non-comprehensive. These lists are a guide only.
- Any archaeological finds remain the cultural property of Ngāi Te Ruahikihiki ki Taumutu and Te Taumutu Rūnanga (The Rūnanga is licensed to hold artefacts). This information is not to be made public, unless provided for by the hapū or Rūnanga.
- Tikanga Māori shall be observed on wāhi tapu/wāhi taonga sites as these sites shall be protected from inappropriate activities that may denigrate the wāhi tapu status.
- On land owned by Te Rūnanga o Ngāi Tahu or Te Taumutu Rūnanga, general public access to sites designated as wāhi tapu/wāhi taonga shall only occur in consultation with Te Rūnanga o Ngāi Tahu and Te Taumutu Rūnanga. On all other lands, public access to significant sites shall only occur under agreed conditions between landowner (private, Crown, etc) and ngā Rūnanga.
- Any persons proposing activities, in which earth moving or similar work will occur in an area of known or possible culturally significant sites, are required to enter into an Accidental Find Protocol. In some areas, such as Rakaia Huts, Te Taumutu Rūnanga requires that an archaeologist be on site when any excavations are undertaken. Te Taumutu Rūnanga has a Cultural site/ Accidental Discovery Protocol, based on Te Rūnanga o Ngāi Tahu policy. The protocol is between the Rūnanga and the applicant, and will be implemented as a condition on the consent.

#### **4.9.2 General process**

##### **Resource consent applications**

1. Local and regional councils, and the Department of Conservation, have general information on sites of significance in the Taumutu Rūnanga takiwā. When a resource consent or concession application is received, it is checked against this information. If the proposed activity is in the general area of a significant site, a flag identifies a general location (i.e. that the proposed activity location is within a 50 meter buffer zone).

2. The applicant or relevant authority shall then contact Te Taumutu Rūnanga to discuss the issues of the consent and the nature of the wāhi tapu or wāhi taonga site.
3. Te Taumutu Rūnanga is currently developing a Geographical Information System (GIS) in order to manage this process.
4. The council or other relevant authority will facilitate the consultation process between the Rūnanga, local authority and resource consent/concession applicant.
5. Consultation processes will be used to explain to the applicant why the site is significant, and allow the Rūnanga to assess the nature of the activity (i.e. is it a trough, or an entire building being proposed?), the location (how close is the proposed activity to the actual site?) and thus the potential impacts.
6. Te Taumutu Rūnanga reserves the right to oppose any activity that may potentially affect a site of significance, and is not required to justify that decision.

### **Accidental finds**

7. 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. The Rūnanga confirms that it will give urgent priority to any such notifications. Consistent with wider Ngāi Tahu policy, Te Taumutu Rūnanga will take full responsibility for seeing that these remains are reinterred appropriately and in full consultation with the New Zealand police.

### **Archaeological sites**

8. Te Taumutu Rūnanga is to be notified immediately of any finds in the takiwā.
9. The decision to excavate any given site in the Taumutu takiwā for archaeological study rests with Te Taumutu Rūnanga and Te Rūnanga o Ngāi Tahu. All decisions will be made on a case by case basis.
10. All archaeological research shall occur in direct consultation with Te Taumutu Rūnanga. Members of the Rūnanga shall be invited to attend any excavation activity.
11. All archaeological research proposals shall include information on publication intentions and knowledge transfer to the Rūnanga.
12. All archaeological activity (excavation and subsequent processing) must occur with cultural sensitivity and respect for tāngata whenua.

## Recommendations

- That where possible, Te Taumutu Rūnanga consider the use of Heritage Protection Authority status registration under the Historic Places Act 1993, as statutory protection of wāhi tapu, wāhi taonga and other sites of significance. The Historic Places Act 1993 provides for the registration of historic places and wāhi tapu. Registration does not mean that the site will be protected, but it does ensure recognition of the importance of the site to tāngata whenua by notifying the relevant territorial authorities.
- Actively consult and korero with landowners about the protection of wāhi tapu and wāhi taonga on private land.
- Improve working relationships with councils and other agencies about the management and protection of wāhi tapu, wāhi taonga and places of significance.
- Actively work with external agencies and Te Rūnanga o Ngāi Tahu to update information contained in existing databases.

