



Waitaki Iwi
Management Plan

2019

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Management Plan | 2019

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“

Pure, fresh clean water is the life-blood of mother earth. Without it how long can we survive?

*Waitaki Iwi Management Plan Working Party member
Sandra Tipene-Hampstead.*

Our tūpuna have always said that water quality has to be of a drinking standard. It's great that some others in the community are agreeing with us.

*Waitaki Iwi Management Plan Working Party member
Gail Tipa.*

”

Mihimihi and Whakapapa o Aoraki

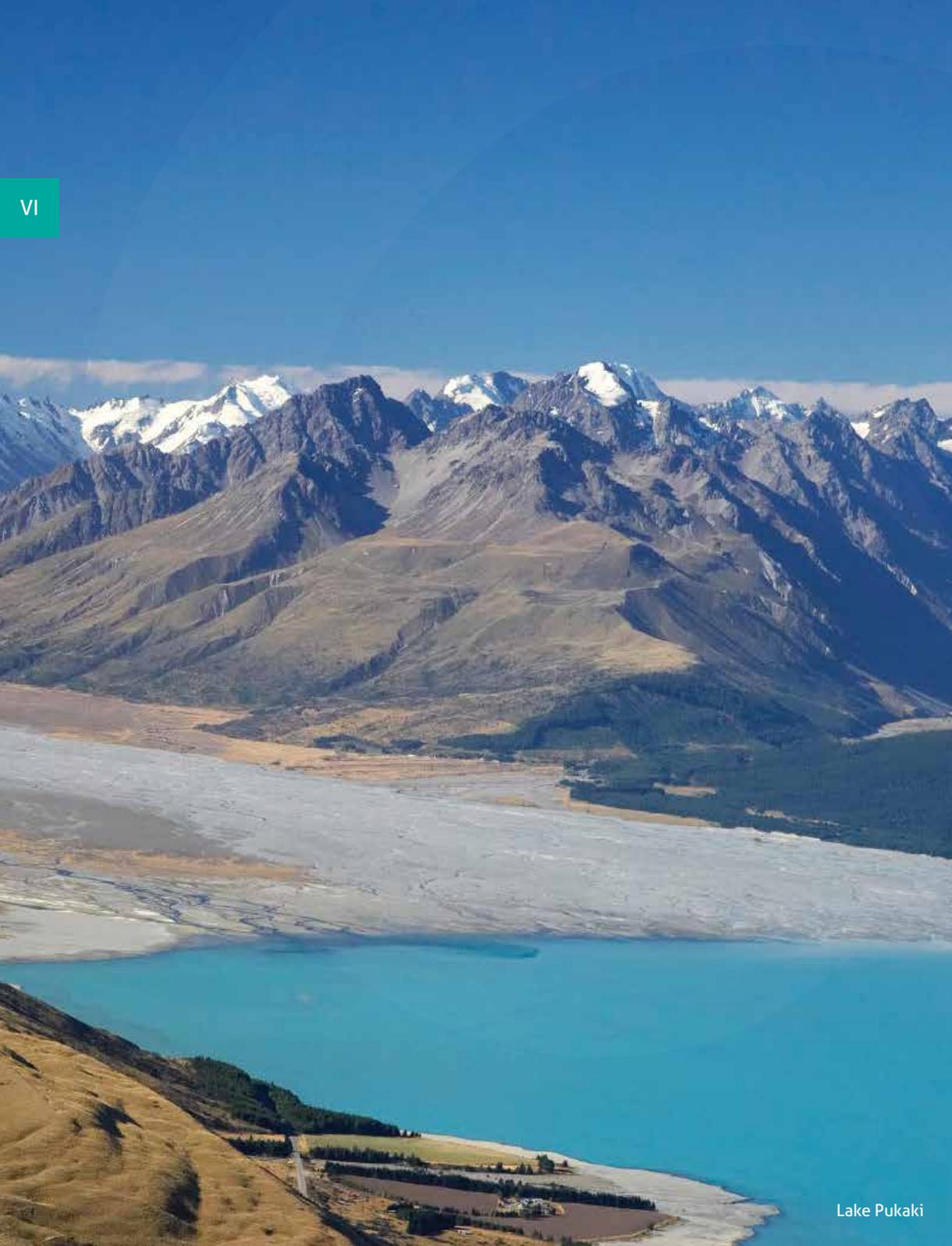
Ko te mauka ariki o Aoraki
 Me tōna whānau o Rakiroa, Rakirua me Rārakiroa
 Ko kā mauka, ko Kakiroa rāua ko Horokōau
 Ko te whānau o Kā Tiritiri-o-te-moana
 Ko Haupapa rāua ko Aroaro Kaehe
 Huri noa ki te awa tapu, ki Kā Roimata o Aoraki
 Ko te roto o Pukaki, ko te roto tapu o Takapō
 Ko te roto o Ōhau, ko te whenua o Te Manahuna
 Ko te tihi o te mauka o Te Ruataniwha
 Huri noa, ki Te Ao Marama!
 Ko te wharenuī o Te Whakaahua-araki nō Te Maiharoa
 Ko Te Poho o Rakitamau
 Ko Te Kai-hikihiki ki Ōtamatakou
 Ko Te Warokuri ki Te Awakino
 Ko Te Kohurau ki Ōteake
 Ko Ōtekaieke, ki Te Maerewhenua
 Ko Te Awamako ki Te Puna a Maru
 Ko Te Korotuaheka te kāika tūturu
 Ko Te Whare Tapu o Matiti
 Tēnā koutou, tēnā koutou, tēnā tātou katoa!
 Ko Rapuwai
 Ko Waitaha
 Ko Kāti Māmoe
 Ko Kāi Tahu

The ancestral mountain, Aoraki
 and his family, his brothers
 Mount Sefton and Mount Tasman
 And the family of the Southern Alps
 the Tasman Glacier and the Hooker Valley
 Then to the source of the tears of Aoraki
 The sacred lakes of Pukaki and Takapō
 Lake Ōhau and the land of Te Manahuna
 And to the mountain, Te Ruataniwha
 And to the world of light, Te Ao Marama
 And to the wharenuī, Te Whakaahuaaraki of
 the chief, Te Maiharoa
 The burial mound on Māori Hummock
 Te Kai-hikihiki, to Ōtamatakou
 And Te Warokuri and Te Awakino
 Te Kohurau and the Oteake,
 Otekaieke and Duntroon.
 Te Awamako and the settlement of
 Te Puna a Maru
 And finally arriving at the Waitaki River mouth and the house Matiti
 Greetings to you all, greetings to us all!
 Rapuwai
 Waitaha
 Kāti Māmoe
 Kāi Tahu

Na Te Po, ko Te Ao
Na Te Ao, ko Te Ao Marama
Na Te Ao Marama, ko Te Ao Turoa
Na Te Ao Turoa, ko Te Kore Te Whiwhia
Na Te Kore Te Whiwhia, ko Te Kore Te Rawea
Na Te Kore Te Rawea, ko Te Kore Te Taumaua
Na Te Kore Te Taumaua, ko Te Kore Matua
Na Te Kore Matua, ko Te Maku
Na Te Maku, ka noho ia Mahoranui atea
Ka puta ki waho ko Raki
Na Raki, ka noho ia Poko haru a te Po

Ko Aoraki me Rakamaomao, tana a Tawhirimatea
Ko Tu Te Rakiwhanoa
Ui ra ki Te Maha-a-nui a Maui
Ko Te Ao Takata!
Tihei mauri ora!

From eternity came the Universe
From the Universe, the bright clear light
From the bright clear light, the enduring light
From the enduring light, the void unattainable
From the void unattainable, the void intangible
From the void intangible, the void unstable
From the void unstable, the void endowed with paternity
From the void of paternity, came moisture
From moisture, came limitless thought
Then came the visible heavens
The visible heavens combined with the great abyss to produce the
numberless sorceries and the ultimate calamity!!!
Thence to Aoraki and the winds and weather
To the creator of the land
And the canoe of Maui
And finally to people!
I cough the breath of life!



Lake Pukaki

Karakia

*Mā te mōhio, ka mārama
Mā te mārama, ka mātau
Mā te mātau, ka tau te mauri ora
O kā taoka katoa
Mō kā uri whakaeke mai rā
Mō ake tonu atu*

By discussion comes understanding
By understanding comes enlightenment
By enlightenment comes wisdom
With wise consideration the sacred essence of life
Imbued in all living things
May manifest as life sustaining treasures
For all generations to come

Foreword and Acknowledgements

When we were growing up, water quantity, water quality and climate change were not an issue. How we address these challenges will impact future generations. This plan is our response as Manawhenua and reflects the values given to us by our ancestors.

This Waitaki Iwi Management Plan reflects four years of collective effort and commitment by the three rūnaka of Arowhenua, Waihao and Moeraki.

The words and intent of this plan came from the whānau who work, live and gather in the takiwā. In formalising their intention and goals, this plan aims to provide a future pathway for other whānau members to continue working, living and gathering across the Waitaki for many years to come.

The people who guided the development of this document and their supporting Rūnaka and whānau continue to strive towards improving the cultural health and wellbeing of the Waitaki, ki uta ki tai. Although the mahi was for the most part the focus of a small working party made up of members of the three Rūnaka, there were many others who joined the journey at different times, to listen, add insights and contribute to the kaupapa. One of these was the late Uncle Joe Waaka from Arowhenua. Uncle Joe

attended a number of Waitaki Iwi Management Plan hui, his knowledge and passion for the lakes and Aoraki adding much value to the korero.

To all those who have contributed to this mahi, a very big thank you for your role in creating this plan. To the leadership group, the Waitaki Iwi Management Plan working party, who provided the direction and content, heartfelt thanks for your commitment and patience. This group remained focused on creating a cohesive IMP for the mighty Waitaki and the people who are intimately connected to water and land of the Waitaki yesterday, today and tomorrow and beyond. As with any collaborative process there are always ups and downs, robust discussion on what to include and how to ensure the right language is used. The Waitaki IMP working party remained focused and respectful of one another and kept their vision at the forefront when meeting to create this plan. A true testament to the bonds between the three Rūnaka involved. This plan is a significant step for Arowhenua, Waihao and Moeraki. It provides a collective voice and direction, focused on ensuring due recognition, protection and enhancement of Manawhenua values.

The core group setting the pace and content of the Waitaki Iwi Management Plan consisted of the following representatives:

Arowhenua

- Mandy Waaka-Home
- Sandra Tipene-Hampstead
- Panther Storm Sullivan
- Tewera King

Waihao

- John Wilkie
- Suzanne Eddington
- Sara Eddington

Moeraki

- Gail Tipa
- Patrick Tipa
- Wayne Tipa

Each member contributed in different ways, all of which added to the final outcome.

Foreword and Acknowledgements (continued)

Many others provided technical assistance, support, advice and encouragement along this journey.

To the three chairs John Henry, Graeme Lane and Patrick Tipa, thank you for your support.

We would like to acknowledge and thank the wonderful staff at each of the Marae offices for ensuring our working party hui were productive safe spaces, where people were well fed and cared for and always warmly welcomed. Nothing was ever a problem or issue.

To whānau members who took the time to attend hui when possible, to add value in many different ways, thank you for your time and valuable contributions, as they say many hands make light work.

We wish to thank whānau who have provided images for this document, and to photographer David Wall

*Ehara taku toa i te toa Takitahi
engari he toa Takimano*

**My strength is not that of an
individual but that of the collective**

for the use of his images (davidwallphoto.com).

We also wish to thank Te Rūnanga o Ngāi Tahu for the use of images and maps in this document.

Also without the patience and expertise of Maree Kleinlangevelsloo, Philip Pannett and Tim Vial from Aukaha Ltd, this plan would not be a reality.

To the staff at Te Rūnanga o Ngāi Tahu including Iain Gover, Pip Lynch and Tania Nutira a heartfelt thank you for your technical advice and support

throughout the process. Thanks also to the TRoNT team for their funding support in helping the working party turn the document into something easy and enjoyable to read.

To our primary sponsor and provider of staff facilitation and liaison support Environment Canterbury, we thank you for helping us turn our aspiration into a reality. We look forward to our relationship going from strength to strength through robust kōrero and to together actively living and breathing our commitment to working in partnership across the Waitaki for the benefit of the mighty Waitaki ki uta ki tai.

No reira, tēnā tātou.

Kā Ūpoko o Waitaki: David Higgins, Te Rūnanga o Moeraki; Tewera Kingi, Te Rūnanga o Waihao, Te Rūnanga o Arowhenua.

Post script: In the final stages of getting this document signed off, Mandy Waaka-Home passed away, representing a huge loss of knowledge and passion for the Waitaki.

Karanga Mai

Karanga Mai I ngā atua

Karanga Mai I ngā anahera pono

Marikia ana ka roimata o Aoraki ko Tarahaua

Te wā pōuri te nehu o taku taonga kuru pounamu. Mandy Waaka-Home

Ka Karu, Ka taki, Ka tae, Ka Auē

Ki te nohoanga mene o o matua

He Korōria hareruia ki a ihowa ki a marino

I te kaupapa ariki wairua kei te mangai hei tautoko ai

Haere atu rā I runga I ngā āhuetanga o to tātou tupuna Tarawhata

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Hooker Valley Glacier

1 | Introduction

“ The waters of the Waitaki need to be able to sustain us and our mokos now and into the future. That means her waters must be swimmable, useable for drinking and cooking — a contact recreation standard may not be good enough. If we set a standard and work towards healthy mahika kai then we are helping create a pathway for our mokos in the Waitaki. This is our mission. ”

*Waitaki Iwi Management Plan Working Party member
Sandra Tipene-Hampstead.*

1.1 About this document

Te Rūnanga o Arowhenua, Te Rūnanga o Waihao and Te Rūnanga o Moeraki (Kā Papatipu Rūnaka) have developed the Waitaki Iwi Management Plan as an expression of rakatirataka and in fulfilment of their kaitiaki responsibilities within the Waitaki Catchment.

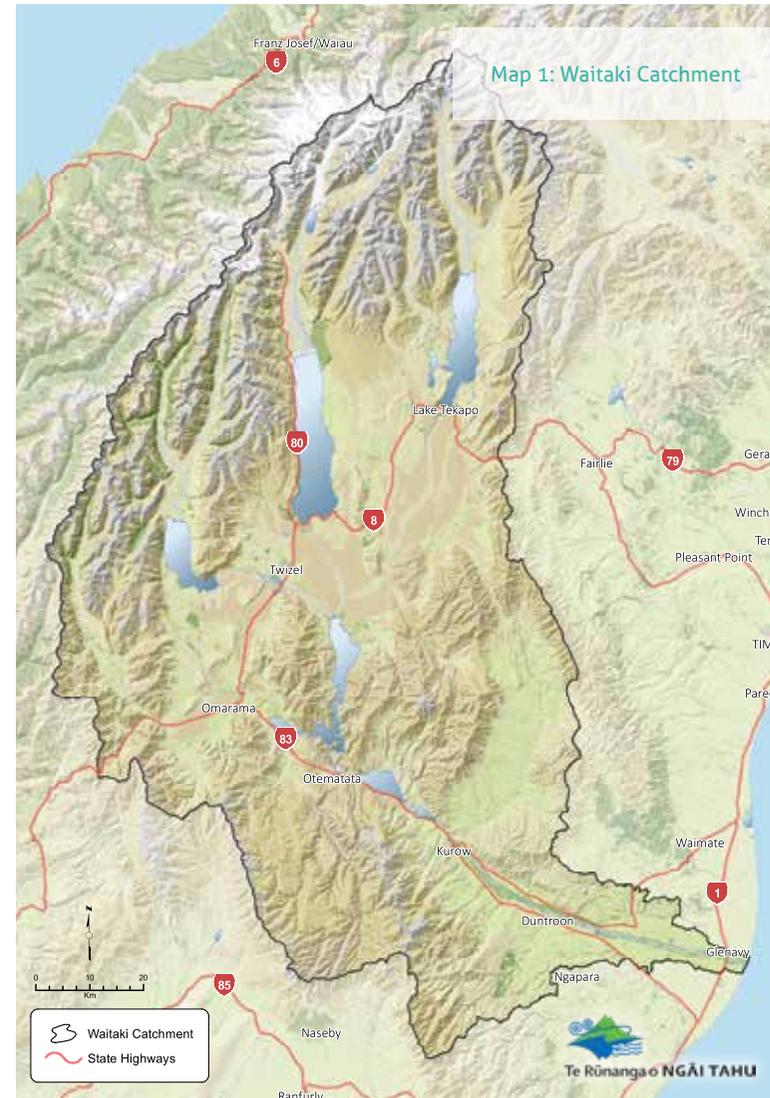
Natural and cultural resources are taoka handed down by our tūpuna (ancestors). It is the responsibility of the present generation to ensure that these resources are managed sustainably for the generations that follow. This plan provides a whānau-friendly policy framework for the protection and enhancement of natural and cultural resources in the Waitaki catchment.

The plan has been developed to:

- Describe the values held by Kā Papatipu Rūnaka relating to Aoraki, wai, mahika kai and wāhi tūpuna in the Waitaki catchment
- Identify the primary issues Kā Papatipu Rūnaka have regarding these matters in the Waitaki catchment
- Articulate Kā Papatipu Rūnaka policies and management guidelines for these matters
- Provide for the relationship that Kā Papatipu Rūnaka have with these resources.
- The area this iwi management plan covers is shown in Map 1.

Note on Dialect:

The Kāi Tahu dialect uses a 'k' interchangeably with 'ng'. The preference is to use a 'k' so southern Māori are known as Kāi Tahu, rather than Ngāi Tahu. In this document, the 'k' will be used except for names and references to legislation.



1.2 Kā Papatipu Rūnaka

Over many generations, our whānau and hapū have developed a powerful sense of belonging in the Waitaki catchment. Manawhenua have lived in the Waitaki for the last thousand years. In the last two hundred years the landscape has changed dramatically but its significance to Manawhenua has not.

Our relationship with the Waitaki brings responsibilities and obligations. The kaitiaki Rūnaka for the Waitaki are Te Rūnanga o Arowhenua, Te Rūnanga o Moeraki, and Te Rūnanga o Waihao. We are the Manawhenua of the Waitaki.

Te Rūnanga o Arowhenua



The takiwā of Te Rūnanga o Arowhenua centres on Arowhenua and extends from Rakaia to Waitaki, sharing interests with

Ngāi Tuahuriri ki Kaiapoi between Hakatere and Rakaia, and thence inland to Aoraki and the Main Divide (Te Rūnanga o Ngāi Tahu (Declaration of Membership Act) Order 2001). Arowhenua marae is located near Te Umu Kaha (Temuka), and is situated near the historic Kāi Tahu kāika of Te Waiateruati and the well-known Arowhenua bush that sustained local Kāi Tahu. Arowhenua connects ancestrally to the waka Takitimu and Ārai-te-uru, the mauka Tarahoua and the awa Waitaki and Opihi. The Kāi Tahu name for The Main Divide is Kā Tiritiri-o-te-moana.

Te Rūnanga o Waihao



The takiwā of Te Rūnanga o Waihao centres on Wainono, sharing interests with Te Rūnanga o Arowhenua to Waitaki,

and extends inland to Omarama and the Main Divide (Te Rūnanga o Ngāi Tahu (Declaration of Membership Act) Order 2001). Manawhenua within the Waihao rohe whakapapa to Waitaha, Kāti Mamoe and Kāi Tahu. To these people Waihao is their tūrak-awaewae; their home. The name Waihao refers to the hao eel, an important food resource obtained from the Waihao River that has its beginnings in the upland country behind the hills, Te Tari-a-Te-Kaumira (Hunter Hills). The hao eel, the life-stage of the short-fin eel, was and still is a delicacy to whānau who gather mahika kai from the Wainono Lagoon and the Waihao River.

Te Rūnanga o Moeraki



The takiwā of Te Rūnanga o Moeraki centres on Moeraki and extends from Waitaki to Waihemo and inland to the Main

Divide (Te Rūnanga o Ngāi Tahu (Declaration of Membership Act) Order 2001). The interests of Te Rūnanga o Moeraki are concentrated

in the Moeraki Peninsula area and surrounds, including Te Rakahineatea Pā, Koekohe (Hampden Beach), and Te Kai Hinaki (the Boulders Beach) with its boulders. In addition, the interests of the Rūnaka extend both north and south of the Moeraki Peninsula, within their takiwā.

1.3 Legislative context

1.3.1 Te Tiriti o Waitangi / Treaty of Waitangi

Te Tiriti o Waitangi (the Treaty of Waitangi) was signed by Kāi Tahu rākatira in 1840, marking the beginning of a partnership between Kāi Tahu and the Crown. The Treaty of Waitangi confirmed and guaranteed the customary rights of Māori, and established a process where the Crown would give effect to those rights. Since the signing of Te Tiriti, environmental and natural resource management related legislation has further articulated the responsibility of the Crown and local authorities with regards to protecting the relationship between Māori and the environment, natural resources and cultural heritage.

The Treaty implies a partnership exercised in the utmost good faith. Kā Papatipu Rūnaka embraces the ethic of partnership and recognises the need to work with the wider community to ensure a positive future for all people. Kā Papatipu Rūnaka are the Crown's Treaty partner in the Waitaki catchment and as such have a special status. The concept of

partnership is fundamental to the compact or accord embodied in the Treaty of Waitangi; inherent in it is the notion of reciprocity. The test for local government agencies and other branches of local and central government is how to develop an effective partnership with Kā Papatipu Rūnaka. For some, joint management strategies, co-operative management regimes, or the transfer of powers and functions will have to be implemented in order to give effect to true partnership.

1.3.2 Resource Management Act 1991

The Resource Management Act (RMA) requires regional councils and local authorities, in developing or changing their plans, to take into account iwi management plans recognised by an iwi authority. This plan expresses Kā Rūnaka values, knowledge and perspectives on natural resource and environmental management issues. This plan is an expression of kaitiakitaka. The plan is both a document to assist Kā Rūnaka in carrying out their kaitiaki roles and

responsibilities, and is also intended to assist others in understanding takata whenua values and policy.

Iwi management plans are also relevant to other legislation. Iwi management plans provide clear direction on issues of importance to takata whenua, and in this regard are relevant in a range of statutory contexts.

1.3.3 Local Government Act 2002 (LGA)

The Local Government Act 2002 (LGA) requires local authorities to maintain and improve opportunities for Māori to contribute to local government decision-making processes. Local authorities are required to consider ways in which they may foster the development of Maori capacity to contribute to the decision-making processes of the local authority, and provide relevant information for the purposes of enabling Maori to contribute to decision making¹.

Iwi management plans assist local authorities to identify the opportunities sought by Māori for engagement in decision making.

¹ Local Government Act 2002, section 81.

1.3.4. Te Rūnanga o Ngāi Tahu Act 1996 and Ngāi Tahu Claims Settlement Act 1998

The Ngāi Tahu Claim presented to the Waitangi Tribunal was based on the ‘Nine Tall Trees’, which referred to the eight major land purchases and mahika kai. The loss of authority over resources, and the degradation of cultural values, sites, water and mahika kai resources was part of our grievance.

The Tribunal made a number of recommendations for the Waitaki catchment. Subsequent negotiations with the Crown eventually resulted in Ngāi Tahu reaching a settlement (the Ngāi Tahu Claims Settlement Act 1998) that achieved significant outcomes in the Waitaki Catchment including:

- The Crown has agreed to vest the title of Aoraki/Mt Cook in Te Rūnanga o Ngāi Tahu, to confirm the special relationship that Kāi Tahu has with the mountain and in recognition of the pivotal role of Aoraki in our creation stories.
- A Tōpuni was created for Aoraki/Mount Cook, to confirm Kāi Tahu values on land managed by the Crown over some of the most prominent landscape features and conservation areas in Te Wai Pounamu.

- Dual place names in the Waitaki Catchment, including Aoraki/Mount Cook.
- Two Māori rock art sites (Takiroa and Maerewhenua) in the Waitaki Valley, were vested in Kāi Tahu as reserves under the Reserves Act 1977.
- Eight Statutory Acknowledgements/Deeds of Recognition in the Waitaki Catchment were created, to recognise the mana of Kāi Tahu in relation to a number of sites and areas, and to provide for Kāi Tahu engagement in the future management of those sites.
- Thirteen nohoaka (temporary camping entitlements) were created beside lakes and rivers in the Waitaki Catchment, to provide Kāi Tahu with the right to temporarily occupy these areas for mahika kai purposes.

Te Rūnanga o Ngāi Tahu (Te Rūnanga) was established by the Te Rūnanga o Ngāi Tahu Act 1996 (the Act).

Section 15 (1) of the Act states: *Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.*

Section 15 (2) states: *Where any enactment requires consultation with any iwi or iwi authority, that*

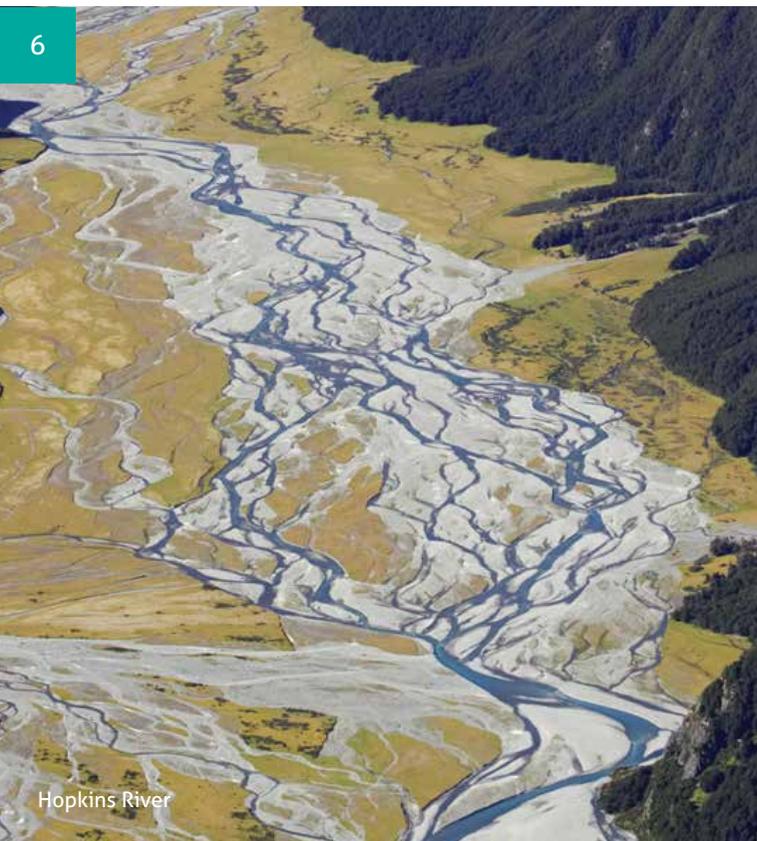
consultation shall, with respect to matters affecting Ngāi Tahu Whānui, be held with Te Rūnanga o Ngāi Tahu.

Section 15 (3) states: *Te Rūnanga o Ngāi Tahu in carrying out consultation under subsection 2 of this section, shall seek the views of such Papatipu Rūnanga of Ngāi Tahu Whānui and such hapū as in the opinion of Te Rūnanga o Ngāi Tahu may have views that they wish to express in relation to the matter.*

Notwithstanding the statutory status of Te Rūnanga, it is acknowledged practice that consultation is through hapū and the Papatipu Rūnanga for matters relating to individual takiwā. The Waitaki IMP is planning document that has been recognised by Te Rūnanga o Ngāi Tahu as the iwi authority.

1.3.5 National Water Conservation (Ahuriri River) Order 1990

The Ahuriri River Conservation Order covers the Ahuriri River from its source to Lake Benmore, the Omarama Stream downstream of the bridge near Clifton Downs Station, and the rivers, streams and lakes within 400 metres of the Ahuriri River. The Order does not apply to the Quail Burn or its tributaries.



1.4 The Waitaki Catchment

The Waitaki River has the fourth largest flow of all New Zealand rivers². The river is fed predominantly by water flowing from the main divide mountains through Lakes Ōhau, Pūkaki and Tākapō and the Ahuriri River. Four large braided river systems (the Takapō, Pūkaki, Ōhau and Ahuriri) cross the upper basins. The Ahuriri is the only river that follows its natural water course. The other three rivers have been largely diverted into the canals of the upper Waitaki hydro-electricity system.

Downstream of Omarama, the four rivers combine to form a single channel carved through steeply sided valleys. This part of the river is dammed in three places, creating Lakes Benmore, Aviemore and Waitaki. Tributaries of these lakes include the Otamatakou (Otematata River), Te Awa Whakamau (Awahokomo River) and Te Makatipua (Otamatapaio River).

Below the Waitaki Dam, the river widens to become a large, braided river flanked, in places, by wetlands with a coastal lagoon where it reaches the sea.

Along the length of both banks of the Lower Waitaki River, small rivers and streams (including the Hakataramea River, Elephant Hill and Waikākahi Streams, Awakino River, Te Kohurau (Kurow River), Otiake (Otiake River), Otekaieke River, Maerewhenua River, Te Awamako (Awamoko River), and Whakapapaariki (Welcome Creek) flow into the mainstream.

Groundwater is found throughout the catchment. Wetlands and springs are generally associated with shallow groundwater including those associated with the Grays, Ahuriri, Whakatipu (Twizel River) and Ōhau Rivers; Duntroon Spring; Whakapapaariki (Welcome Creek) and Waikākahi Stream. In the lower Waitaki valley springs and wetlands tend to occur at the base of terraces, at locations where gravels become narrower or shallower, and along the riparian margins. The larger groundwater storage areas are found in the Tākapō and Twizel basins and in the lower Waitaki Valley downstream of Black Point³.

² This catchment description is sourced from the Waitaki Catchment Water Allocation Regional Plan.

³ Waitaki Catchment Water Allocation Board (2006), Waitaki Catchment Water Allocation Regional Plan, incorporating amendments as directed by the High Court.

1.5 Traditional Associations with the Waitaki River Catchment

The Waitaki River catchment has an historical and important role in the creation history of Kāi Tahu. The catchment is an extensive mahika kai area, is part of an integrated network of travel routes leading from coast to coast and inland and is a key element in the network of relationships which bind us as a people who belong to this island of Te Waipounamu.

The rivers within the catchment enabled people from coastal kāika to travel inland for food and other resources. Mōkihi (river craft constructed from raupō, or reeds) were used to carry resources down the river and the practice of construction and navigation of these vessels still continues today. The river itself also provided many forms of mahika kai for those living near it or travelling on it. The Waitaki River was and still is noted for its indigenous fisheries.

