



Cultural Values Report
On the
Proposed Plan Change
Kingston Village
Prepared for
Queenstown Lakes
District Council

Prepared by Te Ao Marama Inc
Representing
Te Rūnaka o Awarua, Oraka/Aparima Rūnaka,
Waihopai Rūnaka and Hokonui Rūnaka Inc Society

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Chapter 1

Aim

This Cultural Values Report (CVR) has been prepared to describe the cultural (tangata whenua) perspective of the Proposed Plan Change in order to expand the residential area of Kingston township by the Queenstown Lakes District Council. The Plan change involves changing the zoning of the land located directly to the South of Kingston Township from Rural General Zone. The new zone would enable additional residential development, in addition to some employment land, a school site, open space areas, including the retention of the golf course.

The plan has been initiated as a result of the Kingstons 2020 Community Plan which identifies Kingstons vision, strategic goals and priorities for the next 20 years.

This report includes Ngai Tahu Cultural values for the potential plan change at Kingston and any subsequent development that may affect these values. It includes history about arrivals in Te Wai Pounamu, Maori association within this area and place names, statutory obligations and relevant sections of the Ngai Tahu ki Murihiku Natural Resource and Environmental Iwi management Plan. Included is a list of recommendations that were identified while on our site visit. These recommendations should be used in conjunction with our policies and cultural values as outlined in Chapters 6 and 7.

Ngā Rūnanga o Murihiku

This report is compiled for Queenstown Lakes District Council on behalf of Ng R nanga o Murihiku. The affected r nanga are members of Te R nanga o Ng i Tahu that administer Ng i Tahu interests in their traditional takiwa. Nga Rūnanga are the kaitiaki Rūnanga of the Murihiku Region. In that role Nga Rūnanga have a duty to protect the spiritual and other values of the area, including w hi tapu, w hi taonga, mahinga kai and other natural resources, for the benefit of members of Ng i Tahu whanui.

The Murihiku Region extends from the Sub-Antarctic Islands in the south to the Mataau (Clutha River) in the north. Ng Rūnanga o Murihiku share an interest in the mountains and lakes to the western coast with R nanga from Waihemo south i.e. Te R nanga o Moeraki, Kati Huirapa Ki Puketeraki and Te R nanga o Otakou.

The four Murihiku Rūnaka are

- Te R nanga o Awarua based in Bluff
- Te R nanga o Oraka/Aparima based in Riverton
- Te R naka oWaihopai based in Invercargill
- Te R nanga o Hokonui based in Gore

Chapter 2

Research Methodology

This Cultural Values Report (CVR) has compiled its information using a variety of sources.

Literature Review

Sources used to compile this CVR have been published articles, books and interviews. Background references for this CVR include the Internet and articles from environment newsletters. The books provide information on the relationship of M ori to Te Wai Pounamu and in particular to the Murihiku region. They also provide insight into the resources that are available to Ng i Tahu.

Written references, specific to the proposal included:

- Te Whakatau Kaupapa o Murihiku.
- Te Tangi a Tauria. Ngai Tahu ki Murihiku Natural and Environmental Iwi Management Plan.
- Resource Management Act 1991
- Ng i Tahu Claims Settlement Act 1998
- M ori Customary and Traditional In stream Water Values (Dianne Pringle)
- Te R nanga o Ng i Tahu Freshwater Policy Statement

Secondary sources included:

- | | |
|----------------------|---------------------------------------|
| Beattie J H | Maori Place names of Otago |
| Evison, H. C. (1993) | Te Wai Pounamu: The Greenstone Island |
| Goodall M | Strategy for the Southland Region |
| Cowan J | Maori Place names |

Interviews

Interviews were undertaken with Kaumatua and members of ng R nanga. These interviews discussed Ng i Tahu and their relationship to the area. They also provided insight into issues of concern to ng R nanga. The site is familiar to those involved through previous association with the area.

Chapter 3

Arrivals in Te Wai Pounamu

People first inhabited Te Wai Pounamu over a thousand years ago. Waitaha were the first inhabitants. Waitaha found the land rich in natural resources. There was a great abundance of food such as birds, kiore (native rats). The forest and rivers were pristine and provided many more edible foods such as eels, waterfowl and roots of plants. The sea around the coastline was rich in kai moana providing many species of fish, shellfish and sea mammals, which not only provided food but also provided resources for the manufacturing of tools out of their bones. Whalebone could be made into a fishhook that in turn allowed more fish to be caught. Over two hundred edible plants and species could be identified and utilised by the first inhabitants of Te Wai Pounamu.

Food was not the only resource that abounded here. Waitaha learned the medical value of certain native plants (rongoa). These plants could help in the curing of many ailments and common complaints.

Ng ti Mamoe, who came from the East Coast of the North Island, was the next to settle in the south. They fought, made peace and strategic marriages were made with the people of Waitaha. Because Ng ti Mamoe was the dominant tribe, these people became generally known as Ng ti Mamoe. Ng i Tahu also came from the East Coast of the North Island, moving south in a number of migrations and coalescing as a tribe in Te Wai Pounamu.

On the East Coast of the North Island, fighting was occurring and over time several of these groups migrated into Te Wai Pounamu. They are known as Ng i Tahu because their ancestry linked them back to Tahupotiki of the East Coast of the North Island. Ng i Tahu proceeded to travel throughout the island to secure further resources, the most important of these being mahinga kai. Ng i Tahu also fought, made peace and intermarried with each other and the Waitaha and Ng ti Mamoe already there. Because Ng i Tahu was the dominant tribe, the people of Waitaha, Ng ti Mamoe and Ng i Tahu became known as Ng i Tahu, or as sometimes referred to today, Ng i Tahu Whanui.

The rights to mahinga kai have been passed down from generation to generation enabling the hapu and whanau to gather their food from the places at which it was abundant and healthy. Since the signing of Te Tiriti o Waitangi, these rights have been maintained under Article 2, but have not always been fully recognised by the Crown, landowners or New Zealand public.

M ori identity flows from their intimate relationship with the natural environment. Nowhere is the significance of their relationship more evident than the practice of mihi where individuals introduce themselves in relationship to the natural features of their tribal territory ó their ancestral mountains, rivers and ocean.

Ko Takitimu te maunga
Ko reti te awa
Ko Te Ara a Kewa te moana
Ko Murihiku te whenua
Ko Ng i Tahu, Ng ti Mamoe a Waitaha te iwi

The Murihiku Region is central to the identity of Ng i Tahu. Preserving the integrity of this catchment (the land and the water and all flora and fauna supported by them) is the responsibility of ng Rünanga as kaitiaki Rünanga. Ng i Tahu and their special and unique relationship with the land and water resources of the Murihiku Region have been recognized by the Crown in the Ng i Tahu Claims Settlement Act 1998.

The association with the Murihiku area extends back to the first settlement of Te Waipounamu by Waitaha, Ng ti Mamoe and Ng i Tahu. Archaeological evidence suggests the establishment of Moa hunting camps in the area from about the 12th Century. However, other evidence (at the mouth of the Waitaki River, a Moa butchery site exists) suggests that an earlier occupation dating back to the 10th century.

The Murihiku area was and remains well known to Ng i Tahu. Historically they travelled great distances for the collecting of resources. They accessed the hinterland of Murihiku by Ara Tawhito (ancient trails).

The Murihiku area was and remains well known to Ng i Tahu. Historically they travelled great distances for the collecting of resources. They accessed the many lakes of Murihiku by Ara Tawhito (ancient trails). Ara Tawhito such as what is now known as the Milford Trek also provided access to Fiordland on the West Coast where Pounamu was collected.



Kingston Site

Chapter 4

Statutory Planning and Policy Framework

Te Tiriti o Waitangi

In 1840, Te Tiriti o Waitangi (Treaty of Waitangi) was signed between the Chiefs of Aotearoa and Her Majesty the Queen of England formalising an agreement to allow British subjects to settle in areas such as Te Wai Pounamu, under formal British colonial rule, and that guaranteed to M ori the protection of their taonga (possessions) for so long as they wished. Such taonga were their waters, lands, fisheries and mahinga kai.

Te Tiriti o Waitangi reaffirmed these rights thus:

Māori Text:

ōKo te Kuini o Ingarani ka whakarite ka whakaae ki nga Rangatira, ki nga Hapu, ki nga tangata katoa o Nu Tirani, te tino rangatiratanga o o ratou whenua o ratou kainga 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 tangata 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 monaō.

English Text:

ōHer 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 possessioní .ō

The words ōtheir lands and estates, forests, fisheriesí ö in the Treaty of Waitangi encapsulates the right to mahinga kai, to places where the resources are gathered, the activity and business of gathering kai and includes the type of resources that were caught or gathered. The Waitangi Tribunal upheld that M ori fishing rights have endured to the present day.

Resource Management Act 1991 (RMA)

The Resource Management Act is the mechanism under which the natural and physical resources of New Zealand are to be managed.

Section 5 explains the purpose of the Actí .

5. Purpose –

- (1) The purpose of this Act is to promote the sustainable management of natural and physical resources.***
- (2) In this Act, “sustainable management” means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural well being and for their health and safety while -***
 - (a) Sustaining the potential of natural and physical resources to meet the reasonably foreseeable needs of future generations;***
 - (b) Safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and***
 - (c) Avoiding, remedying, or mitigating any adverse effects of activities on the environment.***

The duties and the obligations the RMA imposes are for all people who exercise functions or powers under the Act in relation to the use of natural resources.

Section 6 sets out the matters that are of national importance

6. Matters of national importance –

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance:

....

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

Section 7 sets out other matters that regard is to be had to

7. Other matters –

In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have particular regard to –

(a) *Kaitiakitanga*

Section 8 states that the principles of the Treaty of Waitangi need to be taken into account.

8. Treaty of Waitangi –

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

Court of Appeal in *Court of Appeal v Attorney General* 1987 CA 54/87:

The principle of partnership -

The principle of active protection of Māori people in the use of their lands and waters to the fullest extent practicable.

(iii) *The principle of utmost good faith in dealings with the other Treaty partner.*

Within the RMA context a further principle, that of consultation has been found to arise under the principles of the Treaty of Waitangi. The Environment Court has noted that active protection of M ori interests requires positive action, which will at times oblige both the consenting authority and the applicant to consult, and also to initiate, facilitate, and monitor the consultation process as part of the duty to take into account the principles of active protection and partnership. Consultation must be conducted in a spirit of good will and open mindedness, and over a reasonable span of time, and to a degree sufficient for the local authority to be informed on the matters in issue.