### Te Taumutu Rūnanga Knowledge Database and GIS Project

Te Taumutu Rūnanga is creating a Knowledge Database, within a GIS, to use in the identification and protection of culturally and historically significant sites. Information from Crown agencies (silent files), TRoNT, museums, local landowners, kaumatua and other agencies is being collected and compiled into one central database.

A geographic information system (GIS) is a database and mapping tool that is increasingly used in community-based resource and environmental management. It allows communities to record, organise, analyse and present culturally important geographical knowledge. Due to the spatial nature of traditional cultural and ecological knowledge, GIS is a highly effective tool that can facilitate the inclusion of tāngata whenua values and knowledge in resource management.

The Te Taumutu Rūnanga GIS project is including community-based geographical knowledge such as:

Mahinga kai – water

Mahinga kai – land

Taonga raranga (weaving sites)

Wāhi tapu and wāhi taonga

Wāhi ingoa (place names)

Pā/pāpakāinga (habitation sites)

Ara tawhito (trails, landmarks)

Sacred waters

Legends, battles, historical sites

Archaeological sites

The project will improve the ability of the Rūnanga to control the use and dissemination of culturally sensitive and important information. It will provide a more comprehensive set of significant site files than what current exists in the silent file databases. The database and mapping potential will assist with processing resource consents and other resource related enquiries. The project will also facilitate communication between the Rūnanga and other agencies, including TRoNT, other Papatipu Rūnanga, local authorities and government.

## 4.10 He momo kirimana - 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 (DOC). Concessions include activities such as recreation/ tourism operations, aircraft landings, commercial filming and resource uses such as grazing, telecommunications, access easements across Department of Conservation administered land, and baches. 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 concessions activities as part of its section 4 Conservation Act Treaty obligations, including partnership and the active protection of Māori interests.

Te Rūnanga o Ngāi Tahu (in consultation with Papatipu Rūnanga) and the Department of Conservation is currently developing a set of Ngāi Tahu Standard Conditions (NTSC) for concessions. 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 the concession.

### **Te Taumutu Rūnanga Policy on Concessions**

**Te Taumutu Rūnanga supports the use of Ngāi Tahu Standard Conditions. Consultation with Te Taumutu Rūnanga, as a Papatipu Rūnanga, is a component of many of these conditions and thus is required on concession applications.**

## Ngāi Tahu Standard Conditions (NTSC)

- NTSC 1      The Concessionaire shall ensure that any interpretation provided to their clients on Ngāi Tahu historical, spiritual or cultural association with any area or indigenous species is entirely consistent with the Statutory Acknowledgments and Tōpuni statements contained in schedules 14-108 of the Ngāi Tahu Claims Settlement Act 1998 or any Department produced interpretive material. **The Concessionaire shall notify Te Taumutu Rūnanga if they are using the above information, as a matter of courtesy.**

**The Concessionaire shall consult with and gain approval from Te Taumutu Rūnanga** before using information from any other source that relates to Ngāi Tahu historical, spiritual or cultural association with any area or indigenous species (within the Taumutu takiwā).

- NTSC 9      The concessionaire shall not portray any Ngāi Tahu spiritual, cultural, historical or traditional association in the film without first obtaining the permission of Te Rūnanga o Ngāi Tahu **and Te Taumutu Rūnanga**. (Te Rūnanga o Ngāi Tahu has developed a set of guidelines for filming within the Ngāi Tahu rohe).

The Conditions also provide for collection permits, generally sought by researchers wanting to study indigenous plants and animals. If anyone wants to take plant, soil, rocks, any indigenous wildlife or samples from indigenous wildlife (apart from indigenous game birds and fish), they need a permit from DOC.

- Information on collection permits and Wildlife Act permits issued by DOC is sent to both Te Taumutu Rūnanga and Te Rūnanga o Ngāi Tahu, in order to keep informed about research taking place in the takiwā.
- Standard Ngāi Tahu collection permit conditions are to be applied (NSTC 16-26) to all permit applications.

Ngāi Tahu and Te Taumutu Rūnanga have developed specific 'consultation triggers' for research collecting and wildlife permits on concession lands. Consultation must occur if:

- The research activity involves the commercial use of plant/invertebrate/animal;
- Collection takes place on any areas specified as significant by Ngāi Tahu or Te Taumutu Rūnanga;
- Collection material or DNA will be used for genetic modification purposes;
- Research or collection activity may have an adverse effect on the species and/or its habitat;
- Any material is to be sent off shore;
- The research activity involves intrusive research.

