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Inch Jetty – 25 Green Tree Road, Riuwaka Cultural Impact Assessment



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‘Anei ngā mea I whakataukitea ai e ngā tūpuna, ko te kaha, ko te uaua, ko te pakari’

Here are the things valued by the ancestors; it is the strength, the vigour, and the sturdiness¹ (Grove & Mead, 2001).

¹ This whakatauki refers to the importance of ‘Ngā taonga tuku ihu’ the taonga gifted and passed down from the tūpuna, such as the natural resources and wāhi tāpu, which are to be protected and safe guarded as taonga.

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Tiakina te Taiao Board of Directors

Frank Hippolite: General Manager – Tiakina te Taiao Ltd

Aneika Young: Researcher & Consultant – Te Aranga Environmental Consultancy

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Greg Goodall: Greg Goodall Building Design

Jeremy Butler: Landmark Lile Limited, Resource Management Consultancy

Hadyn Butler: Ecologist – Nelmac Conservation & Ecology

Liz Gavin: Architect – Canopy Landscape Architects

Rob Greenway: Rob Greenaway and Associates

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Front cover image retrieved from: Aneika Young

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1. Kupu Whakataki - Introduction

1.1. Executive summary

This Cultural Impact Assessment (CIA) has been prepared by Tiakina te Taiao in response to David Graeme and Nicola Kim Inch's resource consent application to construct a wooden jetty adjoining their property at 25 Green Tree Road, Riuwaka. The applicants are seeking consultation with manawhenua iwi in particular Ngāti Rārua and Te Ātiawa to provide a position on the proposed development. The CIA report is to therefore identify manawhenua iwi values both in relation to the proposed activities, identify potential issues as a result of these activities and provide recommendations for the resource consent application. The report will outline historical accounts from the wider literature but to also collate information with regard to customary association and long occupation of manawhenua iwi to the proposed site. Tiakina te Taiao represents the following manawhenua iwi: Te Rūnanga o Ngāti Tama Trust; Ngāti Rārua Iwi Trust; Ngāti Koata Trust; and two Māori entities: Ngāti Rārua Ātiawa Iwi Trust (NRAIT) and Wakatū Incorporation². Manawhenua iwi acquired the lands in the Motueka Tasman District through conquest during the Hekenga Migrations and land wars in the 1820s.

1.2. Background

- David Graeme and Nicola Kim Inch ('the applicants') have submitted a resource consent application ('the application') to build a wooden jetty at their property, 25 Green Tree Road, Riuwaka.
- The proposed development is for personal use and will enable the applicants to moor their two wooden boats and access the open sea via the western arm of the Riuwaka Inlet.
- The applicants have engaged various consultants to provide information to support their application. These include:
 - Assessment of Environmental Effects – Landmark Lile Ltd
 - Jetty Design – Greg Goodall Building Design
 - Landscape Plan and Assessment – Canopy Landscape Architects
 - Ecological Report - Nelmac
 - Recreational Report: Rob Greenaway and Associates
- The applicants have also engaged with the community and interested parties such as local residents and other surrounding land owners and the Department of Conservation.
- The applicants have engaged with manawhenua iwi through a series of emails, phone calls and site visits. Aneika Young (Tiakina te Taiao Consultant) engaged with David Inch

² Note: NRAIT was formed via the Ngāti Rārua Ātiawa Iwi Trust Empowering Act 1993 and represents the descendants of the original owners for the Whakarewa native reserve lands in Motueka. Wakatū Incorporation represents approximately 4000 land owners who descend from Ngāti Koata, Ngāti Rārua, Ngāti Tama and Te Ātiawa. Collectively manawhenua iwi have customary rights and responsibilities as kaitiaki of the Wakatū Nelson and Aorere Tasman rohe, recognising the relationship of Māori and their culture and traditions with their ancestral lands, water, wāhi tāpu and other taonga. Te Ātiawa are no longer shareholders of Tiakina te Taiao but have been engaged through this process. They are manawhenua in their own right.

and Jeremy Butler through a site visit out to the proposed site to discuss the development of the jetty and issues.

- The area is also in the coastal marine area that is designated as a ‘Statutory Acknowledgement Area’ and triggers another process to consult with manawhenua iwi. Statutory acknowledgements are a form of redress in the recent Treaty negotiations, which gives rise to the obligation of the local authorities and resource consent applicants to ensure manawhenua iwi are decision-makers for the site in question (see section 4.2).
- The current resource consent application³ was submitted on August 2017. This application replaces a previous application⁴ submitted on 1 September 2015.
- The revised application changes the location of the proposed jetty, provides more information about its construction, and proposes a wider range of mitigation activities for ecological restoration.
- Final consent now awaits the completion of this Cultural Impact Assessment (CIA) to contribute to the final resource consent application.

1.3. Site description



Figure 1: Map of 25 Green Tree Road in relation to the coastal marine area.

³ Application for Resource Consent, Revised Scope and Further Information, to the Tasman District Council, Under Section 88 of the Resource Management Act 1991.

⁴ Application for Resource Consent to the Tasman District Council, Under Section 88 of the Resource Management Act 1991.

The proposed jetty site ('the site') for this resource consent application:

- Is located within a coastal marine area (site number 20 in Schedule 25 of the Tasman Resource Management Plan [TRMP]) in the western arm of the Riuwaka Inlet.
- Extends into the northern boundary of the applicants' 4.6 hectare property at 25 Green Tree Road (certificate title NZ3C/1137).
- Has the Riuwaka River is 700m north of the site, and Outer Island 520m to the north east.
- Sits over mudflats that are characterised by a soft, fine clay sediment deposited from the Little Sydney Stream. The site also contains a naturally rare saltmarsh habitat⁵.
- The TRMP identifies several aspects that are relevant to this Cultural Impact Assessment (CIA):
 - The site adjoins nationally or internationally important natural ecosystems, i.e. estuarine habitats linked by extensive tidal flats that are important feeding areas for wading birds and inanga spawning.
 - The site is surrounded by areas of significant Māori occupation.

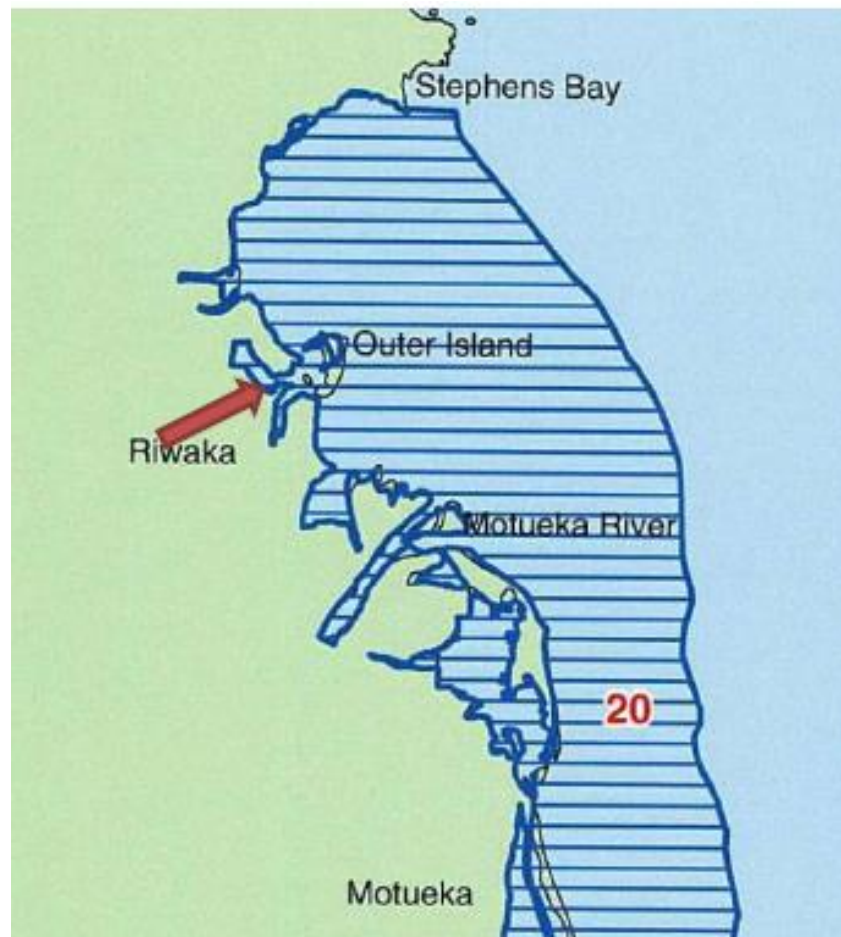


Figure 2: Area 20, Schedule 25D of the Tasman Resource Management Plan (TRMP).