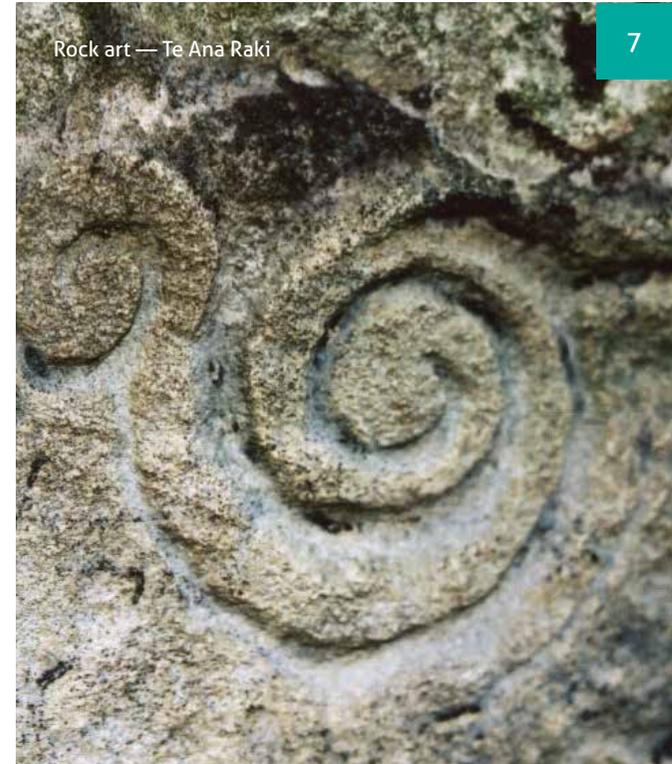
Over many generations Manawhenua developed food gathering patterns based on the seasons and lifecycles of various birds, animals and plants. For Manawhenua

mahika kai practices are at the heart of tribal identity. Mahika kai formed the basis of Kāi Tahu's economy historically and plays an important role now. The Waitaki catchment provides a diversity of mahika kai resources.

There are numerous nohoaka (occupation sites), urupā, wāhi tapu and wāhi taoka associated with the Waitaki River because of the long history of use of the river as both a route into the interior and a source of mahika kai. These are all places holding the memories, traditions, victories and defeats of Kāi Tahu tūpuna. Urupā are the resting places of Kāi Tahu tūpuna and, as such, are a particular focus for whānau traditions.

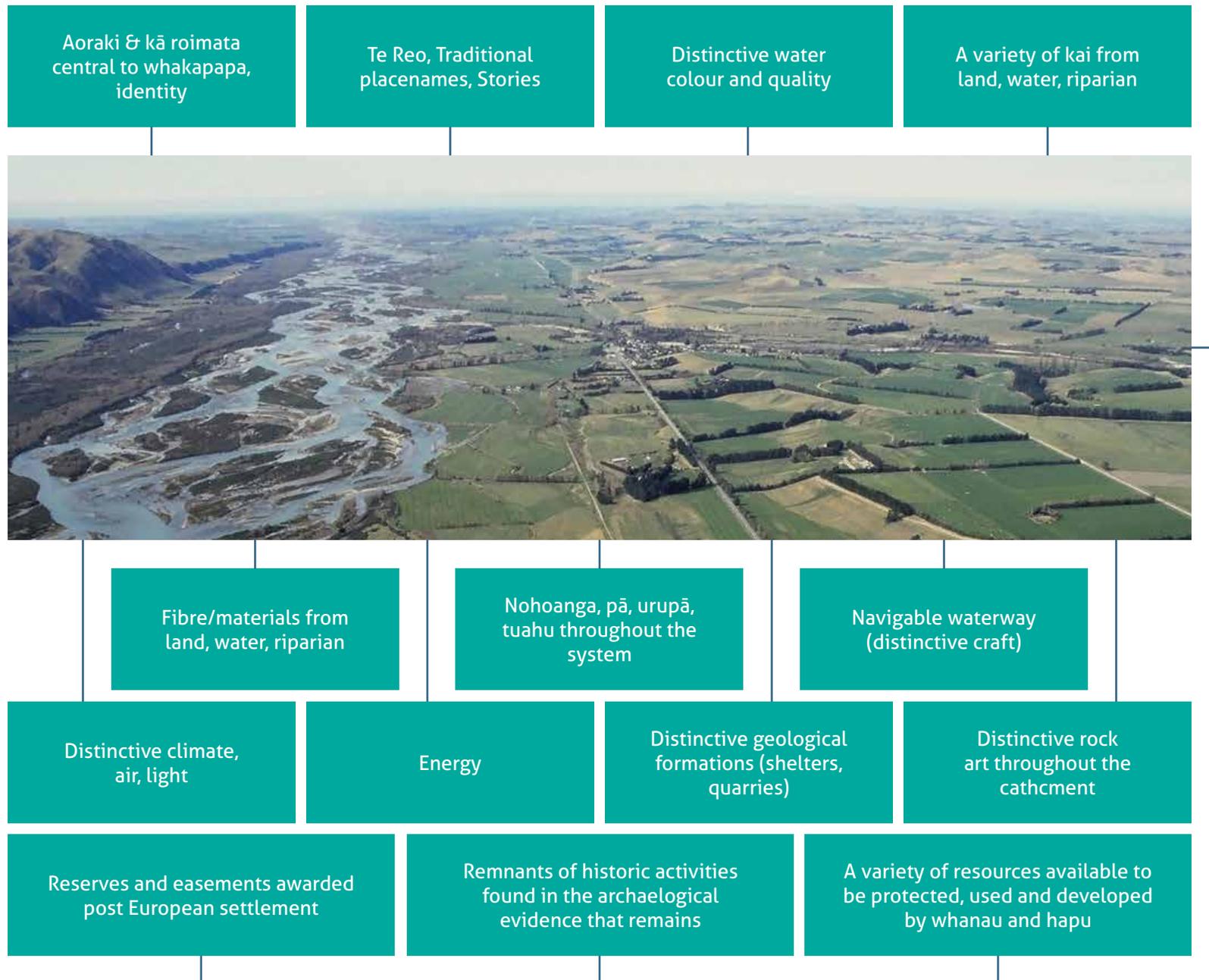
The Waitaki Valley holds a major collection of rock art. The surviving rock art remnants are a particular taoka of the area, providing a unique record of the lives and beliefs of the people who travelled the river⁴. The eco-cultural attributes of the Waitaki catchment are set out in Figure 1.

Rock art — Te Ana Raki



⁴ This section draws on hearings evidence of Mark Solomon and David Higgins.

Figure 1: Eco-cultural attributes of the Waitaki Catchment



1.6 Te Orokohaka o Te Ao—Creation Stories

In the beginning there was no Te Wai Pounamu or Aotearoa. The waters of Kiwa rolled over the place now occupied by the South Island, the North Island and Stewart Island. No sign of land existed⁵.

Before Raki (the Sky Father) wedded Papatūānuku (the Earth Mother), each of them already had children by other unions. After the marriage, some of the Sky Children came down to greet their father's new wife and some even married Earth Daughters.

Among the celestial visitors were four sons of Raki who were named Aoraki (Cloud in the Sky), Rakiroa (Long Raki), Rakirua (Raki the Second), and Rārakiroa (Long Unbroken Line). They came down in a canoe which was known as Te Waka o Aoraki. They cruised around Papatūānuku who lay as one body in a huge continent known as Hawaiiki.

Then, keen to explore, the voyagers set out to sea, but no matter how far they travelled, they could not find land. They decided to return to their celestial home but the karakia (incantation) which should have lifted the waka (canoe) back to the heavens failed and their craft ran aground on a hidden reef, turning to stone and earth in the process.

The waka listed and settled with the west side much

higher out of the water than the east. Thus the whole waka formed the South Island, hence the name: Te Waka o Aoraki. Aoraki and his brothers clambered on to the high side and were turned to stone. They are still there today. Aoraki is the mountain known to Pākehā as Mount Cook, and his brothers are the next highest peaks near him. The form of the island as it is now is owed much to the subsequent deeds of Tū Te Rakiwhānoa, who took on the job of shaping the land to make it fit for human habitation.

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 document the events which shaped the environment of Te Wai Pounamu and Kāi Tahu as an iwi.

The meltwaters that flow from Aoraki are sacred. On special cultural occasions, the blessings of Aoraki are sought through taking of small amounts of its "special" waters, back to other parts of the island for use in ceremonial occasions.

The mauri of Aoraki represents the essence that binds the physical and spiritual elements of all things

together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Kāi Tahu Whānui with the mountain.

The saying "He kapua kei runga i Aoraki, whakarewa whakarewa" ("The cloud that floats aloft Aoraki, forever fly, stay aloft") refers to the cloud that often surrounds Aoraki. Aoraki does not always "come out" for visitors to see, just as a great chief is not always giving audience, or on "show". It is for Aoraki to choose when to emerge from his cloak of mist, a power and influence that is beyond mortals, symbolising the mana of Aoraki.

To Kāi Tahu, Aoraki represents the most sacred of ancestors, from whom Kāi Tahu descend. Aoraki provides the hapū with a sense of communal identity, solidarity, and purpose. It follows that the ancestor embodied in the mountain remains the physical manifestation of Aoraki, the link between the supernatural and the natural world. The tapu associated with Aoraki is a significant dimension of the tribal value, and is the source of the power over life and death which the mountain possesses.

⁵ Ngāi Tahu Claims Settlement Act 1998.



Tasman Lake

2 | Strategic Directions

“ For many generations our people sustained a healthy living from land, bush, waterways and sea. They treasured and preserved what this vast area had to offer. Their environmentalism was second to none. ”

Rangimarie Te Maiharoa, Te Rūnanga o Waihao.¹

Our iwi management plan is guided by two overarching strategic directions and eight high level objectives. These establish the plan’s overall management approach and state the important outcomes we want to see for the Waitaki catchment.

Strategic Direction 1

Ka Rūnaka can undertake their kaitiaki role in the Waitaki and this role is recognised and supported.

Kaitiakitaka is a way of managing the environment. It encompasses the active protection and responsibility for natural and physical resources by Manawhenua to enable their sustainable use.

We are the people of Te Rūnanga o Moeraki, Te Rūnanga o Waihao and Te Rūnanga o Arowhenua

and we have utilised and cared for the Waitaki catchment for generations. We are the Manawhenua of the Waitaki catchment. We have an immense sense of belonging and connection with the catchment. With this connection comes our responsibility to care for the catchment, as it has cared for us and those who came before us.

Consistent with our tikaka, we must therefore sustain land, water and resources for present and future

wellbeing. This is kaitiakitaka, and includes the responsibility to ensure that the wai and the whenua will continue to provide for those who come after.

In the context of modern environmental management, kaitiakitaka is about the active protection, use of and responsibility for natural and physical resources by Manawhenua. It requires both an active role in decision-making and achievement of environmental outcomes.

Strategic Direction 2

Management of the Waitaki and its resources is undertaken ki uta ki tai — from the mountains to the sea.

Ki uta ki tai encapsulates the need to recognise and manage the interconnectedness of the whole

environment. This term reflects the Manawhenua view of environmental and resource management. It is a traditional concept representing the holistic nature of kaitiakitaka, which must be exercised throughout all environments as they are all connected; from the

mountains and great inland lakes, down the rivers to the estuaries, and then to the sea, illustrated in Figure 2. Kaitiakitaka reflects the important relationship Manawhenua have with their environmental heritage and is fundamental to its culture and identity.

Note on previous page

¹ from www.ngaitahuseafood.com/sustainability/

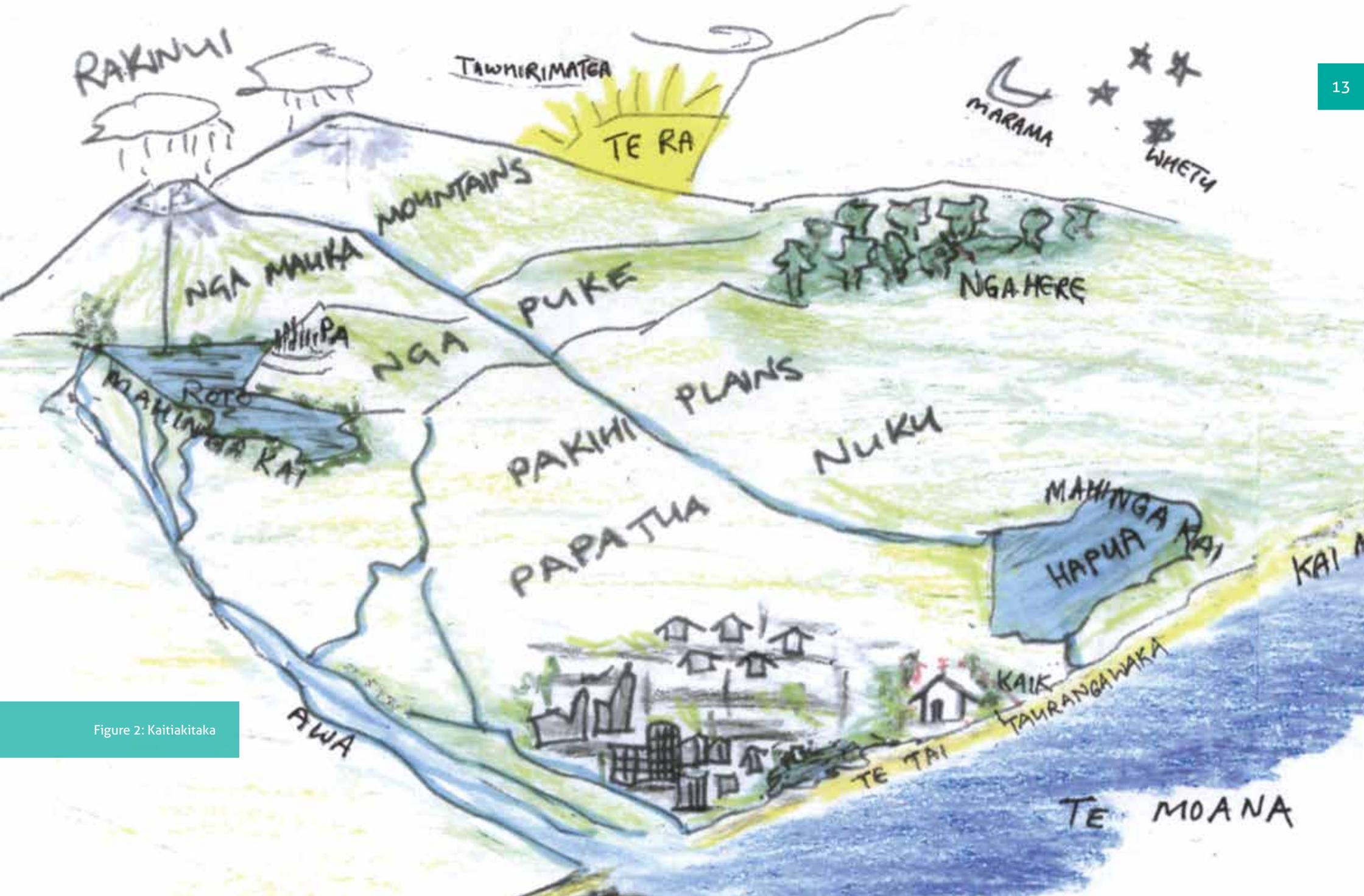


Figure 2: Kaitiakitika



Hopkins River/Te Awa Aruhe flowing into Lake Ōhau



Strategic Objectives

Aoraki

- Manawhenua have a co-governance and co-management role over Aoraki
- The quality and quantity of kā roimata o Aoraki is protected and enhanced and the mana of Aoraki is upheld.
- Manawhenua can sustainably gather and use mahika kai resources within the national park using a customary permit or self-authorisation system.

Wai

- The mauri of water is protected, restored and enhanced throughout the Waitaki catchment.

Mahika kai

- Abundant mahika kai species are available and accessible for manawhenua to gather.
- Mahika kai species and their habitats are protected, restored and enhanced.
- Manawhenua can exercise rakatirataka and kaitiakitaka over significant mahika kai areas and species.

Wāhi Tūpuna

- Wāhi tūpuna are protected and the relationship Manawhenua have with these landscapes is enhanced.

“ We all whakapapa to Aoraki. It is part of us and everything we do. ”
Working Party Members.



Waitaki River mouth

3 | Implementation

“ Our goal is to advocate and support a co-governance arrangement with DOC for Aoraki. This will help us work together rather than be treated like just another stakeholder to consult with. Aoraki is maunga, our ancestor. ”

*Waitaki Iwi Management Plan working party member
Sandra Hampstead-Tipene.*



3.1 Why use this plan?

There are legal and statutory obligations to use iwi management plans described in the ‘legislative context’ section in the introduction. However, beyond the legal requirement to use an iwi management plan is the moral reason to use them—because it is the right thing to do.

The people of Te Rūnaka o Moeraki, Te Rūnaka o Waihao and Te Rūnaka o Arowhenua have used and cared for the Waitaki catchment for generations. This has created a strong sense of belonging and connection with the catchment. It is the same connection that any person would feel when they visit the land where their ancestors lived hundreds or thousands of years ago. This sense of belonging and connection is described by Māori as ‘turakawaewae’, which means ‘a place to stand’, where one belongs and has a right to stand as their ancestors stood before them.

The people of Kā Papatipu Rūnaka have this connection with the Waitaki catchment. We have developed a deep sense of responsibility to care for it, as it has cared for us and those who came before us. This is kaitiakitaka, and includes the responsibility to ensure that the whenua and wai will continue to provide for our mokopuna, for those who come after us.

It is intended that through the use of this plan, resource users in the Waitaki catchment will gain an appreciation for the relationship Kā Papatipu Rūnaka have with the Waitaki catchment. It is hoped that out of respect for this relationship, resource users will choose to engage and collaborate with Kā Papatipu Rūnaka not because they feel that they have to, but because they feel that it is the right thing to do.



Preparing kai

3.2 How to use this plan

Who will use it?

This document will be used by Kā Papatipu Rūnaka, Environment Canterbury, the Otago Regional Council, district councils, farmers, resource consent applicants, consultants, hydroelectric and irrigation companies and any persons, groups or organisations interested in resource use and management in the Waitaki catchment.

Expectations

Kā Papatipu Rūnaka expect that Environment Canterbury, the Otago Regional Council and district councils will use this plan to better understand the position of Kā Papatipu Rūnaka on key resource management issues in the Waitaki catchment; to help achieve a better working relationship with them; to meet statutory obligations; and to provide guidance and assistance to council officers and decision makers when considering resource consent applications. It is important to remember that referring to an iwi management plan is not a substitute to engaging or consulting with Manawhenua. It is a tool to improve engagement, not to replace it.

Kā Papatipu Rūnaka expect that resource consent applicants will use this plan to identify who has manawhenua status in the Waitaki catchment and how best to engage with them. It is hoped that by using this plan, resource consent applicants will gain a greater respect and understanding of the relationship Kā Papatipu Rūnaka have with the Waitaki catchment and will be willing to engage with them beyond what is legally required. They can use the information provided in the plan as a guide to determine the kinds of information Kā Papatipu Rūnaka may request in order to make informed decisions about consent applications, and provide this information before it is requested, therefore speeding up the consent process for all involved. This plan is a living document and chapters may be added over time.

Kā Papatipu Rūnaka will use this plan as a guide to keep them on the path toward their aspirations for the management of the Waitaki catchment. Iwi management plans help Manawhenua put their thinking and priorities into concise and organised words and are useful internally for organising and strategising. This plan will be used to determine when goals are being met, and areas that need improvement.



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Waitaki Iwi Management Plan working party at Moeraki Marae

Working party with Kelly Palmer



3.3 Desired outcomes

This section covers what Kā Papatipu Rūnaka want to achieve through the implementation of this plan.

Manawhenua and rakatirataka

- Kā Papatipu Rūnaka are able to effectively manage natural resources via co-management with other resource users.
- Kā Papatipu Rūnaka are empowered as kaitiaki.
- Kā Papatipu Rūnaka can access mahika kai and all other taoka.
- Local and regional councils and others with interests in the Waitaki catchment are provided with baseline information about the position of Kā Papatipu Rūnaka on important issues.
- Kā Papatipu Rūnaka values and strategies for environmental management in the Waitaki catchment are present in the everyday practices of all agencies working in natural resources and environment planning and policy.
- Local and regional councils have effective and genuine partnerships with Kā Papatipu Rūnaka that are based on more than legal obligation.

Mō te Taiao

- Mahika kai and all other taoka are protected, able to be used, and where necessary restored and enhanced.
- All natural habitats in the Waitaki catchment are healthy and flourishing

Mo kā Tākata

- Healthy natural environments mean whānau can use and enjoy the mahika kai of the Waitaki catchment.
- Kā Papatipu Rūnaka have strong and genuine relationships with other resource users and those who also have interests in the Waitaki catchment.
- Manawhenua are able to continue customary harvesting practices for mahika kai.
- Manawhenua have improved opportunities to contribute to local government decision-making processes.
- Whānau are carrying out cultural monitoring of habitats in the Waitaki catchment.
- Kā Papatipu Rūnaka are partners in restoration programmes.
- Agencies help resource Kā Papatipu Rūnaka environmental initiatives in the Waitaki catchment.

3.4 Implementation tools

The following is a list of tools preferred by Kā Papatipu Rūnaka for implementation of this plan, specifically to achieve desired outcomes.

Each of these tools is appropriate in different contexts depending on the activity. Kā Papatipu Rūnaka can advise which tools they prefer on a case-by-case basis. They are also likely to be able to assist in the use of these tools, for example carrying out a Cultural Impact Assessment.

- Cultural impact assessments.
- Cultural values reports.
- Cultural monitoring by whānau.
- Cultural opportunity mapping, assessment and responses (COMAR).
- Restoration programmes, with whānau involvement where desired, and the outcomes sought by whānau identified.
- Whānau involvement in research, including at the planning stage.

- Rāhui.
- Mātaitai and/or taiāpure, with management plans led by whānau.
- Co-drafting of regional or district plans, conservation plans and strategies and other policy and planning documents.
- Sitting as decision-makers on Hearing Panels, Boards of Inquiry, Council Committees and other decision-making bodies.

Monitoring and enforcement

- State of the Environment reporting should have a cultural (Manawhenua) dimension.
- Rūnaka members wish to be involved in the auditing and monitoring of consents for compliance, together with councils
- Councils need to commit to remodeling in case early warning triggers identify a need for a Plan B.
- Opportunities to have Kā Rūnaka members as warranted officers, enforcement officers and fisheries officers need to be explored.



Waitaki Trap and Transfer Team



Hakatere monitoring



Cultural mapping hui at Moeraki interviewing David Higgins



4

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4 | Aoraki

“ *Whaia te iti kahurangi, ki te tuohu koe, me he maunga teitei*
Seek the treasure you value most dearly. If you must bow
down, let it be to a lofty mountain. ”



This chapter introduces the importance of Aoraki to us as Manawhenua, as explained by Kāi Tahu creation narratives. The objectives and policies of this chapter collectively state how we will fulfil our kaitiaki responsibilities to Aoraki and his brothers.

This chapter addresses the following matters:

- Kāi Tahu creation narratives
- Kā Kaitiaki o Aoraki
- Rakatirataka
- Expression of Kāitahutaka at Aoraki
- Concessions, Tourism and Visitor Management

The Aoraki area is of immense cultural, spiritual and traditional significance to Kāi Tahu Whānui. Aoraki is at the heart of our Kāi Tahu creation traditions and is central to our whakapapa and identity. Aoraki is the most sacred of our tūpuna (ancestors), from whom we descend.

4.1 Kāi Tahu creation narratives

4.1.1 Te Waka o Aoraki

In the Te Waka o Aoraki history, Aoraki was one of the four sons of Raki who descended from the heavens to visit Papatūānuku, travelling in a waka known as Te Waka o Aoraki. When they tried to return to their celestial home, their karakia that should have ensured a safe journey was misquoted, and their waka overturned on a hidden reef. The waka turned

into stone and earth, forming what is now commonly known as the South Island (known to Kāi Tahu as Te Waka o Aoraki). Aoraki and his brothers clambered on to the high (western) side of the waka and were turned to stone, becoming the mountains known as Aoraki / Mt Cook, Mt Teichelmann, Mt Dampier and Silberhorn.

Tū Te Raki Whanoa, the son of Aoraki, came searching and discovered their fate. After mourning his kin, he set about reshaping the wreckage of the great waka, and making Te Waka o Aoraki (the South Island) a suitable place for people to live, carving out waterways, stocking the coast with fish and clothing the land in forest.

4.1.2 Ārai-te-uru

The Ārai-te-uru history is another important creation tradition that explains how many of the mountains and other geographical features throughout Te Waipounamu were created and named. Aoraki was a passenger on the Ārai-te-uru waka, which capsized at Matakaea (Shag Point) on the North Otago coastline. The kūmara and gourds from the waka washed onto the beach and formed Kaihinaki (Moeraki boulders). When the waka capsized, the passengers went ashore to explore Te Waipounamu. They had to return before daylight, however most did not make it and were turned into stone and mountain. Aoraki and his pōua (grandfather) Kirikirikatata travelled inland, Aoraki riding on the shoulders of Kirikirikatata. They did not return to the waka and

were both turned into mountains – Aoraki being the mountain that the Pākēhā renamed Mount Cook, and Kirikirikatata being the range that the Pākēhā renamed the Mount Cook Range.

Aroarokaehe was another passenger on the Ārai-te-uru waka. Aroarokaehe is said to have been the wife of Mauka Atua – a peak in the Ben Ōhau Range (Te Tari o Mauka Atua). Aroarokaehe was initially positioned on the west side of Lake Pūkaki with Mauka Atua. However Kirikirikatata persuaded her to abandon her lowly position and accompany him to the much loftier heights of Kā Tiritiri-o-te-moana (the Southern Alps). She consented to this request and moved to become the mountain range located to the west of the Hooker Glacier between Mount

Sefton and La Perouse¹. Since this time Aroarokaehe and Kirikirikatata have been in union, enduring the coldness of eternal separation by the Hooker Glacier being located between them. Looking at Aoraki from the east, the right side of our ancestral mauka is known as the tahatane, or male side, in reference to Kirikirikatata, and the left side is known as tahawahine, or woman's side, in reference to Aroarokaehe.

Our Kāi Tahu traditions link us to our tūpuna and the cosmological world of the gods. These histories reinforce tribal identity and connection between generations, documenting the events which shaped the environment of Te Wai Pounamu and Kāi Tahu as an iwi. At the centre of these traditions is Aoraki, the mauka atua.

¹ This range was known as the Moorhouse Range, however a successful Kāi Tahu application to the New Zealand Geographic Board has resulted in the Moorhouse and Mt Cook Ranges being formally renamed Aroarokaehe and Kirikirikatata respectively.

4.1.3 “Ko Waitaki te awa, kā roimata nā Aoraki i riringi”

This whakataukī (proverb) means “Waitaki is the river, the tears spilled by Aoraki”, referring to the sacred water that flows from Aoraki (Kā Roimata o Aoraki) which spills into Lake Pukaki and eventually makes its way south along the Waitaki River to the coast.²

The waters that flow from Aoraki and Kā Tiritiri-o-te-moana (the Southern Alps) supported the substantial mahika kai resources of the Waitaki and Te Manahuna/Mackenzie Basin, that drew our Kāi Tahu tūpuna to these areas on a seasonal basis. Our tūpuna used a multiplicity of ara tawhito (ancient pathways) in their journeys from the coast to the

interior. These ara tawhito required nohoaka, places to gather mahika kai and places of rest, and rock art along the pathways is an enduring tohu or marker of these journeys. In these seasonal journeys, generations of Kāi Tahu maintained their connection with Aoraki physically and spiritually.

Less well known is the skill and experience of Kāi Tahu tūpuna above the snowline. Kāi Tahu from Te Tai o Poutini were among the early guides to accompany explorers and mountaineers in the Aoraki area and on journeys across the Main Divide.

Land purchases and land use changes, including the creation of high country pastoral leases, forcibly displaced Kāi Tahu from the high country preventing access and resulting in the loss of mahika kai resources. Kāi Tahu slowly became alienated from their ancestral land, traditions, and tūpuna. The creation of the National Park at Aoraki imposed a non-indigenous management framework that has obstructed Kāi Tahu customary practices and continuing relationship with the ancestral mountain, and locked Kāi Tahu out of decision-making and management of resources³.

4.1.4 Aoraki matatū, Aoraki be ever proud!

Like our tūpuna before us, Kāi Tahu continue to adapt to the changing environment and seek innovative ways to maintain connections to wāhi taoka (treasured places). Aoraki was a cornerstone of the Ngāi Tahu Claims Settlement Act 1998, which acknowledged the immense significance of Aoraki to Kāi Tahu. Arowhenua kaumatua maintained that Aoraki was never given away, saying “why would we give our tupuna away?” The Settlement provided for the return of Aoraki to Kāi Tahu, confirming the special relationship that Kāi Tahu has with the mountain

and all that this represents. The Crown’s expectation was that Kāi Tahu would then gift the title of the mauka to the nation, as an enduring symbol of the tribe’s commitment to working in partnership with the Crown to manage areas of high historic, cultural and conservation value. The gesture will symbolise a move from Treaty grievances to a true Treaty partnership. The Settlement also established a range of mechanisms to recognise Kāi Tahu mana and rakatirataka over Aoraki, including tōpuni status.

“

Our taua and poua were adamant that there was nothing to return. Aoraki was never given away

Mandy Home.

”

² Evidence of Tā Mark Solomon, Waitaki Plan Change 3 hearings.

³ Tā Mark Solomon (2014), *Locked out of National Parks—A Call to Action from Kaiwhakahaere Tā Mark Solomon, Te Karaka.*

Since the Settlement, a range of iwi driven initiatives have supported the sharing of knowledge with the next generation, including Aoraki Bound, wānaka, hīkoi, mapping and recognition of Kāi Tahu wāhi ikoa (place names).

For Kāi Tahu, the mauka Aoraki remains the physical manifestation of the tupuna (ancestor), the link between the supernatural and natural world, and

the connection between the world of the gods and present generations. Aoraki connects Kāi Tahu Whānui through whakapapa to each other. Kāi Tahu raketirataka is to be expressed at Aoraki. The significance of the mauka to Kāi Tahu and tribal mana is captured in the whakataukī “Aoraki matatū”, which can be translated as “Aoraki be ever proud”.

“

The history and legends of these inland areas are an infinite part of a way of life handed down by our ancestors over the centuries. Whenever I am in this country I have a feeling of belonging. Something only a Māori knows through an inner sense of spiritual contact with his tūpuna.

Te Ao Hurae (Joe) Waaka, Wai 27 evidence.

”



Aoraki with Lake Pukaki in the foreground



Aoraki Bound on Lake Pukaki

4.2 Kā Kaitiaki o Aoraki

The objectives and policies of this chapter collectively state how Kaitiaki Rūnaka will fulfil our kaitiaki responsibilities to Aoraki and his brothers. With the chapters that follow, our kaitiaki responsibilities extend to connected lands and waters, ki uta ki tai (from the mountains to the sea).

