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## Section 2: Takata Whenua Values

### 2.1 Introduction

Maori were the first humans to travel through Ashburton District and to rely on its natural resources. Takata Whenua are Kai Tahu, Kati Mamoe, Rapuwai, and Hawea Waitaha (iwi). The hapu is Kati Huirapa. The tipuna marae and Arowhenua Runaka are located at Arowhenua (near Temuka). The rohe of Kati Huirapa extends from the Rakaia River to the Waitaki River. Arowhenua Runaka is the local representative group similar to local government. Te Runaka was formed to protect and defend rakatirataka, the turangawaewae, and the cultural and social values of its members.

Kati Huirapa hapu members have the manawhenua, and are the speakers of tino rakatirataka within the boundaries of Ashburton District. They hold kaitiaki obligations for many of the natural and physical resources in Ashburton District. As such, they have a close and ongoing concern with land, waterways and other taoka. Arowhenua Runaka is also the caretaker of traditional knowledge and customary expertise in the District.

Historically these people were very mobile and dependent on a wide range of natural resources throughout the South Island for their survival. They developed a way of life closely related to the natural resources of their wider environment. This involved regular excursions through the Ashburton District in search of a wide range of seasonal food resources, stone materials, or as a pathway to other parts of the South Island.

Ashburton District was traversed by main highways or routes for Takata Whenua, leading to and from Arowhenua (Temuka). There was a coastal route to and from the north of the Rakaia River; and inland routes to the greenstone trails to the West Coast. These routes would have been carefully selected to pass sites where food, water and shelter were always available.

In addition, Ashburton District was an important seasonal food gathering area for Takata Whenua, essential for their survival. Food and other materials were gathered and hunted throughout the District from a variety of areas, including: foothill forests, inland rivers, lakes and wetlands, coastal estuaries, and vast swamplands across the Plains (collectively known as mahika kai).

There are many places of spiritual and cultural importance to Takata Whenua in the District, including waterways, waahi tapu and waahi taoka. Takata Whenua are the traditional guardians of the natural and physical environment. Despite the development of local government and its responsibilities, Kati Huirapa people have continued to carry this responsibility and are active in protecting the natural integrity of the District for future generations. As has traditionally been said:

*“Nga Uri o Takaroa. The children of the god of the sea  
Nga Uri o Tane. The children of the god of the forest  
Who will speak for our children, grandchildren, those yet born?  
Who are the guardians of their inheritance? Takata Whenua”*

The Resource Management Act contains specific obligations in relation to the Treaty of Waitangi and Maori interests. The Act identifies, as a matter of national importance, the relationship of Maori and

their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga. The Act also states that the principles of the Treaty of Waitangi must be taken into account when managing the use, development and protection of natural and physical resources. Consultation by the Council with Takata Whenua in the preparation of the District Plan is also required by the Act.

The most significant principles of the Treaty of Waitangi are considered by Kati Huirapa to be tino rakatirataka; partnership; active protection; tribal development; and the exercise of good faith. An integral aspect of this is the Council's obligation to consult with Kati Huirapa via Arowhenua Runaka to achieve an ongoing working relationship between local government and the Takata Whenua. The Council must also have regard to the Treaty principle of active protection of Maori people in the use of their traditional resources. This will be reflected by Takata Whenua involvement in decision-making, from issue identification to recommendations. Takata Whenua will continue to be consulted to allow them to decide which resources (waahi tapu and waahi taoka) are important to them.

Ongoing information sharing between the Kati Huirapa via the Runaka and Council representatives will ensure the principles of the Treaty of Waitangi are clarified and given the recognition they require under the Act. To this end the Council continues to undertake consultation with Takata Whenua who has an inherited guardianship obligation in Ashburton District. The Council has liaised and consulted with Te Runaka o Arowhenua (Kati Huirapa) in the preparation of this District Plan. In addition, the Council will fulfill its obligations with respect to the Statutory Acknowledgements created under the Ngāi Tahu Claims Settlement Act.

## **2.2 Statement of Takata Whenua Identity with the Ashburton District**

Kati Huirapa history with the land goes back to 850AD, when, according to tradition, Rakaihautu came to Te Wai Pounamu (the South Island) from Hawaiki in the canoe "Uruao". The canoe landed at the boulder bank at Whakatu (Nelson). While his son Te Rakihouia took some of the party down the east coast, Rakaihautu led the remainder through the interior to Te Ara a Kiwa (Foveaux Strait). With his magic ko (digging stick) Rakaihautu dug Te Kari Kari O Rakaihautu (the southern lakes).

Te Rakihouia proceeded south in Uruao down the Canterbury Coast where he placed eel weirs at the mouths of the rivers. The posts he left behind became known as Nga Pou Pou o Rakihouia. The two parties met up at Waihao, then proceeded up the coast, making their headquarters at Akaroa. Rakaihautu was buried at Wai Kakahi (near Lake Forsyth). Te Uruao lies as part of the Waitaki River bed near Wai Kakahi (near Glenavy).

It was the natural resources that attracted Maori people to Te Wai Pounamu, and the enjoyment of these is what kept them there. The distinctive flavors of bird, eel, shellfish, fish and other wildlife bound the people to the land and to the waters, and strengthened their will to hold on to them. Each district had its specialties. In Arowhenua, the specialty was Ti-kauru (a fructose rich cake made from ti kauka (cabbage trees)). Ti-kauru was prepared in summer time from the pith of the stems and roots of the tree, and cooked in umu-ti (large earth ovens). Some umu-ti still exist and are today referred to as waahi tapu (Evison, H. 1994).

For Kati Huirapa people, a way of life developed which was closely related to the natural environment. Natural resources were used to feed, clothe and equip people. Physical landmarks

were often associated with atua (gods) and with the births, lives and deaths of tipuna (forebears). Within the Ashburton District every mountain, hill, river and stream was owned and named. Natural resources were managed by strict kawa (resource management protocols and practices) and observance to atua. Today knowledge of these traditional resource management techniques is maintained by kaumatua (elders) and whanau of Kati Huirapa hapu.