⁵ Ecological Impact Assessment 25 Green Tree Road - Nelmac

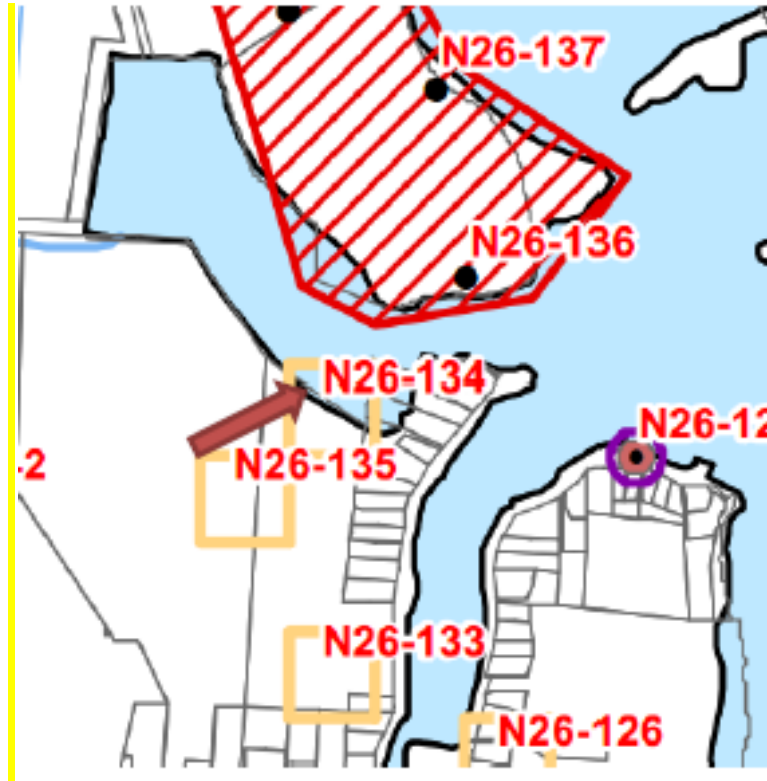


Figure 3: Map of cultural heritage sites near the jetty site.

2. Ngā Whāinga - CIA Purpose and Objectives

2.1. Purpose

The purpose of this Cultural Impact Assessment (CIA) is to provide the resource consent applicant with an assessment of the potential effects on manawhenua iwi values by the proposed development. The report outlines the whānau and hapū cultural context, history, ecological values for manawhenua, legislative tools, issues and recommendations. These can help inform planning and decision-making around chosen works to mitigate any cultural and environmental impacts. This CIA outlines the manawhenua iwi perspective of the current proposed activity and is a tool to implement conditions for the resource consent applicant to adhere to.

2.2. Objectives

The objectives of a CIA are to provide a report that:

- documents Māori cultural values, interests and associations with the area and affected resources
- outlines the potential impacts of the proposed activity on these.

CIAs are a tool to facilitate meaningful and effective participation of iwi Māori in impact assessment and natural resource management. A CIA should be regarded as technical advice, much like any other technical report such as ecological or hydrological assessments. While the content and structure of a CIA may differ between iwi/hapū groups and with the nature and scale of the proposed activity, a CIA should always include:

- information on the relevant cultural values associated with the site or area⁶
- the effects on those cultural values as a result of the proposed activity
- the relationship of tāngata whenua to those cultural values as a result of the proposed activity
- recommendations to avoid remedy or mitigate adverse effects including, but not limited to, the recommended conditions of consent should the application be granted.

Archaeological assessments and surveys are included to complement tāngata whenua values and are needed to assess impacts on archaeological values from a cultural perspective.

⁶ Note that iwi/hapū may choose not to fully disclose information about some sites.

3. Ngā Kauneke - Methodology

A Cultural Impact Assessment (CIA) is undertaken using a 'Māori-focused research'⁷ approach that aspires to hapū and iwi objectives and Te Tiriti o Waitangi. The Māori-focused research approach was developed by Mahina-a-Rangi Baker and is made up of three key components:

- Decolonising research
- Cross-cultural research
- Kaupapa Māori research.

The aim of a CIA report is to therefore privilege manawhenua iwi in Te Tau Ihu o te Waka a Māui to ensure their values are outlined in the report. Cross-cultural research allows for an interface to develop to acquire expert advice from the appropriate stakeholders.

The following process was followed in the preparation of this CIA:

- Outline appropriate legislation and planning framework.
- A literature review providing information gathered in relation to manawhenua iwi cultural history from Tiakina reports resources, iwi trusts and members, online resources, library resources, archaeological reports and court evidence.
- A site visit with resource consent applicant(s).
- Access New Zealand Archaeological Association's (NZAA) ArchSite for archaeological site assessment and maps.
- Consultation with relevant parties to ensure the best knowledge is sourced for this CIA.
- Outline of issues relating to the proposed remedial works with appropriate recommendations.
- Draft CIA circulated to Tiakina te Taiao Board, Manager and wider manawhenua iwi for comments and amendments.
- Final presentation of the CIA is provided to the applicant for the resource consent application.

⁷ Māhina-a-Rangi Baker, (2009). A Methodological Approach to Māori-focused Research.

4. Planning Framework

4.1. Legislative context

There are a number of strong provisions in the Resource Management Act 1991 (RMA), the Historic Places Act (HPA) and the Local Government Act 2002 (LGA) which require both the recognition of Māori culture and traditions and provision for iwi participation in environmental decision-making.

These principles include the duty to act reasonably and in good faith, to consult and to actively protect Māori interests, and includes in particular:

Legislative framework	Sections	Requirement
Resource Management Act (1991)	6, 7	That local authorities recognise and provide for, as a matter of national importance, Māori culture, traditions, customary activities, protection of heritage sites and also have regard to kaitiakitanga
	4	That council has the statutory responsibility to recognise and provide for the protection of cultural heritage from inappropriate subdivision, use and development. As matters of national importance, Council must also ensure the relationship of Māori and their culture and traditions with their ancestral links, water, sites, wāhi tāpu and other taonga.
Resource Management Act (1991)	8	That local authorities give effect to or take into account the principles of Te Tiriti o Waitangi. These principles include the duty to act reasonably and in good faith, to consult and to actively protect Māori interests
Local Government Act (2002) and Reserves Act (date) (via the First Schedule of the Conservation Act)	4	
Local Government Act (2002)	14, 77, 81, 82	Emphasises the importance of councils' relationship with Māori and requires councils to be more active in facilitating Māori involvement in local authority decision-making.
Heritage New Zealand Pouhere Taonga Act (2014)		Heritage New Zealand (HNZ) has statutory responsibility to identify, protect, preserve and conserve the historical and cultural heritage of New Zealand. This includes managing any destruction, damage or modification of archaeological sites under the archaeological authority process.
Historic Places Act (1993)		Authority required under this Act, through the mechanism of the Tasman Resource Management Plan, to ensure that archaeological sites are protected.

Legislative framework	Sections	Requirement
Deed of Settlement legislation (2014)	42	The Purpose of statutory acknowledgements is the requirement for relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga to have regard to the statutory acknowledgement, and to enable consultation with iwi in Te Tau Ihu o te Waka a Maui who have jurisdiction to a Statutory area. This is in relation to any council activity such as the resource consent process (see also section 4.2 below).

4.2. Statutory acknowledgements

The Deed of Settlement legislation for Te Tau Ihu o te Waka a Maui iwi provides Statutory Acknowledgement of local governing bodies to consult with iwi in Te Tau Ihu o te Waka a Maui as a result of the Treaty Settlement process and redressing the grievances that the Crown has inflicted Te Tau Ihu iwi. Statutory Acknowledgement is an instrument that acknowledges manawhenua and also those iwi who have historical association to a particular area of land or geographic features. It is a way that the Crown acknowledges the cultural, spiritual and historical and traditional association and significance of that particular ‘statutory area’. Once these sites have been identified, they are then stated in the Deed of Settlement and acknowledged in statute. The functions of statutory acknowledgements are to require relevant consent authorities, the Environment Court and the Historic Places Trust to have regard to the Statutory Acknowledgement. It also requires relevant consent authorities to provide summaries of resources consent applications or copies of notices of resource consent applications to the relevant trustees; and to enable the relevant trustees and members of the relevant iwi to cite the Statutory Acknowledgement as evidence of the iwi association with a ‘statutory area’.

Statutory acknowledgement provides a platform whereby consent authorities must have regard to geographic areas that have been identified as culturally significant to manawhenua iwi. The relevant statutory area for manawhenua iwi is shown in the Figure 4 below. The identified areas within the statutory precinct include the river catchments and tributaries in Te Tau Ihu. This means that the proposed works are within the statutory area for Te Tau Ihu iwi. In this case the Crown and regulators must adhere to any concerns manawhenua iwi may have over the Riuwaka River and associated tributaries and wider catchment, as well as the coastal marine area ‘Te Tai o Aorere’, the Tasman Bay, and give obligation to consult over resource management issues in this statutory area⁸.

⁸ Nelson City Council, Tasman District Council, Marlborough District Council. (2014) Te Tau Ihu Statutory Acknowledgements.