There are also standard conditions for Marine Mammal Permits, which apply to anyone wanting to watch marine mammals from a boat (NTSC 13 and 15).

## 4.11 Ngā aratohu mo ngā kairangahau

### *Guidelines for Researchers*

Te Taumutu Rūnanga supports the conduct of scientific research in the takiwā, and encourages the communication of proposals and results of such research for the mutual benefit of both the scientific community and tāngata whenua.

**Rūnanga general policy for the conduct of research in the takiwā is:**

All research on, about or within the takiwā of Te Taumutu Rūnanga, relating to significant places or resources, shall include the involvement and approval of Te Taumutu Rūnanga.

This relates to all research that may affect the cultural, traditional, historic relationship between Te Taumutu Rūnanga and the natural environment.

#### 4.11.1 Guidelines

- The Rūnanga shall be notified, and if necessary consulted with, as to any research involving culturally significant flora and fauna.
- All research involving culturally significant flora and fauna shall be undertaken in a culturally sensitive matter.
- Research must equally benefit cultural and customary research issues.
- Permission from Te Taumutu Rūnanga must be obtained if research is to occur on or near Taumutu Commonage land or the Taumutu Indigenous Reserve, or if it is to involve the use of the Māori road and the Taumutu beach areas, or other specific sites of significance or waterways.
- Researchers shall communicate all results to the Rūnanga.
- The researcher shall not donate, sell or otherwise transfer to any third party any material, such as any genetic material, or any material propagated or cloned from such material, collected under this application without the written permission of the Rūnanga.

- The amount of material collected during any sampling process must be kept to a minimum at all times.
- The researcher shall not interfere with, remove or damage or endanger the natural features, animals, plants or historic resources of the site from which the collection takes place, without the agreement of the Rūnanga.
- Any research projects undertaken in the takiwā of Ngāi Te Ruahikihiki ki Taumutu shall invite tāngata whenua to be present during field research. Researchers are also encouraged to consult with local experts.
- The researcher should adequately resource involvement of the Rūnanga.
- Te Taumutu Rūnanga reserves the right to attach conditions that relate to Intellectual Property Rights.

#### 4.11.2 General process

The general process for proposals to undertake research in the takiwā is:

1. Those wishing to undertake such research shall contact Te Taumutu Rūnanga with an outline of their proposal as early as possible within the initial planning stages of any proposal.
2. The Rūnanga will review this proposal, and if supported, this may lead to a *kanohi ki te kanohi* meeting between the researchers and members of the Rūnanga to discuss the proposal. The cost of such hui shall be borne by the researcher.

#### **4.12 Te Aroturuki me te Arotake o Tēnei Mahere** *Monitoring and review of the plan*

This plan is a living, working document to guide Te Taumutu Rūnanga in management of natural resources in the takiwā. The ongoing monitoring of the environment, building of relationships with local authorities and wider natural resource management consultative process will keep the plan alive and ensure that it continues to evolve and grow.

Over the next year (2003), Te Taumutu Rūnanga Natural Resources Portfolio will be monitoring the effectiveness of this plan in achieving its objectives. A review will occur in one year from its release. This process will give Te Taumutu Rūnanga the opportunity to review existing policy and management guidelines, and identify key areas for future policy development.

# *Ngā Tāpiritanga*

## *Appendices*

Appendix 1: Examples of mahinga kai and taonga species associated the Te Taumutu Rūnanga takiwā

Appendix 2: Mahinga Kai values associated with waterways of the Te Taumutu Rūnanga takiwā

Appendix 3: Location map of major areas referred to in the plan

Appendix 4: Existing silent files and other places of significance in the Selwyn District



Appendix 1: Examples of mahinga kai and taonga species associated the Te Taumutu Rūnanga takiwā