The gathering and preparation of food and other bounties of nature in Te Wai Pounamu were based around kaika nohoanga (permanent or seasonal camps), each situated near a particular resource to be worked. Some seasonal camps were 100km or more from Arowhenua among the rivers, plains and lakes of the Ashburton District. In the harsh winter, interior camps were generally deserted, but in summer they were occupied by eeling and birding parties.

The natural and physical resources and traditional areas such as mahika kai sites within the Ashburton District remain culturally and spiritually important to Kati Huirapa. Arowhenua Runaka maintains its guardianship obligations (Takata tiaki duties) to ensure that the health and survival of these resources and areas are maintained for future generations. The Act acknowledges this traditional obligation of iwi Maori by ensuring that particular regard is given to kaitiakitanga in resource management decision making.

The Ngāi Tahu Claims Settlement Act created an instrument called a Statutory Acknowledgement as part of the Treaty of Waitangi settlement between Ngāi Tahu and the Government. Within Ashburton District the Statutory Acknowledgement relates to rivers and lakes which have particular cultural, spiritual, historic and traditional associations with Ngāi Tahu. Appendix 2-1 contains details of the Statutory Acknowledgements within Ashburton District. The Council is required to forward summaries of all relevant resource consent applications to Ngāi Tahu which may affect a river or lake recognised as a Statutory Acknowledgement and to have regard to effects on Ngāi Tahu when considering the need for notification of such resource consents and in making decisions on resource consent applications.

Kati Huirapa Runaka suggest that people seeking to learn more of the history of the iwi Maori in Te Wai Pounamu should read Harry Evison's book "Te Wai Pounamu; The History of the South Island Maori".

The Plains area of Ashburton District is included within the rohe (area) of Kati Huirapa. In earlier times, the way of life for the Kati Huirapa people was closely related to the natural environment and natural resources were used to feed, clothe and equip people. Across the Plains of the District, the rivers, streams and the coast, in particular, were important. These were named and owned, and the physical landmarks were often associated with atua (gods), and with the births, lives and deaths of Kati Huirapa tipuna (forebears). The natural and physical resources and traditional areas, such as mahika kai sites, within the District remain culturally and spiritually important to Kati Huirapa and Arowhenua Runaka maintains its guardianship obligations (kaitiaki duties) to ensure that the health and survival of these resources and areas are maintained for future generations.

The High Country of Ashburton District is included within the rohe (area) of Kati Huirapa. In earlier times, the way of life for the Kati Huirapa people was closely related to the natural environment and natural resources were used to feed, clothe and equip people. In the High Country, every mountain,

hill, lake, river and stream, was named and owned, and the physical landmarks were often associated with atua (gods), and with the births, lives and deaths of Kati Huirapa tipuna (forebears). Seasonal camps were established well into the High Country associated with particular resources to be worked. They were generally deserted in the harsh winters, but in summer they were occupied by eeling and birding parties. The natural and physical resources and traditional areas, such as mahika kai sites, within the District remain culturally and spiritually important to Kati Huirapa. Waahi tapu and waahi taoka for Kati Huirapa are located throughout the High Country. Arowhenua Runaka maintains its guardianship obligations (kaitiaki duties) to ensure that the health and survival of these resources and areas are maintained for future generations.

## 2.3 Issues

### 2.3.1 Resource Management Act 1991

The Act contains specific obligations in relation to the Treaty of Waitangi and Maori interests. The Act identifies, as a matter of national importance, the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga. The Council is required to have particular regard to “kaitiakitanga” which is a Maori concept of cultural and spiritual guardianship over natural resources. The Act also states that the principles of the Treaty of Waitangi must be taken into account when managing the use, development and protection of natural and physical resources. Consultation by the Council with Takata Whenua in the preparation of the District Plan is also required by the Act and the Council also has the power to transfer powers and functions to iwi authorities.

### 2.3.2 Treaty of Waitangi

The principles of the Treaty of Waitangi (Te Tiriti o Waitangi) have been introduced into resource management through Section 8 of the Act. The Treaty is of particular relevance to resource management because it refers to the rights of governorship (kawanatanga) and chieftanship (rakatirataka) and the relationship of Maori with natural and physical resources.

In the Treaty, Article II recognised and guaranteed Maori iwi possession and authority over their natural and physical resources and prized possessions. This guarantee is relevant to the relationship between Kati Huirapa and the Council, as it relates to the use, development and protection of the District’s natural and physical resources.

In relation to the District Plan, the relevant principles of the Treaty of Waitangi include:

Rakatirataka - the authority and ability to manage and control natural resources, including rights of access, use and conservation management. In terms of the management of resources under the Act, this can be achieved by practical means, such as:

- providing opportunities for participation by Kati Huirapa in the making of resource management decisions;
- developing a District Plan which protects resources of value to Kati Huirapa from adverse effects;

- removing impediments which limit the ability of the Kati Huirapa to use its own resources;
- transfer of functions from Council to Kati Huirapa;
- participation in environmental impact assessment and monitoring the effects of resource use.

Partnership - the duty for all parties to act reasonably, with the utmost good faith, and with the courtesy of real and meaningful consultation. As well as regular meetings and open consultation between Councillors and Council staff and Runaka members, partnership implies being open to the opportunities that are available to share decision-making under the Act, within the limits of the Council's powers and functions.

Active Protection - a duty to take an active role in the protection of Kati Huirapa in the use and management of their traditional resources. In terms of the Act, this can involve the Council taking an active role in developing a working relationship with Kati Huirapa in relation to resource management issues and may involve the resourcing of initiatives, such as:

- assisting with expertise and resources for the development of iwi/hapu resource management strategies, which are a basis for tribal development;
- addressing iwi/hapu information needs in order to assist in their ability to participate in resource management processes;
- assisting with the education of other community sectors on Maori values and facilitating discussion on matters of mutual interest.

