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Original LGOIMA Request:

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In relation to the RMA Section 6 classifications in the Draft Waitaki District Plan, we request the following:

1. The total area of land covered by each of the following classifications, listed by classification:
  - a. Outstanding Natural Landscape
  - b. Outstanding Natural Feature
  - c. Significant Natural Feature
  - d. Significant Natural Area
  - e. Rural Scenic
  - f. Sites and Areas of Significance to Māori
2. The total area of land within the Waitaki District that is affected by any one or more of the following classifications, noting that several classifications may apply over the same piece of land:
  - a. Outstanding Natural Landscape
  - b. Outstanding Natural Feature
  - c. Significant Natural Feature
  - d. Significant Natural Area
  - e. Rural Scenic
  - f. Sites and Areas of Significance to Māori
3. The processes that apply to the identification of Sites and Areas of Significance to Māori and who is involved in those processes
4. The considerations, attributes, and values that trigger classification of land as Sites and Areas of Significance to Māori, whether that information is considered public information, and whether that information is or should be made available as public information
5. The processes that apply to changes in the classification of land as Sites and Areas of Significance to Māori, including when land may be declassified, such as if it had been incorrectly identified, or reclassified, such as after having been previously considered and determined not to qualify
6. The policy, position, or view of the council as to whether the relevant iwi position on the classification of land as Sites and Areas of Significance to Māori would be considered final, of primary importance, or of equal importance to the positions of other stakeholders.”

**Clarified:** Questions 1 & 2 - Rural Scenic Landscape as it appears in the Draft District Plan mapping.  
Question2 - refers to the Draft District Plan mapping.

**Council Officers have reviewed your request and have collated the answers in red below:**

**Q1:** The table below provides a summary of the areas across all land tenures as of the end of February 2024:

**Table 1.** All land area in the Waitaki district covered by district plan overlays.

|  | Area in Draft DP (ha) |
|--|-----------------------|
| Outstanding Natural Landscape            | 320,172               |
| Outstanding Natural Features             | 39,164                |
| Significant Natural Features             | 9167                  |
| Rural Scenic                             | 162,423               |
| Significant Natural Areas                | 8449                  |
| Sites and areas of significance to Māori | 34,577                |
| total                                    | 573,952               |

**Q2:** There is 238762 ha of freehold land affected by overlays, being ONL, ONF, SNF, SNA, RS and SASM overlays. There is 541429 ha total land under these overlays including Crown land under pastoral lease, unallocated Crown land and public conservation land. The Waitaki District has a total area of 721395 ha.

**Q3:** The processes that Council is giving effect to fall under Sections 6(e), 72-76 and Schedule 1 of the RMA and as informed by Ngai Tahu in relation to SASMs.

**Q4:** See below

**Q5:** When a request is received from a landowner, we refer this to Aukaha who liaise with Moeraki Runaka to consider changes to the mapped SASMs. If changes are to be made, they are sent back to Council and this then requires the maps to be presented to the District Plan Review Subcommittee to consider and recommend to Council as part of the suite of provisions to be considered for approval in the Proposed District Plan at a future meeting date to be confirmed. A recent example of this can be found at: [Late Reports Agenda of District Plan Review Sub-Committee - Tuesday, 13 February 2024 \(waitaki.govt.nz\)](#)

**Q6:** The Council is obliged to follow the RMA (see response to Q3 above) and as part of that considers all relevant matters, including the views of iwi and other stakeholders.

# **Waitaki District Plan Review**

## **Sites and Areas of Significance to Kāi Tahu**



**Aukaha (1997) Limited**

**October 2023**

Prepared by: Michael Bathgate and Yvonne Takau

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## 1. Introduction

Waitaki District Council ('the Council') is carrying out a full review of its district plan. Among the matters that it must address as part of this review is the obligation under section 6(e) of the Resource Management Act 1991 (RMA) to recognise and provide for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taoka.

Waitaki District lies within the takiwā (traditional boundaries) of Kāi Tahu<sup>1</sup>. Te Rūnanga o Ngāi Tahu is the mandated iwi authority for Kāi Tahu whānui<sup>2</sup>, and was established by the Te Rūnanga o Ngāi Tahu Act 1996. Within Kai Tahu whānui, Papatipu Rūnaka are representative bodies of the whānau and hapū of traditional marae-based communities.

The Papatipu rūnaka who represent mana whenua across the Waitaki District are Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Waihao and Te Rūnanga o Arowhenua.

As part of fulfilling its section 6(e) obligation, the Council intends to include provisions that identify and recognise sites and areas across the Waitaki district that are significant to Kāi Tahu and to manage activities that have potential adverse effects on the values of these sites and areas. These sites and areas of significance are referred to by Kāi Tahu as 'wāhi tūpuna'. Notwithstanding this process of identifying significant areas, it should be noted that Kāi Tahu consider the entire district to be ancestral land to Kāi Tahu whānui.

