

SOUTH-WEST CHRISTCHURCH AREA PLAN

Phase 1 Report: Tangata Whenua Values

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EXECUTIVE SUMMARY

This report is part of a series of preliminary, technical 'Phase 1' reports for the South-West Christchurch Area Plan (SWAP). Together these reports will direct what is to be protected, maintained or enhanced in the face of future land use change in the Christchurch South-West. The report was developed in conjunction with representatives from Ngāi Tuahuriri and Ngāi Te Ruahikihiki ki Taumutu. It summarises the cultural values important in South-West Christchurch; key statutory and non-statutory directions for recognising and achieving cultural values; provides information on sites and areas of significance; and recommends ways to incorporate Māori values into plans for the area.

South-West Christchurch is an area of cultural and historical significance to Tangata Whenua. Prior to European settlement, Ngāi Tahu, and before them Ngāti Mamoe and Waitaha, maintained both permanent and temporary habitation sites gathering natural resources from the network of springs, waterways, swamps, grasslands and lowland podocarp forests that make up the wider Christchurch area, including the upper Heathcote/Ōpāwaho and Halswell/Huritini rivers. The area provided a significant link between the Ngai Tahu settlements of Kaiapoi, Rapaki, Wairewa and Taumutu and the resources of Te Ihutai (Avon-Heathcote Estuary), Te Waihora (Lake Ellesmere), Wairewa (Lake Forsyth) and Te Whakaraupo (Lyttelton Harbour).

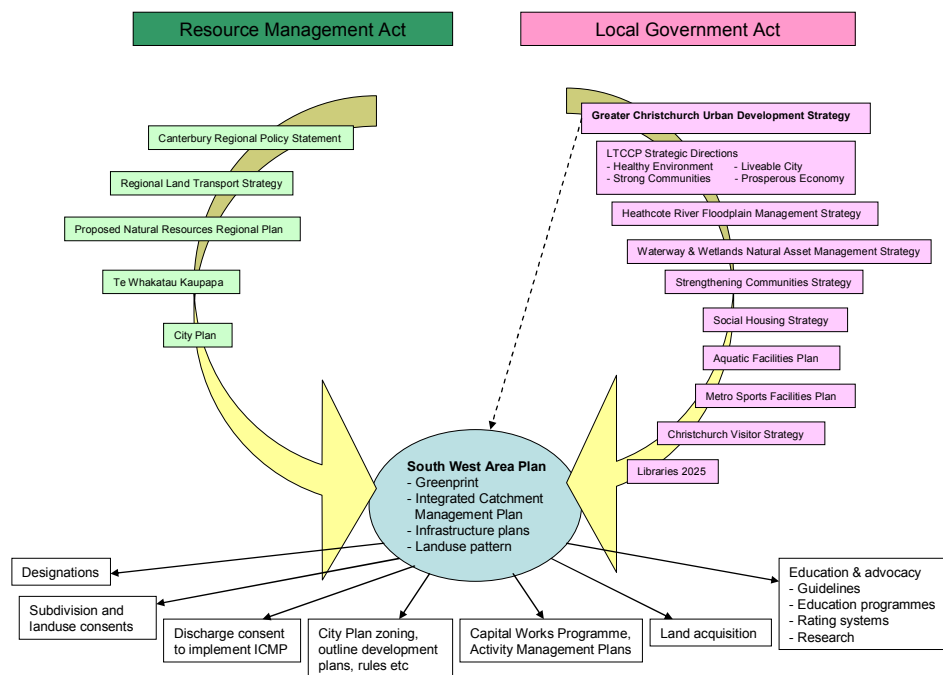
These associations with the area remain important to Ngāi Tahu and form a central part of ongoing cultural identity and wellbeing. The future management and development of the area therefore offers an opportunity to recognise and provide for these relationships and connections through the protection, enhancement and interpretation of traditional sites, mahinga kai species, place names and other cultural values. This will involve appropriate consultation with and involvement of Ngāi Tahu throughout the process. The ultimate success of these measures will require an ongoing and robust relationship between Tangata Whenua, Local Government and those involved in the development of the area.

Recommendations from the report include:

1. Protection and recognition of traditional places and place names, enhancement and restoration of these areas and their associated resources, acknowledgement of traditional uses, interpretation, and incorporation of these values into future developments, networks, spaces and the built environment. This may include but not be limited to: specific native plant restoration (species of traditional significance), archaeological surveys, information panels and artwork/sculpture.
2. Protection and enhancement of the all river catchments and waterways, including the native riparian and wetland restoration, naturalisation of the existing drainage network, upgraded and best practice stormwater treatment and disposal and other low impact urban design requirements to improve water quality, and provide for improved native flora and fauna and mahinga kai values. This may include the development of stormwater treatment systems, perhaps using swales and constructed wetlands, within public lands and parks adjacent or near to waterways;
3. The requirement for native riparian buffer zones and on-site stormwater treatment systems when any land adjacent to a waterway (including drains) is subdivided or developed for housing or industrial use. These buffer zones should be at least 20 metres wide and planted according to Christchurch City Council streamside planting guide, and/or fenced where appropriate.
4. Development of urban native wetlands and forests and provision for cultural harvest and utilisation of traditional resources from these areas (eg. Raupo for mokihi; harakeke for weaving; totara for carving/whare);
5. Consideration for future culturally aligned recreational opportunities – waka ama, hikoi, mahinga kai;
6. Appropriate consultation and involvement of Ngāi Tahu involving local hapū and/or Papatipu Rūnanga representatives, ancestral land owners and including archeological surveying of significant sites and cultural monitoring and assessment of the receiving environment in relation to future management and developments.
7. The application of the cultural sustainability indicators as assessment criteria for future urban development proposals.
8. The involvement of Ngai Tahu in the preparation of Outline Development Plans as part of rezoning proposals under the Christchurch City Plan, Reserve Management Plans for public open space encompassing significant sites, and the development and implementation of the Integrated Catchment Management Plan for South-West Christchurch.