Chapter 5

Ngai Tahu Association with Whakatipu-wai-māori

The name Whakatipu-wai-māori originates from the earliest expedition of discovery made many generations ago by the tupuna Rakahaihautu and his party from the Uruao waka. Rakahaihautu is traditionally credited with creating the great waterways of the interior of the island with his famous kō (a tool similar to a spade), known as Tu Whakaroria and renamed Tuhiraki at the conclusion of the expedition.

There are many traditions relating to the lake. One of the most famous tells that the hollow which forms the bed of the lake was created when the people known as Te Rapuwai came upon the giant tipua (ogre) Matau as he lay there in a deep sleep. Matau had been responsible for the disappearance of many small hunting parties and had entrapped a beautiful maiden, Manata. The father of Manata offered her in marriage to the man who could bring her safely home. Matakauri, who was in love with Manata, ventured forth, discovering that Matau slept when the northwest wind blew. Matakauri selected a day when the wind was blowing the right way and set forth. He found Manata and, using his mere, he attempted to sever the bonds which held her, but try as he would he failed. Manata began to sob bitterly, and as her tears fell on the cords, they melted away. Matakauri carried Manata back to the village where they became man and wife. However, Matakauri knew that while Matau lived no maiden was safe, so he set forth when again the northwest wind blew, and set fire to the large growth of bracken that acted as a bed for the giant. Matau was smothered in flames, the fat from his body augmenting the fire, until the blaze was so fierce that it burned a hole more than 1,000 feet deep. The snow on the surrounding hills melted and filled the hole, which is known today as Lake Wakatipu.

For Ng i Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations; these histories reinforce tribal identity and continuity between generations, and document the events, which shaped the environment of Te Wai Pounamu and Ngai Tahu as an iwi.

Whakatipu-wai-m ori once supported nohoanga and villages which were the seasonal destinations of Otago and Murihiku (Southland) whanau and hapu for many generations, exercising ahi ka and accessing mahinga kai and providing a route to access the treasured pounamu located beyond the head of the lake. Strategic marriages between hapu strengthened the kupenga (net) of whakapapa and thus rights to use the resources of the lake. It is because of these patterns of activity that the lake continues to be important to runanga located in Murihiku, Otago and beyond. These runanga carry the responsibilities of kaitiaki in relation to the area, and are represented by the tribal structure, Te R nanga o Ngai Tahu.

The lake also supported permanent settlements, such as the kaika (village) Tahuna near present-day Queenstown, Te Kirikiri Pa, located where the Queenstown gardens are found today, a Ngati Mamoe kaika near the Kawarau Falls called O Te Roto, and another called Takere-hanga-waka near Kingston. The Ng ti Mamoe Chief T Wiri Roa had a daughter, Haki Te Kura, who is remembered for her feat of swimming across the lake from Tahuna, a distance of some three kilometres.

The t upuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the lake, the relationship of people with the lake and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ng i Tahu today. A key attraction of the lake was the access it provided to seasonal campsites and the pounamu located at the head of the lake at the Dart and Routeburn River catchments, from which countless generations gathered inaka and koko-takiwai pounamu and transported it back to coastal settlements for fashioning into tools, ornaments and weapons.

Waka and mokihi were the key modes of transport for the pounamu trade, travelling the length and breadth of Whakatipu-wai-maori. Thus there were numerous tauranga waka (landing places) on the lake and the islands upon it (Matau and Wawahi-waka). The tupuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the lake. The lake was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whanau and hapu and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the roto (lake).

Whakatipu-wai-m ori is an important source of freshwater, the lake itself being fed by hukawai (melt waters). These are waters with the highest level of purity and were accorded traditional classifications by Ngai Tahu that recognised this value. Thus it is a puna (spring) which sustains many ecosystems important to Ngai Tahu. The mauri of Whakatipu-wai-m ori represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ng i Tahu Wh nui with the lake.

Place Names

As Ng i Tahu moved throughout the whole of Te Wai Pounamu their presence was preserved in the naming of places. Such names take their source from the earliest people, creation traditions, incidents, mahinga kai resources, and t puna. Place names also provide us with descriptions of the character of the environment and give us an insight to the values and uses of sites and resources. The long history of occupation and travel within the Murihiku Region has left many sites that are of significance. It has also enabled us to accumulate an extensive amount of knowledge of the water resources of catchments and the associated water based food resources. Many of the place names in the Murihiku Region are interwoven in the tribal myths and legends. Collectively myths, legends and place names were the medium by which M ori described and passed on both the nature of the resource and an assessment of its status.

Below are listed some of the sites that relate to this application, and also the values associated with the sites.

Takere-hanga-waka/Kingston

Takere-hanga-waka is the correct M ori name for the old M ori kainga/settlement at Kingston. Sometimes it is written as Takere-hanga-waka and sometimes abbreviated to Takere-hanga. The name Takere-hanga-waka signifies the importance of the site to Ng i Tahu Wh nui. Takere is a hull, hanga is to build, and waka is a canoe. Therefore Takere-hanga-waka was a very important boat building area at the end of Lake Wakatipu, an important link in the pounamu trail from the southern coast, via lake Wakatipu to the pounamu resources of the Greenstone/Caples Valleys and the Dart River Catchment.

An important Ng ti Mamoe t puna, Maratai was the principal chief at the kainga (settlement) Takere-haka-waka in his day. A very good friend of his who frequented the area was T Temakohu. T Temakohu was a grandson of Te Rakitauneke whom the wharenuui/meeting house on Murihiku Marae is named after. T Temakohu is also depicted in the carved koruru on the front of the wharenuui on Murihiku Marae.

Mataura River

Under the Ng i Tahu Claims Settlement Act, a Statutory Acknowledgement for the Mataura River exists (Appendix Two):
Historically there was an outlet for the Mataura River at Kingston and although dry the bed of the river still remains.

The Mataura River traverses a significant area of Murihiku, stretching from its mouth at Toetoe/Fortrose almost to the edge of Whakatipu-wai-m ori (Lake Wakatipu). As such, it formed one of the main trails inland from the coast, with an important pounamu trade route continuing northward from the headwaters of the Mataura and travelling to the edge of Wakatipu and on to the Dart and Routeburn pounamu sources.

The kai resources of the Mataura supported numerous parties venturing into the interior, and returning by mokihi (vessels made of raup), laden with pounamu and mahinga kai. Nohoanga (temporary campsites) supported such travel by providing bases from which the travellers could go water fowling, eeling and catching inanga (whitebait), and were located along the course of the Mataura River.

Nga Puke Maeroero

(From, J Cowan, Maori Place names)

At the lower end of Lake Wakatipu, not far from the Kingston Railway-station, there is a group of craggy peaks called by the Maoris ÷the Fairy Mountains.ö These heights tower 5,000ft. immediately above the steamer on the left as you start up the lake. They were regarded with some dread by the old Maoris, who peopled them with giants and fairies (*maeroero*). The superstitious Native of olden days, for ever hearing uncanny sounds and reading strange omens in earth and sky, was careful not to venture too close to the haunts of the *maeroero*. On gloomy and misty days, when the fog descended and enveloped the heights, the fairy people could be heard singing songs in a ghostly cadence and calling to each other; and then, too, resounded the faint and plaintive music of the *koauau*, or nose-flute, and the doleful note of the *putorino* horn, and the voices of the fairy children laughing and singing above the clouds.

A quaint story of these *maero* mountains used to be told by the late chief Paitu, who lived at Riverton. When he was a youth, he said, he lived at the *kaika* of Takerehaka (where Kingston now stands). The shores of Whakatipu abounded in fat woodhens (*weka*), and Paitu and his companions spent much of their time in hunting them for food. The elder people warned him not to cross a certain little stream at the base of the mountains, for beyond it, they said, was the home of the *maeroero*, amidst dark overhanging cliffs. ÷You may hear the cry of the *weka* beyond the creek,ö Paitu was told, ÷but bewareö the *maero* will have you if you cross.ö One night Paitu, hunting *wekas* as usual with his dog, found himself close to the forbidden stream, and, hearing the cry of a *weka* on the other side, waded through, unmindful of the warning. He crept along through the shrubbery to a clump of *mikimiki* bushes, where the bird was feeding on the berries. Holding his dog in leash, he began to *turutu*ö that is, to imitate the cry of the *weka*, so as to lure it within catching-distance. Enticing the woodhen closer and closer, he quietly sent his dog at it. The dog seized the bird, but next moment there was a terrific yelp, and the animal flew back trembling and whining; and through the darkness Paitu heard a gruff voice exclaim ÷E-e! *Taku weka momona*ö (÷Ha! my fat woodhenö). It was the *maero*! With hair on end Paitu left his *weka* to the *maero* and splashed homeward through the creek, fearing every moment to feel the grip of the mountain-ogre on his shoulder; and he and his dog ventured no more into the haunted spot. The old Maoris on the coast to this day speak of these dark and lowering heights as ÷*nga puke maeroero*ö (÷the hills of the fairiesö).

Chapter 6

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

Ng R nanga o Murihiku and Te Ao M rama Inc have completed this plan to its draft stage ready for use at the beginning of 2008. The plan is a vision of how the management and protection of the natural and physical resources can be achieved based on the cultural and spiritual values of nga Papatipu R nanga o Murihiku.

Below are the relevant sections of the plan and as they will apply to the Kingston site.

3.2.2 Amenity Values

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

The protection of amenity values with their subsequent qualities and characteristics includes issues that are associated with the protection and maintenance of air quality. It also extends to making informed decisions about future development and inappropriate, intrusive and poorly planned design, change and resource use. Murihiku is home to many varying and diverse landscapes and amenity qualities. The ancestors worked with the whenua in a sustainable way to provide well-being for hapu, wh nau, iwi, a historical fact for their descendents to follow, ensuring the growth and health of the Nation.

Karakia must be maintained for the world, the environment, the whenua, the moana, so we can live with enduring prestige on the crests of those treasures.

Ngā Take - Issues

Visual amenity and intrusion

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

Effects of development/industry on amenity values

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

Ngā Kaupapa ó Policy

Visual amenity and intrusion

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

Effects of development/industry on amenity values

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

Cultural Landscape, Wahi Tapu and Wahi Taonga

The term w hi tapu refers to places held in reverence according to tribal custom and tradition. These places are sacred to M ori in the traditional, religious, ritual or mythological sense. Some w hi tapu are important to the iwi, while others are important to individual hap or wh nau. W hi tapu are of importance because it protects the mana of not only ancestors of M ori, but of the people to their land and their past.