The purpose of this report is to provide information and analysis to support development of those provisions. The report also includes recommendations reflecting the management approach preferred by Kāi Tahu.

The Mana Whenua section developed as part of the District Plan review contains further detail on:

- the relationship of mana whenua to the Waitaki District;
- Kāi Tahu values and environmental management perspectives;
- significant natural resources to Kāi Tahu and issues of concern relating to their management;
- requirements relating to Te Tiriti o Waitangi; and
- how mana whenua participate in the resource management process.

The report has been prepared by Aukaha (1997) Limited, which is the mandated resource management agency of Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki and Te Rūnanga o Waihao. It has been prepared in consultation with Aoraki Environmental Consultancy Limited (AECL), which is the mandated resource management agency of Te Rūnanga o Arowhenua.

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<sup>1</sup> In the southern South Island, local dialect uses 'k' as an alternative to 'ng', hence Kāi Tahu is an alternative name for Ngāi Tahu.

<sup>2</sup> The term 'Kāi Tahu whānui' encompasses descendants of the primary hapū of Waitaha, Kāti Māmoe and Kāi Tahu.

## 2. Historical and cultural context

### 2.1 Whakapapa and Identity of Mana Whenua

The Waitaki District lies within the traditional iwi boundaries of Kāi Tahu. Kāi Tahu is the largest iwi in Te Wai Pounamu (the South Island) and their rohe (tribal area) extends from Rakiura (Stewart Island) in the south to Te Parinuiowhiti (White Cliffs, Blenheim) in the north and to Kahurangi Point on Te Tai o Poutini (the West Coast). Ngāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tuāhuriri and Ngāi Te Ruahikihiki are the five primary Kāi Tahu hapū, of which all Kāi Tahu people are descended from. Their whakapapa (genealogical ties) also connects them to their earlier Waitaha, Rapuwai, Hawea and Kāti Māmoe ancestors. Today, they are collectively known as Kāi Tahu whānui.

Kāi Tahu is made up of 18 papatipu rūnaka spread across Te Wai Pounamu. Papatipu rūnaka exist to uphold the mana of their people over the land, sea and natural resources in their takiwā (ancestral area). The whānau and hapū (extended family groups) that make up these papatipu rūnaka are those who have mana whenua status within that area. This is determined through whakapapa, resource use and ahikāroa (the long burning fires of occupation). The kaitiaki rūnaka who hold mana whenua status across the Waitaki District are Te Rūnanga o Moeraki, Te Rūnanga o Waihao, Te Rūnanga o Arowhenua and Kāti Huirapa Rūnaka ki Puketeraki.

The connection that mana whenua have with the whenua goes beyond the arrival of their ancestors more than 70 generations ago. The Kāi Tahu creation story tells of the arrival of Te Waka o Aoraki from heaven, following the separation of Raki and Papatūānuku. The spiritual waka that carried Aoraki and his brothers became the South Island, and the brothers became the ancestral mauka (mountains) that form the centre of Te Wai Pounamu. Aoraki's son, Tū te Rakiwhānoa then sculpted the land to ensure the landscape was suitable for future generations to live and thrive. Raki's offspring created all the elements that make up te taiao (the natural environment) today, from the mountains, to the seas, the rivers, forests and all animal and human life. Kāi Tahu claim the same descent from Raki and his wives, thus linking the cosmological world of the atua to the present generation of mana whenua.

The creation tradition which tells of the waka, Āraiteuru is also significant to the history of mana whenua in the Waitaki District. According to this tradition, Aoraki was a passenger on the Āraiteuru, and along with the other passengers, they brought with them a supply of kumara, hue (gourds) and other foods. Rough seas crashed against the waka when they reached the North Otago coast and they eventually capsized at Matakaea (Shag Point). The passengers journeyed inland to explore the new land but had to return to the waka before daylight. Those who failed to return in time turned into stone, hills and mountains, many of which are significant landscape features in the Waitaki District and bear the names of those same ancestors.

Then, around 70 generations ago, the first people arrived in Te Wai Pounamu from Hawaiki aboard the Uruao, captained by Rākaihautū, one of the founding ancestors of Waitaha, and an ancestor of all Kāi Tahu whānui. Landing in Whakatū (Nelson), Rākaihautū's son took a search party down to the east coast while Rākaihautū led the remainder through the interior. It is said that with his kō (digging stick) Tu-whakaroria, he dug the southern lakes (Kā Puna Kari Kari o Rākaihautū). Eventually they return up the eastern coastline to reunite with Te Rakihouia (his son) at Waihao, before settling near modern-day Akaroa. The Uruao lies as part of the Waitaki riverbed near Waikākahi (near Glenavy).