1.0 INTRODUCTION

The Christchurch City Council is developing an Area Plan for South-West Christchurch to set a framework for managing urban growth over the next 30 years. The management of the City's natural and physical resources must take into account the partnership relationship and principles of the Treaty of Waitangi, the Resource Management Act, Local Government Act, and the Ngāi Tahu Claims Settlement Act. The Area Plan will assist the Council in carrying out its functions under these Acts. A number of other statutory and non-statutory documents guide, and will be guided by, the Area Plan as illustrated in the diagram below. In essence, the Area Plan brings together the key aspects of all those documents in the diagram and applies them to the South West.



This report is part of a series of preliminary, technical 'Phase 1' reports for the South-West Christchurch Area Plan (SWAP). Together these reports will direct what is to be protected, maintained or enhanced in the face of future possible land use change in the Christchurch South-West. The report:

- Summarise the cultural values important in South-west Christchurch.
- Summarise the relevant statutory and non-statutory documents in relation to recognising and providing for cultural values.
- Provide information on sites, areas and issues in Christchurch's South-west of significance to Ngāi Tahu and ways to incorporate this into future development of the area. .

This report has been prepared in collaboration with representatives from Ngāi Tuahuriri, Ngāi Te Ruahikihiki ki Taumutu and Te Rūnanga o Ngāi Tahu. It builds on an assessment undertaken by Rawiri Te Maire Tau (Ngāi Tuahuriri), titled "Cultural Report on the SouthWest Area Plan".

2.0 STUDY AREA

The study area (refer Diagram 2) is bounded by Blenheim and Main South Roads to the north, Lyttleton Street and Curletts Roads to the east, the City's boundary with Selwyn District Council to the west, and the Port Hills to the south. The area comprises the upper catchments of the Heathcote River/Ōpāwaho and Halswell River/Huritini. It is acknowledged that there are sites of significance to Tangata Whenua that fall outside the study area. These areas will be recognised where considered appropriate.



Diagram 2: Study Area

3.0 TANGATA WHENUA

Ngāi Tahu is the iwi (tribe) or tangata whenua with traditional association in the Christchurch area. Arriving in the area from the North Island in the seventeenth century, Ngāi Tahu ancestors progressively integrated themselves into a solid genealogical unit with the existing Ngāti Mamoe and Waitaha people. Major settlements were established at Kaiapoi, Rapaki (Lyttleton Harbour), Taumutu (Lake Ellesmere), Koukourārata (Port Levy), Ōnuku (Akaroa) and Wairewa (Little River). Ngāi Tahu marae and communities remain in these places to the present day. Each settlement has established their own administrative and political sub-tribal councils known as Papatipu Rūnanga, which are members of the wider tribal authority, Te Rūnanga o Ngāi Tahu.

Te Rūnanga o Ngāi Tahu is the tribal body which represents the 18 Rūnanga within the Ngāi Tahu tribal area of the South Island. Each Rūnanga has its own tikawa (area), determined by natural boundaries, such as mountain ranges and rivers, and defined in the Te Runanga o Ngāi Tahu Act 1996. By this Act the Crown recognises the legal personality of Te Runanga o Ngāi Tahu, the governing body of the Ngāi Tahu tribe. The Act declares that Ngāi Tuahuriri Rūnanga (local to Tuahiwi near Kaiapoi) hold manuwheua within the Christchurch catchment. Ngāi Tuahuriri has a shared interest with Te Taumutu Rūnanga southwards. The boundary of Taumutu is described as centering on Taumutu and the waters of Te Waihora and adjoining lands, and includes waterways that flow between Lake Ellesmere and Christchurch.

The Ngāi Tahu Claims Settlement Act (1998) resolved Treaty of Waitangi issues, enabling the tribe to fund their social and cultural development, and provided the right and opportunity to buy certain Crown assets. As a result, Ngāi Tahu now own significant Christchurch City icons including the High Court and central Police Station buildings. Ngāi Tahu have established a number of successful companies, including a property management and development subsidiary, known as Ngāi Tahu Property Group Limited. Ngāi Tahu Property has developed a number of residential subdivisions and commercial properties including Tumara Park (Burwood) and Tower Junction (Addington). Ngāi Tahu Property own and are developing a number of sites within the South-West area including the former Wigram Airbase and the old Hillmorton Hospital (now known as Linden Grove).

4.0 STATUTORY DOCUMENTS

There are a number of documents that provide a mandate for identifying and protecting the cultural values and resources of Māori. These documents recognise the value of tāngata whenua knowledge about environmental management and contribution to the achievement of good environmental outcomes. Within this regulatory framework, the rangatiratanga, continued mana or right to make, alter and enforce decisions pertaining to how a resource is to be used and managed, is retained by tāngata whenua.

4.1 Treaty of Waitangi

Tāngata Whenua are a Treaty partner with the Crown under the Treaty of Waitangi. This partnership is particularly relevant to the management of natural and physical resources, which is reflected in Article 2 of the Treaty of Waitangi. The principles of partnership, active protection and tribal self regulation place a duty on both iwi and the Crown (or Council as it's appointed agent), to act reasonably, in good faith and with respect. They guarantee Māori the continued and protected authority to exercise rangatiratanga (tribal self-regulation) in the control, management and allocation of their natural and cultural resources.

4.2 Resource Management Act 1991

The Resource Management Act acknowledges the significance of the Treaty of Waitangi. It requires those exercising powers and functions under the Act in the management of the use, development and protection of natural and physical resources, to take into account the principles of the Treaty (Section 8). The Act places a duty on Council to recognise and provide for a range of matters of national importance, including the relationship of Māori to their culture and traditions with ancestral lands, water, sites, waahi tapu and other taonga (Section 6); and have regard to kaitiakitanga or the exercise of guardianship by tangata whenua (Section 7).