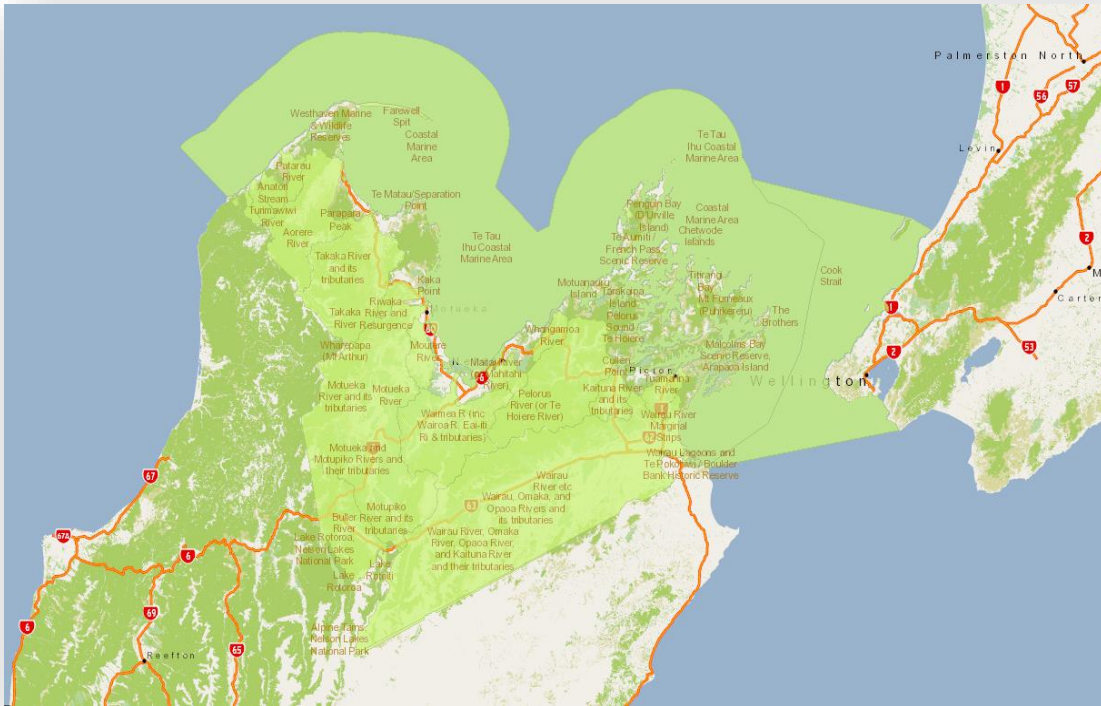


Figure 4: Statutory acknowledgements combined Te Tau Ihu iwi map⁹.

4.3. Confidentially clause

The information in this report is culturally sensitive in nature and is regarded as tāpu, particularly Mātauranga Māori Intellectual Property of that information that is identified in the report. The information is subject to specific protocols regarding its dissemination and publication. It is provided in good faith and solely for the purposes of this report. It is not to be distributed or copied to any other person, organisation or third party, unless this is agreed in writing by the authors of the report. Such persons, organisations or any other third party are bound by this provision regarding confidentiality and this obligation must be made clear to such persons, organisation or any other third party.

⁹ Top of the South Maps, 2018.

5. Proposed Works

Resource consent is sought to:

- Erect a structure (a wooden jetty for two wooden boats) in the coastal marine area (CMA), and occupy the CMA.
- Disturb the seabed within the CMA to excavate an access channel to the sea.
- Disturb the foreshore to be able to remove abandoned structures.

Specifically, the works associated with this application include:

- Constructing an 82.5m² wooden jetty in the coastal marine area (CMA) to moor and launch the applicants' two wooden recreational boats (an 18-foot launch and 14-foot dinghy). Figure 5 shows the jetty design and Figure 6 shows the jetty location in relation to the site proposed in the original resource consent application.
- Dredging a channel from the foot of the jetty to the existing main channel in the western arm that currently drains the estuary (Figure 7). The excavated area is approximately 98m² and will enable boat access to the sea at any tide.
- Depositing approximately 270m³ of excavation spoil beside the stopbank (Figure 9).
- Extending an existing access track on the 25 Green Tree Road property to the jetty site (Figure 7).
- Planting impacted locations including the estuary and salt marsh margin, coastal margin and stopbank and estuary backdrop (Figure 8).
- Fencing and planting the wetland area upstream of the floodgates to the west of Little Sydney Stream (Figure 8).
- Removing identified existing debris and broken structures from the estuary margin (**Error! Reference source not found.**).

All proposed activities will occur on coastal land adjacent to culturally and ecologically significant marshland, wetland and an estuary. As such there is a legislative imperative to maintain and protect the natural character of the area as outlined in Objective 8.2.2 of the Tasman Resource Management Plan (TRMP):

“Maintenance and enhancement of the natural character of the margins of lakes, rivers, wetland and the coast, and the protection of that character from adverse effects of the subdivision, use, development or maintenance of land or other resources, including effects on landform, vegetation, habitats, ecosystems and natural processes”¹⁰

The applicant has proposed to restore the existing wetland and has developed a habitat restoration plan as seen in figure 8 below. The Ecological report also states;

“The wetland joins the Little Sydney Stream immediately upstream of the floodgates, and the applicant has seen inanga and eels in the wetland. It is

¹⁰ TRMP page 8/4

my opinion, the best habitat for fish immediately upstream of the floodgates. Planting of native species within the area could improve shading to the wetland, spawning areas for native fish, and food nesting resources for native birds. Revegetation of these areas should be considered as 'like-for-unlike' compensation (as opposed to mitigation)"¹¹

This wetland restoration plan therefore supports the integrity of the coastal estuarine saltmarsh area and its characteristics.

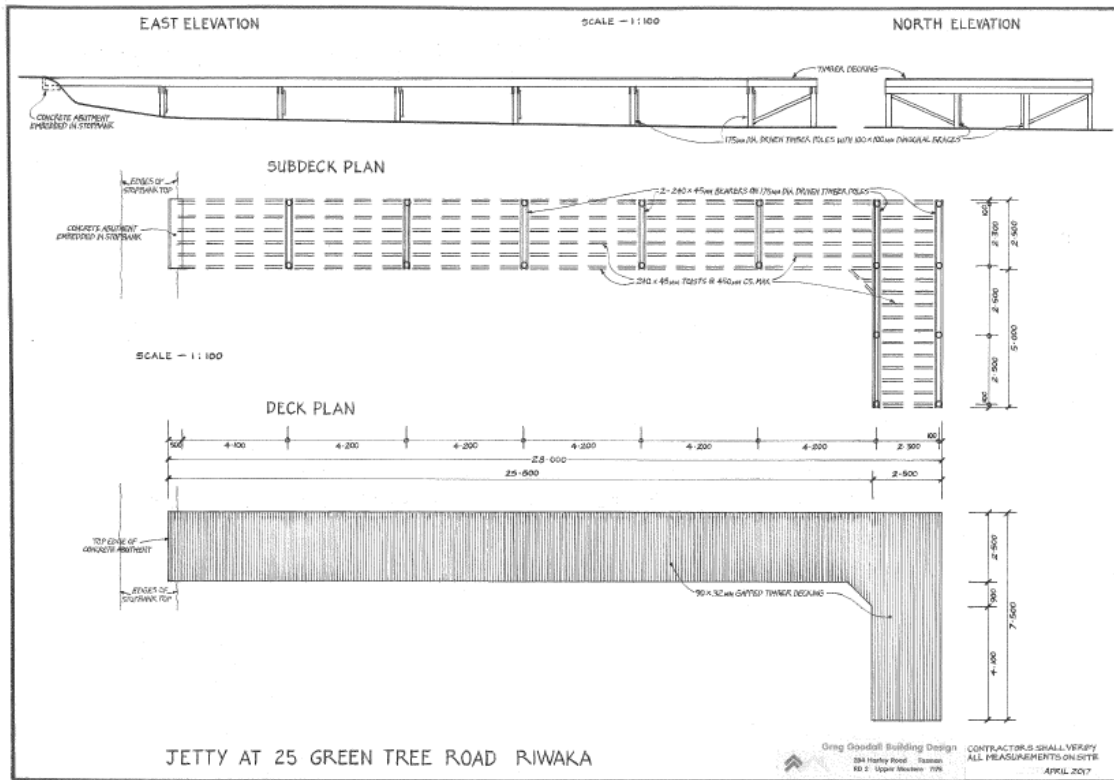


Figure 5: Design of the wooden jetty.

¹¹ Butler H (2017). Ecological Impact Assessment, 25 Green Tree Road.



Figure 6: Location of the proposed jetty in the current (August 2017) resource consent application. The original jetty location in the previous application (September 2015) is indicated by the arrow.



Figure 7: Graphical representation showing the location of the proposed jetty and access channel.