## 2.2 Historical and traditional use and occupation in Waitaki District

The Waitaki District was an area rich with a diverse range of natural resources. While these resources provided sustenance, its abundance also meant that there was the opportunity for people to grow and trade these resources in a more economic sense. Historically, mahika kai flourished within and along the District's coastline and fresh waterbodies, attracting substantial settlements and contributing to a rich history throughout the District. Kāi Tahu describe mahika kai as the gathering of foods and other resources, and the management of the places where they are gathered. Over generations, Kāi Tahu developed food gathering patterns based on the seasons and lifecycles of various birds, aquatic species and plants. The coasts, rivers and lakes, and their associated reefs, valleys and tributaries were a fundamental component of these systematic seasonal food gathering patterns. The tūpuna (ancestors) of mana whenua traced familiar patterns on the landscape through time as they followed the rhythm of the seasons. There was a season for everything, a season to grow, to harvest and to rest.

Historically, there were more than 30 species taken from numerous sites across the Waitaki catchment. The estuarine environments were significant spawning sites for species such as īnaka, waterfowl and shellfish. The coastlines abounded with further varieties of shellfish including paua and koura. The freshwater springs, lakes, rivers and wetlands were rich with tuna, kokopu, vegetation and various other invertebrate species that were harvested for kai. Those in close proximity to waterbodies, relied most heavily on tuna and would trade any excess catch for other resources. Their neighbours further inland had diets that primarily consisted of weka, as well as other forest birds such as kākāpō.

Mana whenua had nohoaka (temporary campsites) inland that they would travel to seasonally, primarily in the summer to gather resources - there were up to 170 nohoaka in the Waitaki basin alone. During the winter months, whānau would congregate in kāika (permanent settlements) along major awa (rivers) and tributaries. As well as the Waitaki and its tributaries, other important awa for mahika kai and travel included the Waiareka, Kākaunui, Waianakarua, Waihemo (Shag) and Te Hakapupu (Pleasant River).

Numerous kāika were located on both sides of the Waitaki River and at the mouth. The Waitaki was also a significant ara tawhito (traditional travel route) providing direct access to the rich inland mahika kai resources of Central Otago and Te Tai Poutini (West Coast). The route ran along the Waitaki where Lake Aviemore now lies, to Hāwea and Wānaka via the Lindis Pass, and to Te Tai Poutini, the West Coast, via Tioripātea (Haast Pass). The trail through the Lindis provided access to inland Otago's mahika kai and pounamu resources. Other routes linked to seasonal resource gathering led into Ōhau, Pūkaki, Takapō, Alexandra and Whakarukumoana. Pā, urupā and tūahu were found along those routes. Whānau would travel by mōkihi (raupo rafts) and bring back the resources they gathered or traded for. Throughout the motu, the use of mōkihi for travelling is strongly associated with the Waitaki. Traditional travel routes such as the Waitaki became the arteries of economic and social relationships for mana whenua and other visiting Kāi Tahu whānui.

Today, the footsteps of the tūpuna (ancestors) of mana whenua linger through the archaeological remains of umu and kāika, through the rock art that still adorns limestone outcrops and shelters throughout the Waitaki valley, through the ara tawhito that are still travelled today, and through the placenames still spoken by their descendants who keep the fires burning.

## 2.3 Loss of access to whenua, wai and mahika kai

Te Tiriti o Waitangi was signed by Kāi Tahu rākatira in late May and early June of 1840. Following the signing, from 1844 to 1864 the Crown acquired approximately 80% of Te Waipounamu through a series of ten land purchases. The Crown promised that one-tenth of each purchase would be reserved for Kāi Tahu, that Kāi Tahu would still have access to their mahika kai sites and that schools and hospitals would be built for them. However, they failed to honour these promises.<sup>3</sup>

The largest of the land purchases was the Canterbury purchase in 1848, commonly known as ‘the Kemp’s Deed’ after Henry Tracey Kemp who negotiated the purchase. The exact area purchased by the Crown has always been a contentious issue for Kāi Tahu, particularly the inland boundary, which was agreed during negotiations to be from Maukatere (Mount Grey) in North Canterbury and along the foothills to Mauka Atua near Dunedin in Otago. Everything inland from the foothills was to remain in Kāi Tahu ownership, as the high country was a significant food gathering area. However, this agreement was not honoured by the Crown, and they asserted ownership from the eastern coastline to the Main Divide. The area between the foothills and the Main Divide became known to Kāi Tahu as “the hole in the middle”. This reflected the Kāi Tahu view that this land was never sold.