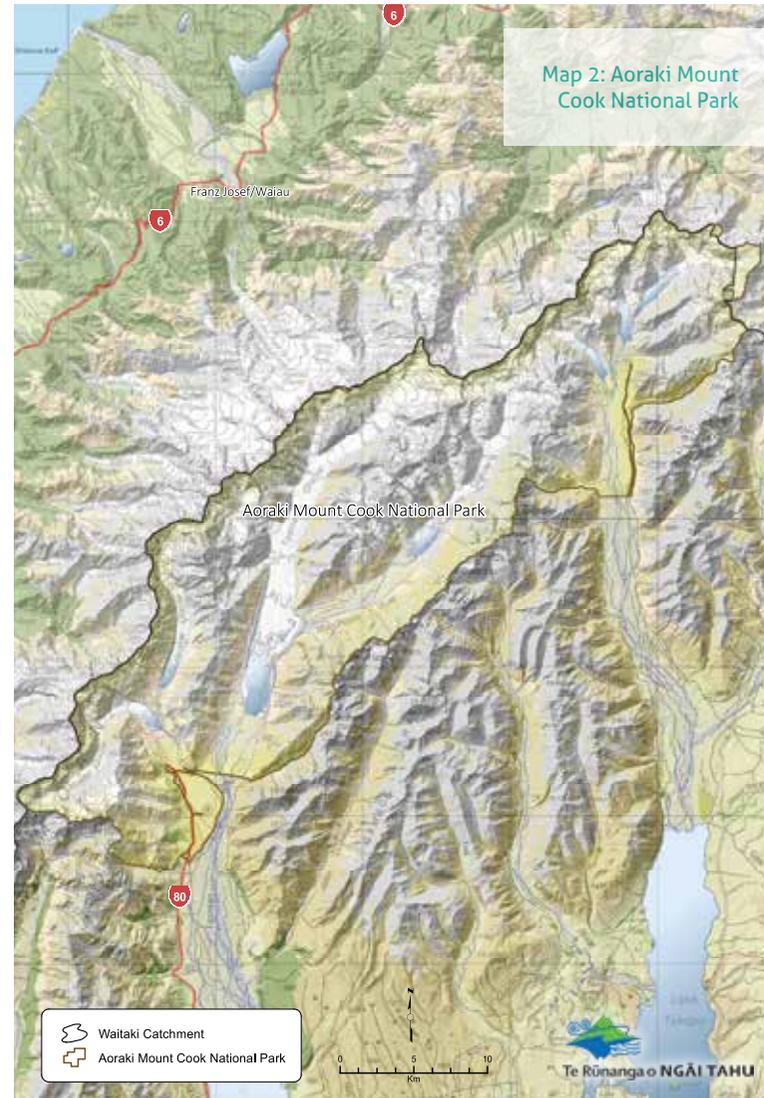
Aoraki / Mount Cook is our atua, our tūpuna, our whakapapa. In recognition of tribal mana there is an expectation that Kāi Tahu Whānui will be actively engaged in planning, decision-making and active management of Aoraki.

Visitors to the area must understand that they are entering tribal lands and be clear about the fundamental and enduring relationship of Kāi Tahu to the area. Agencies involved in management of the area must understand that relationship and their Treaty partnership responsibilities.

Key to the relationship of Kāi Tahu with these lands are matters related to:

- Rakatirataka—Exercise of tribal mana
- Kaitiakitaka—Exercise of the responsibilities for management of the whenua
- Kaitahutaka—Providing for the active presence of Kāi Tahu practices in the landscape.
- Manaakitaka—Hosting manuhiri (visitors)

The chapters in this iwi management plan flow from Aoraki, the atua, to the cultural relationships and practices of takata whenua, and on to present day management of the whenua. In that way, objectives and policies relevant to Aoraki, the National Park (see Map 2) and connected lands and waters also appear in the Wai, Mahika Kai and Ecosystems and Wāhi Tūpuna chapters.



4.3 Rakatirataka

The significance of Aoraki to us is acknowledged by the Crown. We want our rakatirataka to be realised through a partnership with the Crown that ensures that Kāi Tahu is central to planning, decision making and active management of the Aoraki area. We want to put the footsteps of our tūpuna back in their rightful place.



OBJECTIVES

1. Kāi Tahu rakatirataka, kaitiakitaka, Kāitahutaka and manaakitaka are enabled in the governance and management of Aoraki.



ISSUES

1. Kāi Tahu rakatirataka is not actively realised in the governance and management of Aoraki and connected lands and waters.
2. The Ngāi Tahu Claims Settlement Act 1998 is seen as a 'checklist' rather than a framework for a Treaty partnership.
3. Conservation Protocols are not being consistently implemented and require review.
4. Conservation partnerships between DOC and stakeholders (such as commercial entities and user groups) can undermine the Treaty partnership.



POLICIES

1. Establish a partnership with the Crown, and those charged with responsibilities for management of the Aoraki area, to ensure Kāi Tahu is central to planning, decision making and active management.
2. Assert the right of Kāi Tahu to determine the nature and extent of their partnership involvement in management of the Aoraki area.
3. Develop an agreed tribal strategy for active management of the Aoraki area.
4. Give effect to Ngāi Tahu Claims Settlement Act and Conservation Protocol mechanisms that give effect to Kāi Tahu values, rakatirataka and kaitiakitaka associated with Aoraki.
5. Work in partnership with the Crown to develop Rūnaka capacity and capability to undertake management and governance functions associated with Aoraki.
6. Ensure that Kāi Tahu is an active partner in conservation partnerships established by DOC with third parties.

4.4 Expression of Kāitahutaka at Aoraki

While Kāi Tahu physical presence in the Aoraki area has changed over time, the spiritual connection between Kāi Tahu Whānui and the ancestral mauka remains paramount to Kāi Tahu identity. This significance was recognised in our Treaty Settlement legislation, and we want to build on this to ensure Kāi Tahu is actively expressed through the Aoraki area. We want to increase the contemporary iwi driven initiatives that reconnect our people with Aoraki, and work with local agencies to ensure visitors to the Aoraki area understand the significance of the place to us.



OBJECTIVES

1. Kāitahutaka is highly visible in the Aoraki area.
2. Residents, visitors, commercial operators and Department of Conservation staff understand and respect Kāi Tahu values, rights and responsibilities for tribal lands.
3. New generations of Kāi Tahu have in depth knowledge of the whakapapa, history and values associated with Aoraki.



ISSUES

1. Lack of expression of Kāitahutaka in the Aoraki area. Tribal mana cannot be respected if Kāi Tahu are not present in the landscape.
2. The cultural significance to Kāi Tahu of mauka and landscapes outside of the tōpuni area is poorly understood.
3. Knowledge of Kāi Tahu whakapapa, history and values associated with Aoraki is not passed on through Kāi Tahu generations.



POLICIES

1. Work with the Department of Conservation to provide for a strong expression of Kāitahutaka in the National Park through information materials, interpretation panels, public art, waharoa, symbols, place names and dual language signage and use of Te Reo Māori.
2. Increase the recognition and use of Kāi Tahu wāhi ikoa (placenames) in the landscape.
3. Create opportunities for Kāi Tahu whānau at Aoraki including employment, training programmes, wānaka and hīkoi.
4. Enable Kāi Tahu to actively communicate our history and values to users and residents of Aoraki village and the National Park.
5. Provide opportunities for Kāi Tahu whānau to learn the whakapapa, history and values of Aoraki through initiatives such as wānaka, Aoraki Bound, hīkoi and whare wānaka.
6. Develop education materials and programmes about Kāi Tahu historical and contemporary presence in the Aoraki area.

“

It's appalling how some people think there is no Kāi Tahu cultural history or presence in the area. There are still people who think like that. We need to educate them.

Waitaki Iwi Management Plan Working Party member Sue Eddington

”

4.5 Concessions, Tourism and Visitor Management



OBJECTIVES

1. Kāi Tahu commercial activities are recognised and provided for as an expression of rakatirataka.
2. Kāi Tahu cultural values, particularly Te Mana o Aoraki, are understood and respected by all National Park users.
3. Kāi Tahu cultural values are upheld in the granting of concessions and consents for recreational activities.
4. Kāi Tahu is an active partner in concession decision making processes.
5. Waste is managed in accordance with Kāi Tahu tikaka.
6. Kāi Tahu are an active partner in decision making processes relating to new or relocated visitor and village facilities and infrastructure.
7. Kāi Tahu are directly involved in the monitoring of park management practices.



ISSUES

1. Recreational and commercial activities can adversely affect Kāi Tahu values including Te Mana o Aoraki.
2. Kāi Tahu commercial activities are not recognised as an expression of rakatirataka.
3. Kāi Tahu cultural values are not always recognised in the provision of infrastructure and management of visitor and village activities.
4. Global warming, including rapid glacial change and extreme weather, is impacting on management of visitor facilities and infrastructure.
5. 'Short-stop, front-country' visitor numbers are increasing, placing pressure on visitor facilities in and close to the village.
6. Monitoring data and practices do not assess the impact on Kāi Tahu cultural values of park management.



POLICIES

1. Advocate for any Kāi Tahu commercial activity on conservation land to be exempt from concession fees and have priority concession opportunities.
2. Develop a set of Kāi Tahu cultural guidelines and protocols for concession or consent holders to abide by in their operations.
3. Oppose activities, commercial and recreational, that degrade Kāi Tahu values and Te Mana o Aoraki.
4. Work with DOC and user groups, such as NZ Alpine Club and Aircraft User Group, to establish and maintain measures to uphold Kāi Tahu values, particularly associated with Aoraki and Kā Roimata o Aoraki.
5. Require adherence to "Filming Guidelines Within Takiwā of Ngāi Tahu".
6. Advocate for the involvement and investment of concessionaires and user groups in projects to monitor and restore mahika kai and taoka species.
7. Review protocols with DOC to provide for an active role for Kāi Tahu in decision-making on concessions.
8. Ensure full management by Kāi Tahu over the sharing of Kāi Tahu history and values.
9. Require local agencies to uphold Kāi Tahu tikaka associated with disposal and management of human waste.
10. Upholding the mana of Aoraki, wāhi tapu and wāhi tūpuna.
11. Avoid the use of water (frozen and flowing) as a receiving environment for waste.
12. Require engagement and decision-making with Kāi Tahu to ensure location and design of visitor infrastructure (such as tracks, huts, toilets, car parks, roads, picnic areas) upholds Kāi Tahu cultural values.
13. Opportunities are maximised to incorporate Kāitahutaka into visitor infrastructure where appropriate.
14. Require agencies to resource Kāi Tahu to undertake cultural monitoring of its values within the National Park.
15. Require monitoring programmes to include Mātauranga Māori practices.



Lake Takapō

5 | Wai / Water

“ The waters of the Waitaki provide sustenance on multiple levels: spiritual, physical, emotional and cultural. ”

*Waitaki Iwi Management Plan Working Party member
Sandra Hampstead-Tipene*



Ahuriri River

Waitaki is the ancestral river of the takata whenua, Manawhenua and kaitiaki of the Waitaki, fed by the sacred waters of Aoraki and the tears of Raki, and is of unparalleled importance. The river is a symbol of permanence and source of spiritual meaning to us.

A continuous flow of clean water from Aoraki to the sea is essential for protecting the Waitaki River system and the cultural values we associate with it. The waters provide food, and are central to our sense of wellbeing. The significance of the Waitaki River and Lakes Takapō, Pūkaki and Ōhau is recognised by their status as Statutory Acknowledgements. The importance of the smaller tributaries and streams should not be underrated. Small streams support the flows in the main stem of the river and provide refuges for taoka species. Natural wetlands and springs are hotspots for biodiversity and provide mahika kai. Protecting these helps us maintain our mahika kai practices, and pass on our mātauraka (knowledge) to the next generations. As kaitiaki, the mauri of the Waitaki waters is our first priority when considering its use.

The Waitaki catchment is a highly valued dynamic braided river system. The river system sustains diverse ecosystems—lakes, wetlands, spring-fed streams, swiftly flowing water, pools, intermittent areas, braided channels and gravel islands. We highly value this variety of habitats and the

changing nature of the river bed and flows that provide unique braided river ecosystems.

Our perspective is that water should be managed ki uta ki tai, from the mountains to the sea. We will continue the work of our tūpuna to ensure that the cultural and historical association that Rapuwai, Waitaha, Kāti Mamoe and Ngāi Tahu hold for the Waitaki is protected and preserved for our future generations. Mō tātou, ā, mō kā uri, ā muri ake nei.

This framework should be read holistically, reflecting the integrated approach to the management of fresh water. ‘Wai’ refers to all the waters of the Waitaki, whether in natural or artificial water courses. In addition, the Te Rūnanga o Ngāi Tahu Freshwater Policy 1999 provides wider direction on management of freshwater resources within the Kāi Tahu takiwā.

This chapter addresses the following matters:

- Overarching objectives and policy for wai
- Surface and groundwater management
- Surface water in sub-catchments
- Springs and wetlands
- Coastal interface

Rural land use is included within these sections.

“We want to work in partnership with those who share our vision.”
Waitaki Iwi Management Plan Working Party member Sue Eddington.

5.1 Overarching Objectives and Policies for Wai

5.1.1 Rights and Interests

“ We believe that as Manawhenua we have always had a priority right to water in the Waitaki catchment. ”

Waitaki Iwi Management Plan Working Party member Gail Tipa.

 OBJECTIVES	 POLICIES	
<ol style="list-style-type: none"> 1. Manawhenua rights and interests are given full effect in the management of wai in the Waitaki. 	<ol style="list-style-type: none"> 1. Work with central and local government to achieve recognition of Manawhenua rights and interests in wai in the Waitaki Catchment. 2. Partner with central and local government in the management of wai within the Waitaki Catchment. 	
 ISSUES	<ol style="list-style-type: none"> 3. Require the Statutory Acknowledgement for the Waitaki to include the river and all its tributaries and this be incorporated in all resource management plans. 4. Provide for Kā Rūnaka partnership in planning and decision-making on freshwater management to ensure that our interests are at a minimum, represented in: <ol style="list-style-type: none"> a. Allocation and flow setting. b. River management c. Establishing the operating range for the hydroelectric lakes d. Setting of ramping rates e. Management of floods f. Wetland management 5. Ensure Regional Councils meet their obligations under the National Policy Statement for Freshwater Management including: <ol style="list-style-type: none"> a. Involving Kā Rūnaka in the management of fresh water and freshwater ecosystems in the Waitaki Catchment. b. Working with Kā Rūnaka to identify Manawhenua values and interests in fresh water. c. Reflecting Kā Rūnaka values and interests in the management of, and decision-making regarding, fresh water and freshwater ecosystems. 6. Involving Manawhenua in determining freshwater management units. 7. Work with Te Rūnanga o Ngāi Tahu to seek amendments to the Resource Management Act to enable freshwater to be allocated to iwi as a party in regional plans. 	
<ol style="list-style-type: none"> 1. There is limited recognition of Manawhenua rights and interests in the Waitaki waters, particularly in cultural allocation and flow preferences. 2. The Waitaki River is a waterway of national importance for hydroelectric generation and irrigation. Manawhenua interests in the river and its tributaries are marginalised. 		

5.1.2 Cultural Health Monitoring

Cultural health and ecological health are different. For Kā Rūnaka, water is culturally healthy when it is safe to drink and free from contaminants. Water that is considered ecologically healthy is not necessarily culturally healthy, as water may be considered ecologically healthy water and still contain concentrations of contaminants that mean it cannot support Kā Rūnaka customs. These differences in how to determine the health of an environment mean that it is important to carry out cultural health monitoring so that cultural uses of the environment are provided for.



OBJECTIVES

1. Cultural health monitoring in the Waitaki catchment occurs.
2. Cultural health monitoring is accepted by local authorities and the wider community as a regular, legitimate and important measure of the state of water bodies and associated ecosystems.
3. Mātauraka Māori (customary knowledge) is a hallmark of decision making on wai, including the monitoring of water quality.



ISSUES

1. There are limited opportunities provided for cultural health monitoring in the catchment. Greater opportunities are sought by Kā Rūnaka for the expression of kaitiakitaka in the management of wai māori.
2. Our way of understanding and monitoring water quality (mātauraka Māori) is not well integrated into western science.



POLICIES

1. Require regional councils and industry to actively engage Manawhenua in cultural health monitoring of wai māori in the Waitaki Catchment.
2. Develop cultural health thresholds for water quality to support Manawhenua values and uses.
3. Report on the degree of compliance with the cultural health thresholds for water quality and the nutrient limits for the Waitaki Catchment.
4. Require remodelling of nutrient limits where Manawhenua values and uses are found to be adversely affected.
5. Work with councils, agencies and research providers to develop processes that integrate mātauraka Māori (customary knowledge) and western science.
6. Develop tools for incorporating cultural health into the policies and rules in freshwater regional plans.

5.1.3 Wai Tapu

Wai tapu literally means ‘sacred waters’ and refers to the most sacred and important bodies of water in the Waitaki catchment. Examples include springs, burial waters and other water bodies with unique cultural properties.

 OBJECTIVES	 ISSUES	 POLICIES
<ol style="list-style-type: none"> 1. Wai tapu are recognised and managed in ways which are appropriate to their status as wai tapu. 2. The mauri of the waters of the Waitaki, Kā Roimata o Aoraki, is actively protected. 	<ol style="list-style-type: none"> 1. Wai tapu needs to be protected in a way that protects the sites’ location and integrity. 2. Protection of the mauri of the tears of Aoraki (Kā Roimata o Aoraki) and all the waters of the Waitaki, is the first order priority for Kai Tahu but is not well understood. 	<ol style="list-style-type: none"> 1. Implement a silent file type system for the identification and protection of wai tapu sites in a way that protect their location and mauri. 2. Protect Kā Roimata o Aoraki—the source streams of Aoraki. 3. Oppose all activities that denigrate the mauri of Kā Roimata o Aoraki and all waters of the Waitaki.



5.2 Surface and Groundwater Management

We view waterways holistically. Surface water bodies such as braided rivers, springs and wetlands are intimately connected with groundwater resources. They are generally part of the same body of water, and the way the water is used and managed should reflect this.

Springs are “hotspots” for biodiversity. The main groundwater storage areas in the Lower Waitaki are found downstream of Black Point. The groundwater flow in the lower Waitaki Valley is complex, with flow from both the aquifer to the river and from the river to the aquifer, and to the sea.

This section on surface and groundwater management addresses:

- Water Quality
- Water Quantity
(use of water, over allocation, and allocation regimes)
- Groundwater
- Damming
- Discharges
- Cross mixing
- Riparian Management



Irrigation near Twizel

5.2.1 Water Quality

As water quality declines, our ability to carry out our traditional practices and pass these on to our grandchildren is compromised. Due to the poor health of a number of water bodies, our whānau are going into the catchment less often and practices are being forced to change. When we gather kai, we can't be sure it is safe to eat.

Water quality is declining in the Waitaki catchment due to land use intensification, including irrigation, dairy farming, fish farming and intensive farming on unfenced riparian margins. Increased quantities of nutrients leaching into water bodies increase the likelihood of algal blooms. Human waste is discharged to the Ōmārama Stream, although this must be changed to a land discharge by the end of 2019.

We prioritise the mauri of the Waitaki river system over its use.

Rivers form part of the wāhi tūpuna and must flow freely from source to mouth or confluence. Flows need to be able to maintain upstream-downstream connections and connections between riparian springs, wetlands and the main stem. A key threat to our cultural values associated with water is from the many proposals to extract water from the Waitaki catchment.

We believe flows need to provide optimum, rather than minimum conditions for taoka species. The flows in small streams are the source waters and their contribution is crucial to protecting the mauri

of the main stem. Small streams also provide important refuges for key species such as kōkopu. Flow levels affect the replenishment of riparian wetlands, springs and groundwater levels. Flow variability is highly regulated below the Waitaki Dam.

Water quality across the Waitaki reflects the degree of land use intensification. Where there are areas of flat land that are farmed intensively water quality is often poor. In areas such as rolling hill country, water quality is good. Water quality in areas in the Upper Waitaki such as the Wairepo Arm and Kellands Ponds show the effects of intensive land use. Urban development and run-off also affects water quality (see Map 3 on next page).

“

Water quality issues are distinct above and below the Waitaki Dam. Below the dam, where Meridian Energy controls the amount of water in the river, quality is affected by the flow regime. Unless you address water quantity, you'll never address water quality.

Waitaki Iwi Management Plan Working Party member Sue Eddington.

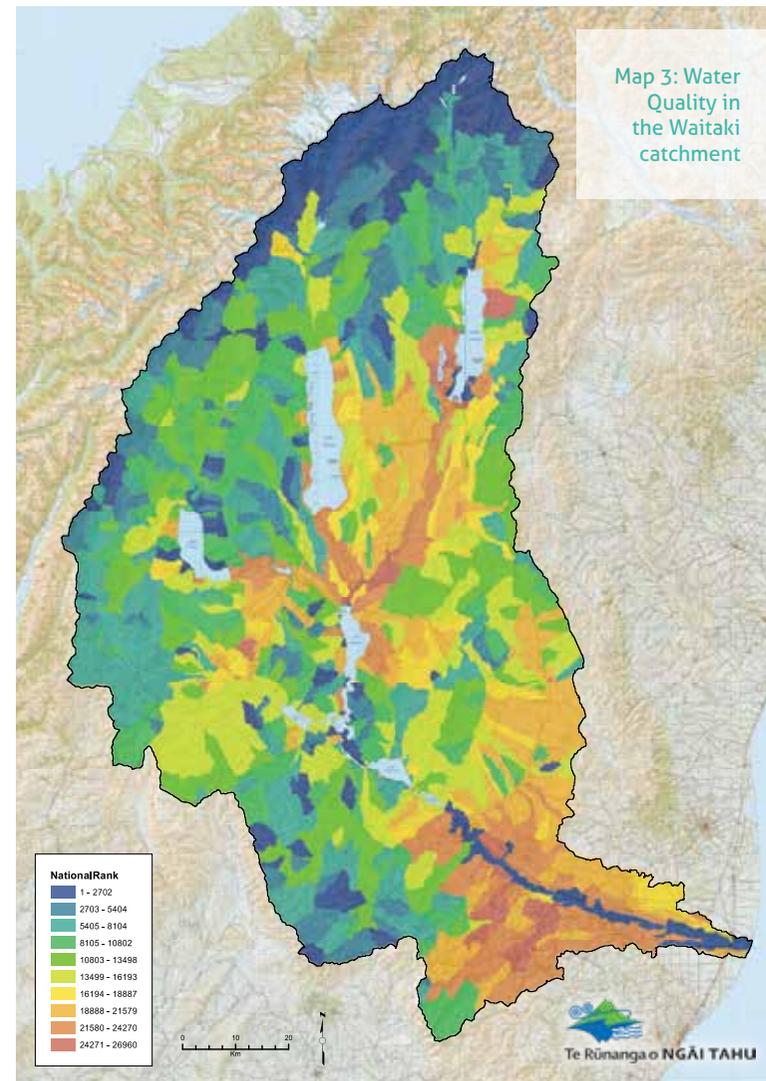
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Many of the rivers and streams in the Upper Waitaki have clean water and healthy ecosystems. This condition reflects the predominantly low intensity land use in the area. However, waterways surrounded by more intensive land uses are showing signs of adverse ecological effects. In addition some rivers are showing an ongoing decline in water quality.

While the large lakes in the Upper Waitaki catchment are generally not enriched and unproductive, the ecology of several lakes is impacted by invasive macrophytes. The smaller lakes in the catchment are more sensitive to increased nutrient inputs, with Lakes McGregor, Middleton and Takamana (Lake Alexandrina) regularly failing to meet Land and Water Regional Plan Trophic Level Index objectives. Kellands Pond is also exhibiting signs of eutrophication related to recent land use intensification in the catchment.

The lower Waitaki River catchment is characterised by a number of highly valued hill-fed streams, and several spring-fed systems nearer the coast. The spring-fed streams (including the Waikakahi Stream and Whitneys Creek) are significantly affected by both nitrogen and phosphorus, with a high degree of sedimentation in the stream beds. Excessive macrophyte growth is likely to affect the aquatic communities found in these streams.

The hill-fed Hakataramea River has relatively low nutrient concentrations, but these are increasing. Nuisance algal growths have been a feature here for years, with a shift to a cyanobacteria dominated community in recent years. Some streams to the south of the Waitaki River are showing signs of enrichment, and like the Hakataramea River, are likely to be impacted by low summer flows. The Waitaki River contains a range of habitat types, and is highly valued for mahika kai and recreational values. While nutrient concentrations are relatively low, large blooms of the invasive alga *Didymosphenia geminata* impact upon the aquatic community. The effects of this alga are compounded as a result of the regulated flows.





OBJECTIVES

1. Whānau and manuiri (visitors) have safe and sufficient drinking water from ground and surface sources across the Waitaki catchment to support customary practices, uses and values.
2. Wai/water is managed in an integrated way—ki uta ki tai and recognising the inextricable relationship between water flow, water quality, ecosystem health and land uses.
3. Water quality standards are set and maintained that are appropriate for the cultural value(s) of each water body and the customary uses and practices for which Kāi Tahu and their ancestors value those water bodies.
4. Community supplies to reduce the rate and volume of water they take whenever waterways are under stress during periods of low flows.
5. Best practice urban development to protect water quality.
6. There is no direct discharge of storm water to waterways.



ISSUES

1. The quality of drinking water from wells throughout the catchment is maintained.
2. Poor water quality is forcing whānau to change where they fish, swim and gather.
3. Water quality adjacent to mahika kai sites and nohoaka does not support Manawhenua use of these places.
4. Increased water demand for domestic use
5. Urban development is adversely affecting water quality.



POLICIES

1. Require the protection of rivers, springs, lakes and wetlands that have high water quality.
2. Require the restoration of degraded rivers, springs, lakes and wetlands to a standard that supports customary practices and uses. The aspiration of Kā Rūnaka is for water quality to be restored to a drinking water standard.
3. Develop a Manawhenua Environmental Award that recognises the efforts of individuals and groups in protecting and improving water quality.
4. Require the ground and surface water quality to meet drinking water standards.
5. Require the management of land uses, including the use of farm management plans and nutrient budgeting, to maintain or improve the quality of surface and groundwater.
6. Require flow regimes that ensure that sufficient water is available for drinking water supplies in times of low flows, without compromising ecosystem needs and connectivity. This may require a reduction in consented allocation.
7. Encourage all new developments to maximise the efficient use of water.
8. Require councils to implement water restrictions during periods of low flows to reduce the impact on waterways.
9. Assess the impact of rural residential development on total water demand.
10. Require storm water management that reduces human-caused impacts on water quality, including the mobilisation and transport of sediments and pollutants.
11. Require storm water to be intercepted using methods such as dry and wet swales and artificial wetlands.
12. Better integrate the consenting processes for water allocation and nitrate discharge consents.
13. Reserve a future allocation for nitrate discharge for Manawhenua.
14. Encourage a process of continuous improvement, particularly in the worst impacted catchments.

5.2.2 Water Quantity

5.2.2.1 Use of Water



OBJECTIVES

1. Wai is used efficiently.
2. A cultural allocation is secured sufficient to support Kā Rūnaka rights and interests in freshwater.
3. Best practice farming methods match land use to suitability of land types, climate and receiving environment.
4. Rural land use and irrigation take into account the assimilative capacity of the soil and the sensitivity of the receiving environment to nutrient loading.
5. The true economic value of water for irrigation and the true cost of environmental pollution are reflected in the management of water.
6. Farms in the Waitaki lead the farming industry in environmentally and culturally responsible land use and irrigation practices.
7. Water take consents avoid creating perpetual property rights
8. Water harvesting and storage is consistent with Kā Rūnaka values and cultural uses.



ISSUES

1. Water is used inefficiently.
2. Consent holders have been allocated more water than they require.
3. Some land uses are not suited to the climatic conditions or soil types.
4. Land and water use often takes place with little consideration of Manawhenua values.
5. Water takes for irrigation are a private benefit, while water pollution is a public cost. This cost has high impacts on Manawhenua values.
6. Not all farms operate at best practice.
7. Long duration of water take consents result in perpetual property rights.
8. Water harvesting and storage is required to maintain flows during periods of low flows.



POLICIES

1. Support land use that is suited to local soil types and climatic conditions e.g. uses that can be sustained without irrigation in an average rainfall year.
2. Encourage irrigators to use the most efficient method of application including:
 - a. irrigation scheduling
 - b. the use of soil moisture meters/probes to determine the amount of water to be applied;
 - c. the use of annual volumes which are reasonable for the land use.
3. Require a change in determining the “reasonable use” calculations for water volume on irrigation consents, so consented volumes reflect water requirements for an activity operating at best practice.
4. Promote multiple uses of water to better reflect the high value of water resources.
5. Require the phasing out of wild flood, contour and border dyke irrigation methods by 2025.
6. Encourage councils to prioritise the efficient use of water through rules in regional plans and conditions on resource consents.
7. Support industry initiatives to improve water use efficiency and/or multiple uses (power generation and irrigation).
8. Support compliance initiatives and prosecution of water offences.
9. Collaborate with those who share our vision for the Waitaki catchment.
10. Encourage industry-led improvements in best practice, supported by Te Rūnanga o Ngāi Tahu.
11. Support users of water seeking external accreditation that demonstrates best practice.
12. Require that Manawhenua be considered an affected party for any land use consents that may have adverse effects on wai in the Waitaki.
13. Support initiatives that reward environmental stewardship.
14. Require a review clause or shorter term for consents for water takes, consistent with a precautionary approach.
15. Support the granting of water takes consents for 35 years where this is consistent with efficient water use and Manawhenua values.
16. Support the use of bonds and biodiversity for land use development.
17. Support the use of non-market valuations to factor in the true cost and benefits of water use.
18. Support water-harvesting at times of high flow where a hydrological assessment shows that there will be no adverse effect on the overall flow regime, particularly flow variability.
19. Support the development of on-farm storage where this is consistent with Manawhenua values and uses. Farmers are encouraged to take responsibility for their own security of supply through the development of on-farm storage.

5.2.2.2 Over Allocation



OBJECTIVES

1. Streams carrying the source waters (Kā Roimata o Aoraki) to the major tributaries are protected.
2. Over allocation of both surface and groundwater bodies is avoided.
3. Groundwater and surface water is high quality and supports customary uses.



ISSUES

1. Groundwater zones and surface water bodies in the Waitaki are at or over allocation limits for extraction.
2. Cumulative effects of surface water extractions on flows, freshes and water quality.
3. Applications for takes in small often un-named streams affect mauri, flows and biodiversity.



POLICIES

1. Require the prohibition of any new extraction from over allocated catchments.
2. Require the phasing out of over allocation of water bodies by 2025.
3. Where water permits are renewed in over allocated catchments, ensure that the water being requested has been used in the recent past, will be applied efficiently and is a reasonable amount considering both the land use and the state of the catchment.
4. Require the review of the total allocation across the catchment as part of the Waitaki Catchment Water Allocation Plan, taking into account catchments that are over allocated.
5. Require the redress of the cumulative effects of extractions as a priority over the 'rights' of consent holders.
6. Require catchment allocation limits that provide for the customary uses of water bodies and the needs of mahika kai species.
7. Require the claw-back of over allocated catchments in accordance with the National Policy Statement Freshwater.

“

They don't realise that when they extract from over allocated catchments, or even the Waitaki in general, they are extracting the mauri from us and replacing it with nothing. Each time they take a little more of the Waitaki River's life and that's why she's dying.

*Waitaki Iwi Management Plan Working Party member
Sandra Tipene-Hampstead.*

”

5.2.2.3 Allocation Regimes



OBJECTIVES

1. Ground and surface water are managed as one resource ki uta ki tai.
2. The unique characteristics of the braided Waitaki River are protected.
3. Flow and allocation regimes provide for:
 - a. The cultural health of wai, springs, and wetlands.
 - b. Thriving mahika kai and indigenous species; and for
 - c. Manawhenua values and use.
4. A cultural allocation of wai that provides for Manawhenua aspirations, including economic aspirations, is secured.



