



Cultural Values Report for:

SCANNED

Frankton Flats
Proposed Plan Change

Site Inspection - 17th August 2006

Frankton Flats Proposed Plan Change

Project Appreciation

The Queenstown Lakes District Council have approached KTKO Ltd to provide technical advice on the likely issues and implications on cultural values that may arise from a proposed District Plan change near Frankton. The Queenstown Lakes District Council will take this technical advice into account during the section 32 analyses.

This report covers Kāi Tahu values for the proposed rezoning of a bareland block Located adjacent to Frankton. A site visit was undertaken on the 17th of August 2006, attended by Tim Popham of KTKO LTD and Alyson Schuler of the Queenstown Lakes District Council

This initial review identified the following:

- Kāi Tahu ki Otago Natural Resource Management Plan 2005
- Ara tawhito
- Mahika kai

Site Description

Frankton Flats consists of flat-lying pastureland with several pre-existing buildings scattered throughout the site. The site lies close to the confluence of the Kawarau and Shotover Rivers, and the possible location of a pre-european village/pa. There are no known archaeological finds within the area.



Photograph: Site overview, looking south-east.

Kāi Tahu ki Otago Natural Resource Management Plan 2005

Kāi Tahu ki Otago has produced the Kāi Tahu ki Otago Natural Resource Management Plan 2005 (KTKO NRMP 2005). The KTKO NRMP 2005 is a vision of how the management and protection of natural and physical resources can be achieved based on the cultural and spiritual values of Kāi Tahu ki Otago.

Below are the relevant sections of the KTKO NRMP 2005.

1 INTRODUCTION

1.2 PLAN PHILOSOPHY TE MATAURAKA MĀTĀPONO O TE MAHERE

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

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

1.5.1 Shared Interest

The Te Rūnanga o Ngāi Tahu Act 1997 describes the takiwā of Kā Papatipu Rūnaka including Te Rūnanga o Moeraki, Kāti Huirapa Rūnaka ki Puketeraki, Te Rūnanga o Ōtākou and Hokonui Rūnanga. However, it is important to acknowledge the shared nature of some of that interest with Papatipu Rūnaka located beyond the boundaries of the Otago region, particularly in the inland lakes and mountains of Otago. Kāi Tahu ki Otago are committed to working together to identify durable working relationships with the Papatipu Rūnaka with a shared interest.

5 OTAGO REGION TE ROHE O OTAGO

5.2 OVERALL OBJECTIVES KĀ WHĀIKA MATUA

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

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

5.3.2 Wai Māori General Issues

Discharges:

- Cumulative effects of discharges.
- Discharge of human waste and other contaminants from point and non-point source discharges to water.
- Indiscriminate use of chemicals for weed control.

Land Management and Use including:

- Vegetation clearance and afforestation that affects the water retention capacity of land.
- Draining of wetlands.
- Lack of proper riparian management throughout an entire catchment.
- Sedimentation from land use and development.
- Accidental discovery of cultural materials or sites from changed land use.

5.3.3 Wai Māori General Objectives

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

5.3.4 Wai Māori General Policies

4. To protect and restore the mauri of all water.

Discharges:

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

Water Extractions:

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

Irrigation:

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

Land Use and Management:

54. To promote land use that suits the type of land and climatic conditions.
56. To oppose the draining of wetlands. All wetlands are to be protected.

58. To promote integrated riparian management throughout entire catchments.
59. To oppose the indiscriminate use of chemicals or poisons in or near waterways.

5.5.2 Mahika Kai and Biodiversity General Issues

- Point and non-point source discharges impacting on mahika kai.
- Human waste disposal to mahika kai areas.
- Continued urban spread encroaching on mahika kai sites.
- Access for Kāi Tahu ki Otago to mahika kai sites.
- Customary accessibility of mahika kai species.
- Loss of indigenous biodiversity in the region.
- Loss of species of particular importance.
- Pests and weeds and their impact on mahika kai and indigenous biodiversity.
- Isolation of species leading to a diminishing genetic pool.
- Loss of indigenous flora and fauna remnants and lack of co-ordinated management of native corridors.
- Continuing loss of remnant bush is increasingly marginalising native bird populations through loss of roosting areas and food sources.
- Kā Papatipu Rūnaka believe that inappropriate use and development will adversely impact on:
 - the diversity & abundance of terrestrial and aquatic species;
 - the ability to access & gather mahika kai resources; and
 - the ability to educate future generations in significant mahika kai practices.

5.5.3 Mahika Kai and Biodiversity Objectives

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

5.5.4 Mahika Kai and Biodiversity General Policies

1. To promote catchment-based management programmes and models, such as Ki Uta Ki Tai.
4. To require Kāi Tahu ki Otago participation in the management of mahika kai, both introduced and indigenous.

5. To identify mahika kai sites and species of importance to Kāi Tahu ki Otago.
6. To protect and enhance physical access for Kāi Tahu ki Otago to mahika kai sites.
7. To require that all assessments of effects on the environment include an assessment of the impacts of the proposed activity on mahika kai.
11. To promote the use of authorisation systems for the taking and use of cultural materials.
12. To protect and enhance existing wetlands, support the reinstatement of wetlands and promote assistance for landowners for fencing-off wetlands.
13. To promote the development of a cultural monitoring tool for vegetation and ecosystem health.
15. To promote the reintroduction of locally extinct species of importance to Kāi Tahu ki Otago to the region.
17. To require that fish screens be fitted to all pumps and race intakes.