Ongoing consultation between Kati Huirapa, via te Runaka, and Council representatives will ensure the principles of the Treaty of Waitangi are clarified and given the recognition they require under the Act.

### 2.3.3 Areas of Concern to Takata Whenua

Areas of concern to Takata Whenua have been identified in consultation with Takata Whenua as:

- identification and protection of natural and physical resources important to Kati Huirapa, such as coastal and inland waterways and areas of indigenous vegetation;
- retention and, where necessary, restoration of the overall integrity of the District's natural environment;
- protection of traditional food gathering sites (mahika kai) from any use or development which may threaten the natural characteristics of these areas or the quality or quantity of mahika kai which can be gathered;
- protection and, where necessary, restoration of continued public access to mahika kai;
- the protection, maintenance and, where necessary, enhancement of waahi tapu and waahi taoka within the District;
- recognition and provision for the practical expression of tino rakatirataka and kaitiakitanga within the District on matters relating to resources of importance to Kati Huirapa;
- the recognition and use of te reo Maori in the District including place names, names of indigenous species and when appropriate, the use of Maori concepts such as waahi

tapu, waahi taoka, kaitiaki, rakatirataka in policy, resource management and Council publications;

- recognition of procedures to be implemented, in consultation with Takata Whenua, should there be any request to build a new marae within the District;
- recognition of the Iwi Management Plan of Kati Huirapa;
- recognition of Kati Huirapa treaty guarantees;
- consultation with Arowhenua Runaka on all matters Maori;
- that the relationship between Kati Huirapa and the Council be adequately resourced.

Many of the issues identified in relation to Takata Whenua overlap with general concerns regarding the quality of the environment, especially in relation to water quality and public access to waterways. These concerns show that there is much common ground shared between Maori and many non-Maori in the District. However, much of the overlap which occurs between Takata Whenua values and those of other people is likely to relate to the physical quality of resources, and the Takata Whenua spiritual, historical and cultural values, such as the mauri of water, are not likely to be shared by others.

## 2.4 Objectives and Policies

### Objective 2.1: The Treaty of Waitangi

The recognition, understanding and promotion of the Treaty of Waitangi relationship between the Council and Kati Huirapa in the management of the District's natural and physical resources.

### Objective 2.2

The management of the District's natural and physical resources in such a way as to maintain and protect the relationship of Kati Huirapa and their culture and traditions with their ancestral lands, waters, sites, waahi tapu and other taoka.

### Objective 2.3

The recognition of the Maori World View (namely the interconnectedness of all aspects of the natural world, including people) in decision making and management of the District's natural and physical resources.

### Policy 2.1A

To develop a system of ongoing consultation with the Takata Whenua regarding all resource management responsibilities of the Council which are of interest to the Takata Whenua.

### Policy 2.1B

To enable Takata Whenua involvement in decision-making regarding resource management issues within the District through representation on the appropriate Council Committee.

**Policy 2.1C**

To give recognition to traditional Takata Whenua place names, vegetation and wildlife names within the District.

**Policy 2.1D**

To develop procedures to be implemented in consultation with Takata Whenua should there be any request to build a marae in the District.

**Policy 2.1E**

To promote, through education and information, Council staff and public awareness of Takata Whenua interests and concerns within the District and of the relationship between the principles of the Treaty of Waitangi and resource management.

**Policy 2.1F**

To identify those areas where there was traditional and customary Maori use of lands and waterways within the District and implement procedures for Takata Whenua involvement regarding any proposal to disturb ground in and around the identified areas and sites.

**Policy 2.1G**

To implement procedures, in conjunction with the Takata Whenua, where any sites (such as burial sites or sites containing Maori artefacts) are unearthed or disturbed.

**Policy 2.1H**

To seek ongoing guidance in understanding the Council's responsibilities in relation to the principles of the Treaty of Waitangi from the Waitangi Tribunal findings, other government agencies, and Arowhenua Runaka, and to consult with the Runaka as to the most appropriate means of giving effect to these responsibilities in Ashburton District.

**Policy 2.1I**

To enable Kati Huirapa to meet its kaitiaki responsibilities.

**Policy 2.1J**

To have regard to Takata Whenua knowledge and tikaka in resource management decision making processes in the District.

**Explanation and Reasons**

The Act contains specific obligations in relation to the Treaty of Waitangi and Maori interests, which require the Council to recognise the Treaty of Waitangi relationship between the Council and Takata Whenua in the management of the District's natural and physical resources and to recognise the relationship of the Takata Whenua with the District's natural and physical resources. In addition, recognition of the Maori view of the inter-connectedness of all aspects of the natural world and of people with that world can assist the Council in the management of the District's natural and physical resources. Takata Whenua knowledge and tikaka can add different levels of understanding and information to improve resource management decision-making.



Consultation procedures can be developed between the Council and Arowhenua Runaka to ensure that Takata Whenua values are recognised and provided for appropriately as policies are being developed relating to natural and physical resources. Through the use of continuing dialogue between iwi and the Council, a system of consultation will be achieved that meets the needs of both partners. Ongoing guidance from Arowhenua Runaka, government departments, and the findings of the Waitangi Tribunal will assist the Council in understanding its responsibilities in relation to the principles of the Treaty of Waitangi and the most appropriate means of giving effect to these responsibilities in the District.

Improved knowledge and understanding of Takata Whenua interests and concerns within the District and of the relationship between the principles of the Treaty of Waitangi and resource management, on behalf of both the Council and the community of the District, can greatly assist in ensuring a co-operative and beneficial relationship between Kati Huirapa and the Council on resource management matters. This will be achieved through the use of publications, information material, consultation and protocol guidelines, operation procedures, and training for staff.