W hi tapu include (but not exclusive to): Urup (burial places), Rua K iwi (places where skeletal remains are kept i.e. caves, hollow trees, rock overhangs), places where baptisms occurred, burial places of placenta, Tuahu (places where rites were performed), W hi Pakanga (battle grounds), Wai-whakaheke-tupapaku (underwater burial places), Waiora Springs (sources of water for healing), Waitohi (sources of ceremonial water) and Ara Purahourua (sacred pathways for messengers).

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

W hi taonga include (but not exclusive to):

Wai (water), Noho Kainga (p sites), Tauranga Waka (canoe landing sites), Mahinga Kai (food and resource gathering areas), Maunga (mountains), Awa (rivers), Tauranga Ika (historic tribal fishing grounds), Teto i Aka (middens), Tuhituhi nehera (rock drawings) and K hanga (nesting areas).

3.4.14 Protecting sites of significance in high country and foothill areas

Ngā Take ó Issues

- Recognition and protection of significant cultural landscapes (e.g. Takitimu Mountains. Fossicking.
- Continued access to and protection of significant sites.
- Destruction and modification of w hi tapu through the direct and indirect effects of development and resource use.
- Recognition of urup .
- Recognition of w hi tapu, w hi taonga, mahinga kai and the customary use of water.
- Protection of unidentified sites and accidental finds.
- Recognition of w hi taonga as places of cultural, traditional and spiritual importance.
- Passing on traditions and knowledge of significant sites to tamariki/children.
- Understanding of environmental perspectives and values held by t ngata whenua.

- Ensuring respect for those places that are important to us.
- Appropriate consultation with rōnanga where there may be an effect on wahi tapu or wahi taonga.
- Recognition of Ngā Tahu ki Murihiku expertise, knowledge and oral traditions in resource management planning.
- Agency and landowner relationships in respect to protection of cultural and historic resources.
- Inappropriate and inaccurate recording of wahi tapu and wahi taonga sites and the use of this information.

Ngā Kaupapa o Policy

1. Ensure that Ngā Tahu Ki Murihiku are able to effectively exercise their role as kaitiaki over wahi tapu and wahi taonga in Murihiku.
2. Actively pass on knowledge of culturally significant sites, and the pūrākau/myths and tikanga that go with them, to our tamariki and mokopuna.
3. Work with local authorities and other statutory agencies involved in the protection of cultural heritage to ensure that Ngā Tahu perspectives and policies are reflected in statutory plans, best practice guidelines and strategies, and in resource consent processes (e.g. prohibited activity status for wahi tapu areas).
4. Maintain good working relationships with those agencies involved in the protection of historic and cultural resources in Murihiku.
5. Develop and maintain effective working relationships with landowners and the wider community, with regards to the protection of, and access to, cultural and historic resources in the entire takiwā of Ngā Tahu ki Murihiku.
6. Avoid compromising unidentified, or unknown, sites of cultural significance as a consequence of ground disturbance associated with land use, subdivision and development.
7. Ensure that oral history and customary knowledge is considered equally alongside documented evidence when determining the cultural heritage values of significant and cultural landscapes of a region or site.
8. Work with local authorities and agencies to improve and update information related to wahi tapu and wahi taonga.
9. Applications for activities in areas of cultural significance where there are no known sites but the likelihood of finding sites is high, may require one or more of the following (at the cost of the applicant):
 - (a) Site visit;
 - (b) Archaeological survey (walk over/test pitting), or a full archaeological description, by an archaeologist approved by Ngā Tahu Ki Murihiku;
 - (c) Cultural impact assessment;
 - (d) Cultural monitoring;
 - (e) Accidental discovery protocol agreement;
 - (f) Other (e.g. consent conditions).
10. Where an archaeological survey is required to assess the cultural heritage values in an area, the archaeologist must have the mandate of the appropriate kaitiaki rōnanga.
11. Any site that fulfils the criteria of the Historic Places Act 1993, whether recorded or not (it just has to be suspected), is protected under the Act. This refers to unexpected sites that may be uncovered during development, even after approval of the overall project has been consented to by tōngata whenua.
12. Ensure that resource consent applicants are aware that liaising with iwi on the cultural impacts of a development does not constitute an archaeological assessment or iwi approval for a given proposal. An archaeological assessment requires follow up in respect to consultation.
13. Any interpretation or portrayal of Ngā Tahu history or associations with wahi tapu or wahi taonga is subject to policies for cultural interpretation, as per Section 3.3.9 of this Iwi Management Plan.

Ō TE WHENUA- The Land

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

3.5.2 Wastewater disposal

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

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

Ngā Take - Issues

- Physical and spiritual contamination of water as a result of wastewater disposal to water.
- Discharge to land activities that contaminate or over saturate soils.
- Need to ensure that economics alone do not determine whether disposal is to land or water.
- Sewage and storm water disposal provisions for new subdivision applications.
- Storm water run-off from roads or industrial sites, and potential for contaminants to enter water or contaminate soils.
- Poorly designed or operated effluent and sludge disposal schemes, and potential for contaminants to enter water.
- Impacts of wastewater disposal on culturally significant sites and places.
- Long term consent durations that prevent the consideration and adoption of improvements in technology over time.

Ngā Kaupapa - Policy

1. Promote the inclusion of Ng i Tahu ki Murihiku issues and policies in statutory plan provisions and best practice guidelines for managing wastewater disposal.
2. Ensure that Ng i Tahu ki Murihiku are provided with the opportunity to participate through pre hearing meetings or other processes in the development of appropriate consent conditions for discharge consents, including monitoring conditions.
3. Require that sufficient and appropriate information is provided with applications to allow t ngata whenua to assess cultural effects (e.g. nature of the discharge, treatment provisions, and assessment of alternatives, actual and potential effects).
4. Promote education and awareness of Ng i Tahu ki Murihiku values associated with water, and how those values can be adversely affected by activities involving the discharge of contaminants to water.
5. Assess proposed wastewater discharge activities in terms of:
 - (a) type/ nature of the discharge;
 - (b) location and sensitivity of the receiving environment;
 - (c) cultural associations with location of operations;
 - (d) actual and potential effects on cultural values;
 - (e) available best practice technology;
 - (f) mitigation that can occur (e.g. using plants to filter waste, discharging at specific times to minimise impact, treatment options)
 - (g) community acceptability;
 - (h) cost.
6. Avoid the use of water as a receiving environment for the direct, or point source, discharge of contaminants. Even if the discharge is treated and therefore considered ōcleanō, it may still be culturally unacceptable. Generally, all discharge must first be to land.

7. Assess waste disposal proposals on a case by case basis, with a focus on local circumstances and finding local solutions.
8. Wastewater disposal options that propose the direct discharge of treated or untreated effluent to water need to be assessed by the kaitiaki R nanga on a case by case, individual waterway, basis. The appropriateness of any proposal will depend on the nature of the proposal, and what waterway is involved. Individual waterways possess their individual mauri and values, and kaitiaki R nanga are in the best position to assess the potential impacts of a proposal on such values.
9. Encourage creative, innovative and sustainable approaches to wastewater disposal that make use of the best technology available, and that adopt principles of waste reduction and cleaner production (e.g. recycling grey water for use on gardens, collecting storm water for a pond that can then be used for recreation in a new subdivision).
10. Require that the highest environmental standards are applied to consent applications involving the discharge of contaminants to land or water (e.g. standards of treatment of sewage).
11. Require soil risk assessments (type and percolation of the soils) prior to consent for discharge to land, to assess the suitability and capability of receiving environment. Wastewater loading rates (mm/day) must reflect effluent quality and soil properties.
12. Encourage the establishment of wetland areas, where practical, to improve discharge to land activities, through allowing Papat nuku the opportunity to filter and clean any impurities.
13. Require the use of buffer zones, bunds and other mechanisms to prevent wastewater from entering waterways.
14. Promote the use of high uptake vegetation (e.g. commercial / production forest plantations) for wastewater disposal, and to ensure that Ng i Tahu ki Murihiku are involved in decisions relating to such disposal.
15. Any discharge activity must include a robust monitoring programme that includes Monitoring can confirm system performance, and identify and remedy any system failures.
16. Require that large scale wastewater disposal operations (e.g. town sewage schemes, industry) develop environmental management plans, including contingency plans to cope with any faults, breakdowns, natural disasters, or extreme weather events (e.g. Cash bonds for liability).
17. Duration of consent for wastewater disposal must recognise and provide for the future growth and development of the industry or community, and the ability of the existing operations to accommodate such growth or development.
18. Recommend a duration not exceeding 25 years, for discharge consents relating to wastewater disposal, with an assumption that upon expiry (if not before), the quality of the system will be improved as technological improvements become available. In some instances, a lesser term may be appropriate, with a condition requiring the system is upgraded within a specified time period.
19. Require conditions of consent that allow for 5-year review of wastewater disposal activities. During review, consent holders should be required to consider technological improvements. If improvements are available, but not adopted, the consent holder should provide reasons why.
20. Encourage developers and consent applicants to provide site visits for t ngata whenua representatives to observe proposed wastewater treatment systems. Site visits enable ng R nanga representatives to see what is proposed ðon the ground. Note: Part 2 of this Plan explains the cultural values and principles that guide the policies on wastewater disposal

Our bottom line is to avoid discharge of wastewater (e.g. sewage and storm water) to water; as such activities have adverse effects on cultural values such as mauri, wairua, mahinga kai and w hi tapu. Our preference is for wastewater to be treated to remove contaminants, and then discharged to land via wetlands and riparian areas, to allow Papat nuku to provide a natural filter for waste. Where this is not practical or feasible, and discharge to water is proposed, then adverse effects must be mitigated through treatment to a very high standard and robust monitoring programs. Ng i Tahu ki Murihiku will always look for the most culturally, environmentally, socially and economically appropriate option for a particular site.

3.5.3 Solid waste management

Solid waste disposal is a significant environmental management issue for Ng i Tahu ki Murihiku. Solid waste can be domestic (e.g. household rubbish), commercial and industrial waste (e.g. mine tailings), and is essentially those materials that are not longer wanted or needed, so are thrown away or disposed of in a landfill or similar land based site.

Inappropriate solid waste disposal can have adverse effects on the mauri of water, sites of significance and taonga, such as food and weaving resources.