The Kemp’s Deed formed a key part of Te Kerēme – the Ngāi Tahu Claim to the Waitangi Tribunal that was heard in the late 1980s and led to the Ngāi Tahu Claims Settlement Act 1998. The Claim was presented in nine parts known as the nine tall trees of Kāi Tahu. Eight trees referred to the eight major land purchases and the ninth was mahika kai. Mahika kai is at the heart of Kāi Tahu cultural identity and is not simply food and the places where food is cultivated as the Crown interpreted it under Kemp’s Deed.

Mahika kai pervades every aspect of the Kāi Tahu way of life and encompasses the entire resource chain from the mountains right through to the sea (ki uta ki tai). Nothing was left to chance. Life was conducted in accordance with specific tikanga relating to the different seasons, the different resource that was being gathered and the lifecycle of each bird, fish or plant. The survival of and the ability to impart mātauraka (traditional knowledge) to future generations of Kāi Tahu regarding these places, practices and values rely on having access to these areas. However, the Crown failed to understand this, considering mahika sites to be areas currently under cultivation as gardens or places where there were fixed structures. As a result, Kāi Tahu lost control over and access to many of their traditional mahika kai areas and became alienated from the whenua and waters that they had used and tended to for generations.

From the Southern Purchase Deeds, allocations of land for settlement and use by Kāi Tahu were promised and Crown Grants of reserves and fishing easements were made in relation to these. Reserves awarded in the Waitaki District are listed in Table 1 below.

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<sup>3</sup> Information relating to land sales and subsequent losses, where not otherwise referenced, is taken from Ngāi Tahu Report to the Waitangi Tribunal 1991 and Ngāi Tahu Claims Settlement Act 1998 (including Crown apology).



**Table 1: Māori reserves awarded across the Waitaki District<sup>4</sup>**

| Reserve Name                                | Size (acres) | Interest   |
|---|--------------|--|
| Puna o Maru, Waitaki                        | 376          | Reserved by Mr. Mantell in 1848, in terms of Kemp's purchase.  |
| Kuri Bush Reserve (Tekuri), Otepopo         | 10           | Timber only reserved, land since purchased by the Natives.   |
| Moeraki                                     | 575          | Reserved by Mr. Mantell in 1848, in terms of Kemp's purchase.  |
| Korotuaheka/Papakaiaio, Waitaki             | 489          | Award of the Native Land Court in 1868, in final extinguishment of all claims under the Ngaitahu Deed of 1848  |
| Waitangi District Awakokomuka Māori Reserve | 10           | Dislocated – the shape of the river changed and meant that the reserve no longer adjoins the river. The land is now part of a dairy farm. <sup>5</sup>     |
| Hawksbury                                   | Approx 215   | Half Caste Reserve granted under the Middle Island Half Caste Crown Grants Acts of 1877 and 1883. Located north of Waikouaiti in the vicinity of Goodwood. |

The nature of the land reserves has been the subject of discontent across generations for manawhenua in the Waitaki District. Historically across the Waitaki, those living closest to rivers depended on tuna (eels) and inaka (whitebait), while those further inland hunted and gathered birds, predominantly weka but also including forest birds and kākāpō. However, when the land became available to settlers in the early 1850s, the whenua (including most wetlands) was drained for farming and rivers subsequently altered including damming for hydro-generation. Manawhenua were limited to these allocated reserves and could no longer freely migrate seasonally. As fences went up across the district, they were effectively locked out from accessing valued sites and areas and they couldn't gather resources as they previously did - despite the continued ability to do so being promised in the purchasing of the land from them. Over the years, manawhenua were forced to adapt as they became alienated from their traditional mahika areas and as traditional species became unavailable. The following comments from Kāi Tahu illustrate the mamae (pain) caused by these losses:

*All former sources of food supply were cut off ... The tui and all other birds are gone and the roots of the kauru and the fern have been destroyed by fire ... The reserves are too small to run stock on and cultivate as well. In 1848 there were plenty of fish and other food, but after the land got settled the people gradually were prevented from obtaining food that was available in former times.<sup>6</sup>*

<sup>4</sup> Information in table sourced from: Alexander Mackay (1872) and Kā Huru Manu: A Ngāi Tahu Atlas

<sup>5</sup> GT Tipa (2013)

<sup>6</sup> National Library (1891) G7, p. 47.