The resource management relationship between the Council and Kati Huirapa will be given practical effect to in various ways, such as representatives of Arowhenua Runaka on Council Working Parties and Sub-Committees, regular meetings between Council staff and Runaka representatives, and regular hui between Councillors and the Runaka. Ongoing dialogue and open discussion of issues will assist in enhancing a relationship that is consistent with Section 6 and 7 of the Act and the principles of the Treaty of Waitangi.

The Council recognises that the continued requirements of consultation, information and assessment relating to resource management issues in several Districts and the Region are a significant load (both financial and otherwise) for Arowhenua Runaka. The Council will continue to assist the Runaka in meeting kaitiaki responsibilities in relation to Ashburton District and to enable Arowhenua Runaka to respond to the consultation process. In addition, the Council will endeavour to co-ordinate consultation requests with other organisations, such as the Canterbury Regional Council to reduce the load on the Runaka.

The recognition and retention of traditional Takata Whenua place names is an ongoing recognition of the District's heritage and the relationship of Takata Whenua with the resources, lands and places of the District. Inappropriate use of Maori place names can be offensive to the values and importance of places recorded through Takata Whenua names.

At some time in the future, Takata Whenua may wish to establish or support the establishment of a cultural centre in the District as a focal point for local cultural activities. As kaitiaki possessing manawhenua, Takata Whenua is the repository of customary and traditional Maori values in the District, including the establishment of any Maori cultural facility.

Kai Tahu has developed a policy for the management of burial sites, "Ko Iwi Takata", and the policy procedures to be followed when such discoveries are made. It is important to be aware of the procedures so that early and prompt action can be arranged in the event of unearthings or discoveries.

Through information in the District Plan and consultation procedures, the protection of waahi tapu and waahi taoka can be achieved. The Council understands that information regarding waahi tapu and waahi taoka in the District needs to be collated and further researched. Until the time that this information is available, consultation to determine if values are affected will be required. The Council will require applicants for resource consents to determine whether or not their proposal will adversely affect Maori cultural, spiritual or traditional values. This is likely to require consultation with Arowhenua Runaka, where there is a possibility of such effects occurring.

*He Whakatauki  
"Ko te pai tawhiti  
Whaia kia tata  
Ko te pae tata  
Whakamaua kia tina."  
"Seek out the distant horizons  
and guard those you attain."*

## 2.5 Methods of Implementation

- When establishing Working Parties or Sub-Committees addressing resource management issues, to ensure consideration is given to inviting representatives of Arowhenua Runaka to sit on the working party or sub-committee.
- To continue to provide resourcing (financial and otherwise) to enable Arowhenua Runaka to respond to the consultation process.
- To hold regular meetings between Council staff and Runaka representatives, to enable the Runaka to assess whether any resource consent proposals affect Kati Huirapa and to enable consultation with the Runaka regarding the effects of such proposals.
- To include reference in relevant Council publications to identity and record the status of Takata Whenua in relation to the natural and physical resources of the District.
- To require applications for resource consents to include information as to whether the proposed activity has effects on Maori cultural, spiritual or traditional values and to state the outcome of any consultation with Takata Whenua.
- To ensure that consultation regarding Takata Whenua issues and values in the District is with Arowhenua Runaka in accordance with their protocol, and to develop guidelines for applicants participating in this consultation process.
- To refer to the publication "Ko Iwi Takata (Ngāi Tahu Maori Trust Board) for guidance as to the procedures to be undertaken should any burial sites or other human remains of importance to Takata Whenua be unearthed or disturbed.
- To co-ordinate with other organisations, such as the Canterbury Regional Council and the Department of Conservation, in consultation requests with Arowhenua Runaka.
- To assist Arowhenua Runaka to create an information bank of waahi tapu and waahi taoka located within Ashburton District.
- To continue to consult with Arowhenua Runaka as to further methods by which the resource management relationship between the Council and Kati Huirapa can be given effect to.

- Granting relief from rates for properties where waahi tapu are protected through some statutory mechanism.
- The establishment of an operations plan for the Council, which provides guidelines on consultation for staff working on Maori issues and working with waahi tapu and waahi taoka.
- To establish a training programme for staff, including Treaty of Waitangi issues, cultural awareness and te reo Maori in relation to resource management issues.
- To produce information material on Takata Whenua issues and concerns in the District in relation to resource management issues.

## Section 2 Appendices

## Appendix 2-1: Statutory Acknowledgement Areas

### Attachment to the Ashburton District Plan in Accordance With Section 220(1) of the Ngāi Tahu Claims Settlement Act 1998

A Statutory Acknowledgement is an instrument created as part of the Treaty of Waitangi settlement between Ngāi Tahu and the Government (Ngāi Tahu Claims Settlement Act 1998). A Statutory Acknowledgement is a means by which the Crown has formally acknowledged the statements made by Te Rūnanga o Ngāi Tahu of the particular cultural, spiritual, historic, and traditional association of Ngāi Tahu with the statutory areas. Statutory areas include rivers, lakes, and wetlands described in the Schedules of the Ngāi Tahu Claims Settlement Act 1998.

Four Statutory Acknowledgements have been made which relate to the Ashburton District, these are:

1. Statutory Acknowledgement for Hakatere (Ashburton River)  
Schedule 17 Ngāi Tahu Claims Settlement Act 1998.
2. Statutory Acknowledgement for Hekeao (Hinds River)  
Schedule 19 Ngāi Tahu Claims Settlement Act 1998.
3. Statutory Acknowledgement for Ō Tū Wharekai (Ashburton Lakes)  
Schedule 46 Ngāi Tahu Claims Settlement Act 1998.
4. Statutory Acknowledgement for Rangitata River  
Schedule 55 Ngāi Tahu Claims Settlement Act 1998.