Ngā Take ó Issues

- Poor siting, construction and/or management of landfills, resulting in adverse effects on land, water and air.
- Contamination of surface and ground waters from leachate, storm water or direct contact with waste.
- Contamination of soil with hazardous substances.
- Release of odour, dust, greenhouse gases and ozone-depleting substance to the atmosphere.
- Cultural safety and health risks associated with solid waste management.
- Limitations on recycling in our communities.

Ngā Kaupapa ó Policy

1. Use Resource Management Act planning processes, including input into statutory plans, best practice guidelines, hearing panels and resource consents conditions, to ensure that solid waste disposal does not adversely affect t ngata whenua values.
2. Contribute to, via consultation hui, submissions or otherwise, central government initiatives, strategies and programs for waste reduction.
3. Ng i Tahu ki Murihiku is committed to the development of tools and techniques to reduce waste generation and maximise re-use, recycling and recovery, and to raise awareness throughout Murihiku of this important issue.
4. Work towards achieving zero waste at our marae, through the overall reduction of waste, and the use of composting and recycling programs.
5. Promote community based recycling schemes.
6. The highest environmental standards should be applied to any consent application involving the management and disposal of solid waste.
7. Minimise the risk of adverse effects from waste disposal activities through promoting community awareness of good waste management practices and the environmental costs and benefits of waste disposal.
8. Encourage zero waste, including reduce, re-use and recycle programs, in both commercial and residential contexts.
9. Support economic incentives to change wasteful behaviour.
10. The duration of the solid waste consents must not exceed the lifetime of the disposal or treatment system. All consents must be considered in terms of cumulative and long-term impacts.
11. Encourage the communication of good ideas between communities, to continually improve management of solid waste in Murihiku.

12. Require that the establishment of any new landfill site for solid waste disposal include provisions for leachate collection, impermeable liners and landfill gas management systems, in order to minimise adverse effects on the environment.
13. Require that solid waste disposal does not occur near groundwater bores, waterways, and w hi tapu or w hi taonga sites.

3.5.7 Subdivision and development

Subdivision of land provides for the changing of property boundaries and creation of new allotments. For Ng i Tahu ki Murihiku, the potential effects of subdivision on cultural values have little to do with the ōlines on the mapō, and more to do with how to manage the effects of associated land use activities.

Generally land will be used more intensively following subdivision. Ng i Tahu ki Murihiku policies on subdivision and development focus on encouraging developers to strive to achieve positive community outcomes, conservation outcomes, and cultural outcomes alongside economic gain.

Note: Coastal subdivision is addressed in Section 3.6 Southland's Coastal Environment.

Ngā Take ó Issues

- The appropriateness of place for subdivision (e.g. what are the community values associated with this place, are there natural hazards that should be considered).
- Minimum allotment sizes that is appropriate to specific places.
- Displacement of local residents; effects on the ability of t ngata whenua to live on ancestral land.
- Modification of the landscape character of an area as a result of subdivision (e.g. limited pastoral farming to residential uses or from a natural coastal landscape to residential development).
- Visual effects of building design and landscaping.
- Pressure on community infrastructure from increased residential development.
- Adverse effects on unrecorded and unknown significant sites.
- Loss of access to waterways when subdivision occurs adjacent waterways
- Loss and/or degradation of riparian margins.
- Loss of native bush remnants.
- Direct and indirect drainage of wetlands (e.g. draining wetlands on site, and also drainage of surrounding area which then drains on site wetlands).
- Sedimentation from land clearing, and impact on water bodies.
- Inadequate sewage and storm water disposal provisions.
- Ensuring that oral history and customary knowledge of sites is taken into account when assessing subdivision applications.
- Inadequacy of Resource Management Act in terms of ensuring cumulative effects are recognised.
- Provisions for papakainga housing on M ori land.

Ngā Kaupapa - Policy

1. Require iwi involvement in local authority planning processes that establish zoning provisions, including decisions pertaining to where subdivision and development is considered appropriate or inappropriate.
2. Encourage developers to be proactive, and to seek views of iwi in the early stages of project development, particularly when the proposed subdivision is located in an area of cultural significance.
3. Require that subdivision proposals that may have significant adverse effects on cultural values, including archaeological values, include provisions for one or more of the following, pre resource consent (at the cost of the applicant):
 - (a) site visit;
 - (b) archaeological assessment (walk over/test pitting), or a full archaeological description, by an archaeologist approved by Ng i Tahu ki Murihiku;
 - (c) cultural impact assessment;

- (d) cultural monitoring;
 - (e) an authority from Historic Places Trust;
 - (f) accidental discovery protocol;
 - (g) recommended consent notices/conditions.
4. Assess subdivision applications in terms of the current subdividing activity, and in terms of future uses of the land, including associated building, storm water, sewage, and water supply consent applications.
 5. Require that subdivision proposals provide evidence of long term planning and cumulative effects assessments.
 6. Encourage appropriate subdivision activities that protect and even enhance natural, ecological and cultural values.
 7. Avoid adverse effects on the natural environment as a consequence of increased demands placed upon land, water and community infrastructure resulting from the granting of new subdivision consents for residential or commercial development.
 8. Advocate for the use of esplanade reserves, strips and other similar provisions on those waterways where such provisions are deemed necessary to protect and provide for waterway health and access values.
 9. When applicable, include as a condition of consent the use of native plantings and the enhancement of indigenous biodiversity as a means to remove adverse impacts on cultural values as a result of subdivision activities.
 10. Promote the use of restrictive covenants and consent notices on certificates of title on new lots created by subdivision applications, to prevent the use of plants considered pest species in landscaping and gardens.
 11. Subdivision activities along waterways of cultural importance to t ngata whenua should maintain and enhance access to and along those waterways.
 12. Require subdivision developments to establish new, or where possible use existing, means of disposing of sewage and other solid waste in a manner that is consistent with maintaining human health and where adverse effects on the environment are avoided.
 13. Require that the disposal of storm water occurs in a manner that avoids inundation of land within or adjoining the subdivision, and does not adversely affect the quality of surface and groundwater.
 14. Any proposed activity that may affect an archaeological site must obtain an archaeological authority from the New Zealand Historic Places Trust.
 15. In areas of cultural importance, any purchasers of new lots must be made aware of the high archaeological and cultural values of the surrounding area, and thus the legal requirements under the Historic Places Act 1993 with regard to destroying, damaging or modifying archaeological sites. In some cases, consent conditions or consent notices may need to be placed on titles, identifying the area as containing a high likelihood of uncovering archaeological sites, and outlining procedures and processes associated with such an occurrence (see text box below, pg.134).
 16. Subdivision applicants may be required to enter into Accidental Discovery Protocol and monitoring agreements with Ng R nanga o Murihiku, stating that any earthworks, fencing, landscaping or other such activity that has the potential to uncover archaeological sites, and outlining procedures and processes associated with such an occurrence.
 17. Recommend that developers consult with Ng i Tahu ki Murihiku with regard to providing Ng i Tahu names for new roads and areas created by subdivision.

In areas of cultural importance, it is extremely important that new owners of the subdivided property are made aware of the importance of this area to Ng i Tahu. There are these sites and others that are arch/culturally important to use, all with the potential to discover new finds as well. An assurance is needed that the new owners are party to these plans. Consent notices and other means should ensure that purchasers are aware that there is a strong probability that their land may hold midden/artefacts/koiwi and that they know of proper procedures to act accordingly if there is a discovery.

3.5.8 Earthworks

Earthworks (ground disturbance) is a component of a range of activities, including subdivision, building, drainage works, the construction of farm tracks, tree removals, roadwork, and the laying of underground cables.

Given the long history of Ng i Tahu land use and occupancy in Murihiku, earthworks and other ground disturbance activities have the potential to unearth cultural materials or disturb urup . Such activities also have potential to damage or destroy culturally important sites or places associated with particular mahinga kai resources or valued indigenous vegetation.

Ngā Take - Issues

- Protection of w hi tapu and archaeological values from disturbance as a result of earthworks.
- Impact on cultural landscape values, including indigenous vegetation, as a result of earthworks.
- Cultural monitoring of earthworks activities.
- Appropriate processes associated with the accidental discovery of cultural materials.
- Compliance with Accidental Discovery Protocols (ADPs).
- Uncertainty on the part of contractors with regards to what an archaeological or cultural site looks like.

Ngā Kaupapa - Policy

1. Consent applicants who are undertaking earthworks may be required to enter into Accidental Discovery Protocol and monitoring agreements with Ng i Tahu ki Murihiku, stating that any earthworks, fencing, landscaping or other such activity has the potential to uncover archaeological sites.
Procedures and processes associated with such an occurrence should also be outlined.
2. Any activity involving earthworks that has the potential to modify, damage or destroy a w hi tapu or archaeological site may require one or more of the following, pre resource consent (at the cost of the applicant):
 - (a) site visit;
 - (b) archaeological assessment (walk over/test pitting), or a full archaeological description, by an archaeologist approved by Ng i Tahu ki Murihiku;
 - (c) cultural impact assessment;
 - (d) cultural monitoring;
 - (e) an authority from Historic Places Trust;
 - (f) recommended consent notices/conditions.
3. In areas considered high risk, Ng i Tahu ki Murihiku may require that a R nanga cultural monitor or archaeologist is present, at the cost of the applicant, to monitor all surface clearing or sub-surface excavation, and to record sites or information that may be revealed.
4. Consider the use of archaeological w nanga, as a forum to provide education and training for companies and contractors about protecting sites of significance during earthworks activities.
5. Any understandings or agreements between companies/applicants and Ng i Tahu ki Murihiku must also be reflected in the contractors who are working on the ground.
6. Oppose any earthworks activity application whereby the adverse effects on cultural values are considered too significant.
7. Where practical, indigenous vegetation that is removed or damaged as a result of earthworks activity should be recovered and returned, or replaced.
8. Recommend the planting of indigenous species as an appropriate mitigation measure for any adverse impacts as a result of earthworks activity.
9. Any earthworks or road works near rivers must have appropriate measures in place to avoid contaminants (including dust, sediment run-off from stockpiles or any hazardous substance) from entering waterways that may cause contamination discolouration, or siltation in such waterways.

The removal of taonga species during construction or earthworks activities is an important issue for Ng i Tahu ki Murihiku. For example, when safety improvement works to a footpath were undertaken, the community removed a large number of amenity plantings before the work commenced. However, the removal of two mature *tī kōuka* was very concerning for Oraka Aparima Runaka.