ISSUES

1. Environmental flow regimes in the Waitaki catchment do not provide for Manawhenua values.
2. Ground and surface water management is not managed holistically.
3. Many of our special places have been dewatered or the wai is physically disconnected and cannot flow ki uta ki tai.
4. Flow variability does not provide for the natural processes that sustain the character of the river and its ecosystems.
5. Mahika kai and taoka species receive minimum, rather than optimum protection.

Notes on opposite page

¹ The Waitaki catchment referred to in this plan is 11,000 km² in area. It is not possible to articulate Manawhenua values for every stream, drain and waterway in this plan. Councils and applicants are encouraged to contact Manawhenua and discuss whether proposals affect Manawhenua values.

² This iwi management plan uses the terminology “maintain, restore or enhance” to mean that where Manawhenua consider environments or resources to be of excellent quality these should be maintained; where they are less than excellent they should be restored; and in all circumstances efforts should be made to enhance natural environments and resources to leave them in a better condition for the next generations. Whānau will define restoration on a case-by-case basis.



POLICIES

1. Protect the unique character of the Waitaki River including the spring flows in the upper catchment, the braids of the lower catchment, and the natural colours and smells of the wai.
2. Recognise the relationships between the river, its mouth and the coastal lagoons.
3. Protect the values¹ in the respective surface water and groundwater resources, and the areas they sustain. The use of separate sub-catchment allocations for surface and ground water respectively may also be recommended.
4. Develop flow regimes that:
 - a. Support the health of waterways, lakes, coastal hāpua, and wetlands.
 - b. Provide for healthy ecosystems.
 - c. Provide for the natural migration cycles of taoka and mahika kai species; and
 - d. Provide for the customary uses of the Waitaki catchment.
5. Protect flow variability, flushing flows and freshes that:
 - a. Provide for the life supporting capacity of ecosystems; ecosystem processes; and indigenous species.
 - b. Transport sediment.
 - c. Provide for the opening of the river mouth; and
 - d. Support the health of the river, its mouth and the coastal lagoons.
6. Provide for Manawhenua and ecological values as a first priority in the allocation of wai and the development of flow regimes;
7. Require the use of cultural flow preference tools in setting minimum flows.
8. Recognise and provide for the hydrological connections between surface water, ground water and the coastal environment, ki uta ki tai, including connections between ground and surface waterways, springs and wetlands.²
9. Maintain, restore and enhance the physical connection between the main braid and side braids within the braided rivers of the Waitaki Catchment.
10. Maintain, restore and enhance the physical connection between the main river and its tributary streams.
11. Require a “whole of catchment” approach to surface and ground water allocation in recognition of the interconnected nature of the water in the Waitaki Catchment.
12. Maintain, restore and enhance the replenishment of wetlands, including the riparian wetlands of the Lower Waitaki, and springs.
13. Ensure the operating ranges of lakes Benmore, Aviemore, Waitaki, Ōhau, Alexandrina, McGregor and Middleton provide for healthy riparian ecosystems to offset the historic loss of these ecosystems in the Waitaki catchment.

5.2.3 Groundwater

“The feeling is we can't see it so we don't know it, and we tend to forget about it.”
Waitaki Iwi Management Plan Working Party member Gail Tipa.

 OBJECTIVES	 ISSUES
<ol style="list-style-type: none"> 1. Manawhenua are engaged in the management of groundwater resources in the Waitaki catchment. 2. Over allocation of groundwater bodies is avoided. 3. Permanent adverse impacts on aquifers, groundwater levels, and flows in surface water bodies, wetlands and springs are avoided. 	<ol style="list-style-type: none"> 1. Manawhenua lack basic information on the groundwater resource, how it is connected to the surface water resource and how it is managed. 2. Groundwater zones are often at or over allocation limits for extraction. 3. The cumulative effects of extraction can reduce groundwater levels, affecting the reliability of supply in shallower bores, flows in lowland spring fed streams and freshes across the waterway.
 POLICIES	
<ol style="list-style-type: none"> 1. Require that Councils provide training opportunities and information to Manawhenua on the management of the groundwater resources of the Waitaki catchment. 2. Encourage Environment Canterbury to provide Manawhenua with ongoing information on: <ol style="list-style-type: none"> a. The location and characteristics of the groundwater resources within the catchment. b. The allocation status of aquifers within the Waitaki Catchment. c. The effect of groundwater extractions on the values of surface water. 3. Encourage Environment Canterbury to engage Manawhenua when researching the groundwater resources of the Waitaki. 	<ol style="list-style-type: none"> 4. Require a regular 'State of Waitaki groundwater' report. 5. Adopt precautionary groundwater allocation limits to avoid permanent adverse impacts on aquifers, including groundwater depletion, aquifer compaction, groundwater contamination and salt water intrusion on the coast. 6. Require groundwater management that supports the unique biodiversity of lowland freshwater systems. 7. Avoid long term decline in groundwater levels and associated impacts on spring-fed streams.

5.2.4 Damming



OBJECTIVES

1. Sub-catchments unmodified by dams are protected.



ISSUES

1. Damming disrupts the continuity of flow ki uta ki tai.
2. Outlets have insufficient flows to sustain a natural opening, adversely affecting the lifecycles and migration of taoka and mahika kai species.



POLICIES

1. Require a precautionary approach to taking, damming, diverting water and discharges where the effects are uncertain or unknown.
2. Support water storage options that provide for multiple uses; for example augmenting flows within waterways during low flow periods, or the use of irrigation ponds for mahika kai, irrigation and micro hydro.
3. Require a cultural impact assessment for any proposals to dam.
4. Oppose storage options that would see the full flow of a waterway intercepted.
5. Require the restoration of residual flows sufficient to restore connectivity for the full length of the river where waterways have had their full flow dammed.
6. Require any new dam proposals to be located in catchments already modified by dams.



Benmore Dam

5.2.5 Discharges

Poor water quality is forcing whānau to change where they fish, swim and gather and even live.

“How do whānau know the nutrient limits will produce what we want?”

Waitaki Iwi Management Plan Working Party member Gail Tipa.

 OBJECTIVES	 ISSUES
<ol style="list-style-type: none"> 1. The direct discharge to waterways and moana of contaminants, nutrients and wastewater is avoided. 2. Land use intensification and irrigation does not degrade rivers, springs, lakes and wetlands in the Waitaki catchment. 3. Industrial and trade waste discharges to land or water cease. 4. Nutrient limits for the Waitaki catchment protect Manawhenua values and support customary uses. 5. Nutrient loss from Crown land is understood and managed in accordance with best farming practice. 6. The mauri of pristine alpine rivers and lakes is protected. 	<ol style="list-style-type: none"> 1. Inadequate monitoring of point source and diffuse discharges compromises the mauri of the waters, and the safety of mahika kai resources. 2. E.coli contamination in waterways is entirely unacceptable to Manawhenua. 3. Hazardous substances stored near waterways threatens water quality 4. Kā Rūnaka are not convinced that nutrient limits proposed for the Waitaki catchment will achieve the water quality results sought, due to lag effects and scientific uncertainties 5. Inadequate monitoring of point source and diffuse discharges compromises the mauri of the waters, and the safety of mahika kai resources. 6. Hazardous substances stored near waterways threatens water quality 7. There is a lack of understanding of nutrient run off and leaching from Crown land. 8. The unmodified alpine rivers and lakes are at risk from land development and use.



POLICIES

1. Require the phasing out of existing direct discharges to water.
2. Prohibit the discharge of contaminants that would result in rivers, springs, lakes and wetlands exceeding drinking water quality standards, including the discharge of:
 - a. wastewater
 - b. untreated storm water
 - c. trade and/or industrial waste
 - d. hazardous substances.
3. Encourage the discharge to land of treated wastewater and storm water that meets Manawhenua aspirations.
4. Promote waste minimisation in trade and industrial waste.
5. Promote innovation in the management of irrigation and land intensification to enhance lakes, rivers, wetlands and springs.
6. Encourage farming practices that match land uses with natural capital.
7. Request monitoring of all point source discharges on a regular basis, and the results being made available to Manawhenua, including an independent analysis of monitoring results.
8. Require management plans for discharge activities that detail the procedure for containing spills, and emergency response plans for extraordinary events arising from natural hazards.
9. Require that all discharge systems be well maintained and regularly serviced. Copies of service and maintenance records should be available on request.
10. Require the setting of nutrient limits that provide for Manawhenua customary uses and values.
11. Collaborate with Environment Canterbury to identify nutrient limits and water quality targets, consistent with kaitiakitaka.
12. Avoid the intensification of land uses in receiving environments that are sensitive to high nutrient discharges.
13. Support land owners and industry to develop, audit and implement whole of farm environment management plans including:
 - a. Identification of on-farm environmental risks e.g. location of frequently used tracks, stream crossings, silage pits.
 - b. Nutrient management budgets
 - c. Winter grazing management plans where fodder crops are used within wintering practices;
 - d. Irrigation management plans;
 - e. Effluent management plans where appropriate;
 - f. An assessment of whether the current farming system is meeting 'best management practice'. If not, a statement of the actions that will be taken over time to achieve best practice.
 - g. Provision for Manawhenua cultural use and access to water.
 - h. Storage of hazardous substances to avoid the risk of accidental discharge to waterways.
14. Require a farm management plan as a condition of consent for all applications to extract water, including applications for renewal of takes.
15. Develop a collaborative relationship between Kā Rūnaka, industry bodies and land owners and managers to:
 - a. Share the results of environmental monitoring and farm environmental plan audits.
 - b. Share information on farm initiatives.
 - c. Share information on Kā Rūnaka aspirations for water quality in the Waitaki Catchment.
 - d. Identify opportunities for environmental enhancement.
16. Engage Kā Rūnaka in the auditing of farm environmental plans.
17. Require that land use intensification takes a staged approach with intensive monitoring undertaken before moving to the next stage.
18. Require a precautionary approach to nutrient limits that addresses cumulative effects and the uncertainties around lag times and incomplete scientific research.
19. Require the Crown to quantify nutrient losses.
20. Work with Crown land managers to implement best practice methods to reduce nutrient run-off and nitrogen leaching.
21. Oppose stock access to alpine rivers and their margins.
22. Oppose pastoral leases on the margins of alpine rivers and lakes which lead to the modification of wetlands or rivers.

5.2.6 Cross mixing

 OBJECTIVES	 ISSUES	 POLICIES
<ol style="list-style-type: none"> 1. Waters in the Waitaki are not cross mixed. 	<ol style="list-style-type: none"> 1. Cross mixing of waters from different catchments does not respect the cultural values of wai Māori. 	<ol style="list-style-type: none"> 1. Oppose any further transfer of water outside the catchment.³

³ We recognise that current transfers of water include: waters to Waihao via the Morven Glenavy Irrigation Scheme; waters to Waiareka via the North Otago Irrigation Scheme; an allocation of one cumec set aside for transfer to the Wainono Lagoon.



5.2.7 Riparian Management

The riparian margin (the strip of land along the edge of a waterway, and the plants on it) provides a barrier between the water and the land, and is vital to the healthy functioning of mahika kai. Riparian vegetation can filter contaminants in surface runoff, provide shade to maintain water temperatures, stabilise the banks and provide habitat for mahika kai species. Some riparian areas contain wetlands, which we value highly.

“The goal is to have adequate riparian protection throughout the catchment—ki uta ki tai. Where Manawhenua consider it practical, the riparian areas are to be fenced off and not accessible to stock”

Waitaki Iwi Management Plan Working Party member John Wilkie.



OBJECTIVES

1. Riparian management supports ecological and Manawhenua values including access to waterways.
2. Integrated riparian management occurs throughout the entire catchment.
3. Riparian wetlands are fully protected and operate in their natural state, supporting flourishing populations of taoka species
4. Riparian margins are restored throughout the Waitaki catchment.
5. Riparian margins are protected from the effects of livestock.
6. Willow removal is managed to avoid impacts on wai māori and habitat for mahika kai species.
7. Waterways are free of chemicals, herbicides and poisons.
8. Farm management practices and land management by Crown agencies supports the retention of riparian margins.
9. Natural variations in braided rivers and adjacent water bodies are protected.
10. River engineering works and gravel extraction are carried out in ways that are sensitive to braided river ecosystems and cultural health.



ISSUES

1. Loss of riparian wetlands, with their unique character and high Manawhenua values.
2. Lack of integrated riparian management affects water quality, habitat, and natural character.
3. Effects of bank erosion caused by stock access, vegetation removal, in stream works, and structures.
4. Encroachment of farming activity onto riverbeds and wetland margins increases the risk of effluent and nutrients entering groundwater, rivers, springs and wetlands. This often occurs where Ad Medium Filum Aquae⁴ rights exist.
5. Impact of willow removal on water quality, temperature, and habitat for mahika kai species.
6. Indiscriminate use of chemicals for weed control affecting water quality, taoka species
7. Gravel extraction affects bank stability and cultural health of waterways and aquatic ecosystems.
8. Loss of riparian land to accretion.
9. Natural character is affected by the build up of sediment.

⁴ Ad Medium Filum Aquae—by the common law, where a river abuts a property and connection is not interrupted by a legal road or other form of public land, the adjoining landowner may own the riverbed to the middle of the river.



POLICIES

1. Require measures to protect the riparian wetlands of the lower Waitaki.
2. Investigate the use of the Index of Riparian Condition for cultural assessment of riparian margins, to complement cultural monitoring.
3. Promote integrated remediation initiatives where erosion or degradation of riparian margins is already occurring.
4. Identify opportunities for enhancement in accordance with Manawhenua values.
5. Encourage the revegetation of riparian margins to protect wetlands, springs and the side braids of rivers.
6. Require restoration of riparian margins to improve water quality and provide habitat for mahika kai species.
7. Require agencies to work with Manawhenua to identify species suitable for inclusion in replanting plans.
8. Require assessment of revegetated areas at one and three growing seasons after establishment and further planting if necessary.
9. Require all stock to be excluded from waterways and riparian margins. Where this is not feasible, require intensively grazed stock to be excluded from waterways and riparian margins.
10. Identify the extent of historic riverbeds and wetlands as a guide for stock exclusion and restoration initiatives.
11. Develop collaborative partnerships between Kā Rūnaka and other agencies to identify and restore areas at risk, including grazing licences and Ad Medium Filum Aquae margins.
12. Oppose incremental reclamation of riparian wetlands and riverbed, particularly where Ad Medium Filum Aquae rights exist.
13. Oppose existing Ad Medium Filum Aquae rights in tidal waters.
14. Oppose the further allocation of Ad Medium Filum Aquae rights.
15. Explore mechanisms that would replace the use of Ad Medium Filum Aquae rights.
16. Revoke the grazing licences for the Lower Waitaki islands.
17. Develop willow removal management plans that require:
 - a. Strategic removal of willows as part of a staged succession from exotic to indigenous species.
 - b. Replanting of areas with locally sourced indigenous species that support bank stability and provide for Manawhenua cultural use.
 - c. The stockpiling of willow debris out of the flood plains.
 - d. That any bed disturbance is limited to the extent necessary to remove the vegetation, and that all reasonable steps are taken to minimise the release of sediment into water.
 - e. That willows are removed only on a selective basis and not from both sides of the river at once.
 - f. Ongoing maintenance to manage re-growth so that future disturbance of the beds and banks is minimised.
18. Support investigation into alternative, non toxic methods of weed and pest control.
19. Promote riparian planting as a sustainable means of reducing nutrient flows into waterways and associated weed growth.
20. Require weed control in and around wetlands, springs, waterways that form part of the cultural landscape.
21. Discourage gravel extractions, particularly from the active river channel or those that would change the form and function of rivers.
22. Request that all gravel-take applications include an assessment of the effects on aquatic ecosystems, fisheries, and coastal processes.
23. Develop holistic management plans that provide for the sustainable extraction of gravel within catchments.
24. Require an assessment of the effects of flow regimes on sediment movement through a river's reach to determine the sustainability of gravel takes in the area.
25. Encourage gravel extractions where flushing flows are insufficient to maintain in-stream habitat.
26. Identify opportunities to enhance the habitat of taoka species.
27. Require flow regimes and river management to maintain deep water braids where they currently exist, including the stone wall on the northern side of the lower Waitaki.
28. Encourage DOC, LINZ and other government agencies to support the aspirations of Manawhenua for riparian margins.



Temple Stream



Lake Takapō

5.3 Surface water: By Sub-Catchment

Water quantity in the upper catchment remains at risk of further modification. For over twenty years there have been plans to take water from Lake Takapō over Burkes Pass to supply the demand for irrigation in

South Canterbury. Such proposals are strongly opposed by Kā Rūnaka. Manawhenua have clearly expressed their preference for Waitaki waters to stay in the Waitaki.

“

I feel angry when I see dry tributaries because there’s no water for my kids or their kids to fish in the future. It makes me angry and sad.

Waitaki Iwi Management Plan Working Party member Sara Eddington.

”

5.3.1 Overarching Objectives

The significance of Aoraki to us is acknowledged by the Crown. We want our rakatirataka to be realised through a partnership with the Crown that ensures that Kāi Tahu is central to planning, decision making and active management of the Aoraki area. We want to put the footsteps of our tūpuna back in their rightful place.

 OBJECTIVES	 POLICIES
<ol style="list-style-type: none"> 1. Specific management approaches are developed to protect areas that are: <ol style="list-style-type: none"> a. particularly sensitive to changes in flow and allocation regimes or b. at risk from land use intensification (hot spots). 2. The cultural health values of waterways including Kellands Pond, Haldon Arm, Lake Middleton, the Willowburn and those in the Ahuriri are restored and enhanced. 	<ol style="list-style-type: none"> 1. Identify and protect the sub-catchments within the Waitaki that are sensitive to land use change. 2. Require targeted nutrient limits to ensure that sensitive catchments are not adversely impacted by land use change. 3. Ensure that sub-catchment limits provide for Manawhenua values and uses identified within not only that sub-catchment but also the wider catchment. 4. Protect the cultural health values of waterways in the Waitaki Catchment.
 ISSUES	
<ol style="list-style-type: none"> 1. Sensitive sub-catchments in the Waitaki that are valued by Manawhenua are under threat. 	

5.3.2 Upper Waitaki and Tributaries



OBJECTIVES

1. The Takapō, Pūkaki and Ōhau Rivers have flow continuity ki uta ki tai, from the mountains to the sea.
2. The high water quality in lakes at present is maintained.
3. Lakes with degraded water quality are restored and enhanced.
4. The cultural reference condition of Lakes Takapō, Pūkaki and Ōhau is maintained.
5. The Manawhenua values of lakes Takapō, Pūkaki and Ōhau are recognised and provided for.



ISSUES

1. Reduced flows in Takapō, Pūkaki and Ōhau rivers have had an impact on the in-stream and cultural values of these valued waterways.
2. Algal blooms occur in Lake Alexandrina
3. Hydrological alteration of Takapō, Pūkaki and Ōhau has altered the natural character of these waterways.



POLICIES

1. Negotiate flows within the Takapō, Pūkaki and Ōhau rivers below their dams that provide for Manawhenua values and use and in-stream values.
2. Oppose further extraction from all tributaries above lakes Takapō, Pūkaki and Ōhau.
3. Work with agencies to eliminate algal blooms in Lake Alexandrina.
4. Require restoration of flows in the Takapō, Pūkaki and Ōhau rivers to:
 - a. Provide for the needs of indigenous migratory fish (including eels).
 - b. Provide for a range of aquatic habitats (in stream, wetland and connected wetland); and
 - c. Maintain the natural braided character of the river channels.
5. Investigate the restoration of flows in the Takapō, Pūkaki and Ōhau rivers to provide for migrating species at specific times of the year.
6. Reseed taoka species once the flow regime on the Takapō River is restored.
7. Require the prohibition of vehicle access in the riverbed of the lower Takapō River.
8. Oppose further hydrological alteration of Lakes Takapō, Pūkaki and Ōhau, where this would have adverse effects on the Manawhenua cultural reference condition of these lakes.
9. Promote the restoration of Lakes Takapō, Pūkaki and Ōhau to provide for Manawhenua values and uses.
10. Require that the present quality of the waters upstream of Lake Pūkākī to be maintained.

5.3.3 Ahuriri

The flows in the Ahuriri River are prescribed in the Ahuriri Water Conservation Order. While there are a number of extractions from this catchment, the Ahuriri River is not dammed and retains much of its braided character. Manawhenua believe the smaller rivers in this catchment are at risk from increased water demands as a result of land intensification, which also threatens water quality. Protection of this catchment is a priority if initiatives to restore the eel fishery, particularly in the Ahuriri Arm of Lake Benmore, are to be successful. Whānau are concerned at the degradation of streams that flow into the Ahuriri Arm of Lake Benmore. Further deterioration in the Ahuriri Arm will adversely impact whānau initiatives to enhance the eel population which are centred on the Ahuriri catchment, specifically the Ahuriri Delta and Ōmārama Stream. Deterioration of the Haldon Arm is also a concern given that the area is still fished and because of the location of a nohoaka. We are concerned about the impact of land intensification on the water quality of some streams in the Ahuriri catchment, including the Ōmārama Stream — one of the sites to which elvers are being relocated. Ecological reports prepared by Environment Canterbury identify streams that are at risk and a number of these feed into the Ahuriri Arm of Lake Benmore.



OBJECTIVES

1. The integrity of the Ahuriri River as an unmodified remnant of the Waitaki headwater streams is safeguarded.
2. The significance of the Ahuriri catchment for Manawhenua is recognised and provided for in the management of wai māori (fresh water).
3. Degraded waterways are restored to provide for Manawhenua values and uses.
4. Wetlands in the upper Ahuriri Catchment are protected.



ISSUES

1. Manawhenua values are not recognised or protected in the Ahuriri. This lack of protection has downstream effects on the Ahuriri Arm customary fishing area (shown in Map 4 on page 63).
2. Wetlands in the upper Ahuriri are potentially at risk from changes in land use and tenure
3. The water quality in the Willowburn stream is classed as 'impacted'. A number of other streams (including Quailburn, Sutherlands, Ōmārama Stream) are classed as 'at risk'.



POLICIES

1. Review whether the flow and allocation regime of the Ahuriri Water Conservation Order:
 - a. Protects the braided character of the Ahuriri River.
 - b. Adequately provides for Manawhenua values.
2. Request an amendment to the Ahuriri Water Conservation Order to include the whole of the Ōmārama Stream.
3. Oppose large scale land use intensification that would impact on the Ahuriri Arm of Lake Benmore.
4. Require the management of water quality and quantity in the Ahuriri catchment to protect the customary fishery values of the Ahuriri Arm.
5. Work with agencies and landowners to:
 - a. Protect wetlands in the upper Ahuriri Catchment.
 - b. Develop management plans for the upper Ahuriri wetlands.
 - c. Address land ownership and access issues; and
 - d. Identify opportunities for protection of wetlands through the tenure review processes.
6. Collaborate with Environment Canterbury to develop restoration plans for waterways classed as at risk or impacted by 2020.

5.3.4 Hakataramea



OBJECTIVES

1. The Hakataramea River is healthy and supports Manawhenua values and uses.
2. Flows in headwater tributaries are maintained.



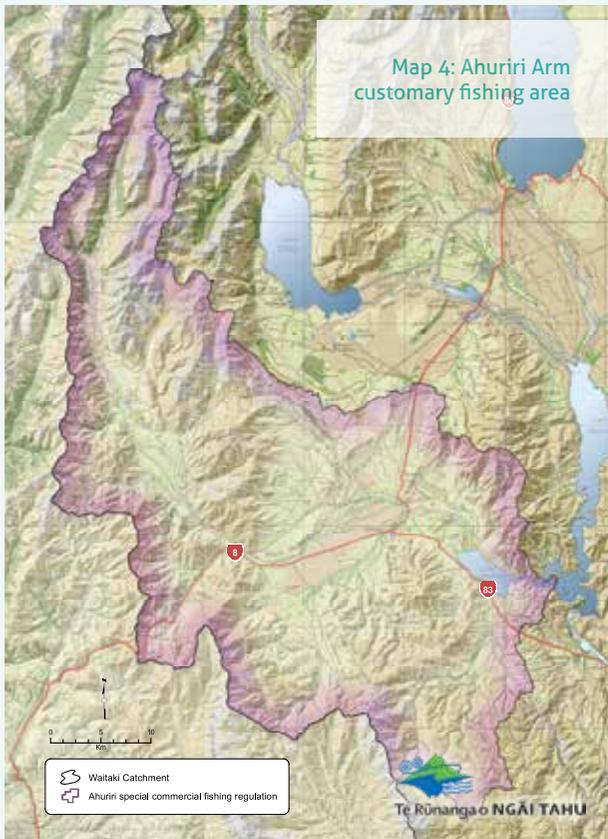
ISSUES

1. The catchment is over allocated.
2. Periodic periphyton blooms in the Hakataramea River that breach the New Zealand Periphyton Guidelines.



POLICIES

1. Ensure that the flow and allocation regime under Waitaki Allocation Plan (as currently stated) applies to the whole of Hakataramea catchment.
2. Require the 'claw back' of over allocated water as required under the NPS Freshwater.
3. Oppose further interception of the tributaries of the Hakataramea River.
4. Support the use of storage in the Hakataramea catchment where one of its uses is to protect flows in the tributaries.
5. Restore the wetlands at the former confluence of the Hakataramea River and the Lower Waitaki River.
6. Develop a gravel management strategy and a willow management strategy to ensure that channel depth provides for the needs of mahika kai and taoka species.
7. Ensure that there is no further hydrological alteration to the tributaries of the upper Hakataramea catchment without the support of Te Rūnanga o Waihao and Te Rūnanga o Arowhenua.



5.3.5 Lower Waitaki Tributaries



OBJECTIVES

1. Waitaki flow and allocation regimes account for all extractions from the catchment.
2. Springheads are protected and water quality is improved in the Waikakahi Stream.
3. Springheads are protected and water quality is improved in Whitney's Creek.
4. The Maerewhenua River is culturally healthy and supports Manawhenua values and uses.
5. The cultural and ecological values of all watercourses, artificial and natural, are recognised.
6. Braided river character and habitat in the Lower Waitaki is enhanced.
7. Riparian management and flow regimes support Manawhenua use of the lower Waitaki nohoaka.
8. The Lower Waitaki wetlands are protected and enhanced.



ISSUES

1. Deemed permits/mining privileges on tributaries of the south bank of the Lower Waitaki River do not have a minimum flow, and are not accounted for in flow and allocation regime as they are not resource consents.⁵
2. Intensively farmed land threatens Manawhenua values in the Waikakahi stream (a highly valued spring fed stream in close proximity to marae, nohoaka and kāika). The Waikakahi stream supports bountiful mahika kai species.
3. The quality of water in Whitney's Creek does not support Manawhenua use.
4. The Maerewhenua River is over allocated.⁶
5. Artificial waterways such as irrigation races, drains, and irrigation ponds, provide habitat for key mahika kai and taoka species, but these artificial water bodies are not protected.
6. Reduction of braids in lower Waitaki due to weeds.
7. The two nohoaka between SH 1 and the Waitaki River mouth are vulnerable to the effects of flows and are inaccessible due to excessive willow growth (see maps 5 and 6 on page 63).
8. Lower Waitaki riparian wetlands are at risk from inappropriate river management.

⁵ These permits are up for renewal in 2021.

⁶ The over allocation of the Maerewhenua River was part of the Plan Change 2 hearing process, on at the time of writing this plan.



POLICIES

1. Require that flow and allocation regimes account for deemed permits under s413 RMA. If the catchment is over allocated a process for claw-back must be established.
2. Require deemed permits to be subject to the same flow and allocation efficiency standards as consented water takes.
3. Request higher flow and allocation regimes in catchments dominated by deemed permits to protect Manawhenua values and uses.
4. Replace deemed water permits with flow regimes, allocation limits and efficiency standards sought by Manawhenua.
5. Support research into the flow and allocation regimes required to support Manawhenua values and use in those catchments that were historically subject to deemed permits.
6. Manawhenua mahika kai values are to be prioritised in the protection and restoration of the Waikakahi Stream and Whitney's Creek.
7. Support all initiatives to claw back allocation to increase in-stream flows in the Maerewhenua River.
8. Require that water management (quality and quantity) in the Maerewhenua provides for the significance of this river and its connected waterways in the cultural landscape.
9. Require that all the features of the cultural landscape, including rock art sites, wetlands, mahika kai, trails and the river, are provided for in its management.
10. Require that the value of artificial habitats for taoka and mahika kai species is recognised and provided for, particularly in waterways around Duntroon, Maerewhenua, Bells Pond, Welcome Creek and Korotuaheka.
11. Require increased weed and pest control around islands in lower river to improve mahika kai habitat.
12. Require that flow and allocation regimes support the use of the lower Waitaki nohoaka.
13. Require the protection and enhancement of the Lower Waitaki wetlands, especially the riparian wetlands.



Te Wai-a-Kohe (Irishman Creek)



Grasses, Waitaki Valley



Ecological monitoring in Spring Creek, Upper Waitaki

5.4 Springs, Wetlands, Swamps and Seepages

The Waitaki catchment has a high proportion of natural wetlands remaining (33%) compared with the rest of New Zealand (just 4%).

Wetlands are found throughout the catchment, and provide habitats for a rich diversity of land animals, bird, insect and aquatic life. Wetlands also act as sponges and natural filters by absorbing runoff and removing pollution from water before it enters streams, creeks, rivers and finally the coastal environment. Historically, it was the diversity of waterways, wetlands and springs that provided a network of environments supporting fish, bird and plant life. These sustained Manawhenua, especially when the Waitaki main stem and the major tributaries might have been unsafe to use because of the depth of water and the high velocities. Today wetlands are fragile and threatened by inappropriate use and development of resources.