4.3 Regional Policy Statement

The Regional Policy Statement provides an overview of the resource management issues of Canterbury. Part II identifies key issues and how these are to be solved, closely following section 62 of the Resource Management Act. It commences with a description of the significant resource management issues of the region and is followed by a chapter, prepared by tangata whenua, which sets out matters of resource management significance to them. The remainder of Part II focuses on developing the objectives, policies and methods to resolve the resource management issues.

4.4 Proposed Natural Resources Regional Plan (Chapter 2)

The proposed Natural Resources Regional Plan provides Environment Canterbury with a tool for the integrated management of Canterbury's natural and physical resources. Chapter 2 recognises the holistic approach of Ngāi Tahu to natural resource management, and formalises the understanding between Ngāi Tahu and the Canterbury Regional Council. Chapter 2 records that:

- In order to have regard to kaitiakitanga and manawhenua, consultation needs to be undertaken with the appropriate Papatipu Rūnanga.
- The overall purpose of resource management for Ngāi Tahu is the maintenance of the mauri of natural and physical resources, and to enhance mauri where it has been degraded by the actions of humans.
- Kaitiakitanga entails the active protection and responsibility for natural and physical resources by tāngata whenua.
- Rangatiratanga of Ngāi Tahu should be provided for in resource management decision-making processes.
- In the management of resources it is important to Ngāi Tahu that the habitats and wider needs of taonga are protected and sustainably managed and enhanced.
- The maintenance of the diversity, quality and quantity of resources, especially mahinga kai, is important to Ngāi Tahu.
- It is important for Ngāi Tahu that wāhi tapu sites are protected from inappropriate activity and that there is continued access to such sites for Ngāi Tahu.

The proposed NRRP introduces the concepts of area-wide consenting and integrated catchment management planning. The proposed NRRP divides Christchurch City into a number of stormwater management areas and the Council is expected, in due time, to apply for an area-based resource consent for each stormwater management area supported by an ICMP. This is in contrast to the current situation where consents are issued on a much smaller scale basis (i.e., each individual subdivision).

4.5 Christchurch City Plan

Volume 2, Section 5 of the City Plan contains specific objectives and policies that relate to tāngata whenua. It seeks to recognise the importance of, and provide for, the relationship of Māori, their culture and traditions with ancestral lands, waters, sites, waahi tapu and other taonga. Policies recognise:

- The rights of Tangata Whenua to manage their ancestral land and resources in a sustainable manner (5.1.1);
- Enhance, conserve and facilitate access to significant wetlands, estuaries, coastal areas and waterways (5.1.2);
- Provide for access to and the use of traditional resources within public forests, parks and reserves (5.1.3);
- Identify places of special significance to Tāngata Whenua and avoid, remedy or mitigate adverse effects upon their values (5.1.4)

A policy also exists in respect of urban growth to ensure that any proposals for urban growth respect the obligations under the Treaty of Waitangi, and the needs of the tangata whenua (refer to Policy 6.3.15).



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4.6 Local Government Act and the Long Term Council Community Plan

The Act states the purpose of Local Authorities, i.e., *“to enable local decision-making by, and on behalf of, individuals in their communities, to democratically promote and action their social, economic, environmental and cultural well-being in the present and for the future”*. The LGA introduces the Long-Term Council Community Plan (LTCCP), which must be prepared every three years and:

- ⇒ identify community needs and how the Council proposes to meet those needs;
- ⇒ provide the community with a clear indication of future direction of the Council; and
- ⇒ result in a strategy owned and accepted by the community.

The LTCCP requires the Council to meet identified community outcomes, which articulate the community’s vision for Christchurch. Christchurch City Council must ensure that all its activities contribute to achieving the community outcomes. To this end, it has developed a set of four strategic directions or broad sets of goals and objectives, that define the Council’s role in achieving the Community Outcomes. These strategic directions will guide the Council’s planning and delivery of services. The four strategic directions are:

- ⇒ Strong Communities
- ⇒ Healthy Environment
- ⇒ Liveable City
- ⇒ Prosperous Economy

The Healthy Environment strategic direction includes the objective to manage water and land drainage systems efficiently, and contribute towards cultural values by protecting and enhancing natural waterways and minimising the impacts of landuse on surface and groundwater. A further objective seeks to identify, protect and enhance the city’s native ecosystems, by working with partners to protect existing habitats for native species and establish new ones.

The LTCCP recognises the need to work with iwi in achieving the community outcomes and to develop the capacity of Maori to contribute to decision making processes. The SWAP can contribute to the LTCCP community outcomes and strategic directions by ensuring that cultural values are incorporated in the area plan and that all new development occurs in a way respects, protects and enhances these values.

5.0 Non-Statutory Documents and Relevant Reports

Iwi Management Plans are binding in law to the extent that Section 74 of the Resource Management Act requires Council to have regard to those plans that have been developed. These documents establish a framework for consultation and identify the values and policies of the various iwi and/or rūnanga.

5.1 Te Whakatau Kaupapa (1990)

Te Whakatau Kaupapa is the Ngāi Tahu resource management strategy for Canterbury. The strategy is a statement of Ngāi Tahu beliefs and values in relation to the natural environment and its ongoing management, protection and enhancement. The document discusses the Treaty of Waitangi and Ngāi Tahu settlement claim, and presents Ngāi Tahu attitudes and values as they relate to natural resources. Ngāi Tahu objectives and policy statements, concerning the future management of those resources, appear under the specific categories of Māori-owned/Reserve land, fishing easements, water values, mahinga kai and wāhi taonga/wāhi tapu. Each resource is introduced within a framework of its significance to Ngāi Tahu and supported by policies that support that importance. Key matters of issue under this document and which are relevant to the study area include land use change, rural land use, forests, fishing easements (Te Waihora), water bodies, inland water and water values, spiritual values particularly where this relates to water, mahinga kai, wāhi tapu, ngā wāhi taonga, archaeological and rock art sites.