Inch Jetty – 25 Green Tree Road, Riuwaka
Cultural Impact Assessment
Tiakina te Taiao



Figure 8: Diagram of the proposed habitat restoration plan.

Inch Jetty – 25 Green Tree Road, Riuwaka
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 Tiakina te Taiao



Figure 9: Proposed site for dewatering and disposal of spoil.



Figure 10: Proposed debris for removal.

6. Cultural Significance of Proposed Area to Manawhenua

6.1. Cultural significance of proposed area

The local manawhenua iwi have lived in the Motueka and Marahau since pre-European times and have a customary and historical association with the landscape of Te Tau Ihu o te Waka a Māui. Our tūpuna settled in Te Tau Ihu from the mid-1820s onwards and established manawhenua and manamoana status to the land and water. From that time onwards, the iwi of Ngāti Rārua, Te Ātiawa, Ngāti Tama and Ngāti Koata are recognised as the manawhenua of the Te Tai o Aorere or Tasman and Golden Bay area. In the 1820s those iwi ancestors migrated south from the Kāwhia, Marokopa, Taranaki down the Kapiti Coast, Wellington and across Raukawa Moana – Cook Strait, and into the Marlborough Sounds on what we know as the ‘Hekenga Migrations’. These heke took place in stages over a period of approximately 20 years. Manawhenua iwi initially acquired manawhenua and mana moana throughout Te Tau Ihu through invasion and raupatu – land confiscation, as well as tukuwhenua – gifting of land. Subsequent occupation of the lands and resources strengthened manawhenua and mana moana association and authority to the Tasman region. Prior to these hekenga the iwi of the Kurahaupo tribes arrived in the area, Ngāti Apa ki te Ra To, Rangitane, and Ngāti Kuia as well as Ngāti Toa Rangatira in northern parts of Te Tau Ihu. We acknowledge there are eight iwi in total spread across various rohe in Te Tau Ihu who have come and gone in different waves of occupation.

As a result of the Hekenga Migrations, manawhenua iwi have an ancestral relationship with the area and associated natural resources. Resources were gathered and harvested from māhinga kai areas such as lowland forests, wetlands, river systems and estuarine areas. Resources included wai, freshwater fish species such as tuna, inanga, koaro, kokopu, koura, rongoa plant species such as kawakawa, harakeke, kowhai, kanono, kahikatea, pukatea, mamaku, shell fish such as kuta, tuangi, tio, tuatua, paua and manu, such as kereru, kaka, weka, to name a few.

Numerous wāhi tāpu sites, artifacts and other archaeological finds suggest centuries of Māori occupation on the shorelines and surrounding catchments. In previous times, the area was historically used primarily as an māhinga kai with small encampments during the summer months for harvesting kai such as freshwater fish species from nearby tributaries. The proximity of the site to the Riuwaka River and catchment allowed for access to the coast, customary use of resources, harvest of kaimoana which acted as a gateway to an ancient trading route between Wakatū (Nelson) and Te Tai Poutini (The West Coast)¹².

The site in question is immediately situated on a Ngāti Rārua pā site named Hui Te Rangiora, which sat between the Riuwaka Wharf and the Motueka River Mouth. Hui te Rangiora was named after the ancient Polynesian navigator that landed in this area to rest prior to his movement south to Antarctica. He is remembered through various carved pou, such as the tekoteko or carved figure that sits on the top of Te Āwhina Marae meeting house Tūrangapeke. The pā was an occupation site, fishing village, māhinga kai, battle site and a waka landing site.

¹² Material drawn from A Cultural Health Index for Reservoir Creek (June 2007: 10-13).

Off the coast off the pā was the urupā or burial island known as Motukiore. Riuwaka area was in days gone by a myriad of small tributaries and waterways that were considered waka travel routes, and the manawhenua whānau at that time lived in small huts amongst the wetland marsh areas as a result of the food availability. The multiple pūrakau or oral histories refer to the movement over these wetland areas and how difficult it was to navigate such areas. This can be represented in the name of the area adjacent to Hui te Rangiora, which was known as 'Tureauraki' translating to 'tired knees'¹³.

The cultural significance of the Riuwaka area is therefore broken down into the following; long occupation of manawhenua iwi, large numbers of ancestors living there, battles fought and won, rich māhinga kai sources, access to the Tasman Bay and Abel Tasman coast, and the relationship to kāinga and pā sites situated at the mouth of both the Riuwaka and Motueka Rivers. Those pā were Hui te Rangiora, Whakapaetuara, Pukekoikoi and Puketawai¹⁴.

6.2. Recorded archaeological sites

The Riuwaka Catchment and Delta is archaeologically significant. It is known as an 'archaeological hotspot' with many recorded pre-settlement finds of cultural significance occurring in relatively close proximity to the proposed development area. These include the discovery of wāhi tāpu sites, urupā, artifacts, harvest and working sites, gardens, waka landing sites, kumara pits, occupation sites and pā sites. There are three pā sites that are located directly within the proposed development area. Figure 11 shows the recorded archaeological sites surrounding the proposed development site. While there are only a few recorded finds within the direct vicinity of the development site, including the discovery of kumara pits and terracing, there is certainly potential for further accidental finds of taonga and/or artifacts and there were many finds that have not been recorded or registered. The following maps therefore do not account for all finds that have occurred, or that haven't been recorded, therefore is not representative of the actual sensitivity, but it helps to build the picture and historical insight for manawhenua iwi.

¹³ Peart J D (1937). Old Tasman Bay.

¹⁴ Mitchell H & J (Mitchell Research) (2008). Marahau: A History of Māori Occupation and the Cultural Significance of the Marahau Area and the Newhaven Site.

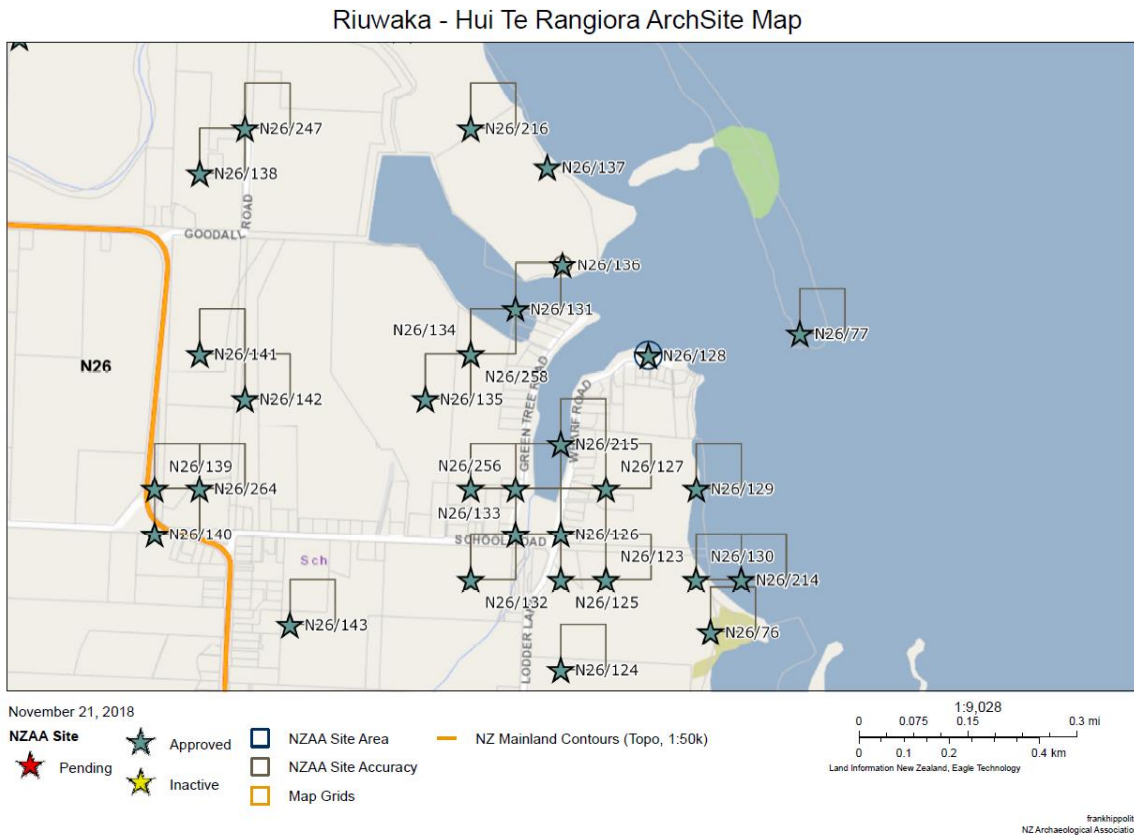
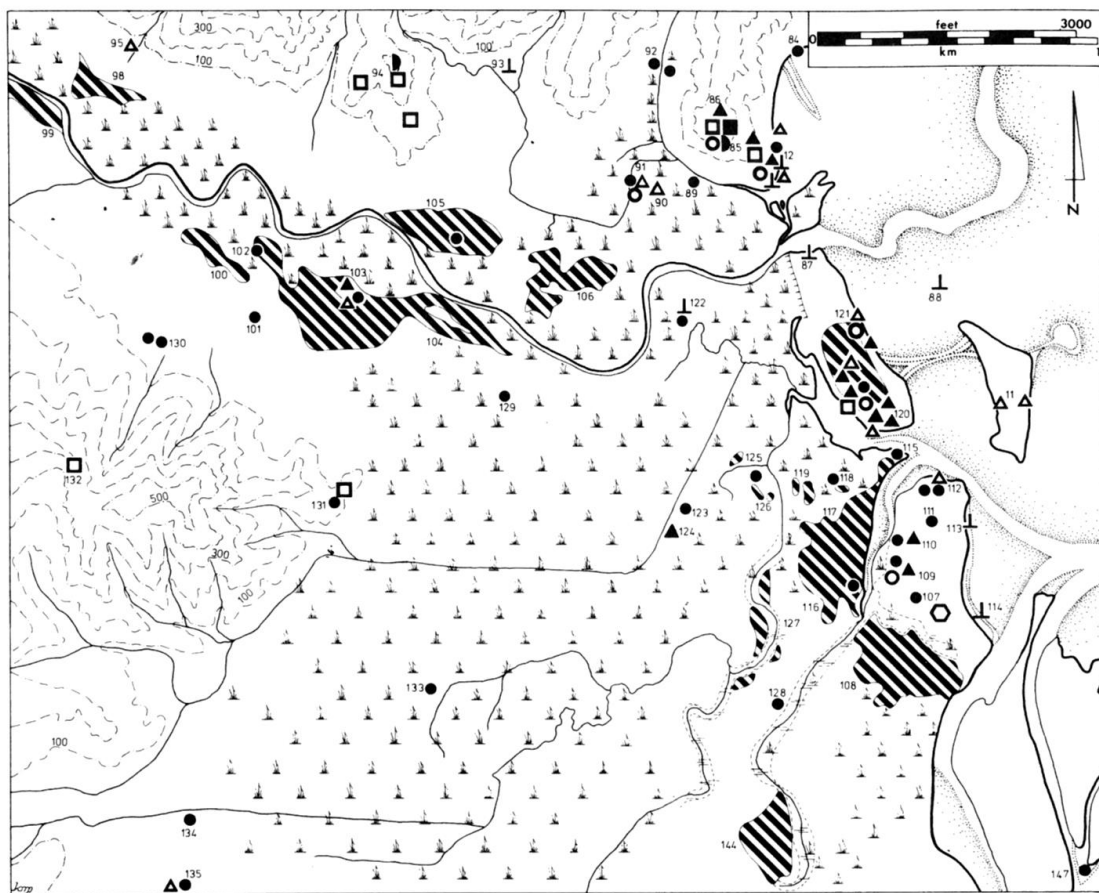