*They [Ngai Tahu] complained that, although they have a closed season for eels, the Europeans catch them all the year round. In olden times the natives had control of these matters, but the advent of the Europeans and the settlement of the country changed the state of affairs and destroyed the protection that formerly existed, consequently their mahinga kai (food producing places) are rendered more worthless every year.<sup>7</sup>*

*The rivers are closed to us and reserves are insufficient to support us. The young men may be able to work at shearing and harvesting but for a large part of the year there is no work to do.<sup>8</sup>*

*We are unable to catch flounders, inanga, or eels without risking the chance of being fined or imprisoned.<sup>9</sup>*

*In the olden times the people were able to procure kauru ... it was bartered for other kinds of food ... another kind of food they are now deprived of is edible berries and also fern root.<sup>10</sup>*

*Some of us were nearly put in jail for catching wekas on some of the runs ... [They] put a notice in a newspaper that natives would not be allowed to catch wekas on the runs, wanted to preserve wekas for game, and to kill the rabbits; but afterwards the wekas were killed on these runs by dogs and poison. Having seen the wekas lying dead on the runs in numbers, but the station owners would not allow the natives to kill or catch them; they threatened to shoot us if we went on their land ... we are left without the means of obtaining the food we used formerly to depend on.<sup>11</sup>*

Aruhe (fern root) and kāuru (edible stem of the cabbage tree) were gathered and well used across the Waitaki while weka was the second most common resource that was gathered. Access to weka in the Upper Waitaki particularly suffered due to the loss of land and access across land after privatisation.<sup>12</sup>

*All that is left now are the big rivers where they run right up into the mountains, and all our mahinga kai in regard to eels, inaka and other fishes are all dried up. Stone buildings and houses are standing on what were mahinga kai.<sup>13</sup>*

The comments show the grave implications that the Crown's failure to honour their promises had on Kāi Tahu and manawhenua in the Waitaki. The Crown had disregarded the importance of mahika kai to the identity and lifestyle of Kāi Tahu whānui and forced them into a more sedentary way of living based on fixed residence and waged employment. The Waitaki River and the mouth in particular, was once a hub which connected a network of trails, and which manawhenua traversed by mokihi to access the rich fish and bird resources up and down the river and into the interior. Today at the river mouth, a few houses which lay scattered across a fishing village, reserved lands, an urupā and a fishing easement; all now disjointed from the river, are remnants of Kāi Tahu settlements that had been continually inhabited for centuries. Similar stories of loss played out across other traditionally important rivers such as the Kākaunui, Waihemo (Shag) and Te Hākapupu (Pleasant River).

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<sup>7</sup> National Library (1891) G7, p. 47.

<sup>8</sup> National Library (1891) G7, p. 48.

<sup>9</sup> National Library (1891) G7, p. 48.

<sup>10</sup> National Library (1891) G7, p. 57.

<sup>11</sup> National Library (1891) G7, p. 48.

<sup>12</sup> GT Tipa (2013)

<sup>13</sup> Matiaha Tiramorehu – Smith Nairn Commission, MA 67/7

## 3. Sites and areas significant to Kāi Tahu in Waitaki District

### 3.1 Identification Approach

For centuries, Kāi Tahu whānau have lived and travelled extensively across the Waitaki District and thus maintain historical and contemporary cultural connections with land and waterways throughout the district. The identification of sites and areas for inclusion in the District Plan does not represent all areas in which RMA sections 6(e), 7(a) and 8 need to be considered. Rather, the identification process has focused on mapping and describing areas that are recognised as being of particular significance.

In the first generation of district plans, identification of sites significant to Māori tended to focus on known, discrete archaeological sites.<sup>14</sup> These sites provide an important insight into the lifestyles of the tūpuna of Kāi Tahu whānui - the resources and implements they used, the extent of their travels and location of sites that were of particular importance for shelter, mahika kai and other cultural activities. However, this is considered a limited and problematic approach to giving effect to RMA s6(e). Issues with this approach include the following:

- mapping discrete archaeological sites poses a risk to their integrity from fossicking or vandalism, and typically represent only a small part of associations to a particular area;
- these sites represent only glimpses into a way of life, rather than the broader use of and relationship of Kāi Tahu across the wider landscape;
- these historic sites do not reflect more contemporary Kāi Tahu associations to the whenua and wai, nor the full range of cultural values that may be present in these areas.

To appropriately reflect the depth and breadth and contemporary nature of this relationship, the approach taken is to identify areas of association, referred to as wāhi tūpuna, rather than discrete sites. The term 'wāhi tūpuna' is used to describe an area with significant associations to cultural traditions, history or identity. Typically, wāhi tūpuna encompass multiple related sites with connections to cultural beliefs, values and uses.

Wāhi tūpuna often encompass and include a range of mana whenua values. Appendix One provides a table setting out the range of values and types of sites or areas that may be found within wāhi tūpuna.