The full copy of the schedules is attached and all of the above areas are shown in the attached maps.

### Local Authority Responsibilities in Relation to Statutory Acknowledgement Areas

In summary, Council has a responsibility to:

1. Forward all relevant resource consent applications to Ngāi Tahu prior to making any decisions on whether they will be processed on a notified or non-notified basis.
2. Have regard to statutory acknowledgements in forming an opinion pursuant to sections 93(1)(e), 94(1)(c)(ii), 94(20)(b), 94(3)(c) of the Resource Management Act 1991. (Notification of resource consent applications and applications not requiring notification).
3. Record Statutory Acknowledgements in the District Plan.

### Forwarding Resource Consent Applications to Ngāi Tahu

Section 215 of the Ngāi Tahu Claims Settlement Act 1998 “Purpose of Statutory Acknowledgements” is as follows:

1. To require that consent authorities forward summaries of resource consent applications to Te Rūnanga o Ngāi Tahu, as required by regulations made pursuant to Section 207; and

2. To require that consent authorities, the Historic Places Trust, or the Environment Court, as the case may be, have regard to the Statutory Acknowledgements in relation to the statutory area, as provided in section 208 to 210; and
3. To empower the Minister of the Crown responsible for management of the statutory areas, or the Commissioner of Crown Lands, as the case may be, to enter into deeds of recognition as provided in section 212; and
4. To enable Te Rūnanga o Ngāi Tahu and any member of Ngāi ai Tahu Whānui to cite statutory acknowledgements as evidence of the association of Ngāi Tahu to the statutory area.

### Having Regard to Statutory Acknowledgements

Section 208 of the Ngāi Tahu Claims Settlement Act 1998 requires that a consent authority must have regard to the statutory acknowledgement relating to a statutory area in forming an opinion as to whether Te Runanga o Ngāi Tahu is a person who may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on, the statutory area, in accordance with those sections of the Act relating to decisions on affected parties.

### Recording Statutory Acknowledgements on the District Plan

Section 220 of the Ngāi Tahu Claims Settlement Act 1998 requires that:

1. Local Authorities within the Ngāi Tahu claim area must attach to all regional policy statements, district plans and regional plans (including proposed plans and proposed policy statements) from time to time prepared pursuant to the Act, information recording all statutory acknowledgements affecting statutory areas covered wholly or partly by such policy statements or plans, either by way of reference to this Part or by setting out the statutory acknowledgements in full.
2. The attachment of information to any policy statement or plan pursuant to subsection (1) is for the purpose of public information only and the information is neither part of the plan (unless adopted by the relevant regional council or district council) nor subject to the provisions of the First Schedule of the Act.

### Schedule 17 - Sections 205 and 206 Hakatere (Ashburton River)

#### Statutory Area

The statutory area to which this statutory acknowledgement applies is the river known as Hakatere (Ashburton River), the location of which is shown on Allocation Plan MD 116 (S.O. 19852).

#### Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic and traditional association to the Hakatere, as set out below.

### Ngāi Tahu Association with the Hakatere

The Hakatere was a major mahinga kai for Canterbury Ngāi Tahu. The main foods taken from the river were tuna (eels), inaka (whitebait) and the giant kokopu. Rats, weka, kiwi and waterfowl such as putakitaki (paradise duck) were also hunted along the river.

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the river, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of the Hakatere 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 Ngāi Tahu Whānui with the river.

### Schedule 19 - Sections 205 and 206 Hekeao (Hinds River)

#### Statutory Area

The statutory area to which this statutory acknowledgement applies is the river known as Hekeao (Hinds River), the location of which is shown on Allocation Plan MD 117 (S.O. 19853).

#### Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic and traditional association to the Hekeao, as set out below.

### Ngāi Tahu Association with the Hekeao

Hekeao and Tokara (the two branches of the Hinds River) traditionally supported a number of nohoanga (settlements), including Hekeao, Kakaho, Koroki, Te Mihi, Pakutahi, Karipo, Pūrākaunui, Rukuhia and Tokara. As a result of this history of occupations, there are a number of urupā associated with the river. Urupā are the resting places of Ngāi Tahu tūpuna and, as such, are the focus for whanau traditions. These are places holding the memories, traditions, victories and defeats of Ngāi Tahu tūpuna, and are frequently protected by secret locations.

The river was an important mahinga kai, known particularly as a source of tuna (eel) and kanakana (lamprey). The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the river, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of Hekeao and Tokara represent 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 Ngāi Tahu Whānui with the river.

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## Schedule 46 - Sections 205 and 206 Ō Tū Wharekai (Ashburton Lakes)

### Statutory Area

The statutory area to which this statutory acknowledgement applies is the wetland known as Ō Tū Wharekai (Ashburton Lakes), the location of which is shown on Allocation Plan MD 53 (S.O. 19841).

### Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic and traditional association to Ō Tū Wharekai, as set out below.

### Ngāi Tahu Association with Ō Tū Wharekai

The creation of the Ō Tū Wharekai wetlands is associated with Tu Te Rakiwhānoa and his shaping of Te Wai Pounamu (the South Island) to make it habitable for humans. The Ō Tū Wharekai complex was created as Tu Te Rakiwhānoa arranged the debris in the Waka o Aoraki while forming the harbours and plains and heaping up mountains of the interior.

For Ngāi 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 Ngāi Tahu as an Iwi.

The name Ō Tū Wharekai actually relates to the part of the complex known as the Māori Lakes. The other lakes and wetlands which make up the complex also have their own names.

Important nohoanga (settlements) associated with seasonal mahinga kai gathering and travel to and through this area included: Tutaewera, Hatere, Uhi, Matakou, Kirihonuhonu, Otautari, Punataka, Te Kiakia, and Tamatakou.