Ika (fish)			
Māori name	English name	Māori name	English name
tuna	eel	pātiki totara	yellow-belly flounder
kanakana	lamprey	mohoao	black flounder
aua	yellow-eyed mullet	pātiki	sand flounder
īnaka	adult whitebait	nihomakā	barracoutta
mako	shark, rig	pāraki	smelt
upokororo	grayling	kākahi	freshwater mussels
kōkopu	native trout	waikōura	freshwater crayfish
mata	juvenile whitebait		
Manu (birds)			
Māori name	English name	Māori name	English name
pūtakitaki	paradise duck	pūkeko	swamp hen
pārere/māunu	grey duck	whio	blue duck
pāpango	new zealand scaup	kuruwhengi	shoveller
pārera	grey duck	kaki anau	swan
kā hua	eggs	kōau	shag
karoro	black backed gull	kererū	wood pigeon
kōtuku	white heron	matuku	brown bittern
ruru koukou	morepork	kūaka	bar-tailed godwit
tarāpuka	red billed gull	tarawhatu	brown duck
toroa	albatross		
Kā rakau (plants)			
Māori name	English name	Māori name	English name
whiwhi/wewe	reeds and sedges	pīngao	sand sedge
ti kouka	cabbage tree	wātakirihi	watercress
rāupo	bullrush	kōkaho	reeds
rongoa	medicinal plants	toe toe	sedge grass
harakeke	flax	kūmara	sweet potatoe
aruhe/tauhinu	fern root (braken)	katote	tree fern
tikumu	mountain daisy	wi	tussock grass
Marine mammals			
Māori name	English name	Māori name	English name
kekeno / pakake	fur seal	toharā	right whale
parāoa	sperm whale	aihe	dolphins



## Appendix 2: Mahinga Kai values associated with waterways of the Te Taumutu Rūnanga takiwā

Waterways	Sites	Mahinga Kai value
<b>Te Waihora</b>	Te Pā o Te Koru	A habitation, tuna, pātiki, birds, aua, coastal fish, mata, inaka
	Whakamatakiuru	A habitation, tuna, pātiki, birds, aua, coastal fish, mata, inaka
	Whakamatakiuira	A habitation
	Tautaupaina	A habitation, tuna, paradise duck
	Pā koau	Tuna, birds
	Taukahara	
	Te Kokaho Taotaopaina	
	Pā Koau	
	Te Maka Paruparu	Tuna, inaka
	Makahoe	
	Te Kaitanga o Te Piro o Kapi	
	Kereru	Tuna, pātiki
	Kuaao	
	Pukaka	
	Te Parapara	Tuna, pātiki, birds
	Te Waiwhio	Inaka, tuna, pātiki, wāhi taonga
	Te Raki	
	Punonokore	
	Tutakahikura	A habitation, tuna, kākaho
	Meaea	
	Pono Rewa	
	Anarareka	
	Araiara	A habitation, tuna, pātiki
	Heketara	
		Tuna
	Matakanae	Tuna
	Kaituna	
	Ohinetautae	
	Motumotu	
	Moramoou	
	Kitokitoki	
	Te Kawapapa	
	Waiomakua	Birds, tuna
	Oruawerweru	A habitation
	Te Waiotemapua	A habitation, birds, tuna
	Kawahaeae	A habitation, birds, tuna
	Oteika Tiari	A habitation, birds, tuna
	Maraehana	A habitation, birds, tuna
	Kaikonoahi	A habitation, birds, tuna
	Otaumata	A habitation, birds, tuna