Pest Control and Management:

22. To promote the containment and eradication of pests and weeds.

5.6.2 Cultural Landscapes General Issues

- Land management regimes have failed to adequately provide for Kāi Tahu ki Otago interests in cultural landscapes.
- Impact of intensified land use on cultural landscapes.
- Extension and maintenance of infrastructure (e.g. transport, telecommunications) can affect cultural landscapes.
- The lack of use of traditional names for landscape features and sites.
- The building of structures and activities in significant landscapes.
- Inability to address indirect and/or cumulative effects means that many issues of significance to Kāi Tahu ki Otago, such as linkages, are not addressed during resource management processes.

5.6.3 Cultural Landscapes Objectives

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

5.6.4 Cultural Landscapes General Policies

1. To identify and protect the full range of landscape features of significance to Kāi Tahu ki Otago.
3. To promote the control of visitor and recreational activities that impact on significant landscapes.
4. To require that the interpretation of Kāi Tahu ki Otago histories for either public or commercial reasons is undertaken by the appropriate Rūnaka and/or whānau.

Place names:

7. To encourage and promote the importance of traditional place names.
8. To promote the use of traditional place names through official name changes.

9. To encourage consultation with Kāi Tahu ki Otago over the naming of new reserves and areas of significance.

Earth Disturbance:

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

Roading:

21. To require indigenous re-vegetation with locally sourced species for all disturbed areas. Revegetation should be monitored by an assessment of the vegetative cover at one growing season after establishment and again at three seasons from establishment.

Structures:

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

Subdivisions:

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

10 CLUTHA/MATA-AU CATCHMENTS

10.2 WAI MĀORI

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

Land Use:

- Lack of reticulated community sewerage schemes.
- Existing sewage schemes are not effectively treating the waste and do not have the capacity to cope with the expanding population.

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

Land use:

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



Photograph: Grant Road, looking NE towards Slope Hill. Note modified/cultivated farmland in the foreground.

Iwi Values

The Central Otago lakes area of Queenstown, Wanaka and Hawea was heavily relied upon for seasonal mahinga kai, and ara tawhito (old trails) across to Tai Poutini (West Coast) and Te Koroka (Dart River) to gather pounamu.

The Central Otago lakes district was typical of the whole of the interior of Te Wai Pounamu in the sense that it had some permanent settlements, but the area was largely used as a seasonal resource for highly mobile coastal communities. The main bird hunted in the area was weka and moa. Throughout the Central Otago area there are numerous moa butchery sites.

Of other birds, ducks (both grey and paradise shelduck) were hunted in the spring, and "flappers" in December. Species of birds that were hunted throughout the area include kukupa (native pigeon), pukeko, putakitaki (paradise shelduck), koreke (native quail), tui and koparapara (bellbird). They were preserved by cooking, with the hinu (fat) carefully collected, while the major bones were removed and the remaining flesh packed into kelp bags. The hot fat was then poured over the birds in order to create a seal and in doing so help prevent spoiling. The kelp bags were further protected with a wrapping of totara bark. The finished product is known as a poha.

Eel (tuna) and koaro would have been present in the Kawarau and Shotover Rivers and their main tributaries, and would have most likely been a relied-on staple when travelling through the area.

A pre-European village/pa was located at or near the confluence of the Shotover and Kawarau Rivers. It was believed to have been a major hub for Maori travelling through Central Otago, and a staging ground for expeditions; west through to Piopiotahi (Milford Sound) for pounamu collection; northwest through to pounamu in the Dart River, and over into Tai Poutini (West Coast); south into Murihiku (Southland); or east to Otago.

There are no known artefact find-spots in the immediate area; and no artefacts were found during the inspection. However, it is highly likely that culturally significant spot-finds may be uncovered with earthworks, especially during site preparation and topsoil stripping.

Recommendations

In order to facilitate iwi values in preserving heritage and land values we recommend the following steps are taken:

- Take into account the Kāi Tahu ki Otago Natural Resource Management Plan 2005, including the plan philosophy of Ki Uta Ki Tai -holistic management.
- That the issues, objectives and policies from the Kāi Tahu ki Otago Natural Resource Management Plan 2005, identified earlier in this report, are taken into account and addressed fully in the Queenstown Lakes District Councils section 32 analysis.
- If koiwi (human skeletal remains), waahi taoka (resource or object of importance), waahi tapu (place or feature of special significance) or other artefact materials are discovered work shall stop, allowing for a site inspection by the appropriate Rūnaka and their advisors. These people will determine if the discovery is likely to be extensive and whether a thorough site investigation will be required. Materials discovered should be handled and removed by takata whenua who possess knowledge of tikanga (protocol) appropriate to their removal or preservation.
- Recognition of the area as being a junction of significant ara tawhito, and ensuring that access for Kāi Tahu hikoi is preserved.
- Encourage planting of native plant species and the removal of introduced plants (e.g. broom) with the aim of returning the landscape to its natural equilibrium.