The complex was a part of the seasonal trail of mahinga kai and resource gathering, and hapū and whanua bonding. Knowledge of these trails continues to be held by whanau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the wetlands. Mahinga kai resources taken from the area included: tuna (eels), weka, kākā, kererū, tūī, pūkeko and other waterfowl, aruhe, kiore, kauru, mataī and pōkākā.

The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the wetlands, the relationship of people with the area and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The mauri of Ō Tū Wharekai 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 Ngāi Tahu Whānui with the area.



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## Schedule 55 - Sections 205 and 206 Rangitata River

### Statutory Area

The statutory area to which this statutory acknowledgement applies is the river known as Rangitata, the location of which is shown on Allocation Plan MD 115 (S.O. 19851).

### Preamble

Under section 206, the Crown acknowledges Te Rūnanga o Ngāi Tahu's statement of Ngāi Tahu's cultural, spiritual, historic and traditional association with the Rangitata River, as set out below.

### Ngāi Tahu Association with the Rangitata River

The Rangitata was a major mahinga kai for Canterbury Ngāi Tahu. Weka and other forest birds were the main foods taken from the inland reaches of the Rangitata. Tutu berries were also taken along the waterway. The tūpuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of the river, the relationship of people with the river and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to Ngāi Tahu today.

The river was sometimes used by Ngāi Tahu parties from Canterbury as part of the trail to Te Tai Poutini (the West Coast). The tūpuna had an intimate knowledge of navigation, river routes, safe harbours and landing places, and the locations of food and other resources on the river. The river was an integral part of a network of trails which were used in order to ensure the safest journey and incorporated locations along the way that were identified for activities including camping overnight and gathering kai. Knowledge of these trails continues to be held by whanau and hapū and is regarded as a taonga. The traditional mobile lifestyle of the people led to their dependence on the resources of the river.

The mauri of the Rangitata 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 Ngāi Tahu Whānui with the river.

## Statutory Acknowledgement for Hakatere (Ashburton River), Hekeao (Hinds River) and Rangitata Rivers

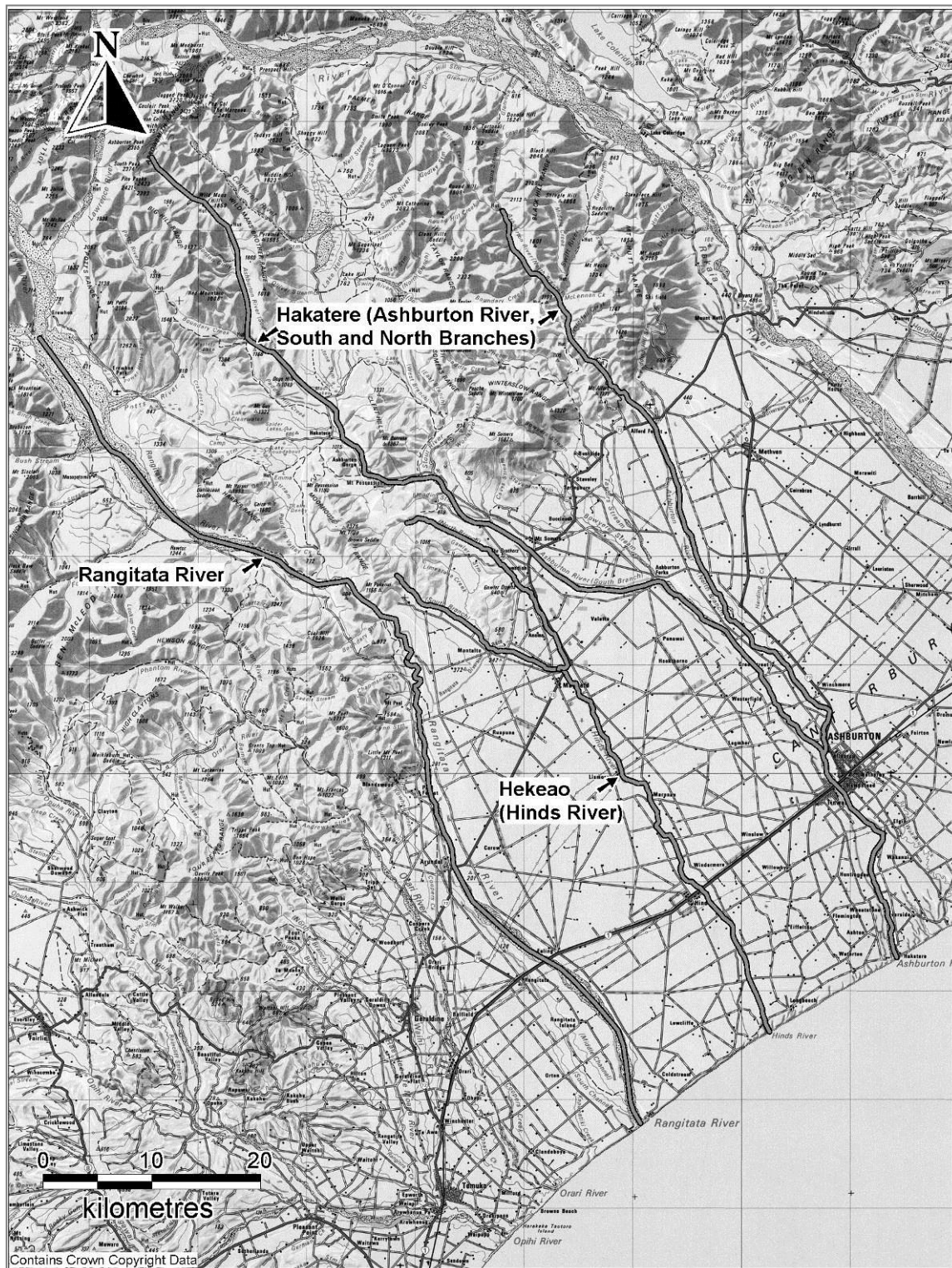


Figure 2-1: Statutory Acknowledgement Areas (Rivers)