<p><b>Te Waihora tributaries</b> Including Waikekewai, Waitatari (Harts Creek), Waiwhio (Irwell River), Waikirikiri (Selwyn), Ararira (LII), Huritini (Haswell), Prices Stream, Kaituna River</p>	<p>Te Awa Punapuna Takapuowharetotara Rakanui Pā o Te Ika Mutu Kopuaterehu Te Waipupu Te Waikekewai Te Waiwhakaheke Tupapaku Matatiki Pā o Moki Matakehu Papatahora Te Kainganga Te Tunatakuru Orariki</p> <p>Waitatari Kua o Whiti Mātao Pukaka</p> <p>Te Awa Kōkōmuka Waipākurakura Mata Kanae Te Parapara Taumata Kuri Te Wawhio Tamanui Rikarika Taheke Te Waikirikiri</p> <p>Puaka Te Kanaka Patete Hinemakura Te Waikari Te Tatu Te Ata Tikia Anare Matanui Okarewa Manawa (Mawawa) Heketara Te Ahuriri Huritini Motukarara Kaituna</p>	<p>A habitation A habitation</p> <p>A habitation, urupā</p> <p>A habitation</p> <p>A habitation, tuna, birds, pātiki, rāupo, aua, harakeke</p> <p>Tuna Tuna, inaka, mata, paradise ducks, shags, pakura Tuna, pā tuna Tuna Tuna Tuna, pātiki, birds A habitation, tuna Inaka, tuna, pātiki, wāhi taonga A habitation, tuna, pā tuna Tuna, pā tuna Tuna A habitation, ducks, paradise ducks</p> <p>Tuna Tuna A habitation</p> <p>Tuna</p> <p>Tuna Tuna Tuna, kokopu, pātiki</p>
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<p><b>Muriwai</b> Includes the waters of Muriwai and associated tributaries, such as the Lee River</p>	<p>Te Puna o Muriwai Haketai Tuarahua Kumukumu Whero Te Awa Punapuna Whakapapa Tuakura</p>	<p>Tuna, birds, pātiki, inaka, mata</p> <p>A habitation A habitation, tuna, inaka, birds</p>
<p><b>Waimakariri River</b> Upper Waimakariri river - Catchment to Waimakariri Gorge</p>	<p>Waipa Oporea Waimakariri Ki Runga</p>	<p>A habitation, tuna, birds, urupā Tuna, panoko, birds</p>
<p><b>Hakatere River</b> (North Branch) Includes Lower Hakatere, and associated tributaries</p>	<p>Tuhina a Po Whakataka Tuhuka Kapuka Tu Ohinetu Ouetou Opiha Makawaitai</p>	<p>A habitation, tuna, inaka, birds Tuna, birds, plants</p> <p>Tuna, birds, plants</p>
<p><b>Rakaia River</b> Includes the Rakaia, Waitawhiri (Wilberforce), Harper and Avoca Rivers, and associated tributaries</p>	<p>Rakaia Otepeka Te Arawaere Whakapapa Tuakura Whakamatau Te waitawhiri Otumapuhia Opuhou Tuara Orakaiapakihi Tahuwatao Orehu Te Umukākāpo Awhenuku Taumutu o Tohu Ohikaroro Makimaki Pekapeka Rohea Kaitangata Marutaomu Wakawatai Otuarau Otuharekai Ōpōrea</p>	<p>Tuna, pātiki, inaka, mata</p> <p>Tuna, inaka, mata A habitation, tuna, inaka, mata Tuna, kokopu, paradise ducks Tuna</p> <p>Tuna, paradise ducks, birds</p> <p>Tuna Birds Eels</p> <p>A habitation, tuna, koukoupara, pānako, kōareare, pūtakitaki, pākura</p>

<p><b>Waikiriri River</b> Includes the Waikirikiri (Selwyn), Hororata, Waianiwaniwa, and Hawkins rivers</p>	<p>Waipākurakura Te Ana Kōkōmuka Pākara Waitataki Te Waikari  Tātua Maunao Te Kanaka Patete Te Pukaka Hinomakura Tāheke Rikarika Tararoa Tamanui Whakarewa Otū Teihoka Whenua Akura</p>	<p>Tuna, pā tuna Tuna, pa tuna A habitation, tuna A habitation, tuna, food store A habitation, tuna  Tuna, birds Tuna Tuna, inaka, birds  Tuna Tuna, pa tuna Tuna, pa tuna A habitation, tuna, pa tuna Eel pond, tuna A habitation, tuna, pa tuna Tuna, birds  A habitation, storehouse, tuna, birds Tuna Tuna Tuna Tuna, birds Tuna, birds Tuna, birds, kokopu A habitation, tuna, kokopu A habitation, tuna, birds, urupā Tuna, a habitation Tuna, kokopu A habitation</p>
<p><b>Roto Waimāori (Freshwater Lakes)</b> Includes all freshwater lakes, such as Whakamatau (Coleridge) Waikawa (Lyndon), Moana Rua (Pearson), and Oporea iti (Grassmere)</p>	<p>Otuwharekai Oturoto Okapohia Onakariki Maimai Te Ruahikihiki Whakamatau Te Hapua Waikawa  Oporea Oporeaite Moana Rua Kakauiro</p>	