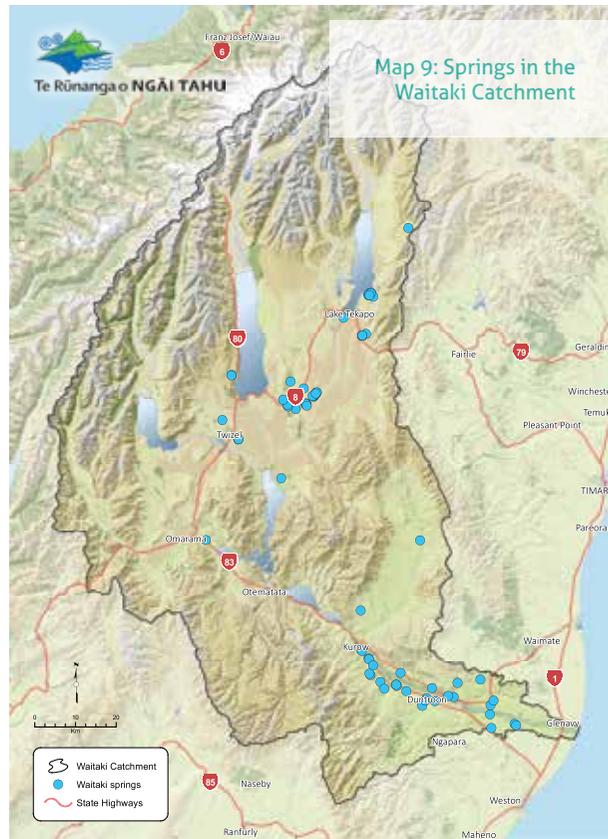
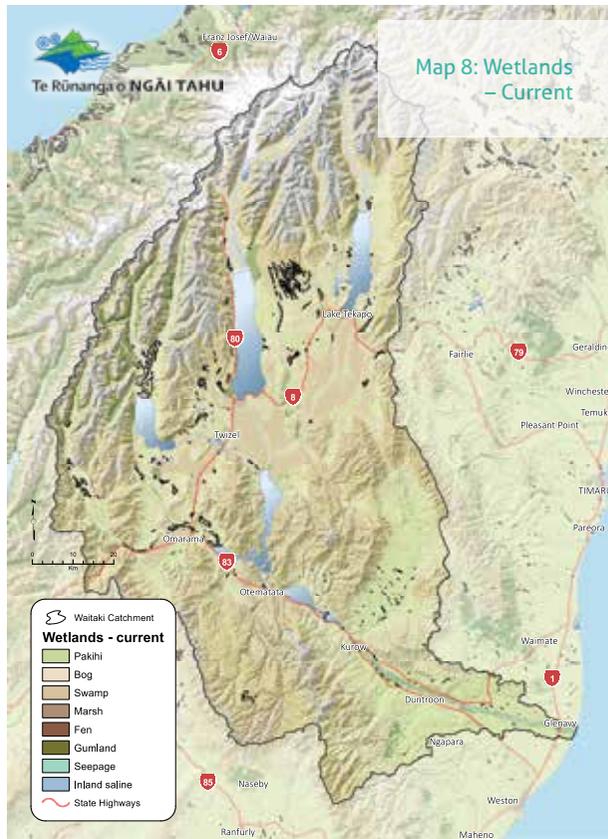
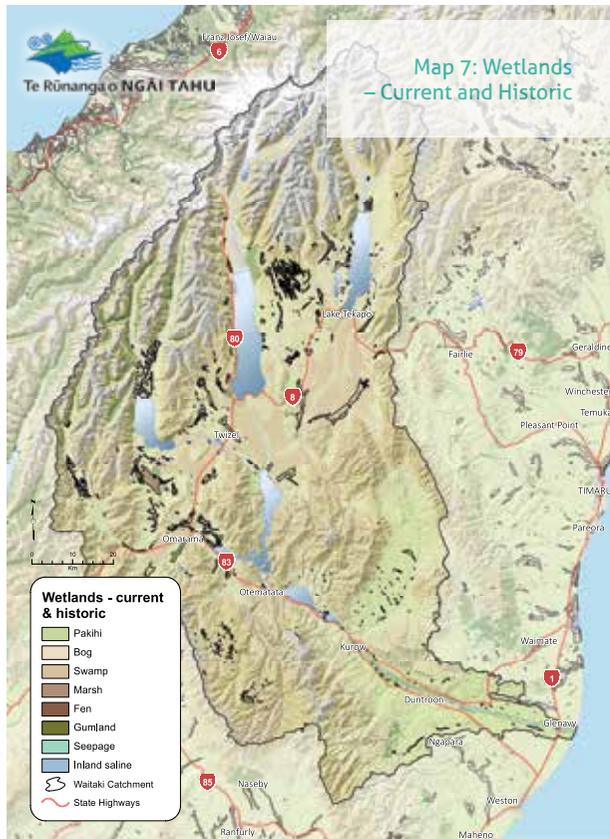
Riparian wetlands of the Lower Waitaki continue to be highly valued by Manawhenua. On both banks of the Lower Waitaki from Kurow to the coast there are approximately 70 kilometres of wetland complexes. The riparian area is dominated by exotic trees and shrubs (mainly crack willow, which trap silt in their roots), stabilising the substrate and encouraging further invasion of the wetlands by exotic species such as gorse and broom. Stabilisation of the substrate

affects the natural character of braided rivers. Willows also impede access.

Also distributed throughout the catchment are numerous small springs, especially in the Takapō catchment and along the wall on the north side of the Lower Waitaki. Some only moisten deep-rooted plants, while others bubble to the surface and are large enough for birds and humans to drink from. Although we can illustrate where springs are located today, we are unable to compare historic and current distribution. Private ownership severely limits the ability of Manawhenua to access and assess the continued presence and condition of springs across the catchment. However, this remains a priority. Historic and current wetlands in the Waitaki catchment are shown in Maps 7 and 8.

Waipuna (springs) are wāhi taoka (treasured places). Groundwater and surface water interactions replenish waipuna. Waipuna are an indicator of health of groundwater. In the Waitaki catchment waipuna mainly occur along the wall on the north side of the lower Waitaki Valley. Contemporary distribution of springs in the Waitaki catchment is shown in Map 9.

Landowners often do not recognise the value of swamps and seepages to Manawhenua. Swamps and seepages are the habitats of mahika kai and are safe places for gathering.





OBJECTIVES

1. All existing natural wetlands are protected.
2. Degraded natural wetlands are restored.
3. Wetlands within the Waitaki catchment are reinstated.
4. Wetlands are protected from damage or destruction from livestock within the Waitaki catchment.
5. Flows and water levels sustain wetlands.
6. The restoration of natural wetlands over the creation of artificial wetlands is prioritised.
7. Constructed wetlands, while secondary to natural wetlands, provide for Manawhenua cultural uses and values.
8. All remaining natural springs are identified, protected and enhanced.
9. Access to wetlands and springs for Manawhenua cultural use is restored.



ISSUES

1. Drainage, altered flow regimes, vegetation removal and land use has resulted in the destruction of wetlands.
2. Wetlands are a key part of the ecological and cultural landscape that is being lost
3. Access to wetlands and springs is compromised by private land ownership
4. Low surface flows and diminished groundwater resources provide insufficient water to replenish wetlands.
5. Constructed wetlands, which do not have the cultural value of natural wetlands, are seen by agencies as providing an adequate alternative to natural wetlands for cultural use.
6. Construction of new wetlands does not always consider Manawhenua cultural use or values.
7. Wetland health is poorly monitored.
8. Springs are poorly identified and managed
9. Springs are degraded by livestock access and land use effects.
10. Stock access to wetlands affects water quality by damaging the riparian margins and causing pugging.



POLICIES

1. Require the monitoring of the ecological and cultural health of wetlands and springs.
2. Require the exclusion of livestock from the bed and banks of springs and spring fed waterways.
3. Prohibit the draining and infilling of natural wetlands.
4. Oppose the “no net loss” approach to wetland management that allows for the loss of natural wetlands and the creation of new wetlands.
5. Require the mapping and protection of all remaining natural wetlands.
6. Protect and restore, as a priority:
 - a. Wetlands in good condition before restoring degraded wetlands, including: Raupō Lagoon, Swan Lagoon, other shallow depressions in the Ōhau catchment, wetlands in the Ahuriri catchment and the remaining wetlands in Irishman’s Creek and the Grays area.
 - b. Wetlands that continue to sustain healthy populations of raupō and other indigenous species for cultural use, such as Patterson Ponds and Raupō Lagoon;
 - c. Wetlands that form a key part of the cultural landscape.⁷
7. Where development may affect wetlands require an assessment of wetland values, including the cultural value of the wetland to Manawhenua, and the implementation of measures to protect those values.
8. Promote the restoration of degraded wetlands on public land in consultation with Manawhenua.
9. Identify opportunities to work with private land owners to protect wetlands, and restore degraded wetlands on their property.
10. Require the fencing of wetlands to exclude livestock.
11. Promote the planting of native vegetation on the margins of riparian wetlands to reduce sedimentation, nutrient and effluent discharges and to enhance biodiversity.
12. Require the removal of pest species from wetlands (including crack willow, gorse, broom and boxthorn).
13. Require surface and groundwater flows that maintain connections to wetlands, including riparian wetlands, and water levels.
14. Support constructed wetlands as part of development proposals where they have a clearly stated purpose that is consistent with Manawhenua uses and values.
15. Support the use of constructed wetlands for nutrient stripping and contaminant treatment, providing ground and surface water is not adversely affected and annual monitoring takes place.
16. Require that Manawhenua are fully involved in the creation or enhancement of wetlands.
17. Implement ecological and cultural health monitoring of wetlands and springs, including an assessment of the extent to which they provide for Manawhenua cultural use.
18. Identify and protect all natural springs.
19. Support the restoration and development of wetlands around significant springs.
20. Require the fencing of springs and spring-fed waterways.
21. Seek opportunities to formalise access arrangements for Manawhenua to wetlands and springs on private property.

⁷ Manawhenua can provide a list of the wetlands which form a key part of the cultural landscape.



Waitaki River mouth



Waitaki River mouth in flood

5.5 Coastal Interface

Coastal ecosystems are areas of high productivity. They support our wellbeing because of the resources and the life-supporting services they provide. Discharges from the Waitaki River and tidal inflows from the sea are essential components of the functioning of the coastal ecosystem.

“

The mouth of the Waitaki is vitally important to us. As kaitiaki we must protect the flows in the Waitaki River, ki uta ki tai. Our health and wellbeing and the health and wellbeing of the river mouth rely on flows that support a healthy mixing of saltwater and freshwater. There is a whole community of living things that rely on that mixing zone for survival, as do some of our mahika kai practices. Ensuring that the river flows are appropriate and support the natural functioning of the Waitaki River mouth is something we will protect and aim to enhance at all costs. I've heard some water users say that water going out to sea is a waste. This is totally offensive to us because they are only thinking of the money they can make from land, not the detrimental effect on fisheries

*Waitaki Iwi Management Plan Working Party
member John Wilkie.*

”



OBJECTIVES

1. Achieve a continuous flow of clean water, ki uta ki tai, that:
 - a. Enables sediment movement and provides for the opening of the Waitaki River mouth.
 - b. Protects the ecological health and natural character of the lower Waitaki River;
 - c. Provides for the migration of indigenous taoka species; and
 - d. Provides for Manawhenua cultural values and use.
2. The connectivity of freshwater and the coastal environment is recognised and managed in an integrated way.
3. The ecological and cultural values of coastal hāpua/lagoons are recognised and protected.



ISSUES

1. Sediment availability and transport are affected by damming and flow regimes and this affects coastline stabilisation and river mouth dynamics.
2. Changes to the natural processes at the river mouth are affecting the way whānau have traditionally used this part of the river.
3. There is a lack of appreciation of the importance of a healthy saltwater - freshwater interface for the needs of migrating species, and for broader Manawhenua uses.
4. Historically a large volume of water would have flowed out to sea with its unique signature attracting the migrating species. Flows now do not reflect the natural seasonal patterns. Lack of freshwater volume may affect recruitment of migratory indigenous species.
5. The water quality no longer reflects its unique character, so may attract or deter species.
6. There is the perception by some water users that water leaving the river mouth is “wasted water”.
7. Protection of coastal lagoon/hāpua as transitional systems that are occupied by highly valued species, has not occurred.



POLICIES

1. Require a flow and allocation regime for the Lower Waitaki that:
 - a. Maintains, restores or enhances the physical characteristics (including flow variability and sediment movement) of a dynamic braided river.
 - b. Provides for the physical and ecological functioning of the river mouth.
 - c. Provides for the needs of indigenous migratory species at key stages of their lifecycle, for example inaka spawning.
 - d. Connects the main flow with riparian margins and wetlands.
 - e. Recharges groundwater and springs.
 - f. Provides habitat for indigenous aquatic plants, invertebrates, birds and fish.
 - g. Fully provides for Manawhenua relationships with the river.
 - h. Provides opportunities for Manawhenua to experience the river’s aesthetic characteristics, including openness, naturalness, and magnitude; and
 - i. Provides a range of recreational opportunities.
2. Allow for coastal retreat on eroding coastlines.
3. Integrate management across council boundaries.
4. Require that decisions on flows in the Lower Waitaki include an assessment of the effects of flows on the natural character of the river mouth and coast, on coastal hāpua/lagoons and on Manawhenua values and uses.



Tuna

6 | Mahika Kai and Ecosystems

“ The goal of Kāi Tahu is to have abundant healthy populations distributed throughout the catchment, with no species classed as being in gradual decline, threaten or endangered. Six freshwater fish species are threatened and eels are species in decline. Nine birds are classed as threatened, at risk, or critical. ”

*Waitaki Iwi Management Plan Working Party member Gail Tipa
— presentation to Zone committee, 2015*



Mahika kai is at the heart of Manawhenua culture, identity and practice today. Mahika kai refers to our interests in traditional food and other natural resources and includes the species, related habitats and conditions required to support our mahika kai practices. Mahika kai can be described as “the food, fibre and associated practices that sustain us”. The lakes, lagoons, rivers and wetlands throughout the Waitaki catchment are of paramount importance for our continuing practice of mahika kai. Mahika kai species today are wide ranging and include tuna, wai kōura, birds and many species of fish and plants. Species gathered change over time as new species become available or traditional species become unavailable. Our mahika kai species of importance may change in the future. We continue to put considerable effort into preserving, restoring and enhancing our cultural relationship with the Waitaki, ki uta ki tai (from the mountains to the sea) through the practice of mahika kai.

Our ability to continue mahika kai practices in the Waitaki has greatly diminished in the last 150 years. We have restricted access to resources due to changes in land practices, water use and tenure, the introduction of pests and from development. Agencies often think of mahika kai as a practice limited to a few historical fishing sites, rather than being a contemporary philosophy that takes place throughout the whole catchment and still lies at the heart of our culture. However, for us mahika kai is a way of life; it is both traditional and contemporary. It has been forced to change over time – it differs greatly today from the practices of mahika kai in the 18th century. We lost many species and areas as land was settled and drained for farming and townships, and rivers were dammed and altered for hydro-generation. This has meant that our mahika kai practices in the Waitaki have had to adapt. Where we can continue the practices of our tūpuna, in the places they used, we treasure this greatly.



This chapter addresses the issues we face with regard to our ability to gather mahika kai in the Waitaki today, and sets out our aspirations with regard to the following matters:

- Rights and interests in mahika kai
- Ecosystem Wellbeing
- Loss of access to mahika kai species and areas
- Particular species (tuna, raupō, weka, inaka and harakeke)
- Effects of water quality and quantity on mahika kai
- In-stream works and infrastructure
- Loss and degradation of wetlands, springs and the Waitaki River mouth
- Pests and Introduced species
- Riparian Margins
- Whānau cultural wellbeing

6.1 Historical Mahika Kai

Over many generations our Kāi Tahu Whānui developed food gathering patterns based on the seasons and lifecycle of various birds, fish and plants. Our ancestors traced familiar patterns on the landscape through time as they followed the rhythm of the seasons. Ara tawhito (trails) followed food resources. Occupation sites were used seasonally by whānau during their mahika kai hīkoi. Some of these ancient sites are still used today by Kāi Tahu Whānui. The annual subsistence cycle varied across the region, with some groups relying more than others on particular resources. Those living closest to the fisheries depended most heavily on eels and often traded their surplus catch for other foodstuffs, whereas their interior neighbours placed greater emphasis on hunting and gathering birds, most notably weka but including forest birds and kākāpō. In most years, the seasonal round also afforded room for whānau choice. Those too old or too sick to travel typically remained on the river year-round, perhaps shifting between a winter village and temporary summer camps. During the winter months whānau congregated in kāika (village sites) along major rivers and tributary streams. Whānau often travelled to neighbouring settlements to participate in a regional complex of ceremonies, such as kaihawkai (feasts).

Historically, there were more than 30 species taken from more than 170 sites across the Waitaki catchment. Sites included eel and fishing sites, shellfish beds, trees from which birds were snared and cultivations. Each species required harvesting and processing. The integrity of the entire ecosystem was important, not just specific sites. The whole environment provided for the species to exist in numbers great enough to be harvested. This shows how cultural health is dependent on ecological health.

While cultural health cannot occur if ecosystems are degraded, a healthy functioning ecosystem does not necessarily mean that a river is culturally healthy. We find this is a popular misconception. For example a wetland may support a healthy ecosystem but may culturally be very degraded due to nutrient enrichment. Rivers with high E. coli concentrations can have healthy ecosystems but are not considered healthy culturally. As Kāi Tahu we have a holistic appreciation of cultural health and ecosystem health and use terms such as mauri, whakapapa and Te Ao Māori to describe this concept.



Freshwater mussel from Ahuriri Lagoon



6.2 Mahika kai today

While the subsistence nature of mahika kai has lessened for most whānau, the significance of mahika kai to us has not changed. The practice of mahika kai represents generations of learning and teachings about the places to gather, the resources they yield, and the methods of gathering and processing resources. To understand the mahika kai of the Waitaki one must participate in the processes of hunting, fishing, gathering and processing of kai. In other words, whānau with a history of use and those who continue to use waterways and resources today are those who retain and continue to generate the mātauraka (Māori knowledge). Our mahika kai sites do not stand in isolation. They are at the heart of treasured landscapes that support and enable the processes of whakawhānaukataka (the process of establishing relationships and relating well to others). This plan does not contain a map of mahika kai areas. Mahika kai areas are spread throughout the Waitaki catchment and include all rivers, mouths, riparian margins and wetlands. Any area supporting mahika kai species (which are both indigenous and exotic and can be plants, birds or fish) is a mahika kai area.

6.3 Collaboration with agencies

We are working with multiple agencies and industry groups to restore mahika kai.

- The Waitaki Agreement was signed in 1990 with a number of agencies when the Electricity Corporation of New Zealand applied for water rights for the Waitaki Power Scheme. The agreement set out a range of initiatives such as Project River Recovery (protection of braided river habitats for taoka species).
- We have established the Waitaki Native Fish Committee, with project support from Meridian Energy. The committee undertakes a trap and transfer programme for tuna (eels) across the Waitaki catchment. This mahi includes regular hīkoi to monitor the success of fish passage initiatives.
- Some of our whānau members are authorised takata tiaki (customary fisheries officers) appointed by the Minister of Fisheries for the Ahuriri Arm, which is closed to commercial eeling.
- We have been closely involved in the development of Environment Canterbury's Upper and Lower Zone Implementation Plans (as directed by rūnaka members).





Tī Kōuka



Raupō



Weka



Tuna

6.4 Rights and Interests in Mahika Kai

Our mahika kai areas include river mouths, rivers, confluences, lakes, wetlands, springs, land and nohoaka of the Waitaki catchment. The species gathered changed over time as new species become available or traditional species become unavailable. The most commonly occurring species historically gathered from the Waitaki included eels, weka, turnip/potato, aruhe (bracken fern), kōareare (raupō),

birds, kākāpō and kāuru (edible stem of the cabbage tree). Contemporary mahika kai species at present include ducks, watercress, trout, eels, salmon, white-bait, raupō and birds, although these may change. Respective whānau have specific areas which are important to them. It is important for agencies to contact Manawhenua when it comes to determining the location of mahika kai areas and species.

Mahika Kai and Kemp’s Deed

Kemp’s Deed was a deed of sale negotiated between the Crown and Kāi Tahu in 1848. The coastal boundary of Kemp’s Block ran from Kaiapoi to Ōtākou. The inland boundary of Kemp’s block was never agreed upon. Kāi Tahu was promised that all of their mahika kai sites would be set aside for them under the terms of the Māori version of the Deed. However the Crown understanding and Kāi Tahu understanding of mahika kai differed. The Crown considered

mahika kai sites to be areas currently under cultivation as gardens or places where there were fixed structures such as eel weirs. To Kāi Tahu, mahika kai means the whole resource chain ki uta ki tai (from the mountains to the sea) and included gathering places where they could fish, hunt and forage. As a result of this difference in understanding Kāi Tahu lost their control over and access to many of their traditional food gathering places within Kemp’s Block.



OBJECTIVES

1. The mahika kai resource is healthy and abundant.
2. Manawhenua have physical access to the resource and rights to harvest for cultural and economic use.
3. Manawhenua are able to exercise kaitiakitaka and rakati-rataka over the species and areas of value to them, as guaranteed by Te Tiriti o Waitangi.
4. Agencies have a good understanding of contemporary importance of mahika kai as a way of life for Manawhenua.



ISSUES

1. Crown and local government failure to recognise and protect rights and interests in mahika kai.
2. Lack of awareness about the significance of mahika kai to Manawhenua.
3. Lack of understanding by agencies about the contemporary nature of mahika kai, and its ability to change and adapt.



POLICIES

1. Provide for Manawhenua rights and interests in mahika kai in partnership agreements and statutory planning documents.
2. Require that agencies work with Manawhenua to identify mahika kai and develop implementation plans or pathways to enhance, restore and protect these.
3. Improve the understanding among Crown and local government agencies about what constitutes mahika kai and the needs of mahika kai for protection.
4. Require that statutory planning documents provide for the protection of mahika kai, including provision for monitoring and enforcement.
5. Require the recognition of mātauraka Māori about mahika kai and the ecological systems that sustain those resources alongside other knowledge systems.
6. Provide for Manawhenua engagement in all decision making processes that affect mahika kai in the Waitaki, including resource consent applications.
7. Require regular and long term cultural monitoring of mahika kai across the Waitaki catchment by Manawhenua in partnership with agencies.
8. Require the maintenance of, or where threatened, restoration and enhancement, of significant areas of native fish habitat as a matter of national importance under the Resource Management Act 1991.
9. Secure Manawhenua rights to sustainably harvest native fish species for cultural and economic use.

6.5 Ecosystem Wellbeing

A culturally healthy ecosystem is vital for cultural wellbeing.

Threatened bird and fish species in the Waitaki

Threatened native birds, the majority of which we regard as a taoka, include:

- The black stilt (kaki), which is the most threatened bird species in the catchment (nationally critical). Approximately 100 black stilts exist.
- Black-fronted tern/tarapirohe: Threatened – nationally endangered
- Black-billed gull/tarāpuka: Threatened – nationally endangered
- Wrybill/ngutu pare: Threatened – nationally vulnerable
- Banded dotterel/turiwhatu: Threatened – nationally vulnerable

- South Island pied oystercatcher/tōrea: At risk – declining
- Caspian terns/tarānui: Threatened – nationally vulnerable.

In addition:

- Pied stilts/poaka are at risk with populations declining, and
- Crested grebes are also listed as nationally critical. They breed and feed on the glacial lakes in the upper catchment, and on Lakes Benmore, Aviemore, and Waitaki further down the catchment.

Threatened fish species, and their classifications:

Six of the 26 freshwater fish species recorded from the Waitaki River catchment are threatened with extinction. This includes:

- Lowland longjaw galaxias: nationally critical
- Canterbury mudfish: nationally critical
- Bignose galaxias: nationally vulnerable
- Upland longjaw: nationally vulnerable
- Upland galaxias: nationally endangered
- Lamprey eel (kanakana): nationally vulnerable
- Longfin eel (tuna): declining

“

Mahika kai species are part of an ecosystem, so we need to protect this. Mahika kai species co-exist with other species. If you take out a species there are effects on the ecosystem, an imbalance, such as when you take out the top predator. We need to take this holistic perspective. Ecosystem health has to be restored.

Waitaki Iwi Management Plan Working Party member Gail Tipa.

”



OBJECTIVES

1. The historical range and distribution of indigenous biodiversity and mahika kai species within mahika kai areas is restored.
2. Indigenous fish, bird and plant species are protected and where required, restored, in all parts of the Waitaki catchment.
3. Biodiversity management is integrated across land-ownership and land-use boundaries.
4. The Waitaki catchment supports a rich and diverse community of macroinvertebrates, supported by natural river and stream processes and clean water that allows the sensitive species to flourish.
5. Breeding, nesting and roosting habitats for indigenous birds and aquatic species in waterways are protected.
6. Russell lupins are eradicated from waterways.
7. Areas of indigenous vegetation and habitat that are of significant value to Manawhenua are protected including wetlands, lakes, riparian areas and the river mouth.
8. Habitat for mahika kai species within wetlands is enhanced and restored.
9. The value of springs in regulating water temperature in smaller streams is recognised and protected.



ISSUES

1. Declining abundance, health and range of indigenous biodiversity.
2. Declining indigenous vegetation and habitat due to land use practices including burning and clearing, over sowing and grazing.
3. Many remaining natural wetlands and springs are in a degraded state that does not provide for the needs of mahika kai species.
4. The temperature in smaller streams, which is important for biodiversity, is often regulated by springs, and this important value is overlooked.



POLICIES

1. Advocate for the creation of a green corridor of indigenous biodiversity ki uta ki tai—from Aoraki to the Waitaki river mouth.
2. Require the restoration of indigenous biodiversity and mahika kai species within mahika kai areas.
3. Provide for the protection and restoration of indigenous fish, bird and plant species as a priority in statutory planning documents and management plans.
4. Work collaboratively with land owners and agencies to integrate biodiversity management across land-ownership and land use boundaries.
5. Provide for cultural health monitoring of indigenous biodiversity and waterways.
6. Require ornithology reports as part of resource consent applications and conditions that protect areas where indigenous birds are known or found to roost, breed or nest.
7. Collaborate with agencies on pest removal priorities.
8. Identify and protect areas of significant indigenous vegetation through statutory planning processes and through resource consents, and review processes.
9. Work collaboratively with land owners to identify and protect areas of significant indigenous biodiversity.
10. Reseed mahika kai species once wetlands are restored and protected.
11. Collaborate with regional councils to ensure that temperatures in small spring-fed streams provide for the needs of taoka species.
12. Collaborate with councils and agencies to ensure that the original biodiversity around springheads is identified, restored and protected.
13. Habitat for mahika kai species within wetlands is enhanced and restored
14. Russell lupins and other pest species affect nesting habitat and braided river character are eradicated.



Catching tuna

6.6 Loss of Access to Mahika Kai Species and Areas

We have experienced a vast loss of access to mahika kai species across the Waitaki—both loss of our physical access rights, and through a reduction in the abundance, health and distribution of species.

“

You have to get access from the farmer to get to the waterway. Some just say 'nah'. Some charge for keys to farm gates and tell you the places you can fish. Most of us won't do it, on principle.

Waitaki Iwi Management Plan Working Party member Sue Eddington

”

Barriers to Manawhenua harvest and use of mahika kai resources

There are numerous barriers to us harvesting and using mahika kai resources. These include:

1. Classification of species into commercial / non commercial
2. Permit needed to fish / test / hold species
3. Quota Management System regulates the quantities that may be harvested
4. Translocating species may require permits
5. In-stream barriers e.g pā tuna need consent
6. Restoration activities may need a consent, e.g., straw bales which provide habitat
7. Customary management tools such as rāhui are not understood
8. Access may be restricted or prevented
9. Lack of information about agency roles and responsibilities
10. Cost of consents
11. Status of some DOC lands prohibits or prevents gathering e.g national parks, scientific reserves.





OBJECTIVES

1. Manawhenua have physical access to all rivers, river mouths or confluences, lakes, wetlands, springs, river mouth and nohoaka.
2. Rivers, lakes and associated vegetated floodplains, wetlands, springs and river mouths provide habitat for a multitude of thriving mahika kai species.
3. Manawhenua have access to artificial and modified watercourses (that discharge into natural watercourses) on private land for mahika kai purposes.
4. Mahika kai values in artificial and modified water bodies that discharge into natural waterways are identified and protected.
5. Access via paper roads is protected, unless alternative access arrangements are agreed.
6. Barriers to accessing cultural materials and mahika kai for Kāi Tahu customary and contemporary uses are removed.
7. Manawhenua can define what constitutes sustainable harvest using mātauraka Māori.
8. Manawhenua govern and manage the harvest of all customary resources, including classified species, via tikaka.



ISSUES

1. Manawhenua have experienced a vast loss of the mahika kai resource across the catchment including a reduction in the abundance, health and distribution of species.
2. The Department of Conservation has at times prioritised the restoration or protection of particular indigenous species over Manawhenua desire to reintroduce or enhance mahika kai species.²
3. Existing paper roads through private farmland are being transferred into private ownership.
4. Gathering of cultural materials from conservation land is restricted by multiple barriers including the requirement to obtain permits.
5. Some Māori reserves and easements are inaccessible as they are surrounded by private land or incompatible uses.
6. Physical access to waterways for mahika kai practices, recreation, cultural monitoring and river enhancement is often compromised by private land ownership, ad medium filum aquae rights³, and leases of riparian and in stream lands.
7. Safety of gatherers is compromised by a lack of access to side braids, backwaters, small streams and riparian wetlands.
8. Multiple statutory barriers to Manawhenua harvest and use of mahika kai resources.

² For example, the reintroduction of weka has been complicated by DOC concerns about native beetles and grasshoppers, and the removal of long fin eels has been promoted to protect galaxids.

³ Ad Medium Filum Aquae—by the common law, where a river abuts a property and connection is not interrupted by a legal road or other form of public land, the adjoining landowner may own the riverbed to the middle of the river.



POLICIES

1. Require access by Manawhenua to all wetlands, ponds and swamps on public land (including public land used for private benefit).
2. Secure agreements with landowners, as part of consenting, licensing and concession processes, to access:
 - a. all rivers, river mouths and confluences;
 - b. lakes, wetlands and springs;
 - c. nohoaka;
 - d. artificial or modified watercourses that flow into natural water bodies; for the purposes of mahika kai, cultural monitoring and restoration.
3. Secure agreements to access waterways and mahika kai areas that are adversely affected by ad medium filum aquae rights (short term goal).
4. Develop alternative mechanisms to secure access to areas affected by ad medium filum aquae rights (long term goal).
5. Advocate for Kāi Tahu customary activities to be enabled without statutory authorisation or via a customary permit/self-authorisation system established and implemented by Kāi Tahu.
6. Oppose changes to land classification status where it will reduce Kāi Tahu access to cultural materials and customary practices.
7. Seek agreements with landowners to secure access to all Māori reserves and easements.
8. Require a statutory exemption for landholders from any liability for accident or injury to people undertaking customary harvesting of mahika kai on water accessed from farms or other private land.
9. Provide for access to and along waterbodies with mahika kai values through statutory planning provisions and management plans.
10. Require the provision of access for mahika kai as a prerequisite for tenure review or applications to the Overseas Investment Commission, where appropriate.
11. Seek explicit recognition and protection of backwaters, side braids, small streams and riparian wetlands used for safe gathering in statutory and non-statutory documents.
12. Where water quality and quantity have been restored to the satisfaction of Manawhenua, support initiatives to reseed or relocate depleted or degraded mahika kai species.
13. Identify and protect the artificial water bodies, including drains and races, that drain into natural water bodies where these support mahika kai species and practices and provide connectivity.
14. Work with the Department of Conservation to identify areas where reintroduction or enhancement of mahika kai species may impact threatened indigenous species, and develop a plan to mitigate any adverse effects.
15. Protect the upper reaches of the Pūkaki Canal as a native fish reserve.
16. Establish a mahika kai park on the Simon's Hill and Simon's Hill Pass stations.
17. Seek agency approval for an alternative management system to current legislative models, developed and implemented by Manawhenua, that extends to all classified birds, plants, and wildlife (such as the internal permit system for customary fish species).
18. Seek an amendment to the Wildlife Act 1953 to enable the management and harvest of mahika kai species.
19. Require advance notice to the three Manawhenua marae of increased flows that result from the operating regime for the Waitaki Dams, to ensure the safety of kai gatherers and campers.



6.7 Particular Species

This section sets out our aspirations for tuna, raupō, weka, inaka and harakeke.