## Statutory Acknowledgement for Ō Tū Wharekai (Ashburton Lakes)

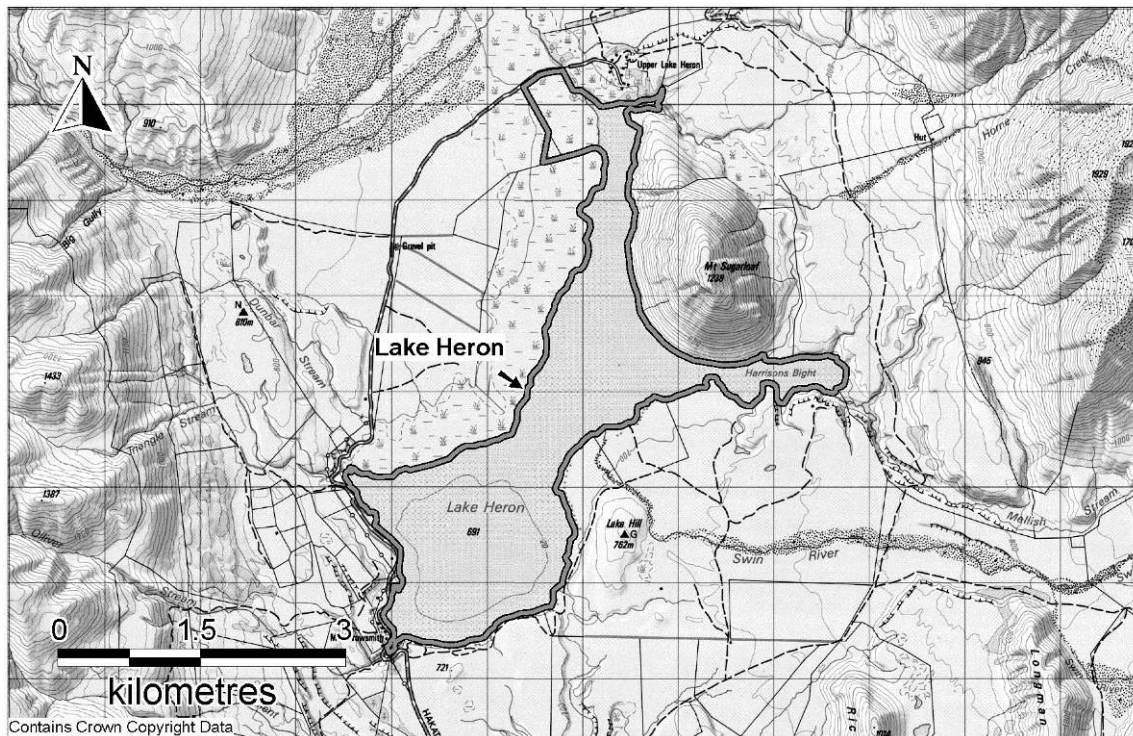


Figure 2-2: Statutory Acknowledgement Area (Lakes)

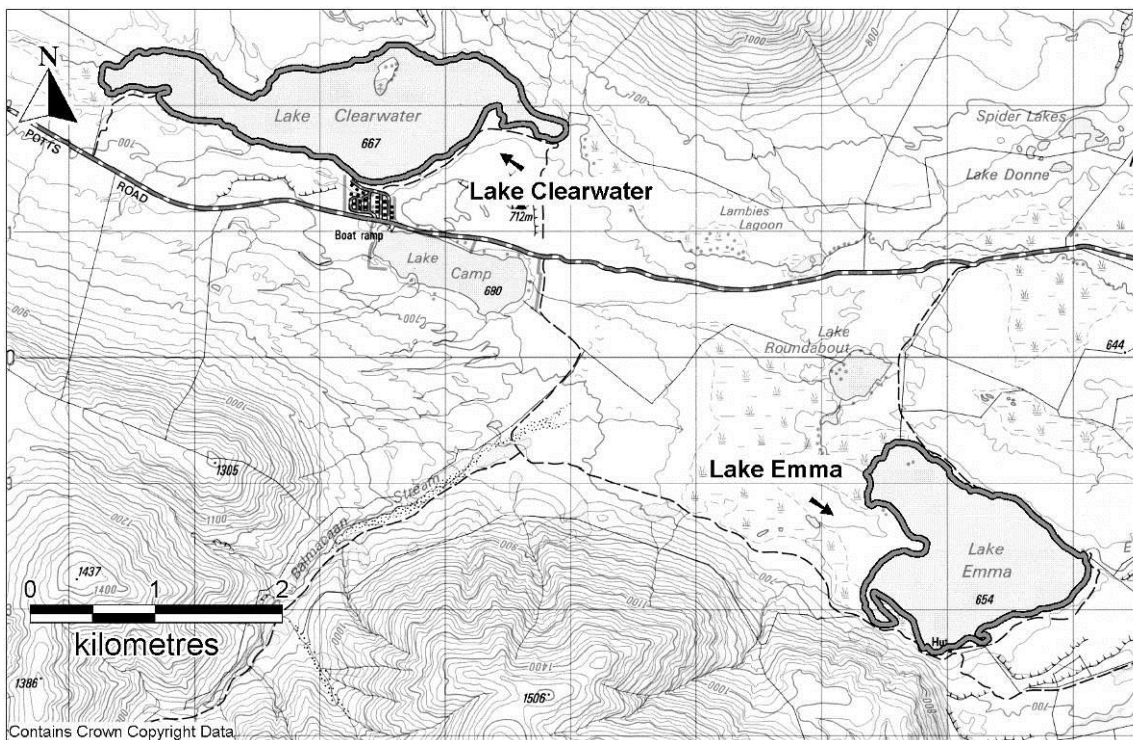


Figure 2-3: Statutory Acknowledgement Area (Lakes)



