

OVERVIEW

The needs of tangata whenua and the manner in which these needs are provided for in the District Plan is a matter of significance. The tangata whenua have a deep spiritual association with the land and water which to them are a great taonga.

The tangata whenua believe the land and waters of the District have metaphysical and spiritual qualities. These elements of the environment supply a physical and spiritual link with the District and are a great taonga.

Land confers dignity and sustenance to Maori and is a resource that can be used as a means of manakitanga (hospitality) to establish and maintain relationships between people and organisations. It is also the resting place for those who have died and therefore is an important source of heritage. Many features of the landscape have come to represent important ancestors and are regarded as physical evidence of ancient mythologies.

Land is also important to tangata whenua as a form of personal and tribal identity and a symbol of social stability. It is a standing place to voice ideas and an important source of emotional and spiritual strength.

Metaphysically, water has intrinsic sacred qualities and has been viewed as the promoter of life. It is akin to the life blood of Papatuanuku (Mother Earth) and is seen as a reflection of the health of Papatuanuku.

Te Pataka a Te Rakaihautu (Banks Peninsula) has traditionally been valued by tangata whenua as a rich source of mahinga kai (food supplies). Tangata whenua consider traditional sources of food supplies to have been degraded. The discharge of wastes and human wastes in particular has compromised significant water bodies such as Lyttelton harbour and Wairewa as sources of traditional food supplies for Maori. Adverse effects on the ecology of water bodies through eutrophication and siltation caused by some land use practices is also of concern. Adverse effects of land use practices on other natural habitats, particularly remaining stand of indigenous forest, concern tangata whenua as these are regarded as sources of traditional food supplies and materials used on ceremonial and memorial occasions.

In some locations private ownership of land may restrict access by tangata whenua to traditional food source sites. Te Pataka a Te Rakaihautu has a rich heritage of waahi tapu (sacred places) which are held in reverence according to tribal custom. They provide a link to the past and by protecting them the mana of ancestors can be protected and remembered. Sacred places also include tuaranga waka (canoe landing sites), waahi taapuketia (buried treasures), tuhituhi (rock drawing sites), tuua (sacred altars) and urupa. Sacred places may also include pa sites.

The “silent file” concept indicates a general area within which a waahi tapu site(s) is located. The extent of the “silent file” areas is necessary so that the precise locations of certain waahi tapu are not revealed. The extent of the specific waahi tapu site(s) however may be much less in area than that of the “silent file”

indicated on the planning maps. Land development is not necessarily precluded from these areas, simply, the proposed siting of activities need to be undertaken in consultation with Runanga.

Tangata whenua are concerned when land use activities have the potential to compromise the integrity of waahi tapu and require that a mechanism be put in place which provides for timely consultation to take place when there is the potential for land uses to impact on waahi tapu. While tangata whenua seek the protection of all waahi tapu, cultural imperatives prevent the location of some sites being precisely identified. Such locations are identified as 'silent files' and afforded similar protection as other sites.

Tangata whenua have been frustrated by planning provisions that prevent them from establishing facilities to maintain their traditional institutions, such as marae and papakaianga housing, which foster retention of the customs and traditions of Maori.

ISSUE 1	Land and waters which are important sources of mahinga kai or are culturally significant to tangata whenua may be adversely affected by culturally inappropriate activities.
OBJECTIVE 1	To give effect to the concepts of kaitiakitanga, mahinga kai, mauri, rahui and waahi taonga when managing the use, development and protection of natural resources.

POLICIES

- 1A** Human and other wastes should not be discharged in a manner that is culturally inappropriate to tangata whenua.
- 1B** Natural habitats which continue to be sources of traditional food supplies for tangata whenua should be identified and where appropriate protected and enhanced.
- 1C** Tangata whenua should be consulted as part of resource management processes where activities are proposed on land and water which are important sources of mahinga kai or of cultural significance to them.
- 1D** The Council will consider options to assist runanga undertaking consultative processes related to the District Plan.

EXPLANATION AND REASONS

Natural resources of the District have values which are important to tangata whenua. The provisions recognise this importance and provide recognition to the values which are important.

ISSUE 2	Lack of physical access for tangata whenua to some important sources of mahinga kai and sites of cultural significance, such as waahi tapu and other taonga.
OBJECTIVE 2	To recognise and provide for access by tangata whenua to sources of mahinga kai, sites of cultural significance and other taonga.

POLICIES

- 2A** Tangata whenua should be consulted when land use activities have the potential to have adverse effects on access to sources of mahinga kai, sites of cultural significance and other taonga to ensure that such adverse effects are avoided, remedied or mitigated.

EXPLANATION AND REASONS

Having access to areas and sites of importance to tangata whenua is essential to maintaining a relationship with sites of cultural significance and mahinga kai areas. These provisions recognise this relationship.

ISSUE 3	Difficulties in the establishment and maintenance of facilities which foster traditional tangata whenua values and practices.
OBJECTIVE 3	To recognise and provide for the culture and traditions of tangata whenua.

POLICIES

- 3A** Tangata whenua may use ancestral lands in accordance with tikanga Maori.
- 3B** Natural habitats which are important sources of traditional food supplies to tangata whenua should be identified and enhanced so consultative processes can be undertaken under the District Plan.

EXPLANATION AND REASONS

The relationship of tangata whenua with ancestral lands and traditional sites are recognised in these provisions. The identification of these areas will enhance the understanding of all parties so that the matters which are important to tangata whenua are better recognised in the Plan.

METHODS TO ACHIEVE OBJECTIVES AND POLICIES

- Plan rules to secure enhanced environmental quality.
- Protected waahi tapu are identified on Planning maps as appropriate.
- The establishment of a protocol and directory for consultation with representative tangata whenua authorities when considering resource management matters which affect them.
- Consultation with iwi will take place when development proposals may affect waahi tapu or other areas of significance.
- Plan rules to allow for the establishment of marae, kohanga reo, kura kaupapa, Papakaianga housing and other Maori institutions where appropriate.

ANTICIPATED ENVIRONMENTAL RESULTS

The following environmental results are anticipated from the implementation of the objectives and policies relating to issues of importance to tangata whenua:

- Consideration of the cultural values of tangata whenua incorporated into resource management decision making where appropriate.
- Improvement of access by tangata whenua to mahinga kai.
- Improvement of access by tangata whenua to sites of cultural significance.