

Cultural Values Report for:

Three Parks Project

Wanaka

Site Inspection – 18th August 2006

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Project Appreciation

Willowridge Developments Limited (Willowridge) and the Queenstown Lakes District Council (QLDC) 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 Wanaka. 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 farmland south east of Wanaka. The proposed rezoning consists of an approximately 100 ha site south of Mt Iron, located between SH 84, Riverbank Rd and Ballantyne Rd. The rezoning will allow what is presently farmland owned by Willowridge Developments and sewage oxidation ponds owned by QLDC¹ to be developed into a mixture of high-density residential, commercial/retail, commercial/industrial and mixed use areas. Both the Willowridge land and QLDC land will be incorporated into the one mixed-use development. A site visit was undertaken on the 18th of August 2006, attended by Tim Popham of KTKO LTD.

This initial review identified the following:

- Kāi Tahu ki Otago Natural Resource Management Plan 2005 issues, objectives and policies
- Ara tawhito
- Mahika kai
- Archaeological
- Placenames

It should be noted that while this report has been prepared at the request of the QLDC and Willowridge, the report is also for the benefit of Kāi Tahu who have an interest in the area. The report will allow for Kāi Tahu to make a more informed decision as to the cultural values that may be affected by the proposal. Kāi Tahu view the site visit and this report as an fundamental step in the section 32 process the QLDC and Willowridge are undertaking.

Project Process

As part of the process of identifying the cultural values associated with the site the following steps were taken by KTKO Ltd.

- Literature Review – Written sources of information were reviewed, including:

BEATTIE, J.H.	(1944)	<u>Maori Place-Names of Otago.</u> Otago Daily Times and Witness Newspapers Co. Ltd.
	(1994)	<u>Traditional Lifeways of the Southern Maori.</u> Edited by Atholl Anderson. University of Otago Press.
DACKER, B.	(1990)	<u>The People of the Place: Mahika Kai.</u> NZ 1990 Commission.
EVISON, H.C.	(1993)	<u>Te Wai Pounamu: The Greenstone Island.</u> A History of the Southern Maori during the European Colonisation of New Zealand. Aoraki Press, Wellington.

- Rūnanga Records – KTKO Ltd contacted Nga Rūnanga to ascertain if their records contained any information of relevance to the project.

¹ The QLDC have advised that the sewage ponds will be decommissioned some time in the near future.

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- Resource Inventory – KTKO Ltd searched the Kāi Tahu ki Otago Resource Inventory for information relevant to this project.
- A review of the Kāi Tahu Ki Otago Natural Resource Management Plan 2005 established the appropriate Kāi Tahu ki Otago issues, objectives and policies.
- A meeting was held with Brian Allingham Ngai Tahu Archaeologist.
- The NZAA site database was reviewed for cultural sites within or adjacent to the project area.
- Tim Popham undertook a site visit on the 18th of August 2006. Tim drove around the property boundaries and had a walkover of the site. While in Wanaka Tim spoke to a local Rūnanga member about the proposal and sought his knowledge of the area and surrounding cultural landscapes.

As part of the process a draft report was supplied to Kāi Tahu ki Otago for further input and to ensure accuracy.

KTKO Ltd believes that the process undertaken in writing this report has been detailed and inclusive of all relevant information.

Issue of Significance

Two issues need to be clarified before potential effects are identified:

- Who determines cultural significance; and
- The meaning of significance.

Kāi Tahu believe that the significance of a value, and any consequent impact on that value can only be determined by Maori. It may be argued by some that the impacts identified by Kāi Tahu are minor and the mitigation that they propose should afford a level of protection for the values of Kāi Tahu. This argument fails to appreciate the gulf that can exist between Maori and non-Maori perspectives, and from the perspective of Kāi Tahu is totally inappropriate.

For example, in a simple practical case, steps taken to protect indigenous vegetation and habitats, pursuant to section 6 (C) RMA, could effectively inhibit the ability of Maori to gather mahinga kai.

Another example is cultural landscapes. From the perspective of a landscape architect, the project area may not meet the test to be classed as an “outstanding” landscape. However because of its association to whakapapa, atua, and many other cultural beliefs, values and practices it can be a significant cultural landscape.

The Resource Management Act 1991 defines significance. Matters may be nationally significant or of regional significance. This fails to recognise that in a cultural sense, resources and lands within an area might be of great significance to a whanau or hapu, although they may struggle to meet the test of ‘significance’ pursuant to the Resource Management Act. Kāi Tahu believe they have an obligation to protect the interests of whanau, hapu and iwi.



Photograph: Site overview, looking south-east from Mt Iron Road.