5.2 Te Rūnanga o Ngāi Tahu Freshwater Policy (2001)

The Ngāi Tahu Freshwater Policy Statement outlines the environmental outcomes sought by Ngāi Tahu in respect of waterbodies, including rivers, lakes, streams, ponds, wetlands and aquifers. Te Rūnanga o Ngāi Tahu have formally adopted the policy as an iwi management plan. The policy sets the direction for Ngāi Tahu's involvement in freshwater management, including goals and objectives that Papatipu Rūnanga and resource management agencies should collectively be striving for, and suggests strategies for achieving those goals and objectives. The policy also outlines the performance indicators for monitoring the effectiveness of the strategies in this statement, and procedures used by Ngāi Tahu in monitoring. A key aspect of the policy statement is the development of restoration and enhancement programmes for the freshwater bodies. The statement makes particular reference to the quantity and quality of in-stream water flows, and freshwater fisheries habitats, setting out what is required to protect resources.

5.3 Te Taumutu Rūnanga Natural Resource Management Plan (2003)

This plan covers the area managed by Ngāi Te Ruahikihiki ki Taumutu, represented by Te Taumutu Rūnanga, who are the primary guardians of the Te Waihora catchment and wider Selwyn District. Their takiwā or territory takes in part of the South West Area Plan study area that includes the Halswell River to its source, across the study area to Upper Riccarton, and out northwest through Yaldhurst towards the south bank of the Waimakariri River. Values that may have a direct effect on development in the South-West are the loss of celestial darkness arising from lights from urban settlements; water quality in waterways, wetlands and springs; and the significance and protection of Te Waihora/Lake Ellesmere and its tributaries, requiring development in the South-West to avoid or mitigate adverse effects downstream.

5.4 Cultural Report on the South West Area Plan (2003)

Rawiri Te Maire Tau Limited was commissioned by the Christchurch City Council to prepare a cultural assessment for South-West Christchurch. The purpose of the report was to identify the oral traditions of manawhenua, the cultural values of the area, any existing or potential threats to these values and any possible opportunities for their protection or enhancement. The report identified a number of regions or sites of historic cultural value in an immediately beyond the study area. The importance of the identified sites cannot be under-estimated, and the report recommends that the policies outlined in Chapter 4 of Te Whakatau Kaupapa (see Appendix) be adopted in relation to these sites.

5.5 Te Āhuatanga o Te Ihutai – Cultural Health Assessment of the Avon Heathcote Estuary and its Catchment (2007)

This report outlines the results of a cultural environmental health assessment of Te Ihutai/the Avon-Heathcote Estuary and its catchment. The study was undertaken by Te Rūnanga o Ngāi Tahu, in conjunction with members of Ngāi Tūāhuriri and Ngāti Wheke, between March and May 2007. It was carried out for Environment Canterbury as part of a wider research project being led by the Avon-Heathcote Estuary Ihutai Trust called 'Healthy Estuary & Rivers of the City'. The purpose of the study was to undertake a review of the cultural health of the Ihutai catchment, including the Ōtākaro (Avon) and Ōpāwaho (Heathcote) rivers, through data collected at 30 river, estuary and coastal sites using the Takiwā cultural environmental monitoring and reporting tool.

Overall, the monitoring results and subsequent analysis found the catchment to be in a state of poor to very poor cultural health. In particular, the impacts of historical and ongoing drainage and untreated stormwater, the loss of native vegetation, including wetlands, grasslands and lowland forests, and the decline of water quantity within the catchment were identified as major issues influencing the assessment. Nonetheless, a number of sites and features, including those in the South-West area, were seen as positive, and provide ideas for how future management may be able to improve the cultural health of the Ihutai catchment. These include the presence and abundance of remnant and/or restored native vegetation at sites such as Pūtarikamotu (Deans Bush), Waikākāriki (Horseshoe Lake), Ōruapaeroa (Travis Wetland), the Wigram Basin and Westmorland (Francis Reserve), as well as the occurrence of freshwater springs at Jellie Park and Templetons Rd. Protecting, enhancing and extending such areas and features and investigating and eliminating sources of contaminants will be the most important challenges for the future management of the Ihutai catchment. Ongoing monitoring, including cultural assessments will be vital in understanding the success, or otherwise, of any such actions.

5.6 Te Kaupapa o Te Whare : A report outlining cultural sustainability recommendations for the final design of the House of Tahu (2006)

This report outlines the results of a Cultural Sustainability Assessment undertaken by Te Rūnanga o Ngāi Tahu in relation to the development of a proposed office building to be built within the Christchurch City centre. The assessment involved a review of relevant tribal policy, planning, design, interview and survey information as well as the facilitation of a cultural design assessment workshop, using a cultural values based decision making framework called the Mauri Model. Issues seen as critical for the development included those relating to manawhenua inclusion, water management, waterway, mahinga kai and wāhi tapu protection and enhancement, and the restoration of cultural landscapes.

Tribal policy positions also supported an aspiration for urban developments to decrease the overall impact on existing infrastructure, and to find and implement alternative, low impact and self sufficient solutions for water, waste, energy and biodiversity issues. Solutions specifically mentioned within Ngāi Tahu environmental policy, as well as at the assessment workshop, included the use of composting or waterless toilet/sewage systems, rainwater collection and greywater recycling, land or wetland based stormwater and sewage treatment and disposal systems, solar or wind based energy generation and the protection and enhancement of native flora, fauna and habitats, with a focus on potential mahinga kai and cultural use. The issue of restoring cultural landscapes through native restoration, enhancing views and connections to landscape features, historical interpretation and the use and incorporation of traditional materials, design elements and artwork within developments were also outlined.