ōī while most of the amenity plantings were removed by the community before work commenced, for us it was the removal of two very mature t k uka that was most senseless. At least if we were notified seed could have been gathered plus young shoots would have been saved. These trees were excellent seed sources and closely watched by us!ō

ō TE WAI- The Water

Water is a taonga, or treasure of the people. It is the kaitiaki responsibility of t ngata whenua to ensure that this taonga is available for future generations in as good as, if not better quality.

Water has the spiritual qualities of mauri and wairua. The continued well-being of these qualities is dependent on the physical health of the water. Water is the lifeblood of Papat nuku, and must be protected. We need to understand that we cannot live without water.

Water is often seen as a commodity, and is thus subject to competing use demands. An understanding of the significance and value of water to Ng i Tahu ki Murihiku is, and other stakeholders, is necessary to ensure that cultural and ecological values associated with water are recognised and provided for alongside consumptive uses.

3.5.10 General water policy

Ng i Tahu ki Murihiku recognise that the welfare of the people and the success of their activities within the environment depends on water being maintained in the best possible condition. We believe that ōīf you have your water right, you will have everything else rightō.

Ngā Take - Issues

- Participation of iwi in freshwater management.
- Access to freshwater resources for cultural and customary use.
- Maintenance of water quality and water quantity.
- Protection of the mauri and wairua of rivers, lakes and wetlands.
- Protection, maintenance and enhancement of mahinga kai.
- Protection of w hi tapu and w hi taonga associated with rivers, lakes and wetlands.
- Recognition of the special significance of particular water bodies to Ng i Tahu ki Murihiku.
- The aspirations of iwi to develop, use and protect water resources.
- Enhancing waterways, in addition to ensuring no adverse effects.
- Lack of knowledge as to the nature and extent of the sustainable water resource.
- Relationship between what happens on land and what happens to the water.
- Direct and indirect discharges to water.

Ngā Kaupapa - Policy

1. The role of Ng i Tahu ki Murihiku as kaitiaki of freshwater must be given effect to in freshwater policy, planning and management.
2. Work with local authorities and other statutory agencies involved in freshwater management to ensure that cultural values and perspectives associated with freshwater management are reflected in statutory water plans, best practice guidelines and strategies, and in resource consent processes for activities involving water.
3. Protect and enhance the mauri, or life supporting capacity, of freshwater resources throughout Murihiku.

4. Manage our freshwater resources wisely, *mō tātou, ā, mō ngā uri ā muri ake nei*, for all of us and the generations that follow.
5. Promote the management of freshwater according to the principle of *ki uta ki tai*, and thus the flow of water from source to sea.
6. Promote catchment management planning (*ki uta ki tai*), as a means to recognise and provide for the relationship between land and water.
7. Ng i Tahu's right to development, as per the Treaty of Waitangi, must be recognised and provided for with respect to future development and commercial activities in Fiordland, including the export of water.
8. Protect and enhance the customary relationship of Ng i Tahu ki Murihiku with freshwater resources.

3.5.11 Rivers

Several major river catchments are located on the Southland Plains, including the Aparima, reti, Mat ura, and Waiau. These rivers flow from *ki uta ki tai*, from mountain to sea, and are connected to numerous tributaries, wetlands and waipuna, as well as the groundwater that nourishes the catchment from below.

They are part of Ng i Tahu ki Murihiku history and identity. While the last 165 years have resulted in significant changes to these rivers, their importance has not diminished.

Many of the waterways of the Southland plains have specific cultural associations. They are known for an abundance of mahinga kai, used for a specific purpose, or associated with a specific ceremony or ritual. Waterways may be considered *w hi tapu* (i.e. associated with *urup* or with an activity or occurrence considered *tapu*), or *w hi taonga* (general site of cultural significance). The reti, Waiau, Aparima, Mataura, Pomahaka and Mata-au /Clutha are Statutory Acknowledgement areas under the NTCSA 1998 (Schedules 50, 69, 15, 42, 52 and 40), providing for the special association of Ng i Tahu with the rivers (see Appendix 5).

The t puna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Southland rivers, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ng i Tahu ki Murihiku today.

Ng i Tahu ki Murihiku associations with the main river catchments of Murihiku are described in Table 2, alongside significant resource management issues for each catchment.

A priority for Ng i Tahu ki Murihiku is on-going advocacy, through resource consent and other processes, for the protection and enhancement of Murihiku waterways.

Ngā Take - Issues

- Stock grazing adjacent to and in the beds of waterways.
- Discharge to land activities (e.g. farm effluent) and potential for run off into waterways.
- Ensuring that water is valued as a taonga for all of New Zealand.
- Effects on the mauri of Murihiku Rivers due to land use and discharge activities, and water abstractions.
- Poor water quality in some Murihiku Rivers: our children are not able to swim in some rivers.
- Impacts of tourism (e.g. commercial jet boating) and recreational fishing activities on river health, particularly in terms of the risk of didymo spread.
- Impacts of hydro development on river health and natural character.
- T ngata whenua involvement in the management of freshwater resources in Murihiku.

- Ng i Tahu development rights pertaining to water resources.
- Pressure on waterways from increasing dairy farming in Murihiku, and thus increased demands for water, and increased risk of run off and leaching.
- Biosecurity risks.

Ngā Kaupapa - Policy

1. Promote catchment management planning (*ki uta ki tai*), as a means to recognise and provide for the relationship between land and water.
2. Promote river management that adopts the priorities established in the *Te Rūnanga o Ngāi Tahu Freshwater Policy 1997*. The priorities are:
 Priority 1: Sustain the mauri of the water bodies within the catchment.
 Priority 2: Meet the basic health and safety needs of humans (drinking water).
 Priority 3: Protect cultural values and uses.
 Priority 4: Protect other in stream values (indigenous flora and fauna).
 Priority 5: Meet the health and safety needs of humans (sanitation).
 Priority 6: Provide water for stock.
 Priority 7: Provide for economic activities including abstractive uses.
 Priority 8: Provide for other uses.
3. Continue to work with the Regional Council to ensure that cultural values and perspectives associated with freshwater management are reflected in statutory water plans, best practice guidelines and strategies, and in resource consent processes for activities involving water.
4. Management of our rivers must take into account that each waterway has its own mauri, guarded by separate spiritual guardians, its own mana, and its own set of associated values and uses.
5. Adopt a precautionary approach for any activity involving a waterway where there is an absence of detailed knowledge of that waterway (ecology, flow regimes, species, etc).
6. Require that rivers recognised as Statutory Acknowledgements be recognised for their special associations to Ng i Tahu beyond the expiry date of 20 years. This means that places identified as Statutory Acknowledgements should continue to be:
 - É Identified in relevant district and regional plans and policy statements as notice of their cultural importance to Ng i Tahu (noting on plans).
 - É Considered a trigger for a notice of application to Ng i Tahu with respect to resource consents relating to, or impacting on, such areas (notice of applications).
 - É Given regard to by Councils, the Environment Court and Historic Places Trust when decisions are made about who has the right to comment and be listed to, or to appear in court (Standing).
 - É Accepted as evidence of the relationship of Ng i Tahu with a particular area in any proceedings under the RMA or Historic Places Act.
7. The cultural importance of particular rivers (e.g. Statutory Acknowledgements, rivers associated with whakapapa and identity) must be reflected these rivers.
8. The establishment of river flow regimes (e.g. minimum flows) must reflect the principles of *ki uta ki tai*, and thus river flow requirements from source to sea, including the wetlands, tributaries and waipuna that are associated with that river flow.
9. The establishment of environmental flow regimes must recognise and provide for a diversity of values, including the protection of t ngata whenua values,
10. Ensure that all native fish species have uninhibited passage from the river to the sea at all times, through ensuring continuity of flow *ki uta ki tai*.
11. Promote, where appropriate, the use of Freshwater M taitai⁹, Water Conservation Orders (WCO), r hui, and similar tools to protect the rivers of Murihiku, where those rivers are under threat from competing water uses, and/or when there are outstanding cultural, amenity or intrinsic values that require protection.
12. Promote the use of State of the Takiw environmental monitoring for Murihiku river catchments (see case study below pg.142).

13. Promote the use of the Cultural Health Index (CHI) 10 as a tool to facilitate monitoring of stream health, and to provide long term data that can be used to assess river health over time.
14. Use riparian enhancement, buffer zones, fencing, and related streamside management tools as conditions of consent to ensure that human use of rivers and their water does not compromise river health.
15. Avoid the use of rivers as a receiving environment for the discharge of contaminants (e.g. industrial, residential, recreational or agricultural sources).
16. Prioritise the restoration of those water bodies of high cultural value, both in terms of ecological restoration and in terms of restoring cultural landscapes.
17. Ensure that activities in upper catchments have no adverse effect on mahinga kai, water quality and water quantity in lower catchments.
18. Promote environmental education programmes that raise awareness about appropriate land management practices adjacent to our rivers, including riparian management. This includes education about avoiding adverse effects of livestock on riparian areas and waterways.
19. Oppose any activity that may result in the spread of exotic alga *Didymosphenia geminata* (didymo) from contaminated rivers to uncontaminated rivers.

“Our people rely on rivers such as the Mataura River for mahinga kai. There is too much water being applied for and allocated from aquifers and if this is allowed to continue the mauri, or life force, of our streams and the Mataura river will be put at risk.”

Mahinga Kai and Biodiversity

3.5.16 Mahinga kai

Mahinga kai was, and is, central to the Ngā i Tahu ki Murihiku way of life. The collection and processing of mahinga kai is an important social and economic activity. Tangata whenua aspirations and expectations for mahinga kai are a common kaupapa throughout this plan. Mahinga kai is about *mahi ngā kai* ó it is about places, ways of doing things, and resources that sustain the people. The loss of mahinga kai is attributed to habitat degradation, resource depletion, legislative barriers that impede access, changes in land tenure that affect ability to access resources and the introduction of predators that have severely reduced the traditional foods of Ngāi Tahu.

Ngā Take - Issues

- Habitat degradation and destruction.
- Legislative barriers to accessing resources.
- Resource depletion.
- Impact of predators on mahinga kai species.
- The role of tangata whenua in managing key mahinga kai species.
- Intergenerational knowledge transfer of mahinga kai practices.
- Impacts of human activities on mahinga kai places and species.