6.7.1 Tuna — Eels

For Manawhenua, eels are one of the catchment's most important species. These fish are taoka that play critical roles in the catchment's ecosystem. The predominant habitat for eels has been limited to the lower Waitaki catchment, as the Waitaki Dam is a barrier to passage. However, restoration of the eel fishery is underway with relocation of elvers from the Waitaki Dam to the upper catchment, mainly Lake Benmore and the Ahuriri catchment. We aspire to have eel populations restored and abundant throughout the lower, middle and upper catchment. We hope to see all species previously gathered by Manawhenua being available across their historic range (see Map 10). We do not accept there is no habitat for shortfins upstream of Waitaki dam as shown on map 11. Map 12 illustrates the longfin eel distribution predictions in the catchment.

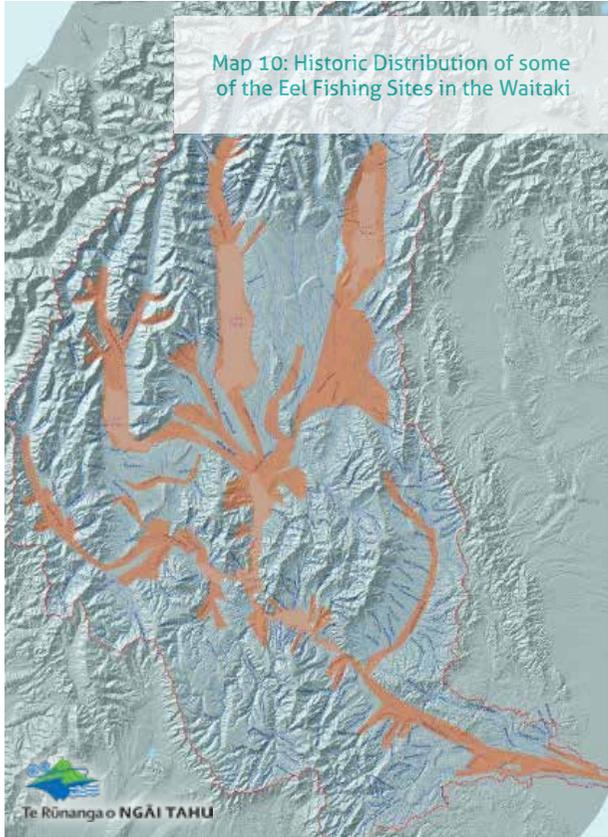
Historically, for many whānau, eels were a staple food and were consumed all year round. Eel stocks have declined in recent years, an impact that we think has resulted from a combination of habitat loss, poor recruitment and fish passage issues, and overharvesting by commercial interests.

Glass eels returning to New Zealand from their spawning grounds within the South Pacific develop darker pigment as they move into freshwater. As they move upstream they feed and live amongst the gravels. The movement of elvers in the Waitaki is blocked by dams, culverts and other obstacles. For approximately 15 years Meridian Energy Ltd and its predecessors have funded an elver trap and transfer programme to relocate elvers from below the Waitaki Dam to the upper Waitaki.

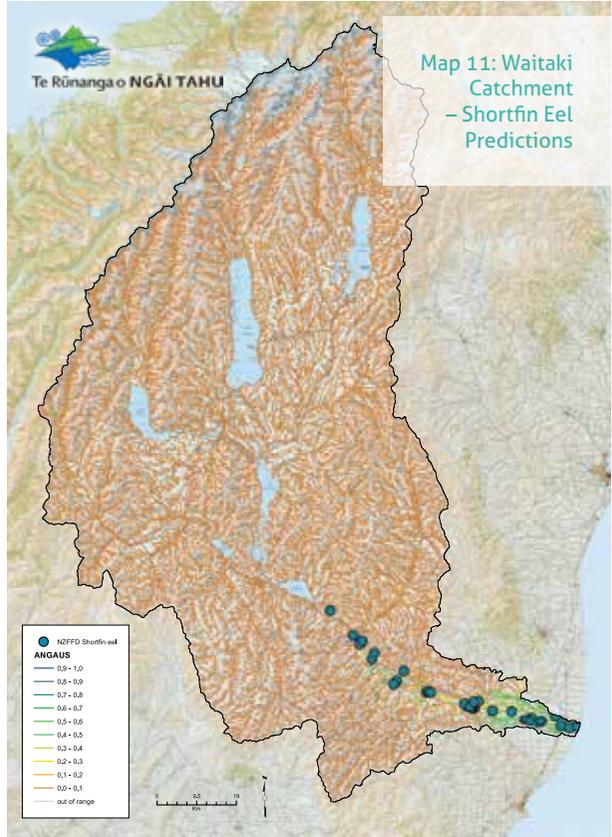
When comparing recruitment of elver at the various hydro facilities across New Zealand, elver recruitment at Waitaki Dam is the lowest by far. Declining water quality affects the return of elvers to the Waitaki. Manawhenua do not believe that the presence of dams alone is responsible for the decline in recruitment at Waitaki Dam.

Restoration of the eel fishery is underway with relocation of elvers from the Waitaki Dam to the upper catchment, principally Lake Benmore and the Ahuriri catchment.

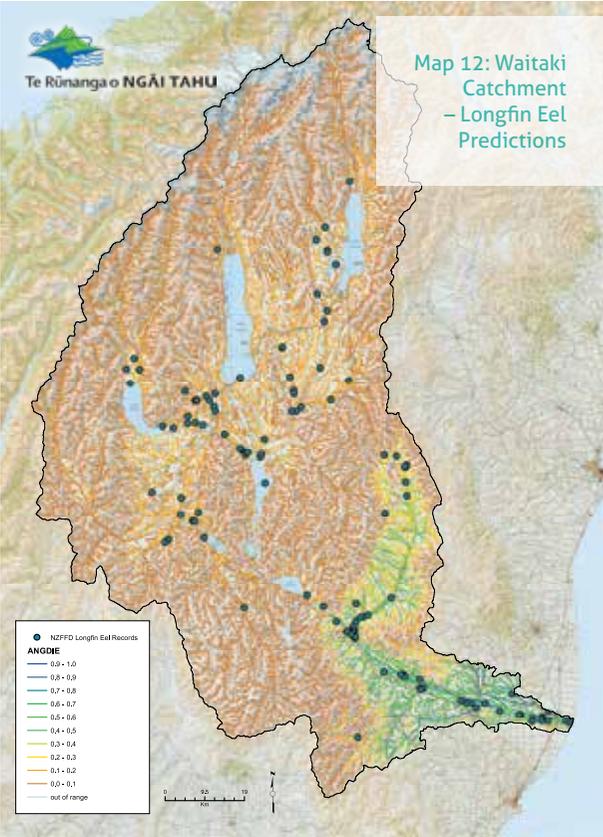
Map 10: Historic Distribution of some of the Eel Fishing Sites in the Waitaki



Map 11: Waitaki Catchment – Shortfin Eel Predictions



Map 12: Waitaki Catchment – Longfin Eel Predictions

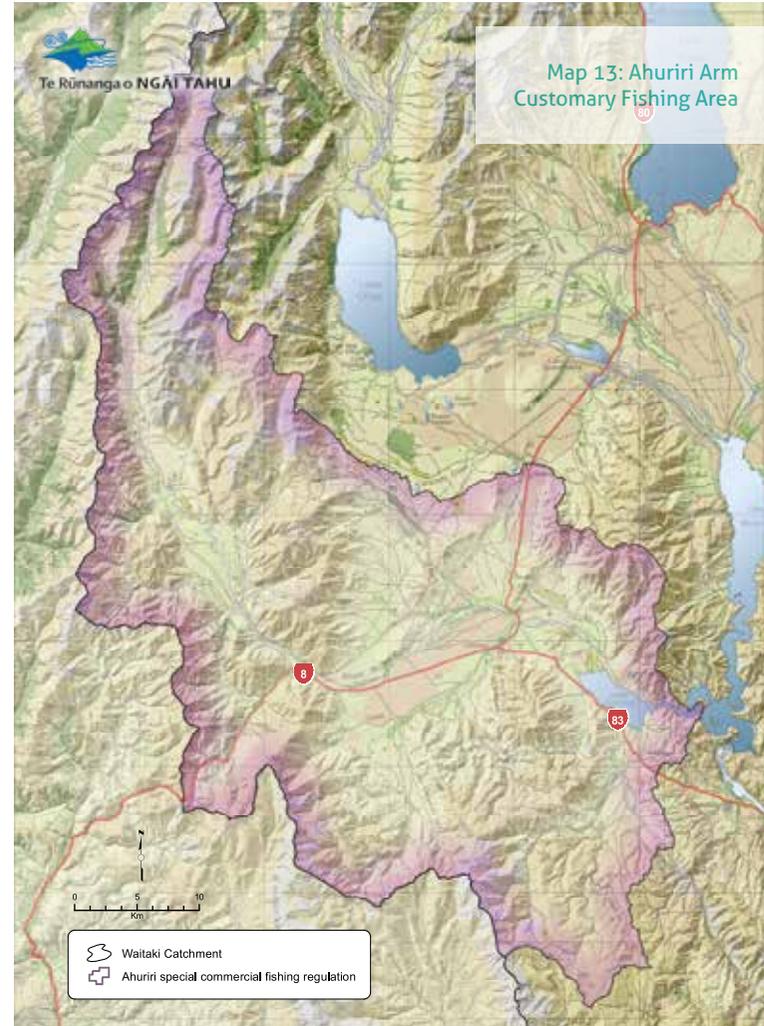


6.7.1.1 The importance of the Ahuriri Arm of Lake Benmore for Tuna

We successfully requested that the Minister of Fisheries implement a statutory closure of the Ahuriri Arm to commercial eeling in 2004 (see Map 13). The Ahuriri Arm is now a designated customary fishery area.

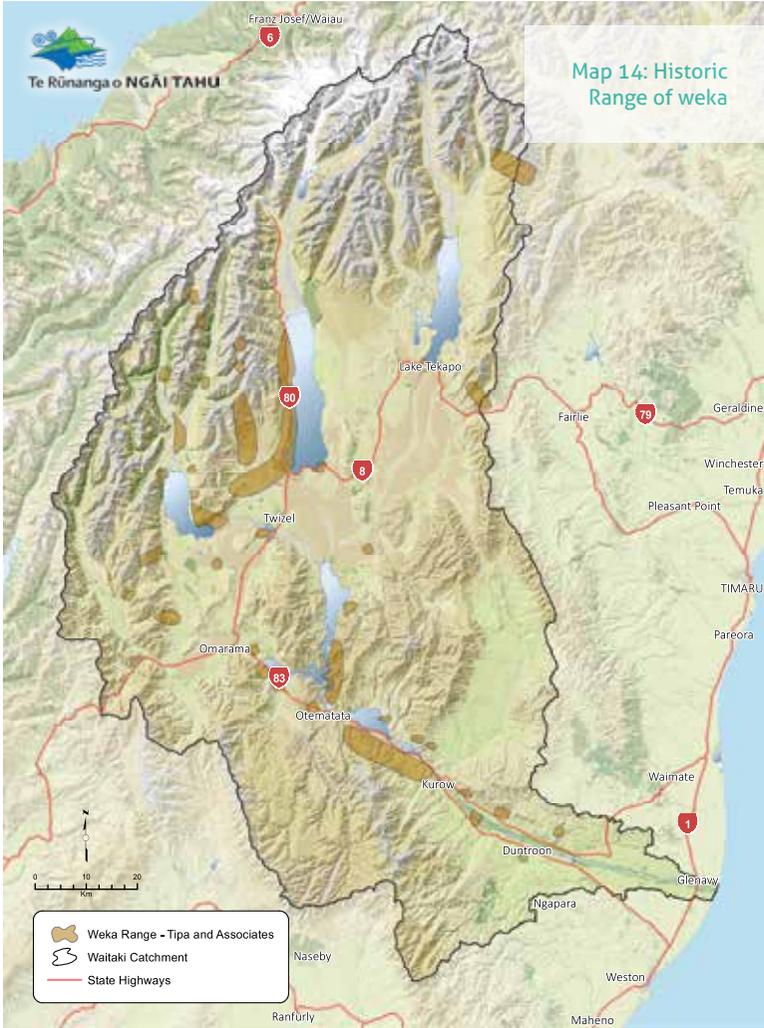
The Ahuriri River is a traditional mahika kai famous for its tuna. It was used by our tūpuna on their inland journeys and on their seasonal mahika kai expeditions. In particular, the Ahuriri River was an important mahika kai for the settlement established by Te Maiharoa and occupied in protest of the Crown asserting ownership of the Canterbury and Otago high country.

Kā Papatipu Rūnaka identified the Ahuriri Delta as an area that provided substantial opportunities for mahika kai restoration during the development of the South Canterbury /Waitaki Eel Management Plan. There are numerous productive wetlands located on the true left bank of the Ahuriri River which, before the creation of Lake Benmore/Te Ao Mārama, was a part of the lower reaches of the Ahuriri River. Eel and other native fish species used to be abundant. The area provides a network of habitat ideal for both juvenile and adult eels, including slow moving meandering riffles, wetlands and pools. It is also close to the Ōmārama stream which we consider an ideal nursery for elver and into which elver are released as part of the trap and transfer programme. Annual reseedling of eels takes place in the tributaries of the Ahuriri River, many of which will eventually make their way to the Delta.



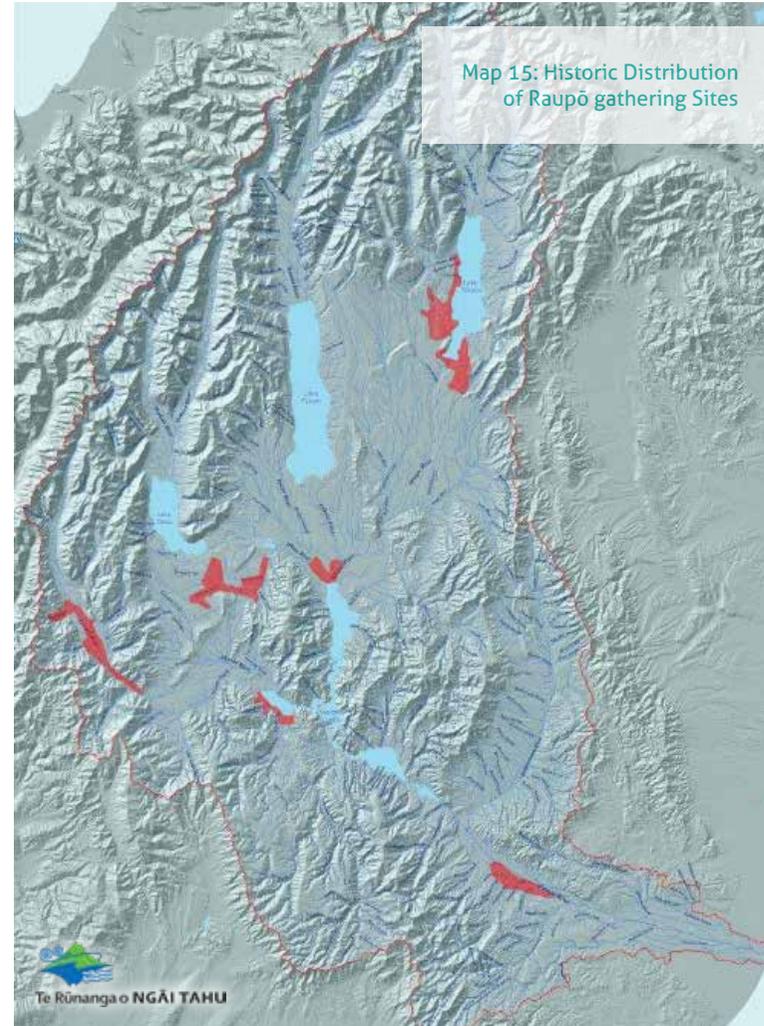
6.7.2 Weka

Weka were last seen in the Godley Valley in the early 1900s. A priority for some whānau is restoration of weka to the upper Waitaki. The historic range for weka is shown in Map 14. Weka once co-existed with other indigenous biodiversity, but this co-existence is ignored by agencies who choose to protect one species over another, to the detriment of our mahika kai and Manawhenua. A programme to reintroduce weka to Otago has been underway for the last decade. Initially released on an island in Lake Wānaka, populations of weka have been relocated to other sites in the Clutha — Mata Au catchment. Whānau are watching this initiative with interest. Lessons learned from this experience can inform whānau efforts to reintroduce weka in the Waitaki catchment.



6.7.3 Raupō

We continue to gather raupō from sites in the Waitaki that are accessible to us. Map 15 shows the historic distribution of raupō gathering sites – this has been greatly reduced. Accessing raupō can be difficult for whānau. Often raupō stands are on Department of Conservation lands, private property or covenanted areas such as Raupō Lagoon, or are hard to get to without a boat. The control of raupō by landowners has reduced stands. We find that some landowners prefer to remove it altogether.





Inaka eggs



Inaka

6.7.4 Inaka

The Waitaki River and river mouth system continue to be a popular place for our whānau from all three rūnaka to come during the inaka (whitebait) season. The river mouth and the surrounding waterways provide an important breeding ground for inaka.

The art of whitebaiting is not just about putting your net in the water. For many whānau it is about returning to places that hold a lot of meaning and history. The whitebait season (August–November) for many of us is like our annual pilgrimage back to places we went as children. It's in our blood.

The Waitaki is noted for its native fishery, with inaka being just one of the five species that make up the whitebait catch, although inaka do make up the majority of the catch. Nationwide we have seen a decline in the abundance of inaka. The cause of this decline, as with many of our native fish species, can be linked to swamp and wetland drainage, and introduced fish species such as trout and gambusia.

The protection of spawning habitat is important to the survival of our inaka and of course the survival of the tradition of whitebaiting. Much of our long history across the Waitaki is linked to seasonal gathering of kai, ki uta ki tai. The harvesting of inaka is part of this history and we hope it remains part of what we do each spring; we need to ensure our mokopuna have this same opportunity now and into the future.

Inaka spawn on river and stream banks among vegetation inundated by spring tides. The eggs remain above the water level until the next spring tide when they hatch and are washed out to sea. Manawhenua keep a close eye on the modification of the river mouths and streams that are influenced by the tides. It is important to keep streams and lower banks free from cattle grazing, and manage flood control works, as these have the potential to destroy spawning habitat. Another factor we are hot on is ensuring that culverts are designed well. We want to see culverts installed that provide fish passage to our inaka who are poor climbers. Access to good habitat is essential to their survival. We have been working on installing mussel spat ropes to aid native fish access.

We get so frustrated when people get into the coastal drains and waterways with diggers and sprays and clean out all the vegetation. This is a major setback for us, as these sorts of actions are destroying our whitebait fishery and all our traditional practices.



OBJECTIVES

1. Inaka spawning areas in the Lower Waitaki are identified, protected and restored.
2. Manawhenua have increasing degrees of access for whitebaiting in the Lower Waitaki.
3. Releases of elver into Lake Benmore are protected.
4. Eel stocks throughout the catchment are restored.
5. The abundance, health and distribution of the long fin eel population is restored to historic levels .
6. Long fin eel populations throughout the Waitaki catchment are protected.
7. The tuna trap and transfer programme is effective and comprehensive.
8. Manawhenua can sustainably harvest and use tuna.
9. Manawhenua initiatives to farm tuna species are successful.
10. The international export of glass eels and elver ceases.
11. Landowners increasingly decline access to commercial eelers.
12. Existing stands of raupō on public land are protected.
13. The profile of the value of raupō on private land, including for Manawhenua use, is raised.
14. Manawhenua have improved access to raupō.
15. Sustainable populations of weka exist throughout the catchment.
16. Historic pā harakeke (areas where the harakeke resource was established and nurtured for customary use) are protected.



ISSUES

1. Damage to habitat and migration ability of inaka, including habitat used at specific life stages (e.g. migration).
2. Reseeding, and trap and transfer of tuna could be being undermined by commercial eeling in Lake Benmore.
3. Lack of recognition in statutory documents that the whole of the Waitaki is important for tuna.
4. Lack of a recent stock assessment that confirms the presence of tuna throughout the whole Waitaki catchment.
5. Poor enforcement of statutory closures.
6. Limited access to and reduced populations of raupō
7. Weka, a key customary use species, is extinct from the Waitaki catchment
8. There is no protection for pā harakeke.



POLICIES

1. Partner with DOC and other relevant agencies to identify, prioritise and restore habitats where inaka populations have been degraded. Fork Stream and Fraser Stream are priorities for restoration.
2. Partner with DOC and other relevant agencies on a restoration project to enhance and protect native fish habitat in the Upper Waitaki.
3. Require that the coastal Waitaki River mouth is protected and enhanced as a kohaka for inaka.
4. Work with agencies to identify and maintain waterways suitable for tuna kohaka, and implement measures to protect the kohaka.
5. Seek a statutory closure of Lake Benmore and all its tributaries to commercial eeling.
6. Maintain statutory closure of Ahuriri Arm and all tributaries to commercial eeling.
7. Require that agencies provide sufficient water quantity to ensure depth of water for fish passage.
8. Seek a change of status to the DOC longfin eel classification to 'Threatened', and require that the new classification results in a reduced commercial harvest in the Waitaki.
9. Encourage the Ahuriri River to be recognised as a 'flagship' project for ECAN funding.
10. Require that the Ministry for Primary Industries and resource users commit to and fund stock assessments of identified mahika kai areas to assess tuna populations, as a pre-requisite to development and/or restoration plans.
11. Seek further improvements to eel migration in the Waitaki through negotiations with hydro generation and irrigation companies and other resource users.
12. Continue to develop relationships with hydro-electric generation companies to ensure Manawhenua mahika kai interests are progressed.
13. Support Manawhenua initiatives for relocation of tuna.
14. Encourage agencies to improve enforcement and monitoring of fisheries regulations in catchment.
15. Support monitoring / prosecution breach of Ahuriri Arm closure to commercial eeling.
16. Encourage whānau members to train as:
 - a. Honorary fisheries officers (Fisheries Act)
 - b. Warranted officers (Conservation Act)
 - c. Enforcement officers (Resource Management Act).
17. Support Manawhenua choice of management tools to manage the customary fisheries in the Waitaki catchment (e.g. mātaītai, Freshwater Management Units, taiāpure, Joint Management Agreements, co-governance initiatives).
18. Work with landowners to protect and access raupō for customary harvest.
19. Develop guidance for agencies' in-stream works teams, that provides for protecting mahika kai species including raupō.
20. Encourage agencies to protect existing stands of raupō including at Patterson's Ponds, Raupō Lagoon, the Ahuriri Arm at the confluence, Sailors Cutting and the boat harbour below Benmore Dam while enabling harvest by Manawhenua.
21. Support the reintroduction of weka across their historic range (see MAP 12).
22. Secure Manawhenua rights to access, manage and harvest weka.
23. Work with agencies and landowners to identify and protect existing pā harakeke.
24. Encourage agencies to support Manawhenua initiatives to establish new pā harakeke, which could include the relocation of species.

6.8 Effects of Water Quality and Quantity on Mahika Kai

Water quantity and quality have an immense effect on the health of our mahika kai.

6.8.1 Tuna Migration and Flows

The natural lifecycle of tuna (eels) involves the migration from inland waterways to the ocean to spawn. Where drainage and irrigation schemes lower the depth of the waterway, the tuna may be unable to reach the ocean to reproduce. The lowering of waterways and the impact this has on the tuna is of great concern to Kāi Tahu/Kā Rūnaka. It is important that the waterways in the Waitaki catchment are deep enough that adult migrant tuna can pass through the slowest riffles.

6.8.2 Water Use and Mahika kai

Irrigation has contributed to the loss of mahika kai because it has enabled the development of inland areas for farming, changing both the land use and the intensity of that land use. These changes, together with the impact of damming, diverting and abstracting water, have directly affected the habitat of our mahika kai species. As a consequence we are very aware of the value of the remaining land, waters and resources. This awareness underpins contemporary efforts to protect remaining mahika

kai habitats and balance this against the sustainable use of resources. Every effort must be taken to avoid the adverse effects of future demands for freshwater on our remaining mahika kai sites and resources throughout the Waitaki. Further, a conscious effort is needed to ensure that steps are put in place to reverse the history of degradation of habitats within the Waitaki and the alienation of Kāi Tahu from an active role in freshwater management.



The waters of the Waitaki, ki uta ki tai, need to be able to sustain us and our mokos now and into the future. That means her waters must be swimmable, usable for drinking and cooking... a contact recreation standard may just not be good enough

Waitaki Iwi Management Plan Working Party member Sandra Hampstead-Tipene.







OBJECTIVES

1. Groundwater management supports the unique biodiversity of lowland freshwater systems
2. Water quality and quantity supports the needs of mahika kai species and ensures whānau have an abundance of desirable places they can gather from.
3. Groundwater quality and quantity supports the unique biodiversity of the resource
4. All food taken from natural waters, and artificial /modified water courses that flow into natural water bodies, is fit for human consumption.
5. All cultural materials are fit for use.
6. Vegetation supports Manawhenua use of waterways and ecological values.
7. Kāi Tahu understands the existing health of taoka and mahika kai species and plans for continual improvement and enhancement.



ISSUES

1. Poor water quality and quantity across the catchment
 - a. Has failed to provide healthy habitat for mahika kai species
 - b. Has meant whānau can't be certain kai is safe to eat
 - c. Has caused some mahika kai areas to become undesirable places to gather from.
2. The reduction of freshwater flowing out of the mouth of the Waitaki River may affect the natural processes of migratory indigenous species
3. Exotic trees species affect flows in surface water bodies.
4. Lack of monitoring of the state of taoka and mahika kai species.



POLICIES

1. Require regular monitoring of mahika kai species for toxins and heavy metals at identified mahika kai sites, including nohoaka.
2. Require that agencies implement the Manawhenua-endorsed mahika kai standard that is under development with the support of ECAN, Community and Public Health/Canterbury District Health Board, the Ministry for Primary Industries, the Institute of Environmental Science and Research, the National Institute of Water and Atmospheric Research and Te Rūnanga o Ngāi Tahu, to ensure the safety of kai being gathered.
3. Require flows at the Waitaki River mouth that provide for the needs of migratory indigenous species
4. Require that regional council water monitoring results be shared with Manawhenua.
5. Require that nutrient levels from farming and other rural activities do not adversely affect mahika kai species, habitat and practices.
6. Seek minimum flows and flow regimes in all parts of the catchment that allow all mahika kai species (not just eels) to thrive, as opposed to merely survive.
7. Require that the management of toxic and nuisance algal growth, including the incidence of cyanobacterial blooms, Lagrosiphon and didymo prioritises minimising the effects on mahika kai species, habitat and practices.
8. Support investigation into, and use of, alternative methods to chemical pest and weed control in and adjacent to mahika kai areas (all rivers, river mouths, confluences, lakes, wetlands, springs, nohoaka and artificial and modified watercourses that flow into natural water bodies).
9. Require that Manawhenua are notified and consulted as part of decision making about the use of chemical pest and weed control methods in and adjacent to mahika kai areas.
10. Require agencies to implement an indigenous riparian planting programme approved by Manawhenua as part of pest and weed control management.
11. Require the removal of, and controls on the planting of, trees that retain large quantities of water, such as crack willow and wilding pines.
12. Require the retention of tussock grasslands.
13. Identify and protect areas that currently provide healthy habitat for mahika kai species, and healthy and abundant populations of mahika kai species.
14. Identify and restore mahika kai areas and species that are under threat, prioritising according to Manawhenua needs.
15. Seek opportunities to improve knowledge of the existing state of taoka and mahika kai species ki uta ki tai.
16. Ensure all research on taoka and mahika kai species incorporates mātauranga Māori.
17. Work with partner agencies to implement projects and programmes to restore and enhance taoka and mahika kai species.

6.9 In-stream Works & Infrastructure

This section sets out the issues relating to in-stream works and infrastructure, and our aspirations for how infrastructure and works could protect mahika kai and ecosystems.

In-stream barriers may include culverts, fords, weirs, pipes, bridges and roads. These barriers alter the natural flow of rivers, by taking, diverting, or damming water, which in turn alters the habitat that

species rely on to live, migrate, and breed. Our desired condition is to have no barriers in the aquatic habitat. This could mean that all dams, road crossings or other structures are configured so they generate no impact on the habitat or movement of aquatic species. Passage would be available at key times of the year.

Barriers cause:

- Altered fish migration—preventing native fish moving from sea to freshwater as part of their life cycle.
- Increased velocity, preventing some fish accessing upstream habitats.
- Loss of species at upstream sites which are inaccessible to species that prefer higher elevation, causing loss of breeding and feeding sites.



OBJECTIVES

1. Applicants for in-stream works and infrastructure development identify opportunities to enhance and restore mahika kai species, habitat and conditions.
2. Mahika kai species have passage at all times, preferably through natural water courses, and through assisted methods where existing infrastructure requires.
3. Infrastructure development mimics pre-development conditions wherever possible.
4. In-stream works have minimal effect on mahika kai species.



ISSUES

1. In-stream works and infrastructure changes
 - a. the landscape
 - b. the character, form and function of a waterway
 - c. water quality and natural flows.
2. The flow-on effects on mahika kai species are
 - a. Changes to the lifecycle cues such as flow-triggered migration
 - b. blocked fish passage
 - c. spawning areas disturbed
 - d. sedimentation affecting habitat and migration ability.



POLICIES

1. Support initiatives to restore habitat in drains and artificial water courses because of the mahika kai values they sustain.
2. Require that agencies develop and implement a programme to remove barriers to fish passage across the catchment. Encourage priority be given to fish passage and restoration projects that enhance the passage of mahika kai species.
3. Require river and in-stream works to:
 - a. be undertaken between May-July if near a nohoaka;
 - b. be undertaken before or after the spawning season of threatened species, particularly tuna, kanakana, inaka and elver.
 - c. include an effective buffer zone between flowing water and the site of works that protects the healthy functioning of the waterbody. Consultation with Manawhenua as an affected party must occur if that buffer is to be breached;
 - d. ensure that wet concrete does not enter active flow channels;
 - e. ensure that all practical measures are undertaken to minimise sedimentation or discharge of sedimentation and contamination to the waterway;
 - f. ensure that work is done when the water level is naturally low or dry;
 - g. ensure that machinery enters the dry bed of the waterway only to the extent necessary, to carry out as much of the work as possible using only one corridor for entering and exiting;
 - h. avoid use of machinery in flowing water where possible;
 - i. ensure that all machinery is clean and well maintained before entering the work site, and refuelling and maintenance takes place away from the waterway.
4. Require an annual meeting with Environment Canterbury's Rivers, Parks and Survey section for Manawhenua to input into the team's annual work plan.
5. Oppose channel reshaping where it leads to altered hydrological conditions (for example, faster flows and loss of mahika kai habitat).
6. Require that Manawhenua views are reflected in the development of Environment Canterbury's Gravel Extraction Code of Practice.
7. Require that Manawhenua are an affected party for gravel extractions where their values are affected.
8. Oppose the clearing of weeds from all natural waterways and drains used for gathering mahika kai unless a drain management protocol is agreed with Manawhenua.
9. Require that infrastructure (new and existing) provides for fish passage and connectivity, unless barriers provide an opportunity to have an exclusive native fishery. The former matter means that drains, storage dams, culverts, water abstraction infrastructure, roads and farm tracks may need to be retrofitted.
10. Encourage agencies to consider the use of structures that impede fish passage where these keep salmon and trout out of waterways that are important for mahika kai species.