5.7 Greater Christchurch Urban Development Strategy (UDS) 2007 The purpose of the UDS is to achieve a vision for managing the growth of the Greater Christchurch to 2041. It has been developed in partnership with Christchurch City Council, Selwyn District Council, Waimakariri District Council, Environment Canterbury and Transit New Zealand. The Strategy promotes and supports the development of Hapu management Plans, and acknowledges Te Whakatau Kaupapa, Te Taumutu Runanga Natural Resources Management Plan and Ngai Tahu 2025 as fulfilling an environmental protection role. Other key approaches signalled in the UDS include the establishment of mutually agreed protocols, additional resources, and a process in district plans in order to support and complement the resource maangmeenr and development principles of tangata whenua.

5.8 Planning and Consents Protocol for Surface Water Management - The Protocol is a joint initiative of the Christchurch City Council and Environment Canterbury to ensure the two authorities work closely with regard to surface water management for Christchurch City. Of particular note is the commitment under the Protocol to preparing an integrated catchment management plan for South-West Christchurch based on agreed principles and practises (refer to Part 2 of the Protocol). An integrated catchment management plan (refer Part 3 of the Protocol) directs how a catchment is to be managed and protected, and if possible enhanced, in response to past and potential future effects of land use change, such as urban development. It takes into consideration not only land drainage, but also the protection and enhancement of other values such as ecology, landscape, recreation, cultural and heritage areas.

6.0 Cultural Values in the South-West

6.1 Sites of Significance and Traditional Place Names

6.1.1 Ō-Tū-matua - a site of high significance. It is a prominent hillock that sits upon the spur running from Cass Peak down to the Halswell Quarry area, and dividing the Hoon Hay Valley from Kennedy's Bush Valley¹. Ōtūmatua was one of the primary boundary lines of the 1848 Canterbury purchase and 1856 Akaroa purchase. The site provided a clear outlook north to Kaiapoi Pa and south to Taumutu village. Ōtūmatua features often in oral traditions as wāhi tapu and as a boundary marker. This site represents an excellent opportunity for the preservation of cultural values in the South-West. However, it is currently held in private ownership, and threatened by urban development, as land above Halswell Quarry is subdivided for residential development. Investigation should be made as to the acquisition and/or protection and enhancement of this site, particularly in native podocarp forest vegetation.

6.1.2 Ō-te-ika-te-ana - meaning 'the fish in the cave'², is a cave near Halswell and a site of high significance. Ō-te-ika-te-ana is also the traditional name given by Ngāi Tahu for the Halswell area. It had many uses for local Canterbury Māori such as temporary shelters from storms, campsites used for stopovers for perhaps one night only and for protection from invading or marauding war parties³. This site should be adequately protected and enhanced, using appropriate native and traditional mahinga kai species and with the potential for interpretation of the site.

6.1.3 Ōwaka – The area of Owaka Road represents a fundamental link between the 'headwaters' of the Heathcote River and the Halswell River at Knights Stream, used for transporting waka between the two water bodies. That the connection may no longer be maintained in the same manner as in the past, does not detract from the cultural significance of the link. Development around this area should consider its relevance and attempt to maintain the link for future generations. This could be achieved through appropriate landscape design incorporating significant mahinga kai species as well as the design of structures, sculpture, artwork and/or interpretation.

6.1.4 Tau-awa-a-Maka – is a tributary of the Halswell River and a traditional mahinga kai site located along a tributary off the Halswell River and used for eel, native trout, waterfowl, fernroot, berries (tutu), and raupo.

6.1.5 Huritini – a traditional food gathering site in the Upper Halswell used for eel, waterfowl, harakeke/korari and raupo/koareare. The name refers to the many turns in the upper part of the river.

6.1.6 Ōmokihi/Waimokihi - upper Heathcote River, around Spreydon and is also noted as a settlement and food production site for eel, freshwater crayfish, kauru, fernroot, rat and tutu. Waimokihi refers to the area and Omokihi refers to the pa site.

6.1.7 Te Uru Manuka - An old swamp in the Islington-Hornby area along the Halswell River used for the gathering of eels, waterfowl, fernroot and raupo).

6.1.8 Manuka pā – a pa site located between Halswell and Tai tapu

¹ <http://library.christchurch.org.nz/Maori/LibraryNames/Halswell/>

² <http://library.christchurch.org.nz/Maori/LibraryNames/Halswell/>

³ <http://library.christchurch.org.nz/Maori/LibraryNames/Halswell/>

6.1.9 Te Heru o Kahukura – a stream running at the back of Addington Hospital, referring to the comb of Kahukura an important traditional figure related to the forestation and stocking of resources of the land.

6.1.10 Matuku-takotako – pigeon cave, located beneath Victoria Park on the Cashmere Hills.



Photo: © Craig Pauling 2007

Where a cultural relationship is of a historical nature, connections may no longer be maintained in the same manner as in the past. In such cases, the historical and cultural associations should be recognised through the use of traditional place names or the development of built environments, structures, artwork, interpretation, landscaping or ecological restoration. Archaeological surveys may also need to be carried out at or near these sites to understand and protect any cultural heritage values of these sites.

In support of this, the Ihutai Cultural Health Assessment (2007) made the following recommendation in relation to the future management of significant sites within the South-West area, including:

- Interpretation of the cultural and historical significance of the Heathcote River around the Owaka area (Wilmers Road/Awatea Road), Annex Road (Te Heru o Kahukura), Spreydon area (Waimokihi), including but not limited to: specific native plant restoration (species of traditional significance), archaeological surveys, information panels and/or artwork/sculpture.

6.2 Indigenous Vegetation

The *Black Map* (refer Appendix 3) was compiled from 'Black Maps' approved by Chief Surveyors 1856. It is reproduced by permission from Department of Survey and Land Information, Christchurch. The *Black Map* shows waterways, swamps and vegetation cover in Christchurch in 1856. This includes areas of Raupo, Kahikatea, swamp, grass land, Tutu, Fern, ToeToe and Flax. ORA Environmental Services (1999) particularly noted a common message relating to the replanting of areas of harakeke (flax of the soft texture variety) in the Halswell and Upper Heathcote catchment areas.