Ngā Kaupapa - Policy

1. Work with local authorities and other statutory agencies to ensure that cultural values and perspectives associated with those species and places valued as mahinga kai are reflected in statutory water plans, best practice guidelines and strategies and in concession and resource consent processes.
2. Work towards the restoration of key mahinga kai areas and species, and the tikanga associated with managing those places and species.
3. Support the concept of Mahinga Kai Cultural Parks, as a means of protecting and using specific cultural landscapes within the takiwā that have important mahinga kai associations.
4. Consider the actual and potential effects of proposed activities on mahinga kai places, species and activities when assessing applications for resource consent.

5. Use the enhancement of mahinga kai places, species and activities to offset or mitigate the adverse effects of development and human activity on the land, water and biodiversity of Murihiku.
6. Support mechanisms that enable t ngata whenua to access mahinga kai species and resources, such as esplanade provisions and marginal strips adjacent to waterways

3.5.19 Riparian zones

Riparian areas are the transition zone between water and land. Such areas are often associated with mahinga kai and other customary use activities (mahinga parenga). Riparian areas contain a range of important plant species; some of which may be used for *wāhi raranga* (sources of weaving materials), or *rongoā* (Traditional medicines) (See Table 3).

Riparian areas are also associated with their role in maintaining or improving ecological functioning of streams. They reduce bank erosion, provide habitat, regulate temperature, provide shading, and enhance water quality by filtering contaminants and sediment from flow, thus reducing nutrient and bacteria inputs into a waterway. Healthily riparian areas can also reduce weed growth along a waterway or drain. Along many waterways, riparian zones have been highly modified and degraded as a result of poor land management, weed invasion, stock access, and land use activities such as forestry and agriculture.

Ngā Take -Issues

- Relationship between water quality and healthy riparian zones.
- Degradation of riparian areas as a result of stock access (e.g. stock watering).
- Need for a stronger focus on riparian management.
- Adjacent land uses and impact on riparian areas.
- Agricultural discharges and runoff, and impact on riparian vegetation.
- Spread of plant pest species such as willow in riparian areas: impacts on indigenous species, and weakening of natural functions of riparian areas.
- Erosion of river banks from lack of vegetation.
- High water temperatures from lack of riparian areas, and impacts on fish.
- Loss of habitat for waterfowl as a result of riparian degradation.
- The way that a riparian area is managed has a significant effect on the extent to which intensive agriculture will affect a waterway.
- Riparian zone management should be a basic requirement for the protection and restoration of water quality in intensively farmed catchments.

Ngā Kaupapa - Policy

1. Promote riparian zone establishment and management in Resource Management Act policy, planning and consent processes, as a tool to mitigate adverse effects of land use activities on streams.
2. Prioritise the restoration of riparian areas throughout the takiw .
3. Promote riparian zone establishment and management as a tool to improve water quality in the waterways of Murihiku.
4. Require that riparian restoration or establishment, when used as a condition of consent or otherwise, uses plant species that are appropriate to the area in which they will be established.
5. Protect and enhance *taonga raranga* (plants which produce material used for weaving) associated with riparian areas.
6. Avoid stock access to riparian zones and streambeds, except when required for intermittent vegetation control.
7. Encourage fencing of streams to protect riparian vegetation, and promote healthy riparian establishment.
8. Avoid or remedy any adverse effects of river works activities, culverts, bridges and stock crossings on riparian areas.
9. Prevent the use of willows and other exotic species in bank edge planting along waterways.

10. Control and, where appropriate, eradicate willow and other noxious weeds and exotic species in riparian areas.

Table 3: *Ngā rakau parenga* - Important riparian plants

| M ori Name | English Name | Traditional Use |
|-------------------|------------------|---|
| Harakeke | New Zealand Flax | Weaving, Rope , Rongoa |
| M nuka | Tea Tree | Leaves, gum, bark and sap used in rongo ; wood used for k (digging sticks), hoe tokotoko taiaha, spears and construction. |
| K nuka | Tea Tree | Leaves, gum, bark and sap used in rongo ; wood used for k (digging sticks), hoe tokotoko, taiaha, spears and construction |
| T K uka | Cabbage Tree | Food source; weaving. |
| Raup | Swamp Reed | Production of mokihi (reed canoes) construction, and insulation of whare (houses). |
| Karam | Coprosma sp | Barks and shoots used in rongo ; bark also used for dying and leaves used at Tangihanga and other ceremonies. |
| Kokomuka Koromiko | Hebe sp | Leaves and buds used in rongo |

Source: Riparian Planting and Management Guidelines for Tāngata Whenua 2003.



Kingston Golf Course

Chapter 7

Ngai Tahu Cultural Values

Listed below are important Ngai Tahu Cultural Values and the possible impact upon them from the proposed Plan Change Kingston Village

Mauri

Papatuanuku (Earth Mother) supports life including all people, flora, fauna and water.

The primary management principle for Ng i Tahu is the maintenance and enhancement of the mauri or life-giving essence of a resource. Mauri can be tangibly represented in terms of elements of the physical health of the land, a river, or surrounding biodiversity. While there are also many intangible qualities associated with the spiritual presence of a resource, elements of physical health which Ng i Tahu use to reflect the status of mauri and to identify the enhancements needed include:

- Aesthetic qualities e.g. natural character and indigenous flora and fauna;
- Life supporting capacity and ecosystem robustness;
- For lakes and rivers, the continuity of flow of water (of high quality) from the mountain source of a river to the sea;
- Fitness for cultural usage; and
- Productive capacity.

A water body or other natural resources can be desecrated by improper resource management activities. These may extinguish the mauri of the resource and in turn offend the mana of Papatipu r nanga who hold traditional rights and responsibilities in respect to the resource. A waterway's mauri can be desecrated if it no longer supports the traditional uses and values.

Across the rohe, one of the principle indicators Ng i Tahu uses to assess the mauri of a resource is its productivity and the quality of the food and other materials sourced from it, hence Ng i Tahu's use of the nature and extent of mahinga kai as an environmental indicator.

Ng i Tahu maintain that all elements of the environment possess a mauri or life force, be they mountain, flora, or fauna, their quality and sanctity is to be carefully protected from degradation. The mauri is an extinguishable value, the loss of which is recognised by its degraded state, the loss of life supporting values and at worst, irreversible breakdown. Mauri binds the spiritual and the physical elements of resources together, enabling their existence within the bounds of their own creation. When something dies, the mauri is no longer able to bind the physical and spiritual elements together and thereby give life. Without mauri, nothing can survive. To Ng i Tahu it is essential therefore that the mauri not be lost and not be degraded.

Preservation of the mauri of Lake Wakatipu, streams, flora, fauna and creatures from the adverse of development is of cultural significance to Ng i Tahu.

Summary of Impact:

The adverse impact upon mauri will be significant if there is any impact upon aquatic life, ecosystems, and fitness for cultural usage. This conclusion is derived from the fact that mauri is desecrated by improper resource management activities. If the mauri of an entity is desecrated or defiled, the health and wellbeing of the resource itself, resource users and others depending on or associated that entity are at risk. Ngā rūnanga need to be assured that there will be no adverse effects from subsequent developments.

The proposed development area has been highly modified by farming activities. Native Flora and Fauna is minimal and the stream somewhat degraded. The only significant impact on the mauri of the site would be the removal of wetland remnants and the diversion of the stream

from its present location to the western end of the site into the proposed channel used for site protection from flood events. This is seen as an unnatural solution to these flood events. However given that the site is to be enhanced with open swales, riparian plantings and greenbelts the Mauri in these areas should be compensated for and enhanced.

Kaitiakitanga

Preservation of the integrity of whenua and valued waterways and the resources supported by that waterway is an important aspect of the responsibilities of those members of Ng i Tahu whanui that are identified as Kaitiaki.

The term kaitiakitanga derives from the verb tiaki. In a natural resource context, the term incorporates notions of guarding, keeping, preserving, fostering, sheltering and watching over resources. Kaitiaki are the agents of this preservation and guardianship.

Kaitiakitanga denotes the responsibility of specific appointed iwi representatives to carry out particular functions, to keep and guard iwi interests and taonga resources. The obligations of kaitiaki include enforcement of the practices of tikanga, or those customary practices established to nourish and control the relationship between people and the natural world.

Kaitiaki may be human or non human, kaitiaki areö persons sanctioned by inherited rights and responsibility or by election and instruction by tribal elders and authorities.ö (Ng ti te Ata 2.2.3) Kaitiaki are accountable back to iwi, and care must be taken to ensure appropriate communication processes are established between iwi and decision-makers to avoid interfering in representation and accountability processes.

The responsibilities of kaitiaki can only be discharged by outcomes which sustain the spiritual and physical integrity of the resources and their relationship with the people, so that the resources and the cultural values they support are passed down to future generations.

Given that objective, M ori are likely to measure the effectiveness of opportunities provided for the exercise of kaitiakitanga against the environmental outcomes that are achieved. Those outcomes will be represented by physical resource health and opportunities for continuing cultural usage according to iwi customary preferences and priorities.

To iwi, the importance of maintaining equilibrium of the environment is central to the role of kaitiakitanga. Each generation has an obligation to exercise guardianship. Kaitiakitanga needs not be in conflict with development but, in essence, seeks to protect and preserve the special characteristics of the various elements of the environment, recognising the holistic nature of the natural world of which people are but one part, and protecting the spiritual and physical wellbeing of one's own.

Values (both tangible and intangible) associated with specific resources of the Murihiku area include:

- The role of maunga, the rivers and particular resources in unique ancient tribal creation stories;
- The significance of Takere-hanga-waka, Lake Wakatipu, maunga, the Mataura River, and other streams to the identity and wellbeing of Ng i Tahu;
- The role of those resources in historical accounts;
- The proximity of important wahi tapu, settlement or other historical sites in or adjacent to specific resources;
- The use the rivers as and access routes to the upper catchments, Fiordland and other parts of the West Coast and as a means of transport;
- The value of the many and varied resources of the catchments as traditional sources of mahinga kai, food and other cultural materials; and
- The continued capacities for future generations to access use and protect resources.

Summary of Impact:

The adverse impact upon ngā rūnanga will be significant if there are any effects on water, soil, aquatic biota, or terrestrial vegetation from the proposed subdivision. This conclusion is derived from the fact that kaitiakitanga is about the exercise of guardianship and ensuring that the health and wellbeing of the resources of the Murihiku Region is protected for the present generation and future generations.

Maunga

Maunga (Mountains) play an important role in the spiritual and cultural beliefs of Ng i Tahu. Foremost, maunga are the gateways to the atua (gods) and heavens, hence the story of Aoraki and the creation of Te Wai Pounamu. Maunga are also the gatherers of the tears of Ranginui (Sky Father), whose valleys collect the waters and in turn provide nourishment for Papatuanuku (Earth Mother).