### 3.2 Methodology for identification of wāhi tūpuna

The identification process was carried out by pūkeka (cultural experts) from Te Rūnanga o Moeraki and Kāti Huirapa Rūnaka ki Puketeraki. Significant sites and areas (wāhi tūpuna) were identified drawing on cultural experts' in-depth knowledge and understanding of whakapapa, mātauraka, pūrakau and other cultural tradition. Reference was also made to existing documented or mapped information, which include the following:

1. Kā Huru Manu Ngāi Tahu Cultural Mapping Project: This extensive project, undertaken in consultation with papatipu rūnaka, has mapped and documented Kāi Tahu associations with areas across the entire Ngāi Tahu rohe. It includes information about the whakapapa and use of the various areas, as well as traditional place names. The publicly available layer and

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<sup>14</sup> With the exception of listing in plans of Ngāi Tahu Claims Settlement Act 1998 mechanisms such as statutory acknowledgements, tōpuni and nohoaka. However, the description and role of these mechanisms in first generation plans was typically very limited.

underlying layers with availability restricted to papatipu rūnanga have been drawn on to build the SASM layer.

2. Te Whakatau Kaupapa maps of recorded archaeological sites and silent files.
3. The Ngāi Tahu Claims Settlement Act 1998 (NTCSA) - areas and sites with statutory recognition in the NTCSA, including Statutory Acknowledgement areas, nohoaka, tōpuni and place names.
4. Mātaitai declared under the Fisheries (South Island Customary Fishing) Regulations 1999.
5. Māori Reserves and fishing easements.
6. South Island Māori Rock Art Project records of rock art sites.
7. Kāi Tahu ki Otago Natural Resource Management Plan 2005.
8. Waitaki Iwi Management Plan 2019.
9. Pouhere Taonga Heritage New Zealand and New Zealand Archaeological Association recorded areas and sites.

This information was made to draw wāhi tūpuna at large scale on topographical maps. These were drawn independent of other mapping boundaries such as cadastral or zone boundaries. These maps were then converted to a GIS layer.

Draft maps and described values were then considered and refined by rūnaka at several hui, with participation also from Te Rūnanga o Ngāi Tahu Cultural Mapping Team, a mana whenua rock art specialist and Aukaha staff. Hui were also held with staff from Heritage New Zealand Pouhere Taonga.

While mana whenua associations and traditional patterns of travel and mahika kai use across the district were extensive and wide-ranging, the mapping of wāhi tūpuna is considered by mana whenua to be a constrained representation of use and associations. Methods used to constrain the mapping included:

- Mapping ara tawhito closely to water bodies, whereas patterns of travel and use would have taken in more extensive areas of river terraces and plains.
- Mapping rivers and lakes with a buffer (100m, 50m or 20m depending on the water body) which is a restricted representation of mana whenua use and association.
- Generally restricting the mapping of limestone escarpment areas to a 100m buffer from the escarpments to control effects on these features, whereas patterns of use in these areas were more extensive, often involving nearby mahika kai and nohoaka sites.
- Aligning wāhi tūpuna mapping with topographical features where possible.

Through the process of developing the draft Waitaki District Plan (that went out for public consultation in June 2022) and working towards the notification of a proposed Waitaki District Plan (anticipated to be in early 2024), further refinement of mapping has been undertaken and is ongoing.

This refinement is informed by discussions with Waitaki District Council staff including GIS staff, alignment where possible with other mapping layers such as landscape and hazards layers, and responding to public feedback from the draft District Plan consultation.

## 4. Management of Sites and Areas of Significance

### 4.1 Context for Management

This part of the report sets out the desired management approach to give effect to RMA s6(e) in relation to the relationship of Kāi Tahu to wāhi tūpuna. Management of wāhi tūpuna must also have particular regard to the requirements of RMA s7(a) in relation to kaitiakitaka, which involves an active responsibility for Kāi Tahu to look after natural resources in a way that sustains them for future generations.

RMA s8 requires that the principles of Te Tiriti o Waitangi are taken into account, including:

- active protection – of those traditional resources and values of significance to Kāi Tahu;
- rakatirataka – involvement of Kāi Tahu in decision-making in relation to wāhi tūpuna; and
- partnership – parties responsible for management of wāhi tūpuna acting responsibly and in good faith towards each other.

Certain national instruments under the RMA must be given effect to in the management of wāhi tūpuna.<sup>15</sup> In addition, iwi management plans must be taken into account. A fuller analysis of the legislative and policy framework for management of wāhi tūpuna is provided in the Section 32 report for the Sites and Areas of Significance to Māori Chapter. This analysis includes the requirement under the Canterbury Regional Policy Statement 2013 to provide for the s6(e) relationship including methods to protect this relationship; and the requirement under both the partially operative (2019) and proposed (2021) Otago Regional Policy Statements to identify, recognise and protect wāhi tūpuna.

The Strategic Objectives of the draft Waitaki District Plan include SD-MW-O1 and SD-MW-O2 which promote active participation of mana whenua in plan implementation and the recognition and protection of mana whenua values, rights and interests. The requirement to achieve these outcomes also sets the approach for wāhi tūpuna management.