The Tau (2003) report makes reference to the 1880 Mahinga Kai lists of Ngāi Tahu. These lists, compiled by H.K. Taiaroa from Ngāi Tahu elders in relation to the traditional food gathering sites within the boundaries of the 1848 Kemps Purchase, outline the species that existed at specific sites. These lists provide further evidence to the 1856 Black Map and are critical as they "allow us to construct a picture of what the landscape was like – at least in the 1840's". Species that were known to occur in the area are noted below under Mahinga Kai.

Furthermore, the Ihutai Cultural Health Assessment (2007) made a number of key recommendations in relation to the future management of indigenous vegetation, including:

- The development of policy in the district plan to require native riparian buffer zones and on-site stormwater treatment systems when any land adjacent to any waterway (including drains) is subdivided or developed. These buffer zones should be at least 20 metres wide and planted according to Christchurch City Council streamside planting guide, and/or fenced where appropriate.
- The development of 'native riparian buffer zones' in all currently unplanted public/council owned areas.
- The protection and enhancement of any existing significant areas of native flora and fauna, including but not limited to: Wigram Basin (including Templetons Road), Pioneer Stadium, and Westmorland.

The use of these and other indigenous species in the development of the South-West would provide a link with the past and go some way to restoring and preserving cultural values. Native and in particular, traditionally significant mahinga kai species should be stipulated within the development of future residential and commercial land subdivisions, roads, drains and particularly on any public reserves or esplanade strips created within subdivisions or developments. Native species should also be used in any Council lead development and incorporated into all Council owned land or reserves over time. A list of plants could be developed in consultation with Ngāi Tahu, and based on the traditional mahinga kai species of the area, for future developments.

6.3 Springs and Waterways

Water is central to all Māori life. Without water no living thing, plant fish or animal can survive. It is a taonga left by ancestors to provide and sustain life. It is for the present generation, as tangata tiaki⁴, to ensure that the taonga is available for future generations in as good as, if not better quality. A key aspect of the Te Rūnanga o Ngāi Tahu Freshwater Policy is the development of restoration and enhancement programmes for the freshwater bodies within the rohe of Ngāi Tahu and that catchment specific strategies and plans provide a better basis for achieving integrated sustainable management of natural and physical resources than a series of individual waterway plans.

Each waterbody has its own mauri, guarded by separate spiritual guardians, its own mana and its own set of associated values and uses. The mauri of the river is degraded if it no longer has the capacity to support traditional uses and values. Across the rohe, one of the principle indicators by which Ngāi Tahu assesses the mauri of a waterbody is its productivity of the food and other materials sourced from it. Restorative action would include:

- Establishing minimum flow levels that afford protection to in stream values.
- Prohibiting the direct discharge of point source contaminants to water,
- Prohibiting the unnatural mixing of water sourced from different water bodies,
- Developing comprehensive strategies, including regulatory measures, to address non point source pollution; and
- Habitat restoration, particularly in riparian margins.

The Ihutai Cultural Health Assessment (2007) made a number of key recommendations in relation to the future management of waterways, particularly in relation to enhancing water quality and mahinga kai values, including:

- That all waterways, including drains are treated with the same standards and managed with the aim of providing for food gathering into the future.
- Increased protection and enhancement of waterways in the catchment through the development of 'native riparian buffer zones' in all currently unplanted public/council owned areas. These buffer zones should be at least 20 metres wide and planted according to Christchurch City Council streamside planting guide, and/or fenced where appropriate.
- Greater advocacy and rates relief for native riparian buffer zones in currently unplanted areas on private land, in particular the upper Heathcote river catchment around Wigram.
- The development of policy in the district plan to require native riparian buffer zones and on-site stormwater treatment systems when any land adjacent to any waterway (including drains) is subdivided or developed.
- Identification and recording of all stormwater inputs in the catchment and investigation into the effects of these inputs on water quality, including native fish, birds, insects and plants.
- The development of stormwater treatment systems, perhaps using swales and constructed wetlands, within public lands and parks adjacent or near to waterways.
- Specific investigation into the stormwater inputs entering the upper Heathcote River (particularly the Warren Park/Wilmers Road, Wigram Basin and Annex Rd drains) that inturn impact on the water quality of lower Heathcote River.
- The protection and enhancement of known spring sites, including but not limited to Templetons Rd and to look at the possibility of developing this area for potential future mahinga kai revitalisation.

The Area Plan will seek to implement these recommendations.

⁴ Tangata tiaki, meaning guardian or caretaker.

6.4 Mahinga Kai

The term 'Mahinga Kai' refers to the customary gathering of food and other resources, the places food and resources were gathered from and the processes involved in the gathering of such food and resources. Mahinga kai is a taonga of paramount importance, being a cornerstone of the spiritual, historical, cultural, social and economic well-being of Ngāi Tahu. Protecting, enhancing, utilising and maintaining mahinga kai is the basis of Ngāi Tahu natural resource management.

Prior to European settlement, Ngāi Tahu, and before them Ngāti Mamoe and Waitaha, maintained both permanent and temporary habitation sites gathering natural resources from the network of springs, waterways, swamps, grasslands and lowland podocarp forests that make up the wider Christchurch area, including the upper Heathcote/Opawaho and Halswell/Huritini rivers.

Historically mahinga kai was important in determining the extent of the Canterbury Purchase. The Treaty of Waitangi allowed the Crown to purchase land from Ngāi Tahu. In 1848 the Crown purchased 20,000,000 acres within the Canterbury region for £2,000 – the Canterbury Purchase. A key part of the 1848 Canterbury Purchase was a passage that declared that traditional food gathering sites of Ngāi Tahu would be set apart for them. However, “mahinga kai” was interpreted differently by the Crown and Ngāi Tahu. The Crown’s interpretation confined mahinga kai to cultivations and eel weirs. On the other hand, Ngāi Tahu defined mahinga kai much more broadly to include all places where food was gathered.