Figure 11: ArchSite map of recorded archaeological sites in the Riuwaka Delta and Hui te Rangiora region.

6.3. Aidan J. Challis findings

Aidan Challis was an archaeologist that conducted in depth archaeological surveys of the Motueka District in the 1970s which provided detailed records and archaeological evidence supporting extensive Māori occupation of the region. These records assist in understanding the historical accounts and identification of wāhi tāpu and areas of cultural significance in the Riuwaka area.

The Riuwaka catchment and alluvial flats were a swampy area as a result of being located at both the Riuwaka and Motueka river mouths. The area had significant archaeological sites which shows the dependence on the intertidal estuarine zones for harvesting resources and occupation (see fig 12). The area was used for fishing in both the riverine and estuarine areas, and for growing gardens due to the fertility of the site. Archeological finds included evidence of extensive occupation through the discovery of burial sites, middens, oven sites, stone working sites, modified soils, kumara pits and artefact finds. The densest archaeological evidence is found on the coastal margin above the flood zone where there were Māori villages (Hui te Rangiora and Whakapaetuara pā) and a concentration of finds. Most of the occupation occurred at Motukiore (Goddalls Island) and Riuwaka Wharf area as situated by the river and coast.



48 Riuwaka subregion (key to symbols on Fig. 46; site numbers S14)

Figure 12 Riuwaka Alluvial Plains Aidan Challis

6.3 Ecological significance of the site to manawhenua

The edges of the Riuwaka Inlet and alluvial flats was a prime location for Māori occupation. The geographical area was rich in natural resources, from lowland forest ecosystems, estuarine marshland, swamp wetlands, rivers, inshore marine environments, dune ecosystems and dry areas for cultivation. Whānau hapū and iwi heavily occupied the coastline due to the accessibility of these māhinga kai areas. These provided a wide range of coastal marine and river food resources such as tamure, mullet, karengo, patiki, tuangi, pipi, kuta, tio, tohoroa, kahawai, barracuda, warahou, stingray, pateke, shark and others.

The coastal wetlands, of Riuwaka alluvial flats had a plentiful supply of freshwater and brackish species in and around the river catchment and mouth including tuna, inanga and koura to name a few. The area immediately surrounding the proposed development site was predominantly a coastal wetland area. The coastal wetland forests contained pockets of tōtara, matai kiekie and kahikatea from which berries were harvested. Harakeke, kiekie and raupo were also productive sources of raw materials for building and weaving. Wetland birds such as weka, rail, kaka and kererū were also in abundance and were harvested and stored for winter.

The site has profound ecological importance to manawhenua as a source of food and resource provisions. The story and connection of manawhenua iwi to this area is intimate, longstanding and illustrates the intergenerational kaitiaki responsibility to manage and sustain resources for future generations. These historical experiences of manawhenua iwi interacting with the environment are paramount to iwi cultural identity as they shape the way we see the world. The Riuwaka catchment is also one of the only remaining remnant wetlands left in the region as a result of draining of the lowland forests and wetland areas and is considered ecologically significant as it contains wetland species that are threatened or at risk and many of our taonga species that are in some cases endemic.

7. Ngā Uara – Manawhenua Values

This section provides an overview of manawhenua iwi values in relation to the site.

7.1. Te ao Māori

Te Ao Māori, the Māori worldview, is holistic. It is based on whakapapa and the relationship with all living things such as natural resources including freshwater, springs and groundwater. Whakapapa links people with places inextricably, and is a living record of the relationship between early tūpuna and the natural environment. For manawhenua iwi, their identity is shaped and affirmed by their connection to the awa, surrounding maunga, river flats, wetlands, estuary, tributaries, coastline and all other things that make up the character and form the surrounding landscape. In a Māori worldview there are a number of ngā atua kaitiaki responsible for their domains in the natural world. For example, Tangaroa is the spiritual guardian of wai and Tanemahuta of the forests, trees and birds living along river banks and in the surrounding catchments. Every living entity has a mauri, and wairua, which binds body and spirit together. In recognition of the mauri and wairua that exists in all taonga and some natural resources are considered tāpu. Through their whakapapa and spiritual relationship with ngā atua kaitiaki, manawhenua iwi have a duty to their ancestors (those living and those to come) to take care and protect wai and other taonga. Manawhenua iwi are the āhikaa-roa, kaitiaki, a duty demonstrated in the practice of kaitiakitanga. For manawhenua iwi, their spiritual and physical survival is dependent on their ability to safeguard resources as kaitiaki of an area.

7.2. Āhikaa-roa

For manawhenua iwi there is an ancestral connection to the proposed site, which is represented through acquisition and long-term occupation to the area. This connection is a spiritual and physical link between the past and the present. The site and in particular the region surrounding the proposed site is central to the wellbeing and survival of tūpuna living in the rohe. These areas provided a natural pathway for accessing inland areas, where many resources could be gathered; therefore the whole area is regarded māhinga kai. Tūpuna camp sites, occupation and permanent settlements were located along the coast and in the different bays. This ancestral relationship is reinforced by the whakapapa connection of hapū to these places.

7.3. Cultural significance of wai

Wai is a living taonga, acknowledged under Article II of the Te Tiriti o Waitangi. A sacred treasure, wai symbolises the wairua link between past and present. The lifeblood of Papatūānuku and the tears of Ranginui, wai flows through the land via channels and waterways, creating wetlands, streams and swamps on its path. Waterways connect the mountains with the sea. For manawhenua, this spiritual and physical relationship with wai is intertwined, both elements are essential to life. The coastal marine area of the Riuwaka Inlet continues to be an integral part of manawhenua life, identity, customs and traditions. Maintaining and enhancing

the health and wellbeing of these taonga, and resources such as these is a key management principle for āhikaa-roa whānau, hapū and iwi. In relation to the development the preservation of wai is a key component of sustaining ngā taonga tuku iho and upholding tikanga and hapū identity going into the future.