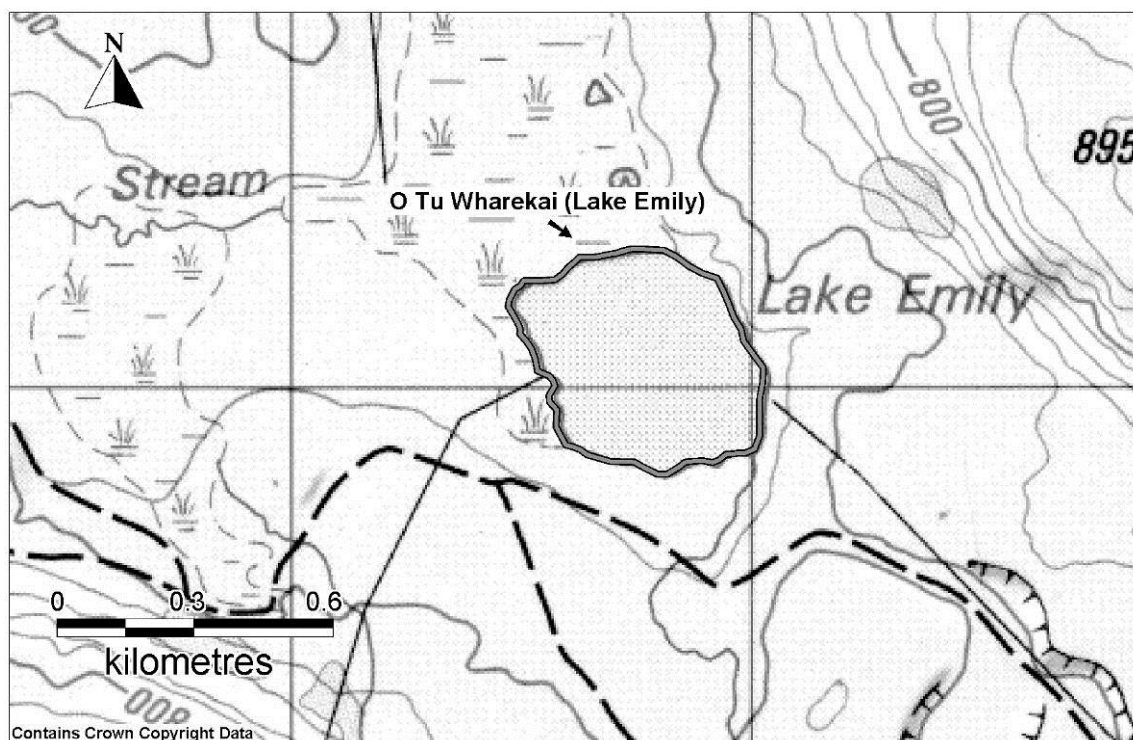


Figure 2-4: Statutory Acknowledgement Area (Lakes)

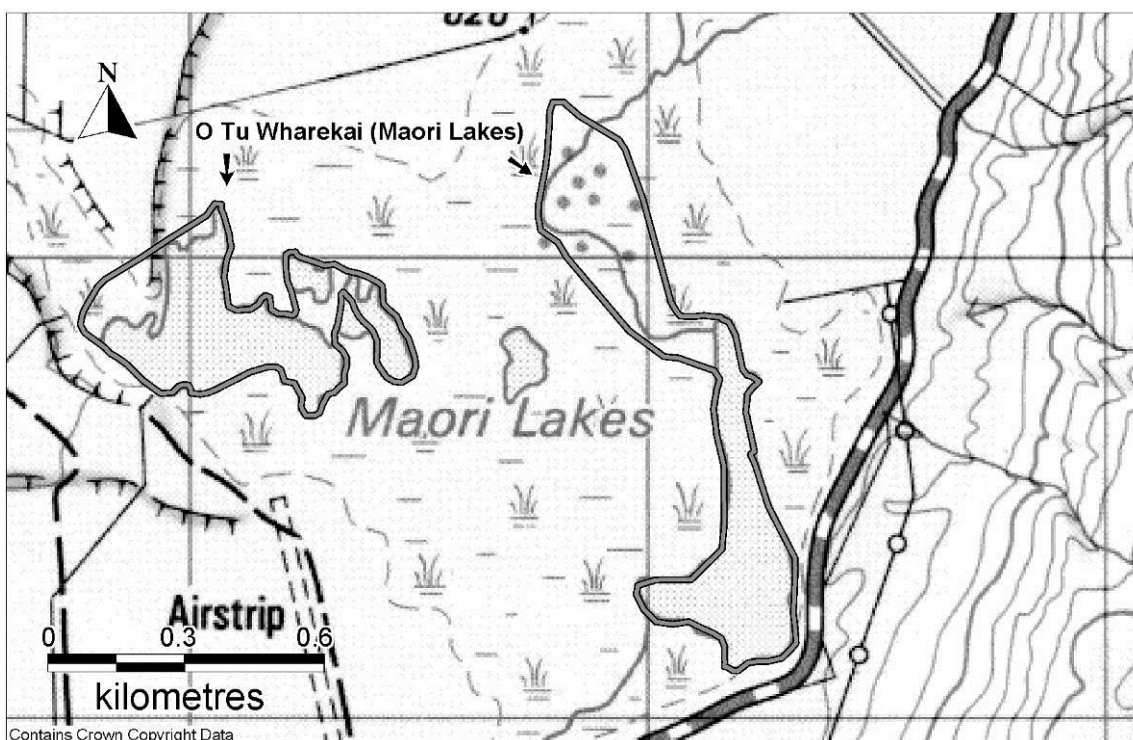


Figure 2-5: Statutory Acknowledgement Area (Lakes)