In 1868 a Native Land Court hearing in Christchurch ruled that they were bound to accept the Crown’s interpretation. Consequently, Ngāi Tahu sought to have their claims to mahinga kai investigated through parliamentary process, and in 1879 a Royal Commission to investigate the Ngāi Tahu Claim was established. As part of this, H.K. Taiaroa gathered information on traditional food gathering, burial and altar sites from Ngāi Tahu elders. These lists are the earliest written records from Ngāi Tahu that allow us to construct a picture of what the landscape was like in the 1840s. One of the lists gathered concerned the South-West area – the 1880 Mahinga Kai List, Kaiapoi-Waikirikiriri Region, which included:

- Freshwater Fish: Tuna (eels), Kanakana (lampreys), Kokopū, Inaka (whitebait), Waikoura (freshwater crayfish), pipiki and hao (eel).
- Plants: Aruhe (fernroot), Whinau (hinau), Pōkākā, Matai, Kahikatea, Kōrari (flowering flax stalks), Kāuru (cabbage tree root), Tutu, Kumara.
- Birds: Kererū (wood pigeon), Kākā, Kōkō (tui), Koparapara (bellbird), Mohotatai (banded rail), Parera (grey duck), Pūtakitaki (paradise duck), Rāipo (scaup), Pāteke (brown teal), Tataa (spoonbill duck).
- Other: Kiore (rat).

Restoring habitats and ecosystems to support these species should be a key consideration in the future development of the south west area. These species provide the basis for guiding future planting lists and programmes for public reserves, subdivisions, road reserves/roadsides and commercial developments.



Photo: © Craig Pauling 2007

6.5 Cultural Harvesting

Te Rūnanga o Ngāi Tahu have developed policy to guide the enhancement of mahinga kai and to support future cultural harvest of significant species. The following is an excerpt from Te Rūnanga’s Mahinga Kai Enhancement Policy (2006):

Mahinga kai and the associated custom of *kai hau kai* (exchange of food/resources) was one of the major economic institutions in traditional Ngāi Tahu life. It connected people to the lands and waters of Te Waipounamu. Traditionally, the different environments of the Ngāi Tahu takiwā were known for the mahinga kai resources they provided. Every district had its specialty, and different communities specialised in the working of different mahinga kai depending on the nature of the rohe. Each area provided particular foods or resources for use locally, and also tribally.

The relationship between Ngāi Tahu and mahinga kai was about people providing for their own sustenance, as well as facilitating the trade and exchange of food, resources and knowledge between other iwi, hapū and whānau, and the wider community.

Through the South-West Area Plan there is the opportunity to develop urban native wetlands and forests with the provision for cultural harvest and utilisation of traditional resources from these areas, such as raupo for mokihi, harakeke for weaving, totara for carving and kahikatea and matai for whare. Consideration should be given to establishing plots of these significant species within Council reserve, and appropriate protocols for their harvest should be developed in conjunction with Ngāi Tahu.

6.6 Sustainable Urban Design

Intensification of urban settlements has not only affected the natural and built environment, but also severely affected the relationship of Ngāi Tahu to traditional resources, landscapes and other sites of significance. Important cultural sites and resources are damaged, modified, transformed or destroyed through development. Modern urban expansion has a propensity to overlay landscapes, natural features, resources, settlements, land-use and activity with little recognition or acknowledgement of what was there before.

Seven cultural design qualities have been developed⁵ to help consider how Māori values might be incorporated or integrated into the urban design and development process:

Matauranga – knowledge and understanding: The role of history, genealogy, mythology and cultural traditions has played an important part in shaping Māori attitudes, beliefs, values and behaviours toward environmental management⁶. Knowledge and understanding promotes, facilitates and builds community identification of local history and the importance of underlying cultural heritage values that relate to particular areas and resources of significance to local Maori. Settlements should reflect an understanding and awareness of local history through design.

Whakapapa – relationships and connections: Identification and connectedness of people to people, and people to place was traditionally maintained through marriage, occupation and the use of traditional resources. Urban design should assist the community in making social and environmental connections.

Whanaungatanga – participation and membership: Māori value collective participation and membership. These notions recognise common interests to encourage and build community pride, identification and ownership. Spaces should encourage community participation and membership and not isolate or segregate members of a community.

Kaitiakitanga – conservation and protection: The conservation and protection of natural resources is a valuable cultural sustainable management mechanism. Conservation and protection of the natural environment, promotes community awareness of inherent values contained within the environment. Important natural resources should be identified and protected as taonga (treasure) for current and future generations.

Rangatiratanga – recognition and acknowledgement: Māori have developed a unique relationship with the environment underpinned by specialised protocols and values. Recognition and acknowledgement prompts community awareness of fundamental cultural values pertaining to the environment and landscape.

Tikanga – sustainable management and use: Sustainable management is not only about protection and conservation, but is also concerned with allowing and providing for its use and development. Where natural resources are identified, urban design should provide for its sustainable management.

Mana Whakahaere – access and admission: Māori restricted and regulated access to certain areas through the use of tapu, rahui and noa⁷. Identified cultural sites of significance should be protected, encouraging community ownership and responsibility of important natural resources and features found within a community.

The Cultural Sustainability Review for the House of Tahu (2006) identified a similar list of cultural sustainability indicators for urban development that provide a checklist for guiding future urban design in the South West area from a Ngāi Tahu perspective. These include:

⁵ An Indigenous Cultural Perspective to Urban Design, Shad Rolleston, University of Auckland, 2006.

⁶ The coming of the Maori, Wellington, Maori Purposes Fund board, 1952.