7.4. Protecting the mauri of wai

As kaitiaki manawhenua iwi are responsible for protecting the mauri and wairua of the wai (water) and associated ecosystems across the rohe. Mauri gives being and form to associated water bodies and refers to the ecosystem health of water bodies in and around the Riuwaka Inlet and surrounding coastline. Wairua is closely associated with the mauri, because the spiritual and physical elements of wai are joined together by the life force. Therefore, maintaining and enhancing the mauri and wairua of wai is a key management principal for manawhenua iwi, and fundamental to the cultural identity of manawhenua iwi.

Tohu or environmental indicators are essential for measuring the health and well-being of wai. For example, the health and wellbeing of plants, fish and bird life living in and around water bodies provide an indication of the state of the health of wai. The health of a water body is also an indication of the health of ngā atua kaitiaki and manawhenua. Where wai has been compromised by human activities, this has a negative impact on the spiritual guardians and people. In such cases, manawhenua iwi are concerned with enhancing the mauri to a level where physical and spiritual health of the water way can be sustained. Maintaining the integrity of wai is central to maintaining the cultural identity of manawhenua iwi. Protecting the mauri of wai is vital to ensure the survival of everything living in the rohe. The protection of indigenous flora and fauna and natural habitats and ecosystems associated with the Riuwaka Inlet, which of huge importance to manawhenua¹⁵. Manawhenua want to emphasise their aspirations to ensure these areas meet kaitiakitanga objectives as outlined in the recommendations section to protect the mauri of wai.

7.5. Use of mātauranga and application of tikanga

The use of mātauranga and tikanga is fundamental in the management of the proposed site. Healthy ecosystems sustain a diverse range of indigenous habitats and their inhabitants. The mātauranga associated with those habitats and indigenous species underpin the cultural identity of manawhenua, this mātauranga forms the basis of manawhenua iwi tikanga and knowledge. Loss of biodiversity is not only an affront to ngā atua kaitiaki of those taonga; it also results in the loss of cultural identity through the inability of manawhenua iwi to apply mātauranga and tikanga connected with those natural resources. Mātauranga Māori customs and traditions are intertwined with the natural environment and associated ecosystems through long-term occupation and association to the proposed area. The value manawhenua iwi have with this area is reflected in the use of wāhi ingoa, whakatauki, karakia and waiata to describe different parts of the landscape. As an example every mountain, hill, waterway, and valley is named. Many

¹⁵ Tiakina te Taiao (2014). A Māori Cultural Impact Assessment of the Motueka Waste Water Treatment Plant.

names and whakatauki describe the value tūpuna placed on the state of the resources or relationships within the area and the importance of place. The mātauranga provides historical and natural context and elevates the voices of tūpuna that once occupied this area through subsistence lifestyles.

7.6. Maintaining customary use

Customary practices of harvesting whitebait, fish, birds, tuna, kaimoana and other resources from coastal wetland habitats is part of manawhenua iwi life. Traditionally, māhinga kai associated with these habitats were used to sustain the spiritual and physical wellbeing of manawhenua iwi. Although fewer healthy māhinga mātaimai exist today, they are still an important part of cultural life and therefore enhancing and maintaining these areas is even more important. Manawhenua iwi continues to maintain core cultural values such as mānaakitanga providing hospitality to visitors, by offering local specialties from the area. If food baskets are healthy, this reflects on the mana and wellbeing of the manawhenua iwi, and their ability to safeguard local resources as the kaitiaki. Customary use also relates to the use of flora and fauna and other materials for medicinal rongoa Māori, building and weaving purposes. The coastal environment continues to be an important resource for customary harvest of kaimoana and rongoa plants and it is vital to maintain access to māhinga mātaimai kai areas of both historical and contemporary significance. The revitalisation of māhinga kai and māhinga mātaimai is a kaitiakitanga obligation and objective for manawhenua and the restoration of these areas is welcomed not only to sustain the health of the people but to ensure the mauri of these ecosystems and species are enhanced.

7.7. Protecting wāhi tāpu and taonga

There are numerous wāhi tāpu associated with proposed site and the wider coastal area. Wāhi tāpu provide tāngata whenua with a physical and spiritual link to their tūpuna places, and sites become known as wāhi tāpu because of associations with tāpu events, taonga, and kōiwi or tāpu objects. Wāhi tāpu can also signify āhikaa-roa in an area as they are indicators of manawhenua iwi identity, confirmed and protected by the use of tāpu. As kaitiaki, manawhenua iwi are responsible for the protection of wāhi tāpu and taonga in their rohe. Tiakina support the return of taonga back to hapū and iwi, and suggest that taonga be returned directly to the local hapū and in this case registered marae. The proposed site was extensively used by manawhenua iwi to access food and other resources. Remains of traditional camp sites used as a base from which to gather seasonal food and waka landing sites are widespread along this area. Numerous sites exist near wetlands or at the confluence of tributaries. Wāhi tāpu associated with the proposed site include, but are not limited to: urupā, sites used for ceremonial purposes, māhinga mātaimai, māhinga kai, pā sites, and waka landing sites, camping sites, work areas and places for harvesting rongoā. Protecting wāhi tāpu is essential to manawhenua iwi wellbeing and cultural identity.

7.8. Ki Uta ki Tai

The concept of 'Ki Uta ki Tai' outlines the way in which manawhenua iwi view the environment. It is a way to manage ecosystems and natural resources from a 'whole-of-landscape' approach from the mountains to the sea. This value underpins Te Ao Māori emphasising the interconnectedness of ecosystems which is intrinsically linked through whakapapa. Māori do not compartmentalise different aspects of the environment, but view it as one system. This concept also aligns with ecological approaches, such as integrated catchment management, which can be applied in this situation. Natural ecosystems, catchments and terrestrial environments are all interconnected and influence each other significantly.¹⁶

7.9. Maintaining kaitiaki obligations

The kaitiaki role is focused on making decisions about how to manage natural resources, using mātauranga Māori, according to tikanga of manawhenua iwi values. The ability to maintain kaitiakitanga of the proposed site and in particular the coastal wetlands of the Riuwaka Inlet is reliant on manawhenua iwi having decision-making powers over natural resources, and māhinga kai, while providing protection of wāhi tāpu¹⁷. Kaitiakitanga is a long-term intergenerational obligation for future generations to come. Through the relationship with ngā kaitiaki atua, the manawhenua iwi have a duty or obligation to their ancestors, those living and future generations to come, to take care of, and protect places of cultural significance, natural resources and other taonga in the proposed area. In former times, the manawhenua kaitiaki controlled and regulated access over all natural resources. Kaitiaki were mandated by and on behalf of whānau, hapū and iwi to care for and protect the productive and spiritual wellbeing of ngā taonga within a particular rohe or area. The duty of kaitiaki is to protect and strengthen both the intangible mauri and the physical of the resource or taonga.¹⁸

¹⁶ Tiakina te Taiao (2015). Cultural Impact Assessment Harakeke Ltd, Development.

¹⁷ Tiakina te Taiao (2014). A Māori Cultural Impact Assessment of the Motueka Waste Water Treatment Plant.

¹⁸ Tiakina te Taiao (2010). Draft Cultural Assessment for Assessment of Environmental Effects Land Use and Subdivision Consents: Carter Holt Harvey HBU LTD Kina Peninsula, Moutere.

8. Ngā Take – Manawhenua Issues

8.1. Maintaining customary use and access

Tiriti o Waitangi guaranteed the protection of Māori custom and cultural values, a right that extends to the protection of tino-rangatiratanga, being the full authority, status and prestige as regards Māori possessions and interests. The ecosystem from mountains to the sea is a taonga to manawhenua, and those natural resources are integral to all life and to manawhenua customs and traditions. Therefore, maintaining, protecting, and enhancing the environment is vital for the well-being of manawhenua; mismanagement impinges directly on the ability of manawhenua to practice customs and traditions associated with the ecosystems and associated water bodies.

Loss of access to māhinga kai and the life these sustain, therefore prevent manawhenua from maintaining undisturbed possession of their culture. In this case the tradition of gathering food and resources. Traditionally, māhinga kai were used to sustain the spiritual and physical needs of manawhenua. Although fewer māhinga kai exist today, they are still an important part of manawhenua cultural life. Manawhenua maintain customs such as providing hospitality to guests, providing local specialties from the region. Loss of the ecological integrity of māhinga kai is at risk to a development such as this. This also applies to wāhi tāpu. Manawhenua iwi under Te Tiriti o Waitangi have full rights over their taonga and wāhi tāpu. The site in question and surrounding area is considered a wāhi tāpu and needs protection. This means that future decisions made in relation to the site area made in partnership with manawhenua iwi.

8.2. Degradation of mauri to wai and ecosystems

The mauri or 'life force' of wai (water bodies) and ecosystems can be measured as the ecological health and integrity of ecosystems and water bodies. Loss and degradation of biodiversity, ecosystems, and water bodies as a result of the proposed activity is an affront to manawhenua iwi and compromises the mauri or overall health of the site. The site is ecologically sensitive, in particular the Riuwaka River and estuary and therefore important that the ecological integrity is not compromised.