6.10 Loss and Degradation of Wetlands, Springs and the Waitaki River Mouth

This section briefly sets out our vision for wetlands, springs and the Waitaki River mouth.



OBJECTIVES

1. Wetlands, springs and the Waitaki River mouth are once again 'hot spots' for mahika kai species that are fit for human consumption.



ISSUES

1. Loss and degradation of wetlands, springs and the Waitaki River mouth has diminished the mahika kai resource.



POLICIES

1. Reseed mahika kai species once water and habitat needs of mahika kai species have been restored, and Manawhenua consider wetlands, springs and the Waitaki River mouth have been sufficiently restored.

6.11 Pests and Introduced Species

Pests and introduced species affect our mahika kai values.



OBJECTIVES

1. Mahika kai species are protected from predation by trout, salmon and other exotic species.
2. The protection of indigenous mahika kai species is prioritised over the protection of the habitat of trout and salmon.
3. Agency programmes increasingly extend the number of areas where indigenous species are protected from predation.



ISSUES

1. Trout, salmon and other introduced species prey on indigenous species



POLICIES

1. Identify, maintain and protect natural and artificial waterways that are free of exotic species, particularly trout and salmon, to protect native fish populations.
2. Establish native fish reserves free of trout, salmon and other exotic species, with the Fork Stream (Hakatere) a priority.
3. Identify waterways that Manawhenua wish to become free of salmonids.
4. Encourage the use of salmonid barriers to protect indigenous fish.
5. Encourage methods for increasing native fish passage such as mussel spat ropes.
6. Prioritise the protection and restoration of the habitats of indigenous taoka and mahika kai species over the protection and restoration of habitats of introduced species.
7. Oppose the release of carp in any water body, artificial or natural.
8. Require the removal of the protection of the habitat of trout and salmon from the RMA.



Gray's River



Gray's River

6.12 Riparian Margins

For Manawhenua there is no distinction between the bed, banks and water of a river—it is all part of the integrated management of the river. Removal of riparian vegetation can have dramatic effects on mahika kai, and the values we hold in waterways. Potential effects include:

- Bank erosion: the loss of roots decreases the stability of the bank, increasing its vulnerability at times of flooding.
- Increased water temperature: loss of shading from overhanging streamside vegetation means waterways become more exposed and are more liable to fluctuate in temperature.
- Decreased dissolved oxygen through increased aquatic plant growth: plants and weeds growing within the waterway are more likely to thrive in unshaded waterways, potentially clogging and stemming flow, which can decrease oxygen levels.
- Modified channel form: erosion through loss of vegetation can lead to scouring and breakdown of stream and river banks, eventually changing the form of the channel.
- Loss of species habitat: many mahika kai species need the protection and habitat provided by riparian vegetation growing around streams and rivers.
- Decreased water clarity: erosion and increased sediment from bank erosion may contribute to decreased water clarity and reduced visibility for mahika kai species to find food.
- Increased nutrients in streams: riparian vegetation filters contaminants and sediment from the land. Loss of riparian vegetation may increase the amount of contaminants that are present in surface water runoff.



OBJECTIVES

1. The entire Waitaki catchment is fully fenced and planted out, where Manawhenua consider topography and stocking rates make this practicable and necessary.
2. Crack willow is removed from the Waitaki catchment.



ISSUES

1. The removal of riparian vegetation can affect water quality, quantity and mahika kai by:
 - a. increasing bank erosion
 - b. increasing water temperature
 - c. decreasing dissolved oxygen through increased aquatic plant growth
 - d. modifying channel form from erosion
 - e. loss of species habitat
 - f. decreased water clarity
 - g. increased nutrients in streams from reduced riparian filtering
2. Crack willow alters the natural functioning of river channels by:
 - a. displacing native species in wetlands;
 - b. roots trapping silt, stabilising the substrate and encouraging further invasion of the riparian margins by exotic species;
 - c. its vast dense stands causing flooding and blockages;
 - d. impeding access.
3. Stock access to waterways disturbs native fish habitat and affects water quality.



POLICIES

1. Require the use of indigenous plantings, and appropriate management of the new plantings, to control pest species.
2. Require that indigenous replanting is prioritised at waterways adjacent to or near nohoaka, Māori reserves and easements (such as Willowburn).
3. Encourage the use of indigenous vegetation and planting plans be developed in association with Manawhenua to identify opportunities for the enhancement of mahika kai species.
4. Identify opportunities for reseeding mahika kai species in riparian margins.
5. Require riparian enhancement via the removal of crack willows and the replanting of appropriate indigenous riparian species such as raupō, harakeke and podocarp, in accordance with best practice.
6. Require the replanting of indigenous species as a condition of willow removal.
7. Require that willow removal takes place in accordance with an indigenous species planting plan, developed in conjunction with Manawhenua, that includes:
 - a. indigenous species being planted behind willows to create a transitional nursery prior to willow removal;
 - b. opportunities for the enhancement / reseeding of mahika kai species identified;
 - c. The root system to be left in when removing willows for stabilisation of banks and margins;
 - d. Removal of branches that are clogging waterways first while leaving some on the side to provide for habitat and shade until alternative planting is established;
 - e. Monitoring of planting at yearly intervals for three years to ensure plants are establishing.
8. Provide a list of recommended indigenous species to replace crack willow and require the Department of Conservation to provide discounted plants to those replacing crack willow.
9. Manawhenua identify a waterway in each sub-catchment (Upper Waitaki, Ahuriri, mid Waitaki, Lower Waitaki) to receive flagship project funding from ECAN for riparian fencing.

6.13 Whānau Cultural Wellbeing

This concluding section brings together our vision for whānau cultural wellbeing with regard to mahika kai in the Waitaki catchment.



OBJECTIVES

1. Whānau have easy access to information on how and where they can gather mahika kai in the Waitaki.
2. Whānau have access to lands and resources in the catchment.
3. Mahika kai practices in the Waitaki are revived.
4. The allocation of space, water and nutrients for mahika kai purposes supports the revitalisation of mahika kai practices and cultural wellbeing.



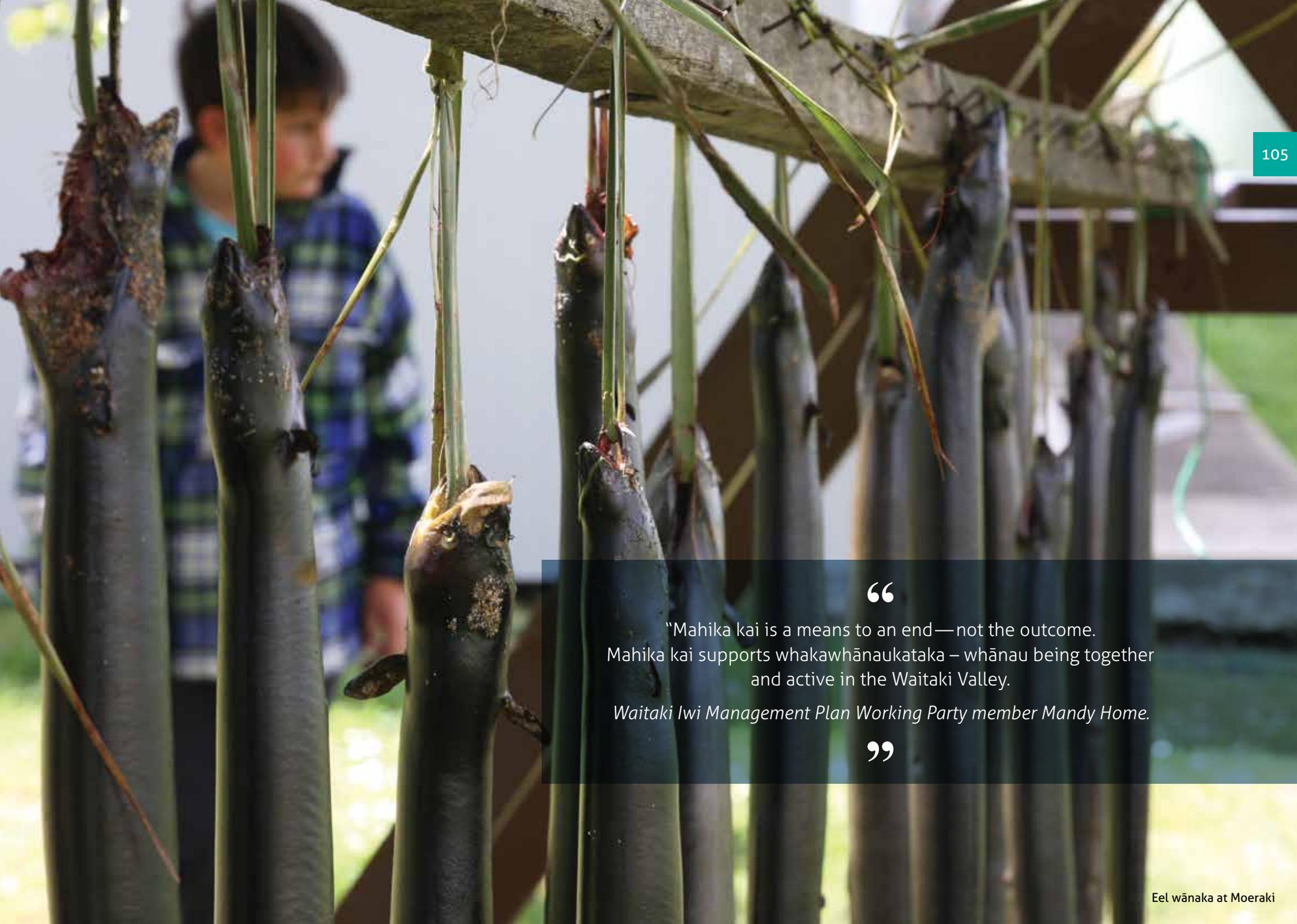
ISSUES

1. Whānau are physically and culturally disconnected from the Waitaki catchment and from cultural practices.
2. Many people no longer know the sites that their whānau have traditionally gathered from and have therefore established new patterns of gathering
3. Whānau do not have a dedicated space in the Waitaki catchment/region to educate and connect with other Kāi Tahu whānui regarding mahika kai.
4. Absence of aquaculture farms owned and managed by Manawhenua in the catchment.



POLICIES

1. Regional councils and resource users work with Manawhenua to identify opportunities for:
 - a. Increasing engagement
 - b. Opening up access to areas
 - c. Improving understanding of resources in the catchment
 - d. Enabling whānau to access sites of historical association
2. Develop a mahika kai centre to support the revival of cultural practices in the Waitaki.
3. Ensure the relationship between water and nutrients is sufficiently connected in regional water plans so that the mahika kai allocation can be used.
4. Require that Kā Rūnaka make decisions on all proposals to utilise the mahika kai allocation in the lower Waitaki.



“

“Mahika kai is a means to an end — not the outcome. Mahika kai supports whakawhānaukataka – whānau being together and active in the Waitaki Valley.

Waitaki Iwi Management Plan Working Party member Mandy Home.

”



Looking towards Lake Takapō

7 | Wāhi Tūpuna: Cultural Landscapes

“ Whānau want to be present on the landscape. They want to be able to enjoy the landscape, and the sites travelled by their tūpuna. ”

*Waitaki Iwi Management Plan Working Party member
Gail Tipa.*

Wāhi tūpuna are places important to us for their ancestral and contemporary significance and associated cultural and traditional values. The entire Waitaki catchment is an ancestral landscape, the place where our tūpuna lived, grew and gathered food, raised their families and sustained their lifestyle.¹ The footsteps of our tūpuna can be found across the landscape—their presence lingers through umu, kāika, rock art and ara tawhito (ancient trails). Our tūpuna lived in villages at the mouth of the Waitaki, and had nohoaka (temporary campsites) inland, where they travelled seasonally in pursuit of resources.

The ara tawhito linked the mouth of the Waitaki with Aoraki, Te Tai Poutini (the West Coast) and inland Otago. The trails ran along the Waitaki where Lake Aviemore now lies, to Hāwea and Wānaka via the Lindis Pass, and to Te Tai Poutini, the West Coast, via Tioripātea (Haast Pass). The trail through the Lindis provided access to inland Otago's mahika kai and pounamu resources. Other trails linked to seasonal

resource gathering led into Ōhau, Pūkaki, Takapō, Alexandrina and Whakarukumoana. Pā, urupā and tūāhu were found along the trails.

Our tūpuna hunted, fished and gathered throughout the catchment during different seasons. While their permanent settlements were at the coast, they ranged inland on a seasonal basis. Through whakapapa and place names we have a good understanding of a continued occupation of the catchment through the network of settlements distributed along both sides of the entire Waitaki River, from the source lakes to the sea. These kāika nohoaka were found along the main stem of the Waitaki River, on islands in the river and on adjacent plains, or near side braids and tributaries. Many archaeological sites testify to this occupation and use of the Waitaki catchment. We know and treasure the places our tūpuna fished and gathered kai and resources, and the names of these places. The nohoaka were an integral component of Kāi Tahu's seasonal lifestyle. Like pā, urupā and

tūāhu, they were located throughout the Waitaki catchment and were linked by trails. Up to 170 nohoaka existed in the Waitaki basin. Many highly valued places were named by the earliest inhabitants of the area.

After European settlers arrived, life for Kāi Tahu whānau changed dramatically. Eventually Kāi Tahu people were awarded reserves and fishing easements in the catchment, often located near kāika.

Some of the cultural landscapes of the Waitaki have been compromised. Some sites have been destroyed and damaged and some of those that have survived exist in a landscape that has been modified in terms of the site's functioning or setting. Despite this, the entire landscape of the Waitaki remains of great significance to us. Mahika kai sites are often at the heart of valued cultural landscapes—landscapes that support and enable whakawhānaukataka.

¹ We recognise the entire Waitaki catchment as an ancestral landscape. This chapter focuses on respective parts of this landscape.

Components or values of wāhi tūpuna / cultural landscapes include:

- Ara tawhito (ancient trails)
- Kāika nohoaka (occupation, settlement sites)
- Mahika kai (historical and contemporary places where resources are found)
- Mauka (important mountains)
- Pā Tawhito (ancient pā sites)
- Tauraka waka (canoe mooring sites)
- Tuhituhi neherā (rock drawing sites)
- Urupā (human burial sites)
- Umu (earth ovens)
- Ikoa tawhito (place names)
- Wāhi kaitiaki (resource indicators from the environment)
- Wāhi kōhatu (rock formations)
- Wāhi mahi kōhatu (quarry sites)
- Wāhi pakaka (battle sites)
- Wāhi paripari (cliff areas)
- Wāhi raraka (sources of weaving material)
- Wāhi tāpuke (buried taoka)
- Wāhi tohu (locators and their names within the landscape)
- Repo raupō (wetlands and swamps)
- Wai Māori (important freshwater areas)
- Wai tapu (sacred freshwater areas)

This chapter sets out our objectives and policies on:

- Recognition and management of wāhi tūpuna
- Wai in wāhi tūpuna
- Wāhi tapu
- Tuhituhi neherā
- Cultural reference condition
- Infrastructure and facilities on wāhi tūpuna
- Contemporary nohoaka
- Māori land
- Cultural redress
- Resource management processes.

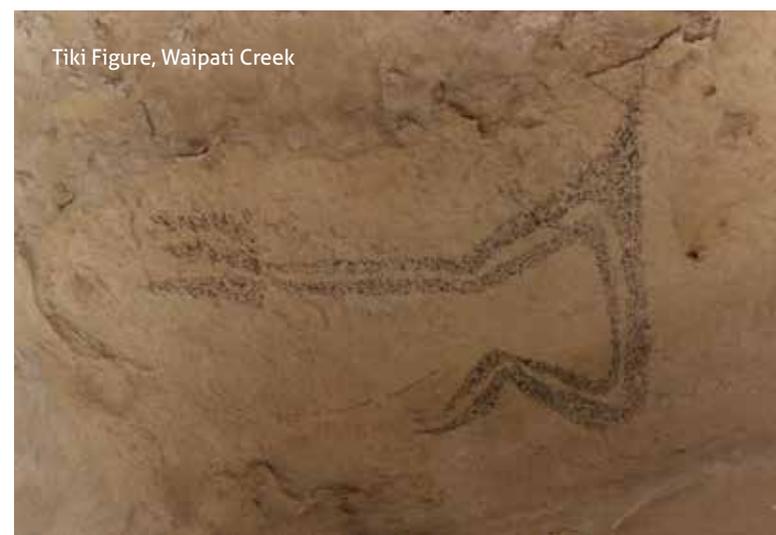
Clay Cliffs, Omarama



Rock Art, Ngapara



Tiki Figure, Waipati Creek



7.1 Recognition and management of Wāhi Tūpuna



OBJECTIVES

1. Cultural landscapes, and their respective components, are restored, enhanced and protected.
2. Manawhenua have a strong, visible presence in the Waitaki.



ISSUES

1. Cultural landscapes are often not identified and managed in district plans. Plans have instead focussed on individual components of the cultural landscape, such as wāhi tapu sites.
2. Activities that are permitted by district and regional plans threaten cultural landscapes.
3. Prioritisation of European heritage sites over Manawhenua sites.



POLICIES

1. Require the identification and protection of the components of cultural landscapes.
2. Require the connections and linkages between cultural landscapes and their components to be identified and protected.
3. Require consent applications for activities that threaten the values or components of wāhi tūpuna to trigger consultation with Manawhenua as an affected party or require a resource consent.
4. Work with landowners to protect, restore and enhance the components of cultural landscapes on private property.
5. Require agencies to support landowners to develop management plans for protecting components of cultural landscapes on private property.
6. Encourage agencies to work collaboratively to manage and protect cultural landscapes.
7. Encourage agencies to work with Manawhenua to identify where Manawhenua sites could be better recognised and celebrated.

7.2 Wai in Wāhi Tūpuna

River and lake management regimes have altered the cultural landscape. For example, wetlands (a component of a cultural landscape) are affected by groundwater and surface water interactions, which affect habitat for mahika kai species, flows, and vegetative cover. Wetlands are often adjacent to other sites in the cultural landscape (umu, rock art). If the waterway is diminished, the integrity of the cultural landscape is diminished.



OBJECTIVES

1. Flows and management regimes support all related components of cultural landscapes including:
 - a. mahika kai
 - b. cultural characteristics
 - c. aesthetics
 - d. wetlands
 - e. mauri
 - f. taoka and indigenous species



ISSUES

1. River and lake management regimes have altered cultural landscapes.
2. Dust in the environment has increased as a result of lowered river and lake levels.
3. Groundwater levels affect rock art sites, for example
 - a. Irrigation infrastructure can create microclimates;
 - b. Water infiltrating and impacting what was a dry rock surface can adversely affect it.



POLICIES

1. Require flows in waterways that support cultural landscape values, including healthy ecosystems of indigenous and taoka species.
2. Require that any change to the flow and allocation regime set out in the Waitaki Allocation Plan Change 2 does not increase adverse effects on Kāi Tahu.
3. Require an active restoration programme for waterways in wāhi tūpuna that responds to cultural priorities, prioritising Duntroon wetland as part of the Maerewhenua cultural landscape, Whitney's Creek which includes Te Awakomuka reserve, Takiroa wetland, Grays and the wetlands of the Hakatamea and Ahuriri Delta.
4. Require the management and protection of rock art sites in agency planning documents, including against the effects of activities involving water.
5. Require agencies planning wetland restoration programmes to seek Manawhenua input to determine the boundaries of the wetland.

7.3 Wāhi Tapu

Our tūpuna had places in the catchment that were of immense spiritual importance, and these remain paramount for us today. There are a number of wāhi tapu (sacred or restricted places) and wāhi taoka (treasured places) in the Waitaki catchment. Some sites are of significance to all of Kāi Tahu, while others are important to the whānau who have a special connection with the area. Some wāhi tapu and wāhi taoka were only visited by tohuka (specialists

or experts) who performed rituals such as waitohi (blessings) or karakia (incantations).

Wāhi tapu in the Waitaki catchment include mauka such as Aoraki, Rakiroa (Mount Dampier), Rakirua (Mount Teichelmann), and Rarakiroa (Mount Tasman), and urupā (burial places). Few burial places have been recorded in the Waitaki catchment. These often contain artefacts including pounamu adzes and chisels. Urupā within the Lower Waitaki

that are to be protected include:

- Tauhinu
- Te Puna-a-Marū

Other wāhi tapu to be protected include:

- Punatūtae
- Te Awamoko
- Rakai koroheo
- Moepuku

“

The Accidental Discovery Protocol is not that effective, as it relies on untrained individuals making a call on whether they have unearthed kōiwi or other taonga. Most people would not have any idea of what to look for. If projects or works are being proposed in areas where rūnaka have identified past habitation or use then there are a range of options that would better protect sites such as starting with a thorough archaeological assessment, or cultural impact assessment, education of contractors involved in earthmoving activities and/or archaeological monitoring. First we have to ensure the conversation takes place before any works begin.

Amanda Symon, Curator, Ngāi Tahu Māori Rock Art Trust.

”

Figure 3: Te Puna-a-Marū
as drawn by Mantell
(Alexander Turnbull Library,
reference number C-103-078)



OBJECTIVES

1. Wāhi tapu are restored, enhanced and protected.
2. No further wāhi tapu are lost.
3. The general public has an appropriate level of information about wāhi tapu to enhance understanding of their value.
4. Pest plant species are managed to protect the integrity of Kāi Tahu cultural landscapes.
5. Manawhenua have access to all sites of significance on public and private land.
6. All Manawhenua archaeological sites are protected.

ISSUES

1. Wāhi tapu are in many cases not widely known, acknowledged or valued by the local non-Māori population, or developers from outside the region.
2. Wāhi tapu have been inundated, modified or destroyed, causing associations to be broken and Kāi Tahu's cultural relationship with the sites weakened.
3. Wāhi tapu that remain are threatened by river and lake management regimes, farming, development, forestry, the inappropriate placement of infrastructure and erosion.
4. The integrity of cultural landscapes is threatened by pest plant species, particularly wilding pines and Russell lupins.
5. Protection of wāhi tapu in district plans is limited to scheduled archaeological sites.
6. Manawhenua access to wāhi tapu is hindered by sites being on private land.
7. Increased public access to, and knowledge of some Manawhenua sites of significance can result in inappropriate use or destruction.
8. Despite the requirement for the Accidental Discovery Protocol on consents, individuals, developers and earthworks contractors often have little knowledge of what archaeological sites and materials look like.
9. Archaeological finds are often not reported.
10. Protection of kōiwi takata (burial remains) on private land depends on relationships with individual landowners, if sites are not listed in planning documents.
11. Prosecution for the destruction of archaeological sites is rare.



POLICIES

1. Assess the quality, protection and accessibility of wāhi tapu.
2. Work with agencies and landowners to develop a restoration and enhancement programme for wāhi tapu.
3. Require district plans and regional policy statements to contain objectives, policies and methods to protect wāhi tapu, including mechanisms to trigger consultation with Manawhenua as an affected party for consent applications that threaten wāhi tapu.
4. Identify wāhi tapu sites in district and regional planning documents where appropriate, or list them as a silent file within mapped wāhi tūpuna/cultural landscapes.
5. Require planning provisions in district and regional plans that consider direct and indirect effects on wāhi tapu (such as earthworks, changes in the water table, localised erosion).
6. Request that information provided to the community about wāhi tapu and sites with Māori cultural heritage (including signage, interpretation panels and information boards) is approved by Manawhenua.
7. Require relevant agencies to prevent the establishment and/or spread of pest plant species in Aoraki National Park.
8. Protect and enhance cultural landscapes through restoration and enhancement of indigenous biodiversity.
9. Require authorities to facilitate Manawhenua access to sites of significance on public and private land through planning provisions and agreements.
10. Require local authorities to develop access strategies to guide the development of access agreements.
11. Work with the Department of Conservation to provide Manawhenua access to sites of significance on the DOC estate, even where access for the general public is limited.
12. Work with agencies to develop education materials for the general public to parallel increasing levels of public access to sites.
13. Require Manawhenua to have a formal, resourced kaitiaki role for sites on public land.
14. Require the Accidental Discovery Protocol as a condition of consent where there is a possibility of the existence of archaeological materials.
15. Require an archaeological authority where there is a high likelihood of archaeological materials.
16. Require earthworks contractors and sub-contractors to be briefed by a Manawhenua-mandated representative before excavations take place if Manawhenua deem the nature, scale and location of the earthworks justifies it.
17. Require a rūnaka-mandated observer to be on site if rūnaka deem the scale, location and nature of earthworks justifies it.
18. Seek funding for archaeological surveys to take place in areas likely to contain archaeological material, using an rūnaka-mandated archaeologist.
19. In areas likely to contain archaeological material require an assessment by a Manawhenua-mandated archaeologist as part of a resource consent application.



Rock art, Te Karaka



Rock art, Maerewhenua

7.4 Tuhituhi Neherā—Rock Art

Our tūpuna left us a taoka in the form of tuhituhi neherā, rock art. The Waitaki catchment contains over 300 sites. These are of great cultural significance. Tuhituhi neherā tells of Kāi Tahu's history and presence in the catchment. The Waitaki catchment contains one of the highest densities of rock art sites in the South Island. These sites are of the highest cultural significance to Kāi Tahu. Their importance is recognised in the Statutory Acknowledgement for the Waitaki River, where the surviving rock art sites are described as "a particular taoka of the area, providing a unique record of the lives and beliefs of the people who travelled the river". The rock art sites have also been deemed of national significance by Heritage New Zealand.

Takiroa

The art at Takiroa is of a style distinctive to the Waitaki Valley, of which very little remains. Very little is known about why Takiroa contains the art forms it does or who drew them.

Maerewhenua

As with Takiroa, the rock art at Maerewhenua is highly significant nationally and locally. The art in this area is prolific and distinctive, and the wide range of styles and techniques indicates it has been applied over many hundreds of years.

SIMRAP Agreement

The South Island Māori Rock Art Project (SIMRAP) was established in 1989 to locate and record rock art sites within the South Island. Its objectives are twofold:

- To create for posterity a permanent photographic record of all of the rock art that could be found in the South Island
- To produce a record of the art definitive enough to allow effective decisions relating to resource management and conservation.

The project involves surveying for rock art sites, and when they are found, mapping, photographing and taking a GPS reference of each site. Ongoing access to sites is limited because more than 95% are located on private land, and landowner permission is required to access them. Most landowners are very open to working with Rūnaka in protecting and managing the sites.

Kā Rūnaka preference is that rock art sites are listed on plans via a silent file system within broader cultural landscapes/wāhi tūpuna and provisions are developed to protect them in district and regional plans.



OBJECTIVES

1. Rock art is protected and sites are restored and enhanced.
2. Manawhenua can access rock art sites.



ISSUES

1. Tuhituhi neherā (rock art) is vulnerable to damage, both natural and human induced, including from:
 - a. wind, sun, rain and climactic extremes such as frost.
 - b. stock rubbing against the art or licking the rocky areas for salt.
 - c. changes in the microclimate or hydrology affecting the growth of local vegetation, which can affect the art (through irrigation or the creation of moisture via the proximity of a canal for example)
 - d. dust and vibration
 - e. earthworks, explosives, two degree seismic testing, proximity of silage pits, farm tracks, forestry, revegetation/forestry.
2. District plans do not anticipate all threats to rock art.
3. The public lacks awareness of the existence, location and significance of tuhituhi neherā, and the kaitiaki role of Manawhenua in protecting it.
4. Resourcing for the protection of rock art sites is limited.
5. Activities that are permitted in the district plan often have an adverse impact on rock art.



POLICIES

1. Require district plans to identify and protect rock art sites, with consent application for activities that threaten the rock art triggering consultation with Kāi Tahu as an affected party.
2. Require a functional buffer zone between rock art sites, land to be irrigated and land on which structures are to be placed, in district and regional plans.
3. Support the development of management plans for rock art sites.
4. Promote the cultural significance of the rock art and the kaitiaki role of Manawhenua.
5. Require that applications for new activities in the Waitaki Valley not anticipated by district plans triggers consultation with Kā Rūnaka.
6. Seek a dedicated seat for Manawhenua on the Māori Heritage Council.

7.5 Cultural Reference Condition

Cultural Reference Condition refers to the Manawhenua view of the baseline condition of a catchment at the time of the signing of the Treaty. Other baselines may be the state of the catchment now or how it may be in the future with all consented development occurring and all resulting contaminants becoming apparent in the catchment.

Vegetation clearance affects the cultural reference condition of the Waitaki. Slightly less than half of the Waitaki remains in natural cover. We want to see indigenous vegetation loss to stop and the total percentage of indigenous vegetation cover to increase. For whānau it is very important to preserve the few relatively unspoiled wāhi tūpuna containing native vegetation that is still intact. We hope to see large tracts of the catchment revegetated in indigenous vegetation. For example, the Mackenzie Basin (Manahuna) has always been associated with the tawny colours of tussock.



OBJECTIVES

1. The cultural reference condition of cultural landscapes (including smells such as of tussock, tōtara, taramea and aesthetics and vistas) is protected.
2. The integrity of views towards the Manawhenua tūpuna Aoraki and his brothers Rakiroa (Mount Dampier), Rakirua (Mount Teichelmann), Rarakiroa (Mount Tasman) is protected from inappropriate development.
3. There is an increase in the total percentage of indigenous cover.



ISSUES

1. Irrigation has changed the cultural reference condition of the Mackenzie catchment.
2. The iconic nature and cultural reference condition of lakes Takapō, Pūkākī and Ōhau is severely compromised by damming and diversions.
3. Natural coloration and clarity of lakes are at risk from development activities, abstraction, land use intensification and sediment transfer.
4. The cultural reference condition of landscapes is compromised by wilding pines, afforestation, loss of indigenous vegetation, the presence of exotic species, and rural and rural-residential development.
5. The views towards Aoraki, the surrounding mauka and lakes are threatened by highly inappropriate development, including, for example, subdivision and the salmon shop on the Pūkākī control structure.



POLICIES

1. Identify and protect in district and regional planning documents cultural landscapes with visual cultural associations and relationships.
2. Identify priority areas for wilding pine removal in wāhi tūpuna.
3. Require a cross-agency programme of wilding pine removal that prioritises wāhi tūpuna.
4. Require that wilding pines do not become managed pine plantations.
5. Encourage large scale revegetation programmes in areas where wilding pines have been removed, using species recommended by Manawhenua such as podocarp and beech.
6. Collaborate with agencies and landowners to:
 - a. halt the loss of indigenous vegetation
 - b. identify priority areas for revegetation with indigenous species
7. Protect significant areas of remaining indigenous vegetation.

7.6 Infrastructure and Facilities in Wāhi Tūpuna

We wish to see the sensitive placement of infrastructure and facilities in the Waitaki.