Kāi Tahu Association with the Mata-au/Clutha Catchment

Kāi Tahu had a very distinctive and unique culture and lifestyle in the southern half of the South Island. It was distinctive compared to the rest of the South Island and the North Island. A major defining factor in this difference was the colder climate that only allowed limited cultivation of crops, excluding the kumara. However, as a balance, this southern portion of the South Island offered an abundance of food and resources available for harvest from the 'wild'. This, in turn, led to the unique lifestyle of permanent coastal settlements and seasonal migrations inland over often-vast distances to harvest and collect food and resources. The seasonal inland migrations were determined by whakapapa as to who could exercise those rights. This practice is referred to as the 'mahika kai' and became a corner stone of Kāi Tahu culture.

The Mata-au/Clutha catchment and its headwaters were the traditional focus of those seasonal migrations for many of the hapu and whanau domiciled in Araituru and Murihiku districts. Its vast length, many tributaries and three large lakes at its headwaters fed by the mountains in the Main Divide, had much to offer Kāi Tahu. It was therefore highly valued by all the different hapu and their whanau who used it.

The Mata-au river takes its name from a Kāi Tahu whakapapa that traces the genealogy of water. On that basis, the Mata-au is seen as a descendant of the creation traditions. For Kāi Tahu, traditions such as this represent the links between the cosmological world of the gods and present generations, these histories reinforce tribal identity and solidarity, and continuity between generations, and documents the events which shape the environment of Te Wai Pounamu and Kāi Tahu as an iwi.

The Mata-au/Clutha is where Ngai Tahu leader, Te Hautapunui o Tu, established the boundary line between Ngai Tahu and Ngati Mamoe. Ngati Mamoe were to hold mana over the lands south of the river and Ngai Tahu were to hold mana northwards. Eventually, the unions between the families of Te Hautapunui o Tu and Ngati Mamoe were to overcome these boundaries. For Kāi Tahu, histories such as this represent the links and continuity between the past and present generations, reinforce tribal identity, and document the events which shaped Kāi Tahu as an iwi. ²

Trails

The Wanaka area was a major hub for Maori travelling through Central Otago, and a staging ground for expeditions; southwest through to Whakatipu (Dart River) for pounamu

² Settlement Act, Schedule 40

collection; northwest, up the Matukituki River and over into Tai Poutini (West Coast), primarily for pounamu; south into Murihiku (Southland); east to coastal Otago.

Therefore, ara tawhito were well known and information relating to them was passed from one generation to another. Many of the current roads that exist into and throughout the Central Otago area follow traditional ara tawhito.

Mahika Kai

As discussed above, traditionally the Central Otago lakes district was typical of the whole of the interior of Te Wai Pounamu in the sense that it 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 as “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 pohā.



Photograph: Natural wetlands in the eastern region of the property.

Located in the east of the property is an area of standing water, supporting some wetland bird species. This water may be present as a function of waipuna (natural spring).

Eel (tuna) and koaro would have been present in the Cardrona River and its main tributaries, and would have most likely been a relied-on staple when travelling through the area.

Place Names/ Settlements

A pre-European village/pa was located at the south end of Lake Wanaka, at or near the site of present-day Wanaka. It is recorded on the Tairaroa (1879) map as Takekarara. The exact location is unknown. The most likely locations for Takekarara are; at the southern end of Lake Wanaka (at or near the present township location); abutting the banks of the Cardrona River; on the crest or flanks of Mt Iron. If Takekarara was located on the river terrace overlooking the Cardrona River, it is likely to extend into the present rezoning area.

Significant placenames include:

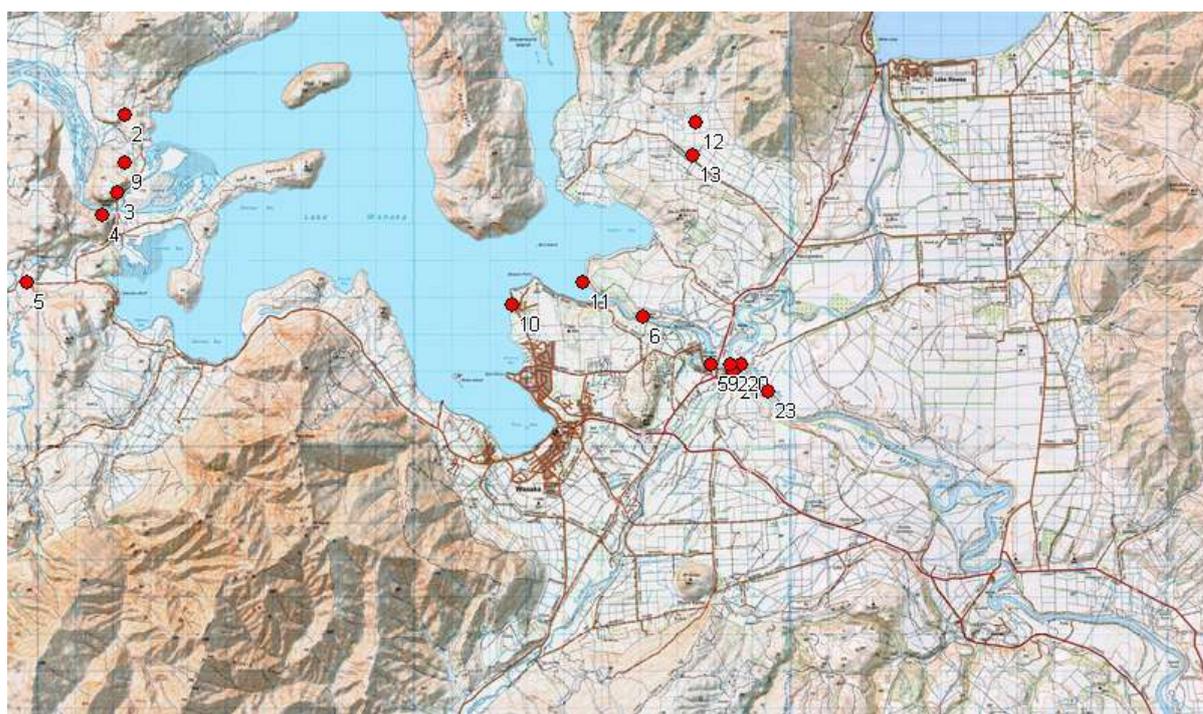
Matau-au	Clutha River
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Waka-tipu	Sacred canoe, demon canoe
Kawa-rau	'bitter leaf', 'the leaf of a shrub peper excelsum'
Wanaka	South Island variant of the word 'wananga' which refers to the ancient schools of learning. Originally a place where travellers stopped to relax, restore their energy, and perform ceremonies before travelling further. Often used by a tipuna called Rakaihautu over a thousand years ago.
Hawea	Named after a hapu of Waitaha, Ngati Hawea.
Pokotauia	Hunter River
Te Poho-o-Waikawa	Leaning Mount at the head of the Hunter Valley. The chest of a man called Waikawa.
Te Awa-a-Tuawhea	Dingle Burn. The stream of a person called Tuawhea, 'standing encircled'.
Tumarū	Timaru River 'shady'
Te Aruhe-pora	Mt Martha. A kind of fern root.
Tauru	Hawea River. 'Source of a river'
Kotane	Maori palisaded village at the outlet to Lake Hawea, occupied by the Ngati Mamoe tribe.
Turi-huka	Breast Hill, just across the Lake from the outlet, on the s/e side.
Te Tau-manu-o-Taki	Old-time Maori settlement, northern side of the Lake Hawea, at the foot of the mountains. 'Taki's fishing place'
Te Tawaha-o-Hawea	Kaika at the foot of the lake. 'spot where the water flows from Lake Hawea'

Archaeological Sites

There are no known artefact find-spots within the boundaries of the project area; and no artefacts were found during the inspection. However, it is highly likely that culturally significant find-spots may be uncovered with earthworks, especially during site preparation and topsoil stripping, given the nearby location of Takekarara and the density of Maori settlement in the Wanaka region.



Map – Showing location of NZAA recorded sites. Taken from information supplied by HPT to KTKO Ltd.

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 (KTMO NRMP 2005). The KTMO 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 KTMO NRMP 2005.

1 INTRODUCTION

1.2 PLAN PHILOSOPHY TE MATAURAKA MÄTÄPONO 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 Rünanga o Ngāi Tahu Act 1997 describes the takiwā of Kā Papatipu Rünaka including Te Rünanga o Moeraki, Kāti Huirapa Rünaka ki Puketeraki, Te Rünanga o Ötākou and Hokonui Rünanga. However, it is important to acknowledge the shared nature of some of that interest with Papatipu Rünaka 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 Rünaka with a shared interest.

5 OTAGO REGION TE ROHE O OTAGO

5.2 OVERALL OBJECTIVES KÄ WHÄIKA MATUA

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

- i. The rakätirataka 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 with in 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.

Recommendations

In order to protect Kāi Tahu ki Otago 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.
- Where present, encourage wetland plant species and wetland development in general.
- 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.

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- Encourage planting of native plant species and the removal of introduced weed species (e.g. gorse and broom), with the aim of returning the landscape to its natural equilibrium.
- The retention of as much green space as possible.
- Kāi Tahu view the establishment of roads, as part of the proposal as a way to begin the process of re-establishing some of the lost place names back into the area. KTKO Ltd suggests that the Queenstown Lakes District Council and Willowridge developments discuss this opportunity further with Kāi Tahu.

Further Comments

KTKO Ltd is aware of several recent proposed plan changes and applications for subdivision to allow for higher density development citing affordable housing as one of the justifications for this. It is the view of KTKO Ltd that the QLDC should investigate if these higher density developments actually achieve the goal of providing for a percentage of affordable housing.