The draft Mana Whenua Chapter provides a fuller explanation of:

1. Environmental management perspectives and values of Kāi Tahu
2. Treaty Settlement requirements
3. Expectations for Kāi Tahu participation in RMA processes

These sections are not repeated in detail in this report, however, these matters form the backdrop for the proposed approach to identifying and managing wāhi tūpuna. As such, this report should be read in conjunction with the draft Mana Whenua Chapter.

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<sup>15</sup> For example, New Zealand Coastal Policy Statement 2010, National Policy Statement for Freshwater Management 2020, National Policy Statement for Indigenous Biodiversity 2023.

## 4.2 Desired Outcomes

In managing wāhi tūpuna, the following are the overarching outcomes sought by Kāi Tahu:

1. Recognition of the ancestral and contemporary Kāi Tahu mana whenua relationship to whenua, wai and other taoka, including through the use of traditional place names.
2. Protection of this Kāi Tahu relationship and the values associated with wāhi tūpuna, including through appropriate management of those activities that could adversely affect wāhi tūpuna.
3. The ability for Kāi Tahu mana whenua to exercise kaitiakitaka in relation to wāhi tūpuna, including recognising and enabling their whakapapa duties to actively protect the values held in these areas.
4. Enhancing the ability for mana whenua to access wāhi tūpuna for customary purposes according to tikaka.
5. Enhancing or restoring those customary areas important for mahika kai, along with recognising and protecting the values of contemporary areas provided for mahika kai as part of Treaty settlement.
6. Safeguarding and preserving the integrity of tuhituhi neherā (rock art) sites.
7. Meeting Kāi Tahu aspirations for the enhancement of te taiao (the natural environment) more broadly, including through the safeguarding the mauri of natural resources, restoring and enhancing indigenous biodiversity, and giving effect to Te Mana o Te Wai.
8. Raising community awareness about wāhi tūpuna and their values, and the Kāi Tahu associations to these areas.
9. Recognition of the rakatirataka of Kāi Tau through early involvement of mana whenua in decision-making in relation to wāhi tūpuna.

## 4.3 Potential Threats and Preferred Management Approach

Table 2 below sets out the potential threats to the values of wāhi tūpuna, along with high level recommendations for the preferred approach to responding to and managing these threats. This is not considered an exhaustive list of potential threats or management approaches. Some of the preferred management approaches may also require management at the regional planning level and/or also involve non-regulatory approaches.

**Table 2. Potential Threats to Wāhi Tūpuna and Preferred Management Approaches**

| Potential Threat                                | Preferred Management Approach   |
|---|---|
| Physical modification of landscape or landforms | Policies and rules that manage: <ul style="list-style-type: none"> <li>• Earthworks</li> <li>• Buildings and structures</li> <li>• Mining and quarrying</li> <li>• Network utilities</li> <li>• Forestry</li> <li>• Wilding conifer and other pest species</li> </ul> |

| Potential Threat  | Preferred Management Approach  |
|---|--|
| Modification of wetlands and water bodies                         | Policies and rules that manage: <ul style="list-style-type: none"> <li>• Earthworks</li> <li>• Water abstraction</li> <li>• Indigenous vegetation clearance</li> <li>• Buildings and structures near wetlands and water bodies</li> <li>• Natural hazard mitigation/flood control structures</li> </ul> Encouragement of restoration planting of indigenous species  |
| Disturbance of wāhi tapu and archaeological sites                 | Policies and rules that manage: <ul style="list-style-type: none"> <li>• Earthworks</li> <li>• Accidental discovery of archaeological sites</li> </ul> Appropriate management of coastal erosion and natural hazard events that may lead to loss of cultural sites   |
| Loss of integrity of the limestone features that support rock art | Policies and rules that manage: <ul style="list-style-type: none"> <li>• Earthworks</li> <li>• Agricultural intensification</li> <li>• Water abstraction and spray drift</li> <li>• Buildings and structures</li> <li>• Forestry</li> <li>• Exotic planting and shelterbelts</li> </ul>  |
| Loss of connection to wāhi tūpuna                                 | Use of correct traditional Kāi Tahu place names<br><br>Promotion of access by mana whenua to wāhi tūpuna<br><br>Enabling Kāi Tahu use of traditional settlement areas, including native reserves<br><br>Policies and rules that manage activities that may transform, obscure or hinder access to wāhi tūpuna, including: <ul style="list-style-type: none"> <li>• Forestry</li> <li>• Wilding conifer species</li> <li>• Buildings and structures</li> <li>• Subdivision and urban expansion</li> <li>• Commercial outdoor recreation, where relatively large scale or involving cultural interpretation</li> </ul> |
| Culturally inappropriate activities in or near wāhi tūpuna        | Policies and rules that manage: <ul style="list-style-type: none"> <li>• Wastewater treatment plants</li> <li>• Landfills</li> <li>• Cemeteries and crematoria</li> <li>• Mining and quarrying</li> </ul>  |
| Loss of access to mahika kai                                      | Promotion of access by mana whenua to mahika kai areas<br><br>Provision for customary mahika kai activities by mana whenua in policies and rules   |