8.3. Earthworks

The proposed earthworks for the construction of the Jetty at this stage are minimal and as a result careful planning. Although the earthworks for the Jetty are in the coastal marine area this does not change the cultural and archaeological significance of the site. The area falls within a cultural precinct and is considered a wāhi tāpu in particular the land surrounding the jetty, and the coastal margins. The coastal margins are considered a hotspot for cultural archaeological finds such as artefact finds and kōiwi tāngata or burial sites to name a few. The clarification and detailing of the earthworks is important to understand in the event that the surrounding area

may be disturbed. The issue is the potential damage of cultural material, and in this case there is a risk that artefacts or other finds of a cultural nature may be accidentally uncovered and damaged during construction and digging from restoration planting. Earthworks can also potentially contribute to a loss of terrestrial biodiversity, as well as increased sediment load into the nearby wetlands and the receiving Riuwaka Inlet during works.

8.4. Protection of wāhi tāpu and taonga

The proposed site is wāhi tāpu, which means that there is a direct threat to manawhenua iwi taonga, in this case the Riuwaka River and surrounding area. In the early days our tūpuna occupied the site, which meant that all their daily activities of fishing, hunting, gathering, and industry, waka landing sites, war and even death occurred here. It is hard to disregard the spiritual and cultural integrity of the site for manawhenua iwi. The spiritual significance of the area is considered tāpu in every sense of the word.

9. Recommendations

The following recommendations have been made to mitigate any potential effects on the cultural values of manawhenua iwi to the proposed development, and in some cases the recommendations require further consultation.

9.1. Meaningful engagement

Manawhenua would like to be kept informed of any plan changes on the development that fall outside of the resource consent conditions and any other information that may directly impact manawhenua iwi, as well as any future impacts post this consent as a result of the development.

9.2. Protecting wāhi tāpu and taonga

The protection of wāhi tāpu and taonga (pā sites, ditches, terracing, kōiwi, kumara pits, hangi stones, gardens and modified soils, middens, taonga, artifacts, urupā, battle grounds and waka landing sites, waka routes, kāinga, māhinga kai, taonga species, natural ecosystems and water bodies) is of immense importance to manawhenua iwi. From an archaeological perspective, there is some archaeological evidence of Māori occupation and resource use within the immediate vicinity of the proposed development site. Manawhenua therefore recommend that the Accidental Discovery Protocol¹⁹ be applied during any earthworks in the coastal marine area as well as during the restoration planting. It is further recommended that the earthworks be monitored by an iwi monitor so that any archaeological finds of a cultural nature be notified to manawhenua iwi.

9.3. Restoration planting and wetland restoration

Manawhenua iwi strongly recommend and support the rehabilitation of the Riuwaka estuarine marsh area adjacent to the proposed jetty, and the restoration of riparian margins from neighboring waterbodies, creating buffers for the Riuwaka River. Manawhenua iwi recommend the plating of indigenous taonga and rongoa species that have been eco-sourced from the proposed area, in keeping with the local natural characteristics and integrity of the site.

¹⁹ See Appendix 1

10. Kupu Whakatepe - Conclusion

A Cultural Impact Assessment (CIA) provides a tool that enables an understanding of the significance of the proposed site to manawhenua iwi, while emphasising the importance of maintaining and protecting cultural landscapes, wāhi tāpu, taonga, natural resources, biodiversity and ecosystems significant to manawhenua iwi in this area. Manawhenua iwi identifies the area as a wāhi tāpu or cultural landscape and of cultural significance. The Te Ao Māori understanding of viewing the landscape is based on the concept 'ki uta ki Tai' from mountains to the sea, therefore viewing the area as an interconnected whole. In modern times this concept still applies but is complex as a result of a new land tenure system, modification and privatisation of ancestral lands. The privatisation, modification and development of Māori land does not remove the kaitiaki obligation to manage and safe guard natural resources, taonga, and wāhi tāpu for future generations and to maintain the cultural integrity and identity of the manawhenua connection to the site in question.

Manawhenua therefore support the consent in principle and on the premise that the recommendations are exercised. Manawhenua iwi require continual communication and dialogue with respect to the plans, and in the event that the applicant changes any plans. Close communication with regards to the impacts and issues expressed in this report is recommended to mitigate and further cultural impacts, ensuring iwi aspirations are realised in the resource consent process. Manawhenua iwi acknowledge the proposed restoration plan from the applicant and applaud the plan of restoring the surrounding area.

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12. Glossary

Kupu Māori	Kupu Pākehā/English translation
Āhikaa-roa	Title to land through long-term occupation
Atua	God
Awa	River
Hapū	Sub-tribe
Hekenga	Migrations
Heke	migration
Hinaki	Tuna catching net/basket
Ingoa	Name
Iwi	Tribe
Kai	Food
Kaimoana	seafood
Kaitiaki	Guardian
Kaitiakitanga	Guardianship, stewardship
Karakia	Prayer
Kawa	Marae protocol
Kete	Flax basket
Kōiwi	Human remains
Korowai	Feather cloak
Mauri	Life principle, essence of all living things
Māhinga kai	Food gathering places
Māhinga Mātaitai	Customary seafood gathering site
Mana	Prestige, authority, influence
Mānaakitanga, mānaaki	Hospitality
Manawhenua	Authority over land
Manu	Bird
Manuhiri	Visitors
Mātaitai	Customary seafood gathering site
Mātauranga	Knowledge
Maunga	Mountain
Moana	Sea, ocean
Ngā	Plural
Ngā taonga tuku iho	The treasures passed down from the tūpuna
Pā	Fortified village
Papakāinga	Village, settlement, communal Māori land
Pakohe	Argillite
Puku	Stomach
Raupatu	Conquered, confiscated
Rongoa	Māori herbal medicine
Roto	Lake
Tāngata whenua	People of the land

Kupu Māori	Kupu Pākehā/English translation
Taonga	Treasure
Te Tau Ihu o te Waka ā Māui	The Top of the South Island
Tino-rangatiratanga	Self-determination, autonomy
Te Ao Māori	The Māori world view
Te Tai ō Aorere	The Tasman Bay
Te Tiriti ō Waitangi	The Treaty of Waitangi (Māori version)
Tikanga	Protocol
Tohi	Baptism
Tohu	Sign, indicator
Tukuwhenua	Gifting land
Tūpāpaku	Dead body
Tūpuna	Ancestors
Urupā	Burial ground
Wāhi ingoa	Place name
Wāhi tāpu	Sacred place
Wai	Water
Wairua	Spirit
Whakatauki	Proverb
Whakapapa	Genealogy
Whānau	Family
Whariki	Mat

13. Appendix

13.1. Appendix 1 – Accidental Discovery Protocol



TIAKINA TE TAI AO LTD
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Accidental Discovery Protocol

There is a high risk of accidental discovery occurring in the proposed area. An accidental find is when taonga, kōiwi or wāhi tāpu are revealed e.g. through earthworks or erosion. The islands are considered by manawhenua iwi as designated cultural precinct, recognising the island as a whole as a discovery hotspot. Manawhenua iwi do not support activities that require earthworks as a result of the threat and risk of damaging both taonga and wāhi tāpu sites. In the event of an accidental discovery the following protocols have been implemented to mitigate any damage to and/or fossicking of wāhi tāpu, taonga and kōiwi. Adequate measures must be taken to avoid and mitigate discoveries or destruction of cultural sites so an accidental discovery protocol is not needed.