Given their supremacy, maunga generally hold the names of eponymous ancient tupuna (ancestors) who featured in the creation or discovery stories of this island. Smaller hills also hold names.

The maunga to the west of Takere-hanga-waka is known as Ng Puke Maeroero, so named after the legendary people that were believed to have dwelled there.

Summary of Impact:

Ngā Rūnanga will be adversely affected if subsequent developments are out of character with the surrounding environment, i.e. building height and colours in harmony with the local landscape. Section 4.2.3i of the Queenstown Lakes District Plan states that new development must be managed to ensure that changes that occur do so in a manner which respects the character of the landscape and avoids any adverse effects on the visual qualities of the landscape. These issues support Ngai Tahu view. Mountain views should not be spoilt by poor design.

Awa/Ngā Wai

Without water no living thing, plant, fish or animal can survive. Water is taonga and this taonga value refers to values associated with the water itself, the resources living in the water and the resources in the wider environs that are sustained by the water. Further, water is a holistic resource. The complexity and interdependency of different parts of the hydrological system should be considered when carrying out activities that have known effects to water. This includes groundwater systems that provide the continuous flows of rivers that may retreat beneath the surface and appear again in valued waipuna (springs).

Summary of Impact:

The adverse impact upon the water of the Murihiku region will be significant if there are any effects on the mauri of the water from the subsequent development arising from the proposed plan change.

The stream through the property is to be diverted; this is undesirable to Ngai Tahu. However given that a considerable length of the stream appears to have been straightened, stock have had access to it and damaged the banks and future security from flood events, Ngai Tahu see benefits of the diversion for the Kingston extension.

Mahinga Kai

Ng i Tahu had an intimate knowledge of the resources available to them, and utilised this knowledge to develop a seasonal cycle of harvesting of mahinga kai.

Ng i Tahu relied on a large foundation of land and water based food resources. Because of the way in which food was collected from different areas at different times Ng i Tahu ensured the continued availability of the resource. Ng i Tahu had an intimate knowledge of the lifecycle of the food resources available to them. If numbers in a particular area were low then

another area could be utilised for the same resource or another resource could be collected from a different source.

Ng i Tahu have lost a lot of their traditional food gathering places in the Murihiku Region due to a variety of reasons such as the introduction of pests, domestic animals, pastoral farming and modification to waterways most notably through damming, abstractions for irrigation and gravel extractions. There has also occurred draining of wetlands that would once have been a natural habitat to many plants and animals valued by Ngai Tahu. The loss of access to certain areas where food can be collected and loss of certain foods that are now extinct have accompanied this loss of physical habitat. It is the responsibility of ng runanga o Murihiku to ensure that activities in the Murihiku region do not contribute to the further degradation of mahinga kai resources.

The Plan Change area and present day Kingston as mentioned was the site of the village called Takere-hanga-waka. This was situated here to provide access to the Mahinga kai resources from this and surrounding district. As noted, records show Chief Paitu in the 1800s using this area to hunt weka. The ability to source Mahinga kai resources is now very limited with little of environment present in the 1800s here today.

Summary of Impact:

Nga Runanga needs to be assured that contamination of habitats, both aquatic and terrestrial, in the Murihiku Region will not occur. Of concern are the potential effects on native plants, animals and ecosystems, which need to be addressed by the Queenstown Lakes District Council.

An Ecological report prepared for the Plan Change recommends retaining and enhancing some of the wetland environments. We fully support this as these remnants are possibly the only example of how this area would have been and how it supported life to provide mahinga kai.

Fitness of Waterways for Cultural Usage

This is linked to the issues outlined in the mahinga kai section above. In resource management for a Ng i Tahu repeatedly advises that mahinga kai was and remains the cornerstone of Ng i Tahu culture.

Summary of Impact:

Nga rūnanga needs to be confident that they can continue to use the resources of the lakes rivers and streams in the Murihiku region. Monitoring regimes will need to be put in place to ensure that as a result of development and urbanisation Lake Wakatipu is not effected by any contaminated runoff through storm water systems. Potentially affecting the health of the mahinga kai resource.

Spiritual Health And Wellbeing of Ngāi Tahu

The cultural identity of Ng i Tahu stem from their relationship with their whenua, maunga, awa and taonga species. The health and wellbeing of Ng i Tahu whanui is dependent on the continued health and wellbeing of their whenua, maunga, awa and taonga species. Contamination of this region, in particular the waters of this region, represents a contamination of the culture and identity of Ng i Tahu.

Summary of Impact:

Nga rūnanga must be assured that contamination of the surrounding land, the waters and the flora and fauna supported by them is avoided. The spiritual wellbeing of future residents is important to Ngai Tahu knowing that good design, planning, implementation and construction of the site will provide a good living environment.

Archaeological Sites

The protection of archaeological sites is extremely important for the cultural and spiritual health and wellbeing of Ng i Tahu Whānui. Takere-hanga-waka is an old settlement site dating back to the earliest arrivals in Murihiku. Numerous recorded archaeological sites exist in the Kingston area. Earth ovens on the foreshore, adze find spots and occupation sites. Other sites have been recorded further down the valley. No archaeological site where identified on the site however. However, because of centuries of use and occupation there is a higher than normal likelihood of disturbing something of significance to Ng i Tahu Whānui in earthworks as a result of subdivision. It is likely that any archaeological sites would have been found, disturbed or destroyed as a result of past farming. Past habitation layers would have been close to the surface due to the hard nature of the alluvial gravels beneath the thin topsoils. Subsequent top soils appear to have been ploughed. The exact spot of the old village is unknown so vigilance should be used when earthworks are commenced.

Summary of Impact:

Ngā Rūnanga will be adversely affected if subsequent developments destroy archaeological values of significance to Ngāi Tahu Whānui.

Chapter 8

Site Visit

On Wednesday the 24th of October at 11am Michael Skerrett and Dean Whaanga of Te Ao M rama Inc meet with Jenny Parker from Arrow Resource Management and Joanne Dowd from Mitchell Partnerships at the site. We proceeded to walk around the site, across the Kingston Golf course. Particular areas of interest were the streams bisecting the property. Remnant native flora and fauna swamp areas and possible Archaeological and heritage sites. We walked through the property noting entrance ways, site layout, proposed housing density and reserve allocation, returning to our vehicles about 1pm.

Description

The site is a well developed farm with the land having being modified to suit the farmer's requirements. Rock and stone from the property have been heaped up in areas leaving grass pastures. There were mainly sheep in the paddocks. The streams appear to be straightened with stock allowed to roam freely along the banks. The stream appears to be in poor health.

The natural lay of the land is a slight decline from South to North towards the shore of lake Wakatipu. At one stage the area was the outlet for Lake Wakatipu. Glaciers formed between the mountains in the ice ages. On receding the glaciers have deposited gravel and rock moraines.

Little native vegetation exists on the property. The shelter belts are mainly exotic species. A planting of Douglas Fir will be removed at the start of the development. Small remnant wetlands with tussock exist. The largest of these areas seen (possibly 20m by 30m) is earmarked for removal. This is unfortunate as it would have added substantially to the new development had it been enhanced and used as a landscape feature. The area where this wetland area exists is on a higher area of the site which has better vista or views.

Lake Wakatipu is hard to see from parts of the site due to trees obscuring the views to the north. The Mountains (Ng Puke Maeroero) climb steeply to the west and obscure the evening sun to varying degrees. To the East are the Kawarau or Remarkables mountains.

Summary

Ngai Tahu sees the benefits for the proposed Plan Change to allow for Kingston's strategic goals and priorities as identified in Kingston 2020. The future expansion of Kingston will be planned to ensure a range of community benefits and Council will ensure urban design principles are achieved and the heritage values of the township are recognised and respected. The existing Kingston will benefit from its own water and sewage system as a result of the Plan Change.

The development of the Kingston however has the potential to impact significantly upon Ng i Tahu values and beliefs. Ng i Tahu has a long association with the Kingston region. Ng i Tahu led a nomadic lifestyle, following resources throughout the region. The use of the areas was extensive rather than intensive. Intimacy with and knowledge of the terrain was built up over generations and passed from one generation to another generation.

The potential adverse effects are associated with any effect on the physical and spiritual value of water, streams and the lake, mahinga kai, terrestrial vegetation, aquatic biota, water quality, mountains and archaeological sites. Ng i Tahu values need to be respected when dealing with any activity that poses risks. These values and beliefs are central to Ng i Tahu existence. Any impact upon one value will impact upon all including and inevitably putting the health and wellbeing of humans at risk.

Through proper planning and management these risks may be reduced or eliminated. Nga Runanga has identified in the previous section of this report the effects that are to be avoided.

As work progresses on the Plan, Nga Runaka through Te Ao Marama Inc request input into Resource consenting to ensure our values such as accidental discovery and other issues as outlined in our Resource Management plans are followed.

Recommendations

- Take into account Issues and Policy outlined in the Ngai Tahu ki Murihiku Natural and Environmental Iwi Management Plan. These are comprehensive, many align with Councils own policies and values. The main policies mentioned are

- Amenity values
- Protecting sites of significance in high country and foothill areas
- Wastewater disposal
- Solid waste management
- Subdivision and development
- Earthworks
- General water policy
- Rivers
- Mahinga Kai and Biodiversity
- Riparian zones

- The accidental discovery Protocol will be implemented. Contractors especially during earth moving works are made aware of and understand the protocol.
- Culverts crossings and streams are designed to allow fish passage, with appropriate riparian plantings for species habitat.
- Special attention should be paid to the remnant wetlands. It would be appropriate and to keep and enhance some wetland areas. These would not only add value to the development but provide species habitat.
- Removal of exotic species such as Douglas fir (Wilding issues). Encourage the planting of native species wherever possible throughout the development to enhance amenity values and bird life.
- Water quality is paramount. Every effort should be made to keep streams and drains clean during earthworks and construction. The Treatment plant will use disposal to land which is supported. Waterways close by should be monitored for potential contamination during the development stage.
- The Kingston area is very important to Ng i Tahu. It was a village site and mahinga kai gathering area. Ngai Tahu would like the opportunity to provide place where this may be considered appropriate.