| Potential Threat  | Preferred Management Approach  |
|---|--|
| Effects of activities on the health of waterbodies and the extent and quality of mahika kai | <p>Policies and rules that manage:</p> <ul style="list-style-type: none"> <li>• Earthworks</li> <li>• Indigenous vegetation clearance</li> <li>• Stormwater run-off</li> <li>• Water abstraction and agricultural intensification</li> </ul> <p>Management approaches that recognise and promote the natural character, form and functioning of wetlands, water bodies and estuarine systems</p>   |
| Long-term degradation of mauri and hauora of te taiao                                       | <p>Management of indigenous vegetation clearance</p> <p>Encouraging restoration planting of indigenous vegetation</p> <p>Activities that maintain and enhance the habitat of indigenous species</p> <p>Control of exotic pest plant and fauna species</p> <p>Integrated (ki uta ki tai) management that recognises the effects of activities across land, freshwater and coastal environments</p> <p>Appropriate management of agricultural intensification and other activities that affect water quantity and quality</p> <p>Green approaches to stormwater management, including attenuation and treatment</p> <p>Encouraging disposal of wastewater and stormwater to land</p> |



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## Appendix One. Values found within wāhi tūpuna

| Values          | Description   |
|-----------------|---|
| Ara tawhito     | Ancient trails. A network of trails crossed the region linking the permanent villages with seasonal inland campsites and the coast, providing access to a range of mahika kai resources and inland stone resources, including pounamu and silcrete.   |
| Kāika           | Permanent settlements or occupation sites. These occurred throughout Waitaki, particularly in coastal areas.  |
| Mahika kai      | The customary gathering of food or natural materials and the places where those resources are gathered. Mahika kai remains one of the cornerstones of Kāi Tahu culture.   |
| Mauka           | Important mountains. Mountains are of great cultural importance to Kāi Tahu. Many are places of spiritual presence, and prominent peaks in the District are linked to Kāi Tahu creation stories, identity and mana.   |
| Nohoaka         | A network of seasonal settlements. Kāi Tahu were based largely on the coast in permanent settlements and ranged inland on a seasonal basis. Iwi history shows, through place names and whakapapa, continuous occupation of a network of seasonal settlements which were distributed along the main river systems, from the source lakes to the sea. |
| Pā site         | Fortified settlement (usually associated with kāika)  |
| Papatipu marae  | The marae ātea and the buildings around it, including the wharenuī, wharekai, church and urupā. The sheltering havens of Kāi Tahu cultural expression, a place to gather, kōrero and to welcome visitors. Expressions of Kāi Tahu past and present.   |
| Repo raupō      | Wetlands or swamps. These provide valuable habitat for taoka species and mahika kai resources.  |
| Tauraka waka    | Canoe mooring site. These were important for transport and gathering kai.   |
| Tūāhu           | Places of importance to Māori identity. These are generally sacred ground and marked by an object, or a place used for purposes of divination.  |
| Tuhituhi neherā | Rock art sites. Sites are often part of a significant cultural landscape that could include mahika kai, nohoaka and be located on known ara tawhito.  |
| Umu, umu-tī     | Earth ovens. Used for cooking tī-kōuka (cabbage tree), these are found in a diversity of areas, including old stream banks and ancient river terraces, on low spurs or ridges, and in association with other features, such as kāika nohoaka.   |
| Urupā           | Human burial sites. These include historic burial sites associated with kāika, and contemporary sites.  |
| Wāhi kohātu     | Rock outcrops. Rocky outcrops provided excellent shelters and were intensively occupied by Māori from the moa-hunter period into early European settlement during seasonal hikoi (travels). Tuhituhi neherā (rock art) may be present due to the occupation of such places by the tūpuna (ancestors).   |
| Wāhi pakaka     | Battle sites.   |
| Wāhi paripari   | Cliff areas.  |
| Wāhi taoka      | Resources, places and sites treasured by Mana whenua. These valued places reflect the long history and association of Kāi Tahu with the Waitaki District.   |
| Wāhi tapu       | Places sacred to the tākata whenua. These occur throughout the Waitaki District and include urupā (human burial sites).   |

|           |   |
|-----------|---|
| Wāhi tohu | Features used as location markers within the landscape. Prominent landforms formed part of the network of trails along the coast and inland. These acted as fixed reference points in the landscape for travellers and are imbued with history. |
| Wai māori | Freshwater areas important to Māori. These include wai puna (springs), roto (lakes) and awa (rivers).   |