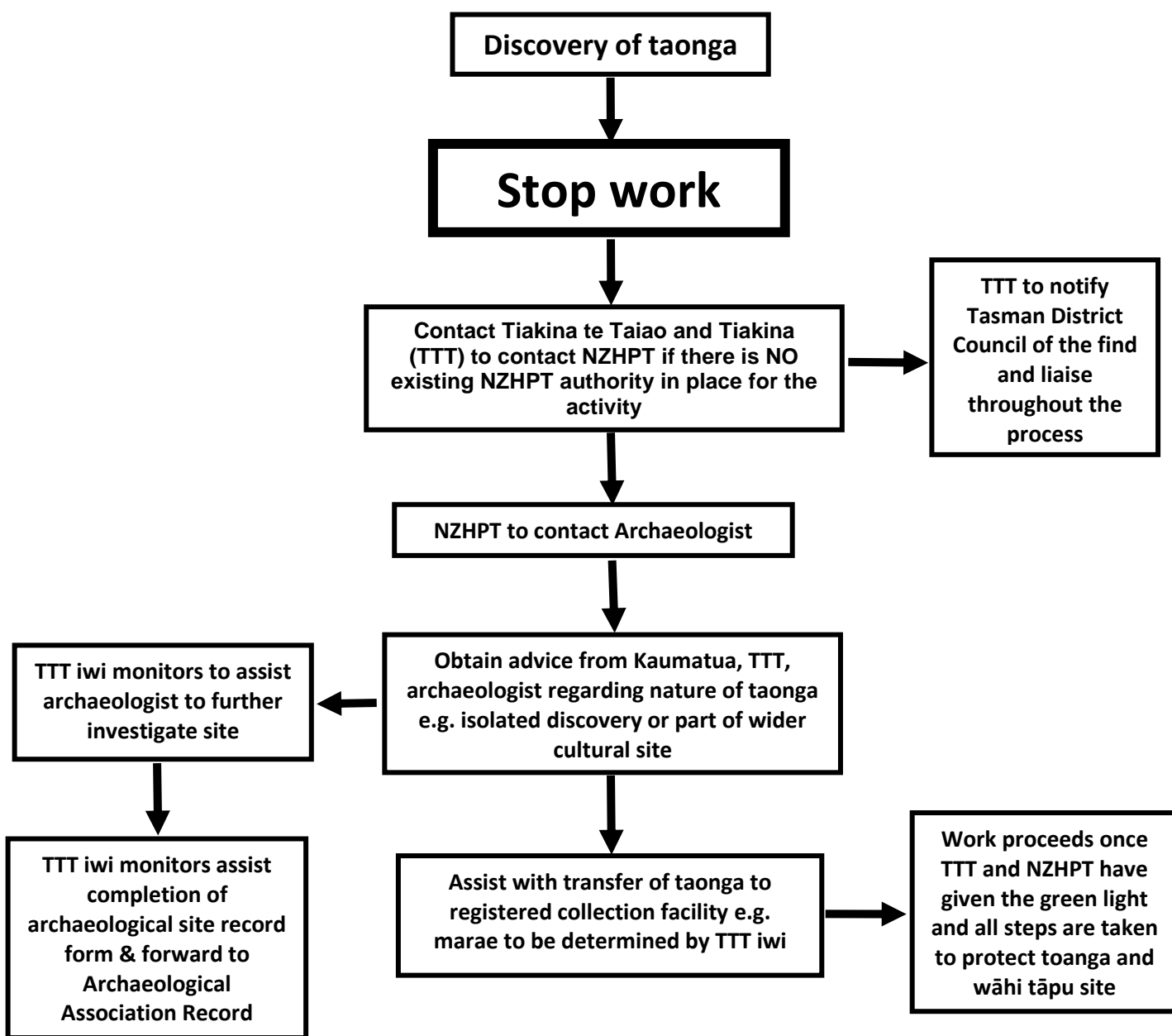
Taonga Discovery Protocol

Taonga or 'ngā taonga tuku iho' (gifts handed down from the ancestors) are recognised but not exclusive to, physical tangible heritage places that can be described as those land-based places created, formed or shaped by earlier inhabitants or tūpuna²⁰. These can be archeological sites such as urupā (burials), pā, hangi pits, terraces, oven stones, middens, stone/rock structures, rock art, waka, house sits, pounamu, modified soils, gardens, pakohe (argillite), fishing nets, sinkers, toki (artifacts), tools, weapons, Māori built heritage places such as marae buildings, whareniui (carved meeting house), pataka (food storage house), whare (house), post holes from

²⁰ Pouhere Taonga - Heritage New Zealand website, retrieved from: <http://www.heritage.org.nz/protecting-heritage/maori-heritage>.

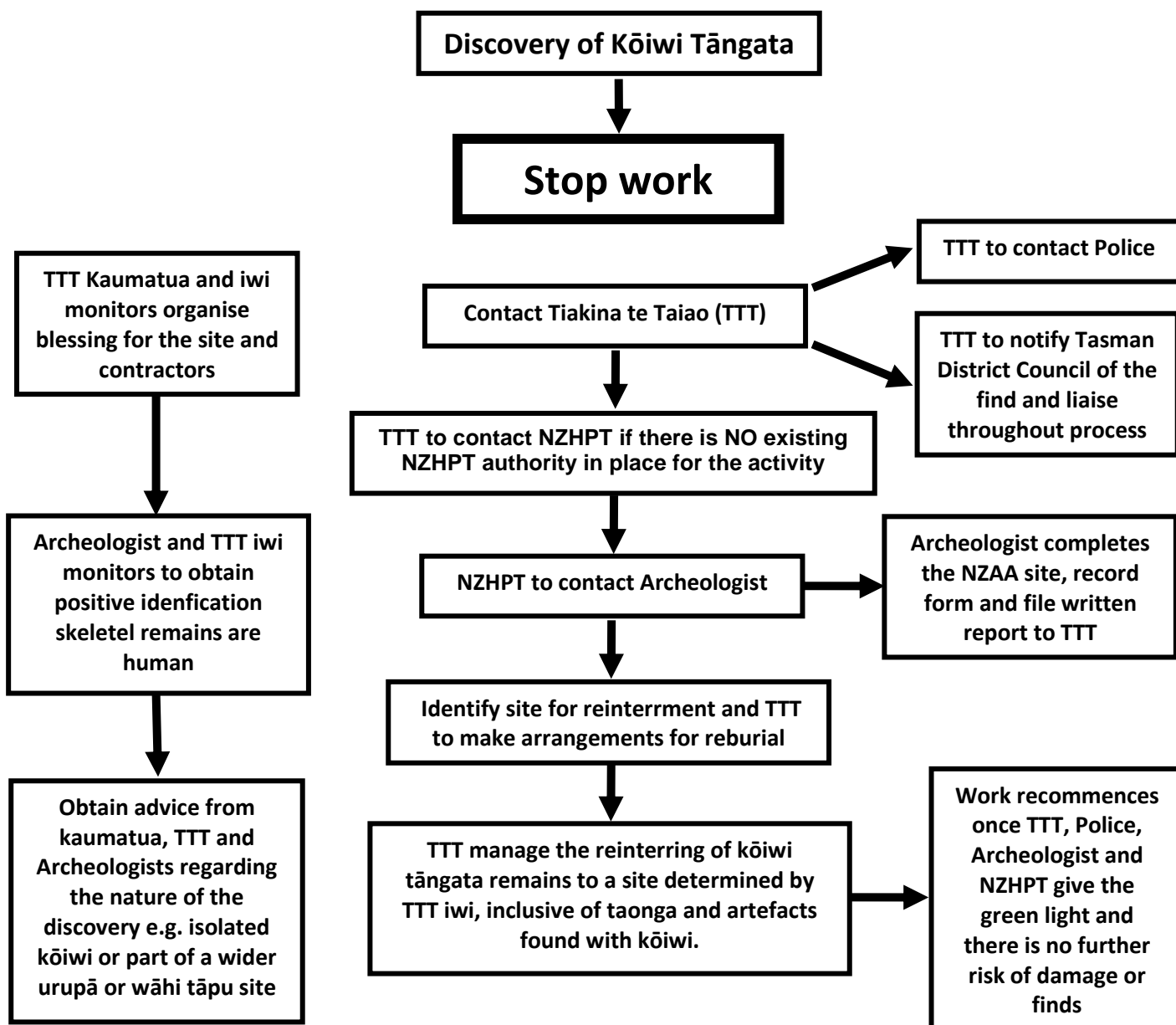
remnant where, occupation sites, carvings, artworks, and other structures such as waharoa (gateways) and various other taonga.

Taonga also reflects natural heritage sites such as natural features, with traditional activities (e.g. springs, trees, swamp, caves) or a hapū and iwi landmark (e.g. mountain, river, lands, sea/lake, village, taonga species, pā harakeke (flax harvesting area) where no human activity is evident. Taonga also includes intangible heritage places where no visible feature or evidence is present but where a significant event or traditional activity may have occurred such as a battlefield, waka landing sites, places of meeting, of learning, of ritual, fishing grounds, taniwha den to name a few. In the case of islands various traditional activities have taken place here, there is evidence of occupation, warfare, burials, taonga have been found large māhinga kai site to harvest natural resources and kai species, an extensive waka landing site, and marakai (gardens). The following outlines the process in the event of a taonga find.



Kōiwi Tāngata Discovery Protocol

Kōiwi tāngata are identified by iwi Māori as the remains of deceased tūpuna and is highly tāpu, requiring particular tikanga to facilitate the management of such discoveries. Pouhere Taonga refer to kōiwi tāngata as human remains particularly referring to bones that have not been made, or incorporated into an artefact. ‘Cultural items’ refer to any taonga/artifacts discovered with the kōiwi tāngata/human remains and that kōiwi tāngata are not considered an artefact²¹. Taonga that is found with kōiwi tāngata must be reinterred with the kōiwi. Because the parts of the coastline of the Riuwaka Inlet are culturally sensitive areas, there is potential for kōiwi tāngata to be revealed. The following outlines the process if this event is to occur.



²¹ Pouhere Taonga - Heritage New Zealand website, kōiwi tāngata guidelines, retrieved from: [file:///Users/aneikayoung/Downloads/AGS%208%20Kōiwi %20Tāngata%20Aug%202014.pdf](file:///Users/aneikayoung/Downloads/AGS%208%20Kōiwi%20Tāngata%20Aug%202014.pdf).