⁷ Nga kahui pou: launching Maori futures, Huia, Durie, 2003.8

- **Ngā Wai Tupuna:** Protection of natural waterways and the appropriate use/reuse, treatment & disposal of water (particularly onsite and/or landbased systems for stormwater, greywater and wastewater).
- **Ngā Otaota Māori:** Protection & enhancement of native flora, fauna, habitats and ecosystems, particularly waterways & wetlands).
- **Wāhi Tapu/Taonga:** Acknowledgement, protection, interpretation and enhancement of culturally significant sites.
- **Kaitiakitanga:** Reduction of pollution emissions (air, land, water, coast) and reliance on existing infrastructure (sewage, stormwater, energy)
- **Tikanga:** Sustainable buildings that are energy efficient and have ongoing monitoring and reporting in design, construction and operation.
- **Whakapapa/Matauranga:** Use of native, local, recycled and/or renewable resources that provide a connection to and protect/enhance the local landscape and Ngāi Tahu identity/integrity.
- **Whanaungatanga/Turangawaewae:** Providing a place where Ngāi Tahu are welcome, encouraged and proud to visit.
- **Mana/Mauri/Manaaki:** The ability of the built environment to manaaki manuhiri and provide a healthy, inspiring environment for all people.
- **Rangatiratanga:** The expression of te reo, kawa, tikanga, history, identity, cultural symbols and artwork of Ngāi Tahu whānau, hapū and iwi.
- **Tohungatanga:** Cost effective and efficient construction and operation and the ability to provide a return on investment – balancing economic, social, cultural and environmental wellbeing.
- **Manawhenua:** Acknowledgement, recognition and provision for tangata whenua kawa, tikanga, history and ongoing mana.

6.7 Interpretation

Interpretation is a term used to describe any communication process designed to reveal meanings and relationships of cultural and natural heritage through first hand involvement with an object, artifact, landscape or site. Appropriate interpretation of culturally significant sites and history within the South West area, including the development of panels, naming of buildings, roads, reserves and other structures, should occur in consultation with Ngāi Tahu.

7.0 CONCLUSION AND RECOMMENDATIONS

South-West Christchurch provides a unique opportunity for embracing, enhancing and transmitting cultural values. Innovative solutions through ongoing and engaged consultation could produce solutions that achieve the numerous statutory and non-statutory objectives. Most importantly however, develop an area that is highly valued by tangata whenua, local residents, and greater Christchurch. To guide the development of the Area Plan and implementation methods, the following is recommended:

- The protection and recognition of traditional places and place names, enhancement and restoration of these areas and their associated resources, acknowledgement of traditional uses, interpretation, and incorporation of these values into future developments, networks, spaces and the built environment. This may include but not be limited to: specific native plant restoration (species of traditional significance), archaeological surveys, information panels and/or artwork/sculpture.
- Protection and enhancement of the all river catchments and waterways, including the native riparian and wetland restoration, naturalisation of the existing drainage network, upgraded and/or best practice stormwater treatment and disposal and other low impact urban design requirements to improve water quality, and provide for improved native flora and fauna and mahinga kai values. This includes the development of stormwater treatment systems, using swales and constructed wetlands, within public lands and parks adjacent or near to waterways;

- The requirement for native riparian buffer zones and on-site stormwater treatment systems when any land adjacent to any waterway (including drains) is subdivided or developed for housing or industrial use. These buffer zones should be at least 20 metres wide and planted according to Christchurch City Council streamside planting guide, and/or fenced where appropriate.
- Development of urban native wetlands and forests and provision for cultural harvest and utilisation of traditional resources from these areas (eg. Raupo for mokihi; harakeke for weaving; totara for carving/whare);
- Consideration for future culturally aligned recreational opportunities – waka ama, hikoi, mahinga kai etc; and
- Appropriate consultation and involvement of Ngāi Tahu involving local hapū and/or Papatipu Rūnanga representatives, ancestral land owners and including archeological surveying of significant sites and cultural monitoring and assessment of the receiving environment in relation to future management and developments.
- The application of the cultural sustainability indicators as assessment criteria for future urban development proposals.
- The involvement of Ngai Tahu in the preparation of Outline Development Plans as part of rezoning proposals under the Christchurch City Plan, Reserve Management Plans for public open space encompassing significant sites, and the development and implementation of the Integrated Catchment Management Plan for South-West Christchurch.



Photo: © Craig Pauling 2007

Appendix 1: Definitions

- *kāwanatanga*
governance, or the obligation to govern
- *mahinga kai*
food and other resources, and the areas that they are sourced from
- *manawhenua*
associated with tino rangatiratanga, the Tribal authority over affairs within a particular area or land district
- *taangata whenua* (singular – tāngata whenua)
'people of the land', the people who hold the turangawaewae and the manawhenua in an area, according to Tribal and hapuu custom
- *taonga*
treasured possessions, includes both tangible and intangible treasures, for example, the Maori language
- *tino rangatiratanga*
full chieftainship and authority, including the right to permit or deny others, inherent sovereignty
- (*) *turangawaewae*
home ground

Source: *Te Whakatau Kaupapa* – Ngai Tahu Resource Management Strategy for the Canterbury Region. Te Maire Tau, Anake Goodall, David Palmer, Rakiihia Tau. November 1990

(*) **Source:** <http://www.learningmedia.co.nz/nd/index.htm>



Raupo / Bulrush

O-te-ika-i-te-ana
Tau-awa-o-Makaka
Huruhini
Te-uru-manuka
Puke-whinau
Upper Riccarton
O-Rakipapa
Halswell
tributary of Halswell River
Upper Halswell
Islington-Horomiy
Corning (between Yaldhurst and
Harewood)

Source: Te Maire Tau, R., Cultural Report on the South West



ToeToe



Flax



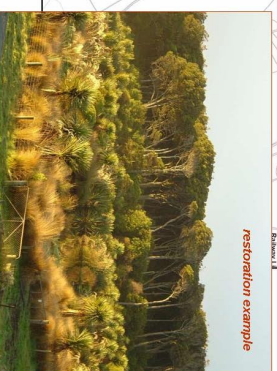
Kahikatea



Tupakini / Tutu



ern



restoration example