 OBJECTIVES	 POLICIES
<ol style="list-style-type: none"> 1. Infrastructure and facilities (toilets, rubbish and waste facilities) are located to avoid adverse effects on wāhi tūpuna and the characteristics of each site. 	<ol style="list-style-type: none"> 1. Require signage that alerts freedom campers to adjacent mahika kai areas. 2. Encourage consultation with Manawhenua when toilets, waste disposal facilities and infrastructure are proposed in wāhi tūpuna. 3. Encourage the Waitaki, Waimate and Mackenzie District Councils to undertake a review of the quality of toilet facilities with the view to upgrading sewerage facilities that have adverse effects on water bodies. 4. Require all local authority waste disposal areas in wetlands and riverbeds and adjacent to all natural waterways to be removed by 2019 and relocated away from waterways and coastal areas. 5. Require councils to consult with Manawhenua on the location of waste disposal facilities. 6. Oppose freedom camping where there are no toilet facilities. 7. Require that regional councils engage in discussions with Kā Rūnaka to define the role of takata wai.
 ISSUES	
<ol style="list-style-type: none"> 1. Placement of infrastructure, network facilities and other facilities affects Manawhenua values in wāhi tūpuna. 2. Leaking sewerage infrastructure adjacent to water bodies affects mahika kai and the mauri of the waterway. 	

7.7 Contemporary Nohoaka

The term nohoaka (literally meaning ‘a place to sit’) traditionally refers to areas used by Kāi Tahu in the pursuit of food and other natural resources. The traditional concept has been given contemporary effect through the allocation of specific camping sites to support mahika kai activities in the Ngāi Tahu Claims Settlement Act 1998 (see Map 16). Nohoaka entitlements were granted to Te Rūnanga o Ngāi Tahu to facilitate mahinga kai activities for Ngāi Tahu whānui. Nohoaka are currently managed centrally by Te Rūnanga o Ngāi Tahu in consultation with Papatipu Rūnanga as appropriate.

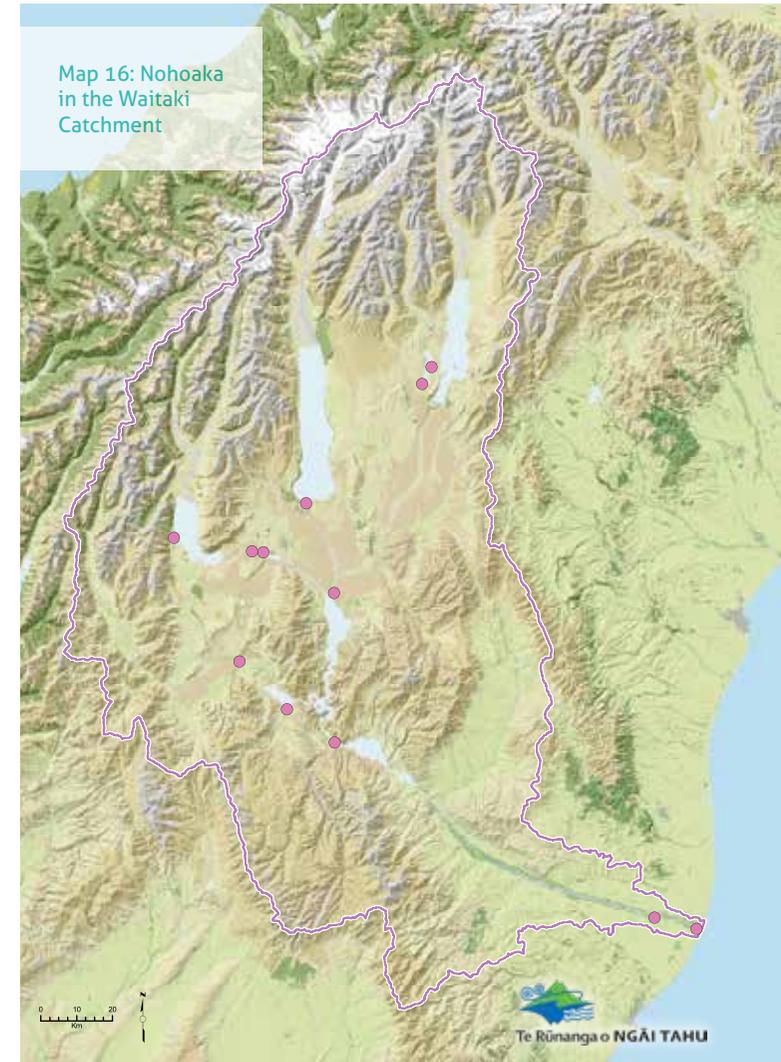
Map 15: Contemporary Nohoaka

- Lake Ōhau
- Ōhau River No. 1
- Ōhau River No 2
- Ahuriri River
- Lake Benmore (Haldon Arm)
- Lake Benmore (Otamatapaio Recreation Reserve)
- Lake Aviemore (Ōtematātā)
- Waitaki River – (Waitaki River Mouth)
- Waitaki River (Ferry Road)
- Lake Alexandrina/Takamoana
- Lake McGregor / Whakarumoana
- Lake Pūkaki

Contemporary nohoaka are mostly located in areas of lakeshore or riverbank and can be used on a temporary but exclusive basis to facilitate the gathering of food and other natural resources by Kāi Tahu whānui between the middle of August and the end of April. A license allows whānau to temporarily camp on a piece of land up to one hectare in size near a traditional Manawhenua mahika kai area. It is hoped the Lake Pūkaki nohoaka will be made operative in the near future.

There are 12 contemporary nohoaka in the Waitaki catchment. Surveys have shown that poor water quality near nohoaka affects whānau desire to camp at sites, to collect food and to use the waters for recreation. Problems include algal blooms, slimy mats of periphyton, didymo, and excessive beds of macrophytes. E-coli has been measured in high levels at Lake Aviemore in close proximity to the nohoaka there. The Ahuriri nohoaka is highly unsuitable for contact recreation. Even when operative, some nohoaka will not have toilet facilities or drinkable water. Te Rūnanga o Ngāi Tahu is undertaking a substantial programme of work to get the nohoaka operative.

The Manawhenua vision for nohoaka is that they are highly desirable and easily accessible places for whānau to gather to experience the landscape as their tūpuna did; and to rekindle the traditional practices of gathering food and other natural resources.





OBJECTIVES

1. Nohoaka are highly desirable and easily accessible places for whānau to gather to experience the landscape as their tūpuna did; and to rekindle the traditional practices of gathering food and other natural resources.
2. Water quality adjacent to nohoaka sites provides for the needs of mahika kai, contact recreation and wider Manawhenua values.
3. Drinking water is readily available adjacent to nohoaka sites.



ISSUES

1. Of the 12 nohoaka in the Waitaki some are active and some are inactive. Several are in the process of becoming active. See an up to date list of nohoaka on www.ngaitahu.iwi.nz/environment/nohoanga.
2. The provision of permanent toilets can make nohoaka too readily available for public use.



POLICIES

1. Work with Te Rūnanga o Ngāi Tahu, Land Information New Zealand, local and territorial authorities and the Department of Conservation to:
 - a. Have three additional Waitaki nohoaka operative, prioritising Lake Ōhau;
 - b. identify opportunities to improve nohoaka sites;
 - c. develop readily available information about the mahika kai opportunities available at each nohoaka.
2. Ensure regional and district plans and other statutory documents:
 - a. safeguard Manawhenua access (including for vehicles) and use of nohoaka by ensuring they do not become landlocked or surrounded by incompatible uses;
 - b. provide for Manawhenua and Te Rūnanga Ngāi Tahu to be considered an affected party for resource consent applications that affect nohoaka.
3. Require agencies to:
 - a. work with Crown agencies to develop and implement an active restoration programme for waterways alongside nohoanga that responds to Manawhenua priorities;
 - b. work with Te Rūnanga o Ngāi Tahu and/or Crown agencies to carry out pest control on nohoanga sites where appropriate.
4. Identify opportunities for reseeding/enhancing mahika kai and taoka species at nohoaka.
5. Undertake surveys of whānau to understand desired nohoaka sites, facilities and opportunities.
6. Identify and restore customary uses (current and potential) for particular nohoaka.

7.8 Māori Land

There are small parcels of Māori land remaining in the Waitaki catchment (see Map 17). Māori Land includes:

- Māori Reserve land (held under the Reserves Act)
- Māori freehold land
- Māori Reservations
- Fishing Easements

There are no papakāika in the catchment. District Plans do not provide for papakāika.

Māori Reserves in the Waitaki catchment

■ Te Punaomaru

The Punaomaru Native Reserve was granted in 1848 as part of Kemp's Purchase Deed. According to Walter Mantell, the original extent of the reserve was to be 376 acres but when surveyed in 1890, it was actually 456 acres. During the 1868 sitting of the Native Land Court, the original size of the reserve was increased by 148 acres. Traditionally Punaomaru was a launching place for mokihi travelling up the Waitaki. On the return journey, the mokihi would beach at Tauhinu across the other side of the river.

Punaomaru is associated with the chief Te Huruhuru who was living there in the mid-19th century. Since the establishment of the reserve, all the original land has been sold or transferred to general title.

■ Tauhinu NR880

The Tauhinu Native Reserve was granted in 1848 as part of Kemp's Purchase Deed. According to Walter Mantell, the original extent of the reserve was to be 10 acres but when surveyed in 1877, it was actually just over 23 acres. During the 1868 sitting of the Native Land Court, the original size of the reserve was increased by 13 acres. Traditionally Tauhinu was a place where mokihi were beached on their down river journeys. Tauhinu is associated with the chief, Te Kapa who was living there in the mid-19th century. The reserve has never undergone subdivision or partition and remains Māori freehold land.

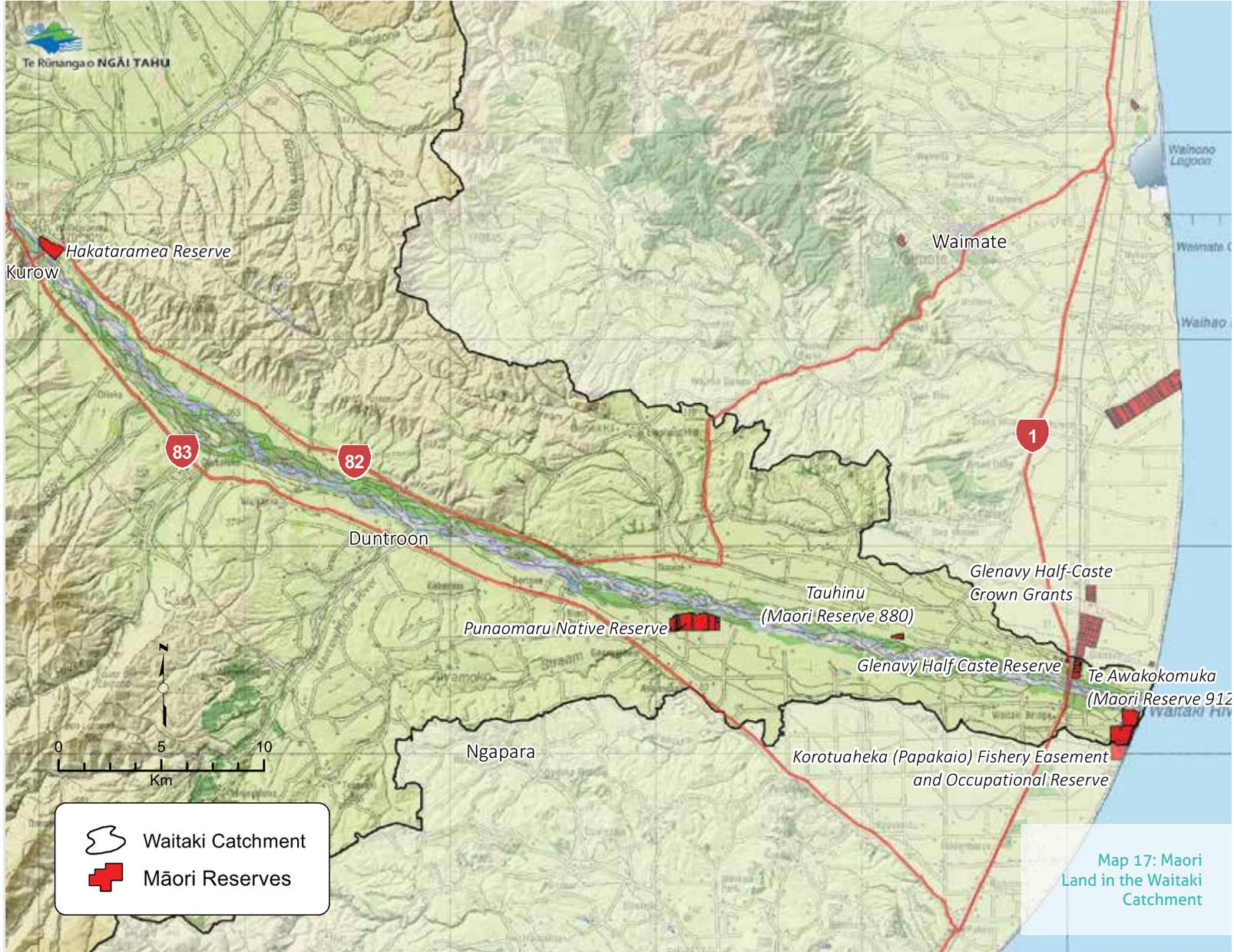
■ Korotuaheka Fishery Easement and Occupation Reserves

In 1868 the Native Land Court granted a total of 489 acres, 2 roods and 10 perches on the south side of the Waitaki River mouth to "the natives of Moeraki and Punaomaru." The land was made up of Fishery

Easement and Occupation Reserves. Ownership of the Reserve, known as Korotuaheka, was established by the Native Land Court in 1887. Korotuaheka is associated with the rakatira Te Maiharoa who moved there with his followers in 1879 following their eviction by the Government from Ōmārama. Te Maiharoa died in 1885 and was buried at Korotuaheka. All of the reserve has been sold or transferred to general title except the urupā (cemetery) which was set aside and reserved as a "Māori Reservation for use as a burial ground" in 1973. Today, the urupā remains Māori freehold land.

■ Te Awakomuka Fishery Easement NR912

Te Awakomuka was granted by the Native Land Court in 1868. This ten acre fishery easement provided access to a lagoon into which the creek "Te Awa Kōkōmuka" flowed. The Court determined the owners of the Reserve in 1887 as being the same persons entitled to the Waimatamate Reserve. At the time the reserve was granted, the Waitaki River mouth was almost opposite this reserve. However, since the Waitaki power scheme, the dynamics of the river mouth have altered and it no longer shifts as far north. The reserve today is Māori freehold land.





OBJECTIVES

1. Manawhenua can use and develop Māori land according to the purpose it was given.
2. Manawhenua are a significant landowner in the Waitaki catchment.
3. District plans enable the development of papakāika by Manawhenua throughout the Waitaki catchment.
4. Fishing reserves and easements are identified, restored and enhanced.
5. Access arrangements to fishing reserves and easements are formalised.
6. Landowners and councils understand the location and rights associated with Manawhenua fishing reserves and easements.
7. The wai adjacent fishing easements and reserves are of an excellent quality that provides for mahika kai, contact recreation and wider Manawhenua values.



ISSUES

1. Lack of Māori land remaining in the catchment, with a corresponding lack of economic and cultural development opportunities.
2. Whānau and agencies have a poor understanding of location, opportunities and threats to Māori land in the Waitaki.
3. There is limited Māori land in the catchment available for papakāika housing.
4. Papakāika housing is not provided for in district plans.
5. Some land in Māori Reserve is unsuitable for development
6. Whānau have little information about the location of Māori fishing easements and reserves, and the mahika kai opportunities they provide.
7. Access is compromised by private land ownership, and some areas are landlocked.



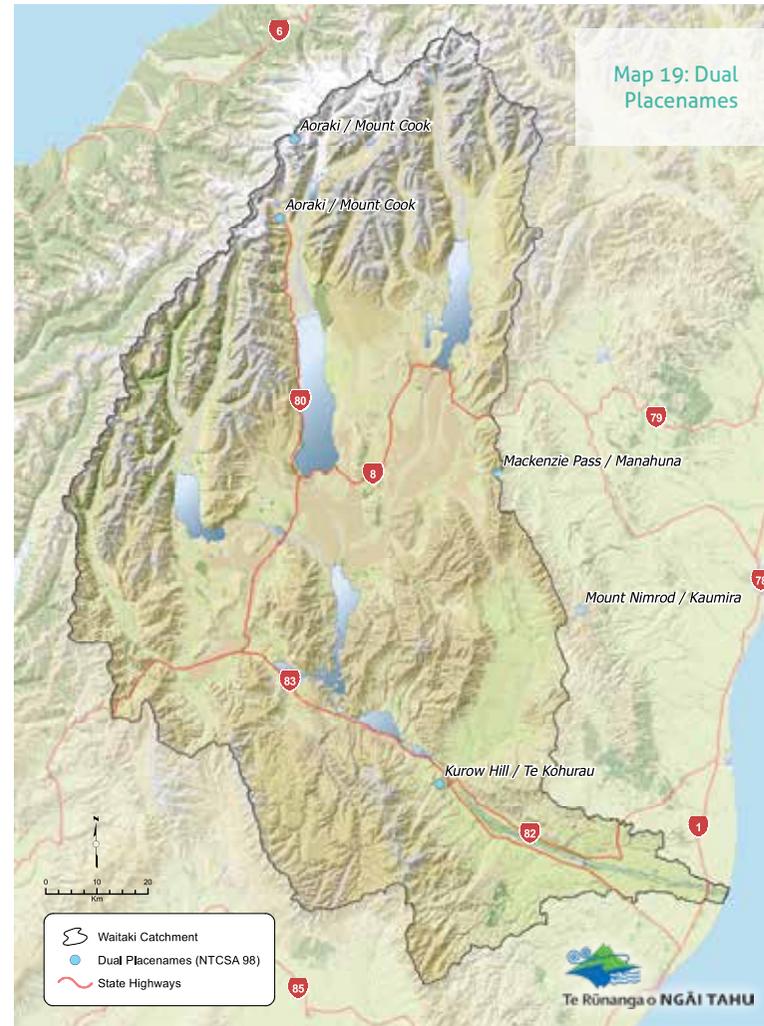
POLICIES

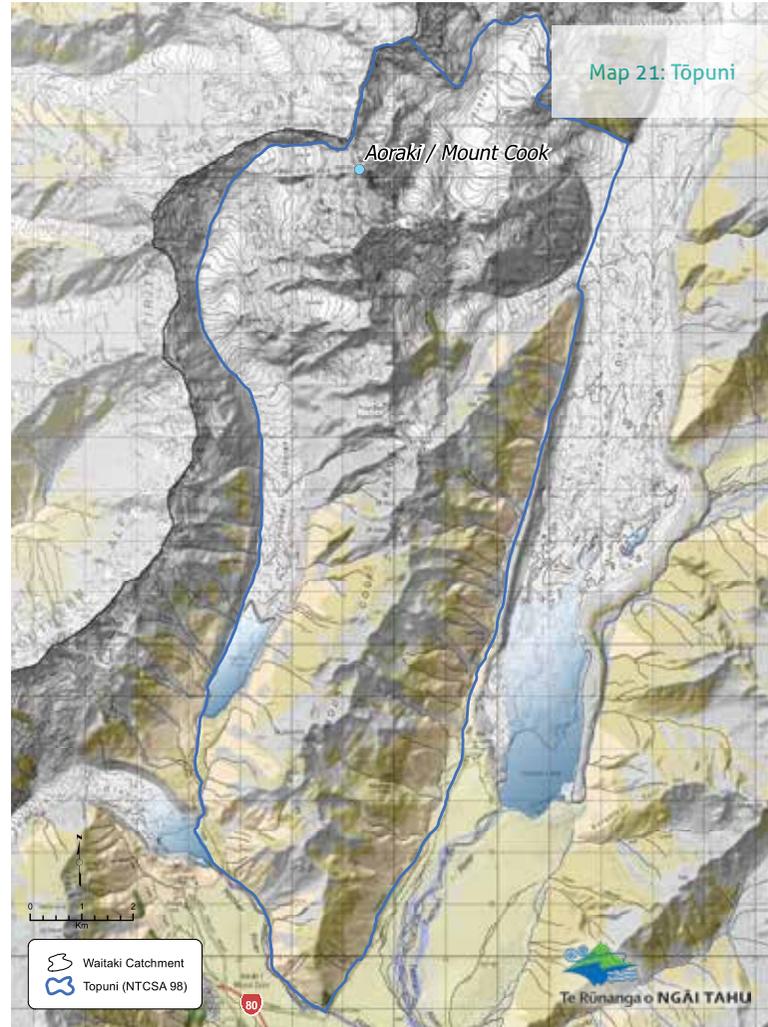
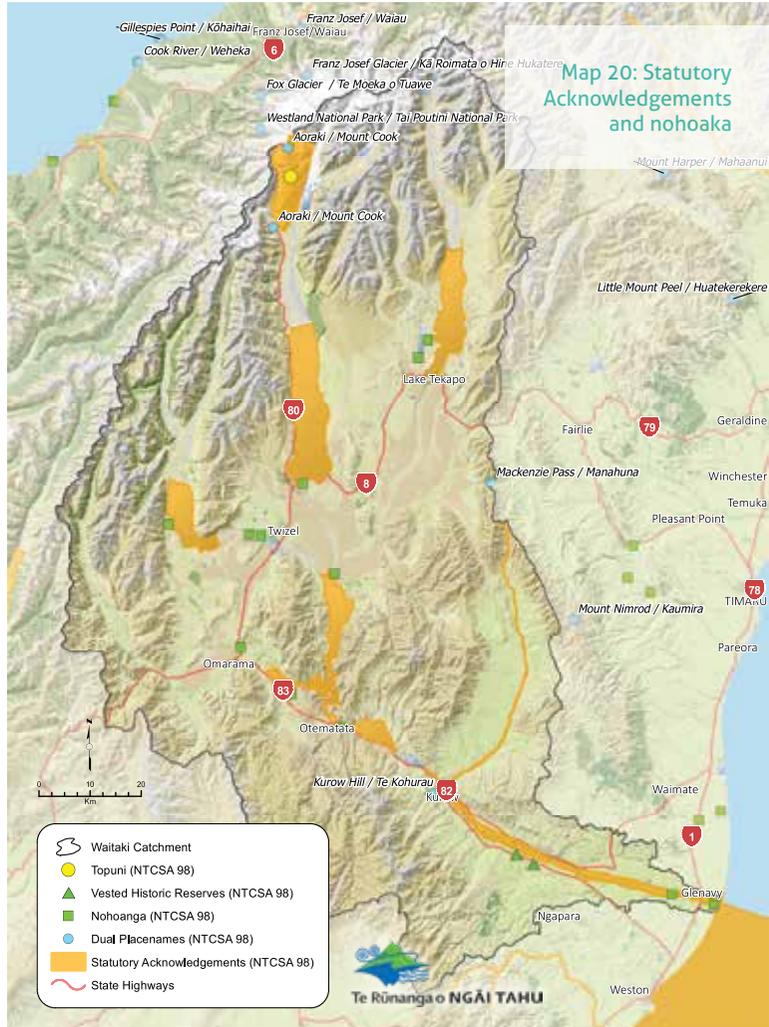
1. Undertake an analysis of all Māori land, including mahika kai considerations, for strengths, weaknesses, opportunities and threats.
2. Request the Ngāi Tahu Māori Law Centre run wānaka to improve whānau understanding of the Māori Land resource in the Waitaki.
3. Seek opportunities to negotiate for land interests in the Waitaki catchment
4. Require District Councils to provide for kāika nohoaka including papakāika housing in their second generation district plans.
5. Develop restoration or enhancement plans for reserves and easements.
6. Identify customary uses (current and potential) for particular reserves and easements.
7. Develop and manage a system for Manawhenua to access fishing easements and reserves.
8. Work with landowners and agencies to establish access from the Māori land to the waterway.

7.9 Cultural Redress

This section refers to statutory redress, tōpuni, nohoaka and place names. The cultural redress in the Ngāi Tahu Claims Settlement Act 1998 included the use of dual place names (shown on Map 19) and Statutory Acknowledgements (shown on Map 20), which are an acknowledgement by the Crown of the particular cultural, spiritual, historic and traditional association of an iwi with each statutory site and area. Other redress mechanisms were tōpuni, of which there is one over Aoraki/Mt Cook (shown on Map 21), and nohoaka.

The physical presence of our tūpuna throughout the catchment is evidenced by the place names that survive. The names reflect their settlement history and resource use. They placed names on the landscape to remind them of their history and identity. These place names are considered taoka. The place names amended under the Ngāi Tahu Claims Settlement Act for the Waitaki are Te Kohurau-Kurow Hill; Manahuna-MacKenzie Basin. Te Rūnanga o Ngāi Tahu has undertaken an extensive place names mapping exercise of additional place names.





7.9 Cultural Redress (continued)

 OBJECTIVES	 POLICIES
<ol style="list-style-type: none"> 1. Manawhenua are partners with the Crown in managing the physical resources of the Waitaki catchment. 2. Traditional place names are restored and widely used in the Waitaki catchment. 	<ol style="list-style-type: none"> 1. Require plans and policy statements to: <ol style="list-style-type: none"> a. map Statutory Acknowledgement areas before the requirement for notification expires. b. involve Manawhenua in decision making for activities in Statutory Acknowledgement areas. c. trigger Manawhenua involvement as an affected party for resource consent applications affecting these areas d. require that notification of consent applications is sent to Kā Rūnaka and Te Rūnanga o Ngāi Tahu. 2. Discuss the extent of the boundaries of Statutory Acknowledgement areas with agencies where this is not specifically defined. 3. Ensure district and regional plans recognise Manawhenua as an affected party in Statutory Acknowledgement areas beyond 2019. 4. Promote the importance of the Tōpuni over Aoraki within the Waitaki. 5. Promote the recognition of place names amended under the Ngāi Tahu Claims Settlement Act and their use in statutory and non statutory planning documents. 6. Require the use of other Manawhenua traditional place names by agencies, including correcting the spelling of incorrectly spelt place names such as Tengawai (Te ana a wai).
 ISSUES	
<ol style="list-style-type: none"> 1. Lack of recognition and implementation of Statutory Acknowledgements, tōpuni, place names and nohoaka. 2. Modifications to landforms, landscapes and resources mean that many place names are “displaced”. Over time the original name has been lost and the association between the place and the name has also been lost. 	

7.10 Resource Management Processes

 OBJECTIVES	 POLICIES
<ol style="list-style-type: none"> 1. Manawhenua are engaged at all levels of resource management decision making and implementation in the Waitaki catchment. 	<ol style="list-style-type: none"> 1. Ensure that second generation Council plans set out objectives, policies and rules that trigger Kā Rūnaka engagement as an affected party in consents in mapped wāhi tūpuna areas. 2. Encourage Councils to use section 91 of the RMA to require all relevant resource consents for a proposal to be heard together. 3. Oppose the issuing of retrospective resource consents where Manawhenua values are affected. 4. Require the establishment of a Joint Annual Work Programme, fully resourced by councils, between Kā Rūnaka and each of the councils in the rohe, to ensure collaboration on the development and implementation of council plans, policies, bylaws and strategies. 5. Require agencies to seek Manawhenua input in the development of plans, policies and implementation programmes where Manawhenua have an interest. 6. Request that councils and applicants seek advice from the rūnaka environmental entities in the takiwā. 7. Work proactively with other resource users and industry representatives as they develop their internal Environmental Management Systems and/or their applications for external accreditation (via Environmental Management Systems, Forestry Stewardship Council, International Organization for Standardization etc) by identifying practical “on the ground initiatives” that they could implement to deliver cultural outcomes.
 ISSUES	
<ol style="list-style-type: none"> 1. Councils issuing retrospective consents for non compliant whenua and wai based activities. 2. Councils not notifying whenua and wai based consents that Manawhenua would like to be consulted on, or failing to recognise Manawhenua as an affected party. 3. Piecemeal lodgement of consents associated with a single development helps limit Manawhenua involvement. 	

Glossary

Aoraki Matatū Aoraki, be ever proud!

Arai Te Uru sub-tribal canoe, Otago coastline

Ara tawhito Ancient trails

Atua God, supernatural being

Hapū Sub-tribe, extended whānau.

Hāpua pool of water

Harakeke Flax

Hīkoi Journey

Hui Meeting, assembly

Ikoa Name

Īnaka A variety of whitebait

Iwi Tribe

Kōiwi takata Human skeletal remains

Kai Food

Kāi Tahu Descendants of Tahu, the tribe

Kāi Tahu Whānui the collective of the individuals who descend from one or more of the of the five primary hapū of Hawea, Rapuwai, Waitaha, Kāti Māmoe and Kāi Tahu

Kāika Settlement

Kāika nohoaka Place of residence

Kāitahutaka Kāi Tahu identity/Kāi Tahu culture/Kāi Tahu way of life.

Kaitiaki Guardian

Kaitiakitaka The exercise of customary custodianship, in a manner that incorporates spiritual matters, by takata whenua who hold Manawhenua status for particular area or resource

Kanakana Lamprey eel

Karakia Prayer, incantation

Kā roimata o Aoraki The tears of Aoraki

Kā Papatipu Rūnaka Tribal councils

Kaupapa Topic

Ki uta ki tai From the mountains to the sea

Kōhaka Breeding ground

Kōkopu Cockabully

Kōhaka Nursery

Kōrero Speech

Kūmara Sweet potato

Mahi Work

Mahika kai Places where food is produced or procured

Mana Authority, prestige, influence

Manawhenua Those who exercise customary authority or rakatirataka

Manaakitaka Showing kindness to, looking after, entertaining

Manuhiri Visitor, guest

Marae Courtyard, meeting place for takata whenua

Mātaitai Customary seafood gathering site, shellfish bed

Mātauraka Māori Māori knowledge

Mauka Mountain

Mauri Essential life force or principle; a metaphysical quality inherent in all things both animate and inanimate

Mihimihi Greeting

Mō kā tākata For the people

Mōkihi Raft

Mokopuna (moko) Grandchild, descendant

Nohoaka Occupation sites

Pā Fortification

Papakāika Traditional settlement or settlement on traditional land

Pākehā New Zealander of European descent, probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand

Poua Grandfather

Rakatira Chief

Rakaitirataka Chieftanship, decision-making rights

Raraka Weaving

Rūnaka Marae based council or system of representation for tangata whenua

Raupō- Bulrush

Roimata Tears

Rohe Boundary

Rāhui Form of restriction on access to a certain resource for a particular time

Takata whenua The iwi or hapū that holds mana whenua in a particular area

Taiāpure Local fishery declared under Part IIIA of the Māori Fisheries Act 1989.

Takiwā Area, region, district

Tapu Sacred

Taua Grandmother

Te Tai Poutini the West Coast of New Zealand

Tikaka Customary values and practices

Tohu Marker

Tōpuni Conservation management tool

Tūāhu Sacred place for ritual practices by a tohuka

Tuhituhi neherā Rock art

Tuna Eel

Tupuna Ancestor

Tūpuna Ancestors

Taoka Treasure

Te reo Māori Māori language

Te Rūnanga o Ngāi Tahu Governance entity of Ngāi Tahu

Te Waipounamu the South Island

Tīkouka Cabbage tree

Umu Oven

Urupā Burial place

Waharoa Entrance to a pā

Wāhi ikoa Placenames

Wāhi taoka Resources, places and sites treasured by Manawhenua

Wāhi tapu Places sacred to takata whenua

Wāhi tīpuna Ancestral place

Wai Water

Wai koura Freshwater lobster

Wai Māori Freshwater

Waipuna Spring

Wai tapu Sacred waters

Waka Canoe

Wānaka Customary learning method

Weka Woodhen

Whakataukī Proverb/saying

Whānau Family

Whānui Large, extended, broad

Whare House

Whenua Land