APPENDICES

Mahinga Kai

The following table lists some of the mahika kai species that were found in the Murihiku Region. Many of these species are still present and such populations are highly valued by members of Ng i Tahu Wh nui.

| Nga Ika | Fish | Taonga Species |
|------------------------|--------------------------------------|-----------------------|
| Tuna | Eel (Short Fin & Long Fin Varieties) | |
| Kanakana | Lamprey | |
| P tiki | Flounder | |
| Inaka | Whitebait (Adult) | |
| Mata | Whitebait (Juvenile) | |
| Koura | Freshwater Crayfish | |
| Kakahi | Freshwater Mussel | |
| Kökopu | Native trout and galaxiids | * |
| Paraki/Ngaiore | Common Smelt | |
| Kokopara | Bully | |
| Kueo | Species of fish | |
| Taiwharu | Giant Kökopu | * |
| | | |
| Nga Manu | Birds | |
| K k | South Island Parrot | * |
| K hu | Harrier | * |
| Moa | Moa | |
| K k pö | K k pö | * |
| K k riki | Parakeet | * |
| Kakaruai | South Island Robin | * |
| Kaki | Black Stilt | * |
| K rearea | Falcon | * |
| Karoro | Black Backed Gull | * |
| Kea | Kea | * |
| Köau | Shag | * |
| Koekoe | Long-tailed Cuckoo | * |
| Köparapara or Korimako | Bellbird | * |
| Kötare | Kingfisher | * |
| Kötuku | White Heron | * |
| Köwhiowhio | Blue Duck | * |
| Kükupa/Kererü | Wood Pigeon | * |
| M t | Fernbird | * |
| Miromiro | South Island Tomtit | * |
| Mohua | Yellowhead | * |
| P kura/Pükeko | Swamphen | * |
| P rera | Grey Duck | * |
| Pateke | Brown Teal | * |
| Pipiwharauoa | Shining Cuckoo | * |
| Piwakawaka | South Island Fantail | * |
| Poaka | Pied Stilt | * |
| Pütangitangi | Paradise Shelduck | * |
| Ruru koukou | Morepork | * |

| | | |
|---------------------|-------------------------|---|
| Riroriro | Grey Warbler | * |
| Takahē | Takahē | * |
| Tuturiwhatu | Banded Dotterel | |
| Tete | Grey Teal | * |
| Tieke | South Island Saddleback | * |
| Tititipounamu | South Island Rifleman | * |
| Tokoeka | South Island Brown Kiwi | * |
| Tüi | Tüi | * |
| Weka | Woodhen | * |
| Nga Manu | Various Birds | |
| Nga Hua | Eggs of Bird Species | |
| | | |
| Nga Rakau | Plants | |
| Akatorotoro | White Rata | * |
| Aruhe | Fern Root | * |
| Harakeke | Flax | * |
| Horoeka | Lance Wood | * |
| Kaihikatea | White Pine | * |
| K mahi | Kamahi | * |
| K nuka | K nuka | * |
| K puka | Broad Leaf | * |
| Karaka | NZ Laurel | * |
| Kauru | Stem of Cabbage Tree | * |
| Kökömuka | Koromiko | * |
| Köwhai | Köwhai | * |
| Mania | Sedge | * |
| M nuka Kahik toa | Tea Tree | * |
| M tai | Black Pine | * |
| Miro | Brown Pine | * |
| Pingao | Pingao | * |
| Ponga | Tree Fern | * |
| R t | Southern R t | * |
| Raupö | Bull Rush | * |
| Rimu | Red Pine | * |
| Rimurapa | Bull Kelp | * |
| Taramea | Spear Grass | * |
| Tatarahaka | Berries | * |
| Tawai | Beech | * |
| Teteaweka | Muttonbird Scrub | * |
| Ti Köuka | Cabbage Tree | * |
| Tikumumu | Mountain Daisy | * |
| Toetoe | Toitoi | * |
| Tötara | Tötara | * |
| Tutu | Tree (Cororia Arborea) | * |
| Wi | Silver Tussock | * |
| Wiwi | Rushes | * |
| | | |
| Nga Kararehe | Animals | |
| Kiore | Rat | |

Note: Taonga species are species that are valued by Ng i Tahu for a particular reason, whether it is as a mahinga kai or as a cultural icon. These are identified as such in the Ng i Tahu Claims Settlement Act 1998.

STATUTORY ACKNOWLEDGEMENT FOR WHAKATIPU-WAI-MAORI (LAKE WAKATIPU)

Schedule 75

Statutory Area

The statutory area to which this statutory acknowledgement applies is the lake known as Whakatipu-wai-maori (Lake Wakatipu), the location of which is shown on Allocation Plan MD 39 (S.O. 24720).

Preamble

Under section 206, the Crown acknowledges Te Runanga o Ngai Tahu's statement of Ngai Tahu's cultural, spiritual, historic, and traditional association to Whakatipu-wai-maori, as set out below.

Purposes of Statutory Acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are:

- (a) To require that consent authorities forward summaries of resource consent applications to Te Runanga o Ngai Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and
- (b) To require that consent authorities, the Historic Places Trust, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to Whakatipu-wai-maori, as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and
- (c) To empower the Minister responsible for management of Whakatipu-wai-maori or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided in section 212 (clause 12.2.6 of the deed of settlement); and
- (d) To enable Te Runanga o Ngai Tahu and any member of Ngai Tahu Whanui to cite this statutory acknowledgement as evidence of the association of Ngai Tahu to Whakatipu-wai-maori as provided in section 211 (clause 12.2.5 of the deed of settlement).

Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 208 to 211, 213, and 215,

- (a) This statutory acknowledgement does not affect, and is not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaw; and
- (b) Without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under any statute, regulation, or bylaw, may give any greater or lesser weight to Ngai Tahu's association to Whakatipu-wai-maori (as described in this statutory acknowledgement) than that person or entity would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of Whakatipu-wai-maori.

Except as expressly provided in this Act, this statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in this Act, this statutory acknowledgement does not, of itself, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to, Whakatipu-wai-maori.

STATUTORY ACKNOWLEDGEMENT FOR MATAURA RIVER

Schedule 42

Statutory Area

The statutory area to which this statutory acknowledgement applies is the river known as Mataura, the locations of which is shown on Allocation Plan MD 125 (S.O. 12264).

Preamble

Under section 206, the Crown acknowledges Te Runanga o Ngai Tahu's statement of Ngai Tahu's cultural, spiritual, historic and traditional association to the Mataura River, as set out below.

Purposes of Statutory Acknowledgement

Pursuant to section 215, and without limiting the rest of this schedule, the only purposes of this statutory acknowledgement are

- (a) To require that consent authorities forward summaries of resource consent applications to Te Runanga o Ngai Tahu as required by regulations made pursuant to section 207 (clause 12.2.3 of the deed of settlement); and
- (b) To require that consent authorities, the Historic Places Trust, or the Environment Court, as the case may be, have regard to this statutory acknowledgement in relation to Whakatipu-wai-maori, as provided in sections 208 to 210 (clause 12.2.4 of the deed of settlement); and
- (c) To empower the Minister responsible for management of Whakatipu-wai-maori or the Commissioner of Crown Lands, as the case may be, to enter into a Deed of Recognition as provided in section 212 (clause 12.2.6 of the deed of settlement); and
- (d) To enable Te Runanga o Ngai Tahu and any member of Ngai Tahu Whanui to cite this statutory acknowledgement as evidence of the association of Ngai Tahu to Whakatipu-wai-maori as provided in section 211 (clause 12.2.5 of the deed of settlement).

Limitations on Effect of Statutory Acknowledgement

Except as expressly provided in sections 208 to 211, 213, and 215,

- (a) This statutory acknowledgement does not affect, and is not to be taken into account in, the exercise of any power, duty, or function by any person or entity under any statute, regulation, or bylaw; and
- (b) Without limiting paragraph (a), no person or entity, in considering any matter or making any decision or recommendation under any statute, regulation, or bylaw, may give any greater or lesser weight to Ngai Tahu's association to the Mataura River (as described in this statutory acknowledgement) than that person or entity would give under the relevant statute, regulation, or bylaw, if this statutory acknowledgement did not exist in respect of The Mataura River.

Except as expressly provided in this Act, this statutory acknowledgement does not affect the lawful rights or interests of any person who is not a party to the deed of settlement.

Except as expressly provided in this Act, this statutory acknowledgement does not, of itself, have the effect of granting, creating, or providing evidence of any estate or interest in, or any rights of any kind whatsoever relating to, The Mataura River.

Accidental Discovery Protocol

Appendix One

1) Koiwi accidental discovery

If K iwi (human skeletal remains) are discovered, then work shall stop immediately and Te Ao Marama Inc (Ng i Tahu (Murihiku) Resource Management Consultants) will be advised.

They will arrange a site inspection by the appropriate Tangata whenua and their advisers, including statutory agencies, who will determine whether the discovery is likely to be extensive and whether a thorough site investigation is required.

Materials discovered will be handled and removed by Iwi responsible for the tikanga appropriate to their removal or preservation.

2) Taonga or artefact accidental discovery

Taonga or artefact material (e.g. pounamu / greenstone artefacts) other than K iwi will be treated in a similar manner so that their importance can be determined and the environment recorded by qualified archaeologists alongside the appropriate Tangata whenua.

In - situ (natural state) pounamu / greenstone accidental discovery

Pursuant to the Ng i Tahu (Pounamu Vesting) Act 1997, all natural state pounamu / greenstone in the Ng i Tahu tribal area is owned by Te R nanga o Ng i Tahu. The Ng i Tahu Pounamu Resource Management Plan provides for the following measure:

Any *in - situ* (natural state) pounamu / greenstone accidentally discovered should be reported to the Pounamu Management Officer of Te R nanga o Ng i Tahu as soon as is reasonably practicable. The Pounamu Management Officer of Te R nanga o Ng i Tahu will in turn contact the appropriate Kaitiaki Papatipu R nanga.

In the event that the finder considers the pounamu is at immediate risk of loss such as erosion, animal damage to the site or theft, the pounamu / greenstone should be carefully covered over and/or relocated to the nearest safe ground. The find should then be notified immediately to the Pounamu Management Officer.

Contact details for the Pounamu Management Officer are as follows:

Te R nanga o Ng i Tahu
Level 7, Te Waipounamu House
158 Hereford Street
P O Box 13-046
OTAUTAHI/CHRISTCHURCH

Phone: (03) 366 4344
Fax: (03) 365 4424
Web: www.ngaitahu.iwi.nz
Pounamu Management Officer
Kaiwhakarite Tiaki Pounamu
Te R nanga o Ng i Tahu